



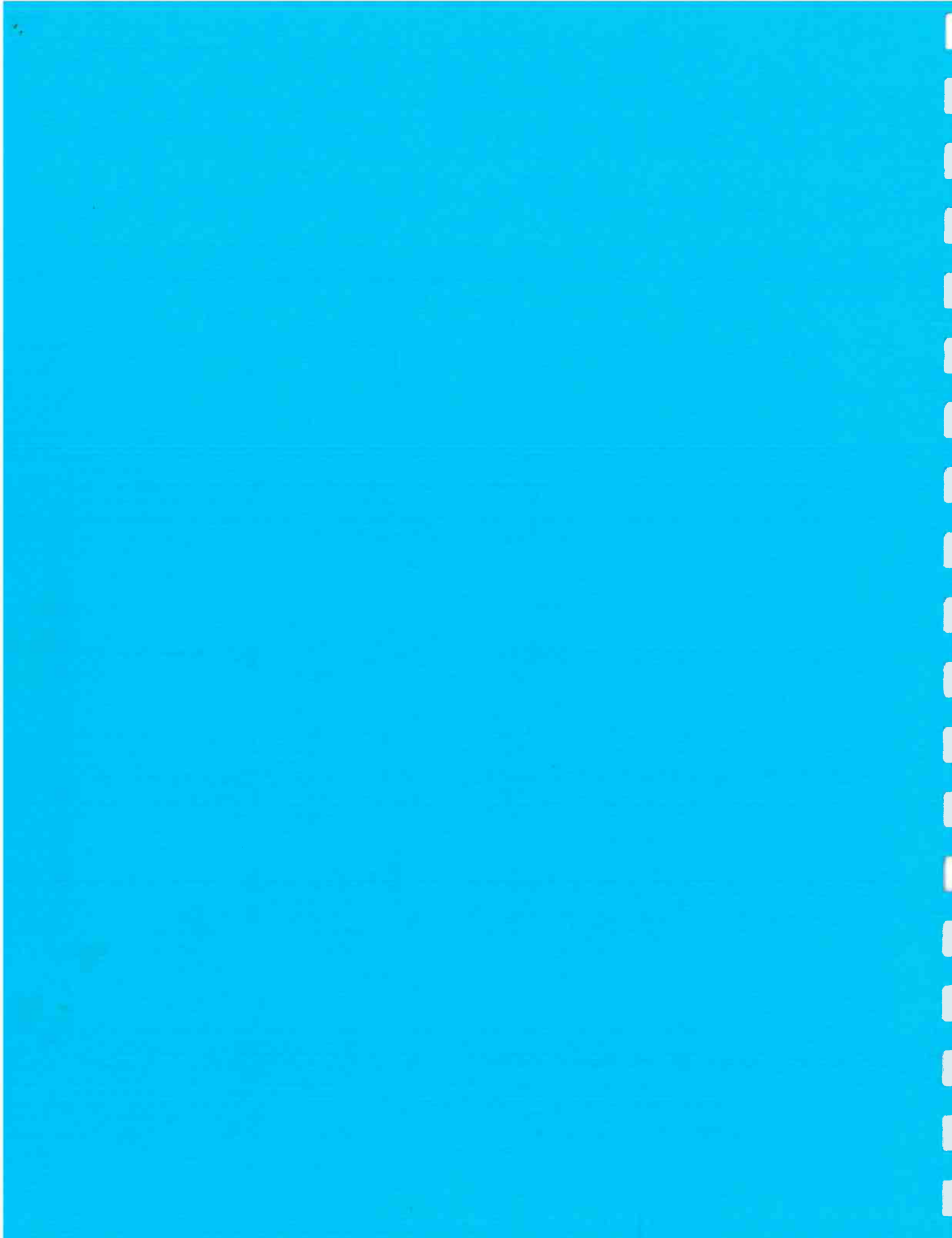
THE AMERICAN ASSOCIATION
OF PHILOSOPHY TEACHERS



*The 10th International
Workshop-Conference on
Teaching Philosophy*

With Sessions At Marianopolis College
and Housing at McGill University

Montreal, Quebec, Canada
August 5-8, 1994



***10th International Workshop-Conference
on Teaching Philosophy***

August 5 - 8, 1994
Marianopolis College
Montreal, Quebec

Program Coordinators

Betsy Newell Decyk and James Pettit

Local Arrangements in Montreal

James Pettit and Cuauhtémoc Avilés

1994 Program Committee

Cuauhtémoc Avilés, James Cadello, Cheryl Clark, Paul Gallagher,
Julie Gowen, Thomas R. Foster, William M. Johnson,
Krishna Mallick, G.A. Spangler, Greg Weis, Arnold Wilson

Thank You All!

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to the Graduate Students
attending the APA-AAPT Teaching Seminar**

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Program

Thursday, August 4

Afternoon	Check-in at McGill University Housing
7:00-9:00	Registration: Roscoe Lounge, Royal Victoria College
21:00-22:00	AAPT Board Meeting

Friday, August 5

8:30-Noon	Registration: Marianopolis College
9:00-9:30	Welcome! (119)
9:30-Noon	Graduate Seminar with Martin Benjamin (103)
9:30-10:30	SESSIONS
Gallagher	The Integration of Environmental Ethics and Traditional Philosophy (101)
Rushing	"User-Friendly" Logic: Tactics for Taking the Terror out of Introductory Logic (105)
Niklas	Teaching Philosophy of Literature: An Interdisciplinary Quarrel (117)
Kreidler	The Philosopher's Dilemma: Teaching Ethics to Prisoners (115)
van der Bogert	Teaching Aesthetics and the Philosophy of the Arts - Session I (203)
	[continues Sat. 10:30-Noon, (301)]
Merrill	Teaching Practical Ethics in Construction Fields: An Interactive Computer Application (601)
10:30-10:45	COFFEE BREAK
10:45-11:45	SESSIONS
Ryder	(Re-)Invigorating a Philosophy Program (101)
Viminitz	How to Introduce Extended Logics (105)
Bhushan & Tymoczko	Using Local Museum Collections Creatively in Teaching Aesthetics (317)
Kalumba & English	A Classical Introduction to African Philosophy (203) Discussant: Gail Presby
Matthews	Racial Justice and Human Flourishing (315) [to continue until noon]
Noon-13:15	LUNCH

Schedule

Friday, August 5 - Cont'd

- 13:30-15:00** ^{11:30-3:00} **SESSIONS**
- Talbot La communauté de recherche de Matthew Lipman (224)
Weiss Grading Students (101)
Wilson Student Relativism (105)
Grabber Teaching Medical Ethics: Resources and Strategies (203)
Andre "Dear Editor. . ." (115)
James African Sources in Teaching Moral Philosophy from *Beyond the Western Tradition* (305)
Winant & Don't Squelch the Students! – Unlearning the Pedagogy of Privilege
Maldonado Session I (117) [continues Sat., 15:15-17:15 (201)]
Salsbery Netsurfing for Philosophers: An Introduction to Internet Resources for
Philosophy Teachers (601)
Film Alfred Hitchcock (119) [related to Drumin's presentation (Sun. 10:00-Noon),
but open to anyone]
- 15:00-15:20** **COFFEE BREAK**
- 15:20-16:50** ^{3:20} **SESSIONS**
- Croufer Les éthiques par l'enseignement interactif des paroles d'hommes et de
femmes, ou l'enseignement de la philosophie, le désir et la pensée (317)
Sullivan Choosing the "Right" Moral Theory (101)
Price, Khoury Teaching Philosophy in an Anti-Intellectual Society (117)
& Graney
Bennett An Alternative Approach to Venn Diagrams (105)
Decyk Exploring Philosophy (305)
Marshall Metaphysics and Angels (115)
Phillips The Holocaust: Issues and Dilemmas (301)
McFerran Using PLN to Prepare Computer-Assisted Drills for Philosophy (601)
- 17:00-18:30** ^{5-6:30} **SUPPER**
- 18:30-19:00** AAPT Board Meeting, if needed (224)
- 19:10-19:15** ^{7:10-7:15} **Welcome from Marianopolis College (119)**
Sr. Eileen McIlwaine, CND – President, Marianopolis College
- 19:15-20:45** ^{7:15-9:45} **SPEAKER: CARL WITCHELL**
"The Place of Philosophy in the Context of Quebec's New Conception of
Competency-Based General Education" (119)
- 21:00-23:00** ¹⁰⁻¹¹ **WINE AND CHEESE (332)**

Saturday, August 6

7:15-8:45 **BREAKFAST**

9:00-Noon Registration
9:00-Noon Graduate Student Seminar (103)
9:00-17:00 **Book Display**
9:00-10:00 AAPT General Business Meeting (119)

10:00-10:30 **COFFEE BREAK**

10:30-Noon **SESSIONS**

Lacroix Parer et Texdar: une mesure des capacités argumentatives de nos apprentis philosophes (317)
Lamy La méthode Lipman au collège (201)
Wilson Publishing Materials on Teaching Philosophy (203)
Hreha Fostering Moral Agency in Moral Education Today (101)
Ladd Kant and Women: what he really said and why it may be pertinent to contemporary feminist ethics (105)
Cadello & Cornwall Teaching Philosophy and the Core Curriculum (117)
Mallick Teaching Conflict Resolution (115)
Kreidler & Salsbery Tools for Reflective Teaching (305)
van der Bogert Teaching Aesthetics and the Philosophy of the Arts II (301) [continued from Fri.]
Portoraro & Tully Working with *Symlog* (601)
Tremblay Learning Philosophy Via a Computer Network and Team Writing as Ways of Developing Students' Reasoning Skills (Cégep du Vieux Montréal, 255, rue Ontario E., Montréal)

Noon-13:30 **LUNCH**

13:30-14:45 **SPEAKER: KAI NIELSEN**
"Transforming Philosophy" (119)

14:45-15:15 **COFFEE BREAK**

15:15-17:15 **SESSIONS**

Thibaudeau Des cours de logique populaires à l'Université Laval, parce que pertinents et adéquats (105)
Boyd Writing With Logic in Mind (115)
Campbell Teaching American Philosophy (117)
Taft-Morales Caring, Giving and Suffering: Untangling Gender Issues in a Highschool Philosophy Class (305)
Thompson Teaching the Philosophy of Masculinity and Men's Liberation: How Gender Studies Must and Can Include Men's Studies (203)
Winant & Maldonado Don't Squelch the Students! – Unlearning the Pedagogy of Privilege (201) Session II

Saturday, August 6 - Cont'd

- Tremblay L'apprentissage de la philosophie à l'aide d'un réseau informatique et l'écriture collaborative comme moyens de développer les capacités argumentatives des élèves (Cégep du Vieux Montréal, 255, rue Ontario E., Montréal)
- Film Alfred Hitchcock (119) [related to Drumin's presentation (Sun.), but open to anyone]
- 17:15-19:00** **BBQ AND ICE CREAM SOCIAL**
[outside on grounds if weather permits, or in cafeteria if not]
- 19:30-21:00** **PLAY/PIÈCE DE THÉÂTRE: (performed by/interprétée par PASCAL DESGRANGES)**
"The Apology of Socrates"/"L'Apologie de Socrate" (102)

Sunday, August 7

- 7:15-8:45** **BREAKFAST**
- 9:00-Noon** Graduate Seminar (103)
- 9:00-9:45** **INFORMAL DISCUSSIONS** (Rose Window)
Suzdalev: Teaching Philosophy in Russia
Friel: Multiculturalism
Matchett, Decyk, *et al.*: Ideas that Work
- 9:45-10:00** **ANNOUNCEMENTS** (119)
- 10:00-Noon** **SESSIONS**
- Longuemare Techniques d'approche d'une histoire de la philosophie, en termes de continuité et discontinuité (302)
- Bates Reshaping the Curriculum: Introducing Multicultural and Feminist Topics into Philosophy Courses (203)
- Close Fair Grades (105)
- Niklas, Rosine Art and Thought: Interdisciplinary Teaching of Philosophy and Art (317) [panel discussion]
- Fierke, Roos, Detels, & Nickolson Guiding Students in the Structuring of Arguments and Formulating of Policy in a Social Issues Course (115)
- de Gruchy
- Drumin Using the Films of Alfred Hitchcock to Teach Introductory Philosophy (305)
- Herman Preparing Students to Think and Communicate Rationally (301)
- Pole Computer Programme for Nonformal Logic (601)
- Noon-13:15** **LUNCH**
- Noon-18:00** **FREE TIME – ENJOY MONTREAL!**
- 19:00-21:00** **SPEAKER: LOUISE MARCIL-LACOSTE**
"Du Relativisme au Pluralisme"/"From Relativism to Pluralism" (119)

Monday, August 8

7:15-8:45	BREAKFAST
9:00-10:15	PRESIDENTIAL ADDRESS: PHIL HAMLIN "The Moral Imperative to Teach Well" (119)
10:15-10:30	COFFEE BREAK
10:30-12:30	Graduate Seminar
10:30-11:30	SESSIONS
Johnson	Teaching the Western Philosophical Canon at HBCU's: The Spelman College Experience (105)
Decyk	Learning Alliances (101)
Gough	Practical Ethics Courses: The Journey (117)
Vinci	The Teaching of Logic in Large Classes with Interactive Groups (115)
Given	"What is Philosophy and Why Study It?": A Few Suggestions on Getting Started in Introductory Courses (203)
Anderson & Barker	Computer Simulations in Philosophy Instruction (601) [two hours]
11:30-12:30	SESSIONS
McGregor	Francis Bacon (1909-1992) and Philosophy: Notes on a Philosophy of Art (317)
Blizek	Creating Your Own Religion as a Way of Teaching the Philosophy of Religion (115)
Weiss & Kuhlman	Teaching Human Nature (105)
Wright	Teaching Philosophy Through Literature (101)
Hoff	Teaching Critical Thinking in a Maximum Security Adult Correctional Institute (117)
Musselman	Logically Open and Politically Closed: Introducing the Critical Legal Studies View of Western Law's Model of Interpretation (203)
Anderson & Barker	[continues from previous hour]
Noon-13:15	LUNCH
12:30	SESSIONS END! – TEACH WELL! – SEE YOU IN 1996!

Notes

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Session Abstracts

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Anderson, David Leech & John A. Barker. *Computer Simulations in Philosophy Instruction.* This presentation will feature demonstrations of several innovative computer programs designed to exploit the pedagogical potential of computer simulations in philosophy teaching. Intended especially for use in core courses such as introductory philosophy, logic, and philosophy of mind, the programs not only enhance the students' learning experiences, but serve as objects of philosophical reflection and discussion. Programs to be demonstrated include:

(A) *ProtoThinker: A Model of the Mind*, a DOS-based program which generates pedagogically-useful simulations of thinking, reasoning, understanding language, and making decisions. Through conversational interaction with a simulated person, Proto-Thinker, students investigate the commonsense conception of the mind, explore philosophical and scientific theories, and experiment with simulations of free will, consciousness, self-awareness, deception, psychological repression, amnesia, and autism. The program can be used as a "subject" in a limited Turing Test, a possible exemplification of "artificial intelligence", a tool for investigating the functionalist theory of mind, and a point of reference for reflections on the nature of persons and the possibility of constructing androids. The program's Games of Reasoning familiarize the students with the reasoning processes used by ProtoThinker, and help them master principles of propositional, categorical, and inductive logic. The program can be extensively customized by instructors to tailor it to specific courses.

(B) *Larry Learner*, a Windows-based program, and a "paperware computer," which the students construct from paper cups, pennies, and a set of rules. These programs are designed to help students reflect on the notion of intelligence, and to understand computers and the capacity of computer programs to simulate intelligence, reasoning, and learning from experience.

During the presentation a notebook computer and LCD panel will be used to demonstrate the programs in operation, and to enable members of the audience to provide spontaneous input. The presentation will be focused on ways in which the programs can actually be used in philosophy courses. Handouts and sample copies of the programs will be provided. **Monday, 10:30 - 12:30 (601)**

Andre, Shane. *Dear Editor....* The letter to the editor can be an effective way to encourage students to develop critical thinking skills by recognizing, analyzing, and evaluating arguments on controversial topics of general interest, as presented in the

procedure, involving class discussion, use of visual aids, and writing assignments, for improving student skills in reading, reasoning, and writing (the new "three R's"?) **Friday, 13:30-15:00 (115)**

Bates, Lisa. *Reshaping the Curriculum: Introducing Multicultural and Feminist Topics into Philosophy Courses.* I propose to give a presentation and conduct a workshop on the possibility of incorporating feminist and multicultural themes into introductory level courses in philosophy, especially Introduction to Philosophy and Ethics, though I think that the concerns discussed here are applicable to other content areas. My goal is to offer an introduction to some of these issues especially for people who are not familiar with the debate and the literature. In my presentation, I will outline what I take to be the central concerns of feminism and multiculturalism, many of which I think overlap. I will discuss what questions these concerns raise for philosophy, especially for how we teach undergraduates. Thirdly, I will offer a justification of the attempt to address these issues in introductory courses. This will be followed by a discussion/workshop on these issues and several ways one might go about incorporating new materials, depending on how one answers the preliminary questions. The goal of the workshop is to deepen our understanding of pluralist concerns, as well as to discuss some practical tools for how to incorporate these concerns into our courses. **Sunday, 10:00 - 12:00 (203)**

Bennett, James O. *Testing Syllogisms: An Alternate Approach to Venn Diagrams.* I present a method for testing categorical syllogisms, which uses Euler circles to represent universal statements and Venn diagrams to represent particular statements. Using this combination, one represents the contradictory of the conclusion together with the premises, thereby seeking the possibility of a counter-example to the argument. After presenting the method, I discuss its advantages and disadvantages--both pedagogical and theoretical--in relation to the teaching of the standard, Venn-diagram test (with some mention of two other recent circle tests). **Friday, 15:20 - 16:50 (105)**

Bhushan, Nalini and Thomas Tymoczko. *Using Local Museum Collections Creatively in Teaching Aesthetics.* We present for discussion both the content of, and student reactions to, a substantially revised Aesthetics course for undergraduates. This revision was motivated and made possible by the Andrew W. Mellon Foundation, which recently awarded the College a grant to encourage the use of the Museum of Art's collections in teaching. In the first part of our presentation we describe the different 'modules' that we have prepared specifically for the

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visual arts. These take the form of interactive exercises designed to generate in the student, in a direct and immediate way, a feeling for the philosophical puzzles that torment aestheticians. The exercises have students examining for themselves a range of works in the museum across genres. In preparation for the course to be offered in the spring of 1995, we are currently in the process of 'testing' our exercises for interest, clarity and their capacity for bringing students independently to philosophical insights. Toward this end we have recruited four student-assistants from a previous aesthetics class as subjects in our experiment. They are to work on the exercises and follow with write-ups providing more general reflections about each task. This detailed student feedback will serve as the basis for the second part of our discussions. **Friday, 10:45 - 11:45 (317)**

Blizek, William L. *Creating Your Own Religion as a Way of Teaching the Philosophy of Religion.* This presentation is the story of one professor's effort to teach the philosophy of religion by asking the students in the class to create a religion of their own. This method of teaching the philosophy of religion was selected as a way of involving students to a greater extent in the issues of the class. This goal was achieved. One consequence of the method, however, was that it also gave students greater distance from their own particular religious views as they discussed the issues of the class. Students with a strong commitment to a variety of faiths joined together to deal with the issues of the class in relation to the religion they were creating. **Monday, 11:30 - 12:30 (115)**

Boyd, Robert. *Writing with Logic in Mind.* Writing across the curriculum is essential in today's educational climate for the enhancement of critical thinking skills and the nurturing of the critical spirit. While writing has been a part of the educational process within philosophy, many instructors are interested in improving the quality of writing their students do without detracting from teaching the content of their subject. In this workshop, an approach will be presented that does highlight writing, even though the instructor is not a composition teacher, while allowing the instructor to focus on the content of the course. Emphasizing the relationship between logic and writing, participants will be taken through several exercises that encourage their students to think critically and write logically on a subject-relevant issue. Topics to be included are: the writing prompt, arguments, clarity and relevance, guiding the reader, inductive and deductive reasoning, being

fair-minded, and pulling it all together. The above proposal is based on a workbook that I just published with Harcourt Brace College Publishers. **Saturday, 15:15 - 17:15 (115)**

Cadello, James P., and Grant Cornwell. *Teaching, Philosophy, and Core Curriculum.* This workshop examines the role of philosophy and of philosophy teachers in relation to current conversations about and actual changes in core curricula presently being undertaken at many colleges and universities. Discussions about core reform entail a variety of disparate issues including, but not limited to, the inclusion of marginalized voices, the cultivation of critical thinking skills, the appreciation of cultural diversity, the increased sensitivity to political, social, and economic injustice, and, as a synthesis and a consequence of all of these, the preparation of our students for responsible citizenship in an increasingly diverse and democratized world as we head into the twenty-first century. The presenters, both of whom are teachers of philosophy and leaders in core curriculum reform at their respective institutions, contend that philosophy and philosophy teachers have an important place in these discussions and the core curricula that results therefrom. Philosophers are especially well-equipped to understand what is at stake in such discussions and to bring to the fore the philosophies of education and the epistemological commitments that inform the competing voices that on the one hand strive to hold their ground and on the other struggle to be included. Though these are certainly not the only kinds of contributions to be made by philosophers in discussions on core curricula reform--for example, the presenters also outline the essential role philosophy continues to play in the revised core curricula at their respective institutions--these abilities should enable philosophers to facilitate the implementation of core revisions in a manner that respects creative attempts to engage differences while maintaining an integrative educational orientation. **Saturday, 10:30 - 12:00 (117)**

Campbell, James. *Teaching American Philosophy.* America is one of the few cultures that does not attempt deliberately to pass on its intellectual and philosophical past. Although there are no doubt many reasons for this failing, one of the primary ones is that most American philosophers simply do not know their past well enough to offer a sympathetic yet critical presentation to their students. This workshop is designed for teachers interested in acquiring or developing such a critical sympathy. (Others are, of course, welcome.) We will examine ways to

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structure courses in American Philosophy, materials which are available for classroom use, other materials which will be of assistance to teachers, and the introduction of some figures and topics from American philosophy into other courses. **Saturday, 15:15 - 17:15 (117)**

Close, Daryl. *Fair Grades.* What is fair grading? Since we are well-intentioned, conscientious professors, most of us are likely to suppose that we grade our students fairly, irrespective of the particular grading techniques that we use. This workshop is designed to address that supposition. We will consider both the mechanics and the fairness of a variety of grading techniques using both letter grades and numeric grades. For example, workshop participants will learn how to average a series of letter grades in a fair way, at the same time assessing a hidden problem in letter-based grading that can create substantial fairness problems. A sampling of other questions that will be considered: Are such practices as "grading on the curve," peer grading, and dropping the lowest quiz score from each student's final average fair? Is it fair to excuse "A" students from the final exam? Should a missing grade and an "F" be treated as numerically equal? Is "extra credit" work fair? What is the difference between a "hard grader" and an "easy grader"? Debate and exchange of ideas about grading will be emphasized. A hand-held calculator is recommended. **Sunday, 10:00 - 12:00 (105)**

Croufer, Michel. *Les éthiques par l'enseignement interactif des paroles d'hommes et de femmes, ou l'enseignement de la philosophie, le désir et la pensée.* La communication consiste en un atelier dans lequel trois (3) questions fondamentales concernant l'éthique sont posées aux personnes participantes. Les personnes participantes ignorent avant le début de l'atelier le texte des questions qui seront posées. Elles répondent aux questions oralement selon leurs connaissances et leur(s) propre(s) pensée(s). Les réponses ont lieu dans l'ordre des droits de parole demandés. Plus le temps de l'atelier augmente, plus les interventions sont soit une réponse directe aux questions posées, soit-en même temps - un écho aux interventions précédentes des personnes participantes. L'animateur, qui est l'enseignant, intervient à l'occasion en cours de route de plusieurs façons. Il donne les droits de parole dans l'ordre des demandes. Il suggère ou demande des clarifications, principlement sous mode d'explications complémentaires. Il met en relation des interventions apparemment différentes ou même contradictoires. Apportent l'un ou l'autre développement historique non mentionné mais indique par le contenu de telle ou telle intervention. Les quinze (15) dernières minutes de l'atelier consiste dans un

contenu de l'atelier et la méthode, y compris les principes présents dans cette méthode, qui ont un lien fondamental avec le contenu (questions posées) du "cours" (voir le titre de la communication). **Friday, 15:20 - 16:50 (317)**

Decyk, Betsy Newell. *Exploring Philosophy.* As a fan of recent novels and stories (particularly Borges), good movies, and fine art, I find philosophy in more places than just our standard texts and I find philosophical ideas relevant in more ways than just the standard philosophical discussions. I have consciously taken up the metaphor of "exploring" philosophy. That metaphor produces a tremendous surge in student creativity as they made connections between philosophy and other fields including psychology, music, architecture, and literature. I have found that when students are free to explore philosophy in ways that are meaningful to them, they are wonderfully creative and they also understand the material much better than without this kind of investigation.

In this workshop participants will try their hands (and minds!) at exploring philosophy. Then I will present some sample "explode" assignments from my classes and some of the products that they inspired. **Friday, 15:20 - 16:50 (305)**

3:20 - 4:50

Decyk, Betsy Newell. *Learning Alliances.* A "hot topic" in education currently is the use of collaborative and cooperative experiences to improve student learning. I invite people who do not know about these techniques to join in a discussion with people who have tried some of them.

I will begin the session by presenting several different models for collaborative and cooperative learning which I have tried, ranging from students paired to peer-review papers, to groups of six or eight in a class to practice logic and critical thinking problems, to an experiment at California State University, Long Beach called the Learning Alliance which has paired whole classes together to begin to give students a coherent, peer-supported experience in our general education courses. After presenting these models and assignments associated with them, there will be an open discussion of the practice of collaborative and cooperative learning, including other models and assignments people may have tried or know of, and their strengths and weaknesses.

One goal of this short session is to inform people about collaborative and cooperative learning in philosophy, but a second goal is to identify a group of people who may be interested in collaborating on an article about these techniques for *Teaching Philosophy*. **Monday, 10:30 - 11:30 (101)**

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de Gruchy, Paul. *Guiding Students in the Structuring of Arguments and in the Formulating of Policy in a Social Issues Course*. This will be a workshop in which participants will be actively involved in playing the role of the student who would be extracting 'points' from a newsmagazine article that will be used in the structuring of arguments for or against the performing of a xenography operation on a baby girl. Additional practice in the use of this pedagogical technique will be provided by dealing with the Bernard Goetz case, the case of Ewen Cameron, and the question of using animals as subjects of experiments that are geared to serving humans. Participants will be asked, first, to create a 'balance-sheet' (i.e., of points for and against, for example, the xenography operation,) and then to go on from there to work with the arguments by doing the following: (i) supporting the arguments that they find to be strong for the side that they have chosen, (ii) attacking arguments for the side that they are opposing, (iii) attacking arguments for their own side, (iv) defending the arguments for their side against the attacks that have been made on them. The session will close with some suggestions on how to move from a process of structuring arguments to one of formulating policy on the social issues discussed. The case of the use of animals in medical experiments and the question of how humanely they are to be treated provide us with an excellent model of how one can move from the one activity into the other. **Sunday, 10:00 - 12:00 (115)**

Drumin, William A. *Using the Films of Alfred Hitchcock to Teach Introductory Philosophy*. Within a general methodology which approaches philosophical issues from the alternate perspectives of philosophy and literature, a course in introductory philosophy screens three or four films of Alfred Hitchcock and analyses them for their expression of narrative theme with philosophical implications. Director and "Auteur," Hitchcock was second to none in his ability to express concepts and meanings, as well as emotions, through the medium of cinematic images. Our class methodology is to educe the philosophical themes in a Hitchcock film out of themes embodied in the narrative and characterizations. The films under consideration are *The 39 Steps* (1939), *Sabotage* (1936), *Rope* (1948), and (if time permits) *Notorious* (1946). It is important for the interactive character of the presentation that participants be able to screen the films beforehand. Program notes for each film will be provided. The presentation will solicit personal responses and reactions to the issues raised by the films and explore their effectiveness for making them relevant to the lives of introductory students. Among the philosophical questions to be encountered are (1) the difference between appearance and reality; and the

importance of telling them apart (*The 39 Steps*); (2) The difference between abstract concept and lived reality (*Sabotage*); (3) The grounds for social standards of right and wrong (*Rope*); and (4) The grounds for gender roles in society (*Notorious*). Screening of Hitchcock films: **Friday 13:30 - 15:00 (119) and Saturday 15:15 - 17:15 (119) Workshop presentation: Sunday, 10:00 - 12:00 (305)**

Gallagher, Paul. *The Integration of Environmental Ethics and Traditional Philosophy*. We enter the twenty-first century with a growing awareness of the precarious state of our planet. We find ourselves faced with an abundance of environmental problems, environmental problems which in turn generate ethical problems. We have witnessed an admirable philosophical response to these problems in the last 25 years. Environmental ethics, while a field still in its early stages of development, is burgeoning, with excellent and creative work emerging from all corners. A wealth of competing perspectives has emerged to formulate strategies which might resolve some of the ethical quandries we face. Of more philosophical significance is that a wealth of competing perspectives has emerged which attempt to provide a foundation for a responsible attitude toward nature. A look at the chapter headings in a typical anthology of environmental ethics includes such topics as "Anthropomorphism", "Individualism and Animal Rights", "Ecocentrism", "The Challenge of Ecofeminism", "Judeo-Christian Perspectives", and "Multicultural Perspectives". I view the history of philosophy as an ongoing, unfinished and unfinishable dialogue, where the problems of the present generate new voices which speak to the voices of the past, older voices which themselves are constantly in need of contemporary interpreters. While fully applauding the new insights and creative ground that has been broken in the area of environmental ethics, my desire has been to explore the various ways to integrate this discourse with the discourses carried out by the major figures in the history of philosophy. The aim of my workshop will be to discuss my attempts to integrate the thought of such thinkers as Descartes, Mill, Kant, Rousseau, Nietzsche, Heidegger, and Gadamer into the more contemporary dialogue featuring such thinkers as Leopold, Sagoff, Gould, and Singer. The other aim of my workshop will be to have the participants engage in our own dialogue of both the ways this integration might be attained and the viability of such an attempt. **Friday, 9:30 - 10:30 (101)**

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Givvin, Joseph R. "What is Philosophy" and "Why Study It?": 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 those two most crucial questions: "What is philosophy?" and "Why should I study it?" Participants will be asked to role play students in an introductory philosophy class and work on a number of exercises that are designed to help students answer those two key questions for themselves. The exercises begin with a discussion of the meaning of the words "love" and "wisdom," and the next exercises ask students to develop their own definition of philosophy and examine and evaluate 39 other definitions and descriptions of philosophy. Participants will be asked to share not only their answers but their experiences with 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. **Monday, 10:30 - 11:30 (203)**

Gough, Jim. *Practical Ethics Courses: The Journey*. Practical ethics courses typically present certain problems for the student audience of these courses. Students from career-oriented programs who take one practical ethics course in their program taught by someone outside their program are often anxious about what is expected of them in these courses. To overcome this anxiety in the journey through a practical ethics course, certain devices and approaches have been tested to determine whether the anxiety level can be lowered and the student performance level raised. These devices and approaches are described in the paper along with the responses to them and some problems and successes encountered with the use of these devices. **Monday, 10:30 - 11:30 (117)**

Graber, Glenn C. *Teaching Medical Ethics: Resources and Strategies*. A survey of resources and strategies for teaching applied ethics--and, especially, medical ethics. Drawing from my 15 years of teaching this material to a wide variety of groups (including undergraduates, medical and nursing students and residents, and practicing professionals), I will share the resources I have found most helpful and techniques that I have found most effective and invite the group to share their secrets, as well as discuss challenges for this kind of teaching. **Friday, 13:30 - 15:00 (203)**

Herman, Stephen J. *Preparing Students to Think and Communicate Rationally*. Students need to learn how to think and communicate effectively. The analytical skills acquired for

the purpose of penetrating academic material should have the larger purpose of being applied in the ordinary life contexts in which people work, socialize, converse, and influence each other's thoughts and actions. Logic courses are not typically designed to achieve this broader social purpose, however. Historically, logical studies have been assigned to philosophy rather than communications departments of colleges and universities. One result has been a general divorcement of logic from communication. Traditionally logic instructors teach students how to detect formal and informal fallacies, yet they do not typically endeavor to instill in their pupils habits of concise rational reply and discourse.

Goals of the workshop:

- (1) To acquaint workshop participants with an introductory logic service course (*Rational Communication*) that integrates logical studies with a training and conditioning program to instill habits of effective rational communication in both academic and ordinary life situations.
- (2) To expose participants to techniques for training habits of effective listening.
- (3) To expose participants to techniques for training habits of effective interrogation.
- (4) To expose participants to techniques for training habits of effective one-on-one discourse.
- (5) To expose participants to techniques for training habits of effective group discourse. **Sunday, 10:00 - 12:00 (301)**

Hoff, Joan Whitman. *Teaching Critical Thinking in a Maximum Security Adult Correctional Institute*. During the spring semester of 1993 I had the opportunity to teach a critical thinking course to women serving sentences--some for life--at a state maximum security adult correctional institute (ACI). Concurrently, I taught critical thinking at my home institution. I found many interesting similarities and differences between my two classes. Likewise, while I had taught in other non-traditional settings (police academies, military bases, etc.) there were certain factors about the nature of the ACI and the women's imprisonment that warranted my taking a different approach to discussions and paper assignments. In my presentation I will share my personal findings, particularly with respect to the following: insitutional (ACI) academic and attendance requirements, institutional library and classroom facilities, class participations, discussion and paper topics, research techniques, and grading. I will draw some conclusions based on my experiences and make some suggestions for guaranteeing a successful teaching/learning experience. **Monday, 11:30 - 12:30 (117)**

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Hreha, Steve R. *Fostering Moral Agency in Moral Education.* The overriding objective of moral education should be to foster the emergence and development of moral agency. In this workshop ways of achieving this objective will be discussed and assessed. Following a brief presentation of a model of moral agency encompassing both the cognitive and affective dimensions of reflective inquiry, participants will be invited to morally assess a case drawn from biomedical ethics and to reflect upon the deliberative process involved. With this background in mind the means available for fostering moral agency will be explored together with the various obstacles standing in the way of achieving this goal. The workshop will also address some of the problems connected with moral education in a multi-cultural society. **Saturday, 10:30 - 12:00 (101)**

James, David N. *African Sources in Teaching Moral Philosophy From Beyond the Western Tradition.* One of the most interesting and unusual moral philosophy texts to appear in recent years is Daniel Bonevac, William Boon and Stephen Phillips' *Beyond the Western Tradition* [Mayfield, 1992]. As the editors say in their preface, the choice of African sources--in fact, even their decision to consider Africa as having a distinctive philosophical tradition--raised a host of controversial issues. In this workshop, we will divide into small groups to examine: (1) "The Instruction of Any," a source from Ancient Egypt; (2) Excerpts from "The Treatise of Zera Yacob", a source from 17th century Ethiopia, originally written in Geez; and (3) "Swahili Proverbs" a "wisdom literature" source from the oral tradition of one African ethnic group. Are written texts and the existence of an on-going written tradition necessary conditions for philosophy? Is argumentation? Where should we draw the line between philosophical ethics and literature with moral dimensions or ethnographical descriptions of mores? Is it appropriate to include disputed cases of philosophy in a moral philosophy course to help clarify the nature of philosophy? How, if at all, could these sources help to do this? What pedagogical suggestions would you offer to someone teaching this material? The goals of this workshop are for participants to increase their understanding of the different sorts of African sources available for teaching moral philosophy; to see how such materials may be integrated with Western materials; and, by reflecting on and discussing these African sources, to consider and possibly reconsider their own views of the nature of moral philosophy itself. **Friday, 13:30 - 15:00 (305)**

Johnson, Clarence Sholé. *Teaching the Western Philosophical Canon at HBCUs: The Spelman College Experience.* There are at least three issues that must be

historically Black Colleges and Universities. First, the generally accepted claim that philosophy originated in Greece needs to be examined. Second, in the modern period, racist views of philosophers such as Locke and Hume warrant extensive discussion especially in view of slavery. Finally, concerning Spelman College in particular, a historically black women's college, the issue of sexism and racism is of the utmost importance given the misogynistic nature of Western philosophy. The proposed workshop is an interrogation of these issues; in particular, how I have engaged them without necessarily negating the overall value of Western philosophy in the history of ideas. **Monday, 10:30 - 11:30 (105)**

Kalumba, Kibujjo M., and Parker English. *A Classical Introduction to African Philosophy.* During Spring semester 1993, we taught an experimental course on African philosophy at Ball State University, the university's first such course. We were interested in the course because one of us is from Uganda and the other taught philosophy in Nigeria for four years. Ball State considered the course to be a success and it is now a regular part of the Philosophy Department's course list. The goal of this presentation is to provide overviews not only of that course but also of an anthology we compiled after reflecting on the course. The anthology is forthcoming from Prentice-Hall. **Discussant: Gail Presby, Friday, 10:45 - 11:45 (203)**

Kreidler, Debra A. *The Philosopher's Dilemma: Teaching Ethics to Prisoners.* Conducting a class in a correctional facility presents teaching challenges not encountered in a traditional college classroom. Teaching ethics to inmates requires rethinking and revising techniques that are successfully used in more typical college situations. Exploring differences and similarities between teaching an issue-oriented ethics course at a small liberal arts college and a medium-security correctional facility, this session offers tips and techniques for developing successful strategies of teaching ethics to inmates. **Friday, 9:30 - 10:30 (115)**

Kreidler, Debra, and Kelly J. Salsbery. *Tools for Reflective Teaching.* Being reflective in teaching requires effective feedback. The focus of this session is to demonstrate and discuss the use of videotaping and teaching portfolios as effective tools for reflective teaching. We will discuss several strategies for self-evaluation and incorporating feedback from others in group review sessions. The main goal is to encourage teachers to be reflective self-critics about their teaching, while avoiding excessive self-videotaping to provide feedback. Some disadvantages include time limitations of group feedback

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sessions, inherent limitations of two-dimensional taping, and the focus on the teacher in action rather than student responses. Advantages include the opportunity to see a range of teaching styles and techniques, promoting self-reflection about teaching as a process, and providing a basis upon which to build a teaching portfolio by providing evidence of actual classroom performance. **Saturday, 10:30 - 12: 00 (305)**

Lacroix, Jean-Guy. *Parer et Texdar: une mesure des capacités argumentatives de nos apprentis philosophes*. La réforme 1993 de l'enseignement collégial québécois ne fait pas exception à l'usage en posant que la compétence devant être acquise lors d'un premier cours de philosophie consiste à "Traiter d'une question philosophique de façon rationnelle" et ce, " A l'occasion d'un texte d'argumentation d'environ 500 mots".

Problème est toutefois lorsqu'il s'agit de déterminer ce à quoi on est en droit d'attendre de la part des étudiants débutant dans la discipline philosophique. Les tests Parer (plan d'augmentation, résumé et reformulation) et Texdar (text d'argumentation) proposent une réponse à cette question. Élaborés à partir des connaissances acquises par les sciences cognitives au sujet des processus de compréhension et de production de textes et validés de façon statistique de manière à refléter le plus précisément possible les opérations cognitives réelles des étudiants en situation de lecture et d'écriture argumentatives, ces tests se veulent une mesure des capacités de compréhension et de production d'un texte argumentatif chez l'étudiant de fin secondaire et début collégial, déjà ou devant être appelé à philosopher.

Composé de 10 critères, le test Parer propose une mesure des activités de plan, de résumé et de reformulation d'un texte argumentatif en tant qu'elles nous permettent d'évaluer les opérations d'identification, de structuration et de réexpression des idées comprises dans le texte-source, opérations qui sont toutes comprises dans le processus de compréhension. Composé de 15 critères, le test Texdar propose des mesures de la structure du texte et de l'argumentation en tant qu'elles reflètent les deux composantes du fond et de la forme, inhérentes à tout discours.

Au cours de cet atelier, seront d'abord présentés les tests Parer et Texdar - leurs fondements théoriques, leur traitement statistique et une explication de chacun des critères qui les composent. Puis, seront donnés quelques exemples de correction, et enfin, le tout sera suivi d'une période de questions et de discussion. **Saturday, 10:30 - 12: 00 (317)**

Ladd, John. *Kant and Women: What He Really Said and Why It May Be Pertinent to Contemporary Feminist Ethics*.

The workshop will begin by presenting a revised interpretation of Kant's Ethics that portrays him as a pre-feminist rather than, as is so often thought, an anti-feminist. Well-known texts and others that are not so well known, as well as some that have not been translated are examined for their feminist content, both as concerns the *equality of women* and *gender differences*.

Kant's systematic distinction between metaphysics of ethics (the source of equality) and empirical anthropology (the source of difference) will be used to explain how these doctrines fit into his overall scheme of ethics. Specific doctrines will be examined, e.g. his view of marriage as an egalitarian institution and his contention that women have a crucial role in the moral education of men. It will then be suggested that many of these Kantian themes and ethical doctrines could be incorporated into courses with a feminist perspective and could be used to throw new light on contemporary ethical, social and political issues. The workshop will end up with an open discussion of the desirability and feasibility of developing a new course with this Kantian focus. **Saturday, 10:30 - 12:00 (105)**

Lamy, Jean-Maurice. *La Méthode Lipman au Collège*. J'ai déjà décrit, dans le no 8 *Philosopher* (1989), l'application que je fais de la méthode Lipman au collège. Je la décris à nouveau sommairement.

(1) Avant même d'avoir le texte en main, soit "La pensée" (in Bochenski, *Vers la pensée philosophique*, (1965), les participants formulent des questions anticipatrices sur ce thème, toutes consignées au tableau.

(2) On lit le texte à haute voix, chacun lisant un paragraphe.

(3) S'intercale ici normalement la clarification du vocabulaire, étape dont l'atelier pourra se dispenser.

(4) Cueillette d'amorces de discussion tirées du test. Elle sont également consignées au tableau avec une référence du genre 55.4. Catégorisation possible: il s'agit d'idées susceptibles de susciter une interrogation (?), une réaction positive (+), une réaction négative (-), ou d'autres idées connexes (cf.).

(5) L'un de ceux qui n'ont pas contribué est invité à lancer la discussion sur un thème de son choix.

Lipman appelle "communauté de recherche" une classe fonctionnant ainsi. On pourrait la comparer à la dyade de la pédagogie talmudique et lui attribuer des vertus analogues à celles qu'on prête à cette dernière. **Saturday, 10:30 - 12:00 (201)**

Longuemare, Morris. *Techniques d'approche d'une histoire de la philosophie, en termes de continuité et discontinuité*. Ma communication s'est fixée comme objectif l'histoire de la philosophie. J'envisage cette pédagogie sous deux aspects: information précise et quantitative, formation de la personne par intégration des données.

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Elle a pour but, premièrement, d'offrir à l'étudiant une méthode précise et progressive articulant dialectiquement abstrait et concret, deuxièmement, de créer un réel désir de s'approprier académiquement autant qu'existentiellement tout ce qui, de près ou de loin, touche à l'histoire de la philosophie, troisièmement, une intégration personnelle et dynamique des éléments didactiques. Elle vise à engendrer le réflexe intellectuel d'une mise en champ historique de n'importe quel événement du savoir historique présent ou passé.

S'inspirant des méthodes phénoménologiques et structuralistes cette communication vise, en perfectionnant chez l'étudiant ses facultés d'analyse et de synthèse, au développement d'une Subjectivité qualitative. **Sunday, 10:00 - 12:00 (302)**

Mallick, Krishna. *Teaching Conflict Resolution*. The focus of this workshop is to show how conflict resolution techniques can be incorporated in a course like Philosophy and Nonviolence in order to provide a practical perspective along with the theoretical perspective of nonviolence. The specific conflict resolution technique that will be discussed is Dudley Weeks' Eight Essential Steps to Conflict Resolution and I will show how these steps can be applied to any conflict resolution case. The aim of this workshop is to generate interest among educators to include conflict resolution techniques in any course related to nonviolence/peace studies as well as other courses where theories related to moral dilemmas are discussed. In my presentation, I will, first, discuss Dudley Weeks' eight steps of conflict resolution. Second, participants will get involved in two or three cases of conflict resolution that will be handed out and apply Dudley Weeks' eight steps to resolve these conflicts. Then, there will be a discussion /question / comment session. **Saturday, 10:30 - 12:00 (115)**

Marshall, George J. *Metaphysics and Angels*. This workshop will consider the nature and value of a philosophical study of angels as an introduction to metaphysics in an undergraduate philosophy program. While the workshop will describe in detail such practical things as readings, assignments, lecture topics, etc., the major concern of the workshop will be a defense of the topic's suitability in any philosophical program. In doing so, we will consider such questions as Why a course on angels? Why a philosophy course? How does it fit within traditional programs? Does it presuppose a religious commitment? etc. It is hoped that by taking a stand on these issues, a dialogue with the participants will be established which will produce thoughtful insights into the possibilities and limitations of such a course. **Friday, 15:20 - 16:50 (115)**

3:20 —

Matthews, Mark William. *Racial Justice and Human Flourishing*. This presentation is an abbreviated version of a two week module developed in teaching a university-level introductory philosophy course entitled "Philosophy, Film and the Meaning of Life." The module demonstrates how one might profitably use Spike Lee's film "Do the Right Thing," together with associated philosophical essays on the topic of racism, to have students participate in a Socratic-led discussion which reveals the conceptual and material interconnections between the concepts of human flourishing and racial justice. In presenting these materials I advance the position that being able to live a flourishing life conceptually and materially depends on our living in a society which is racially just. The thesis is advanced through discussion of actual excerpts of both Lee's film and the companion philosophical essays on racism used in teaching the course. **Friday, 10:45 - 12:00 (115)**

McFerran, Douglass. *Using PLN to Prepare Computer-Assisted Drills for Philosophy*. Philosophy, especially an introductory course, has been typically a matter of "chalk and talk" in the classroom and agonized reading outside of it. While computer-assisted instruction (CAI) has come to play a greater role in teaching logic, there has not been the same enthusiasm for using it in non-logic courses. One reason is that the task of programming materials in the usual computer languages is frustrating for the amateur, and reliance on professionally prepared materials (if there are such) goes counter to most instructors' instincts. PLN is a true programming language, but it is one that can be mastered in less than half an hour. In this presentation participants will (1) see how PLN Quick Drills can be used to enhance a student's reading of paired selections from Descartes and Ryle, (2) learn how to use PLN to prepare new drills on any material chosen by the instructor, and (3) exchange ideas on the appropriate use of CAI as an adjunct to both conventional classroom lectures and the student's own reading of assigned texts. **Friday, 15:20 - 16:50 (601)**

McGregor, Fred A. *Francis Bacon (1909-1992) and Philosophy: Notes on a Philosophy of Art*. This is a workshop on Aesthetics and on the subtopic of the Phenomenology of the Body. It explores issues around the decision to focus on the work of a specific artist in a Philosophy of Art course. It also focuses on the pedagogical issues around the use of slides in facilitating classroom comments and discussion. The British figurative painter Francis Bacon is presented in the workshop along with a discussion of the specific teaching experience of encouraging students to address the philosophical issues that are raised by the experience of art. **Monday, 11:30 - 12:30 (317)**

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Merrill, Sarah A. *Teaching Practical Ethics in Construction Engineering and Contracting Fields: Interactive Computer Application.* I will demonstrate my interactive computer (IBM compatible) application using LinkWay Live to supplement, for student and faculty use, the teaching of cases and readings in the ethical challenges of construction related fields. This disk has been used in a short run-time version with many interested students. I am eager to try it out with colleagues, and to subject it to the always-helpful criticism of AAPT colleagues. Topics range from Codes of Ethics and Professionalism to Conflicts of Interest, and environmental ethics issues and games. This project resulted from a two-year grant in the late 1980's from the AGC Education and Research Foundation, and from work with many virtuous older contractors. **Friday, 9:30 - 10:30 (601)**

Musselman, John D. *Logically Open and Politically Closed: Introducing the Critical Legal Studies View of Western Law's Model of Interpretation.* Critical Legal Studies (CLS) is a heterogenous body of legal theory that borrows from traditions including feminism, neo-Marxism and post-structuralism, but is nevertheless fairly consistent in its criticism of the Western tradition of liberalism and liberal legal thought. One common criticism is the claim that interpretation in Western liberalism and law is logically indeterminate, or open, but politically quite determinate, or closed. This presentation helps to motivate this claim by requiring students to assume certain roles as they make and interpret the law. In particular, as students assume the role of legislator and judge, and then reassume their own viewpoints, they are asked to reconcile the conflict between liberty (e.g., freedom of speech for verbally abusive bosses and college hate-speech dissenters) and equality (e.g., equal protection under the law for women and African Americans who must live in the hostile environment created by such speech). The presentation intends to show that political bias can, and does, enter into the construction and interpretation of Western law. Thus, it shows both that legal interpretation is not objective and that the claim to objectivity masks laws oppressive function. **Monday, 11:30 - 12:30 (203)**

Niklas, Ursula. *Teaching Philosophy of Literature: An Interdisciplinary Quarrel.* This paper deals with problems involved in designing a doubly interdisciplinary course in Philosophy of Literature which would integrate two disciplines and also build a common ground for a diverse group of students coming from different backgrounds. After briefly considering other options, the paper presents a course organized around the issue of the relationship between literature and philosophy, and presents it historically as their ancient quarrel. The course

encourages students to consider philosophical questions about literature as they emerge in reading literary texts, instead of defining certain issues and then applying them to literature.

Friday, 9:30 - 10:30 (117)

Niklas, Ursula with panelists Gary Rosine, Peg Fierke, Sandra Roos, Claire Detels, and Richard E. Nickolson. *Art and Thought: Interdisciplinary Teaching of Philosophy and Art (A Panel Discussion).* This panel consists of six members representing a variety of disciplines: philosophy, the visual arts, and music. The panelists are interested in examining and developing new pedagogical approaches in liberal arts education which will equip students with intellectual breadth and flexibility. We see possibilities for enriching the learning experience through the development of innovative teaching methods which encourage exchange of ideas across disciplines. The panelists will explore ways of teaching philosophy through the experience of art, and teaching art as a way of teaching philosophy. We will propose educational structures that allow the students to encounter and respond to ways of thinking that differ from their own. We wish to suggest pedagogical methods which would encourage their understanding of historically and culturally diverse positions and practices. We will suggest ways of examining the often tacit philosophical and ideological positions that are presupposed in the artistic practice and the interpretation of art.

The panelists are willing to share their experiences and reflections in these matters. We hope that the discussion will stimulate our audience to contribute insights and ideas from which we may also benefit. **Sunday, 10:00 - 12:00 (317)**

Phillips, William R. *The Holocaust and Modern Philosophy: Issues and Dilemmas.* The Holocaust is certainly the most significant historical episode of the twentieth century and, arguably, of the entire human experience. Accordingly, it raises not just historical questions but those relevant to virtually all other social and intellectual disciplines. Philosophy is certainly no exception. This workshop will explore some of the philosophical issues and questions raised in studying and teaching the Holocaust and the attendant epistemological, theological, and anthropological dilemmas. **Friday, 15:20 - 16:50 (301)**

Pole, Nelson. *A Computer Program for Nonformal Logic.* Most attention in logic programs has gone to aids for teaching formal logic such as proof checkers. I will demonstrate a program which I wrote which also has extensive coverage of nonformal logic. Among the topics covered are separating

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premises from conclusions, refuting English language arguments by counter example, informal fallacies, inferences on the square of opposition, immediate (categorical) inferences, and standardizing English sentences into AEIO propositions. The program is LogicCoach II which is available from the Wadsworth Publishing Company for the logic texts authored by Hurley and by Kahane/Tidman. **Sunday, 10:00 - 12:00 (601)**

F. D. Portoraro, and R. E. Tully. *Working with Symlog.* Over the past six years at the University of Toronto, a computer-assisted method of teaching symbolic logic has evolved which we hope will now spread to other North American universities. Our recently published text, Logic and Symlog*, which combines a full introduction to symbolic logic as well as a unique computer program called Symlog, presents the fruits of an effort to perfect this method. Our aim in this presentation, however, is not to sell the book but to promote the method, one we find superior to older ways of introducing formal logic. We shall show how Symlog fits into the structure of a standard course on symbolic logic, how using this program helps the learner reach a higher level of logical skills and self-confidence than is ordinarily possible by merely learning 'on paper', how the novel features of this program free instructors from the tedium of devising, and especially of correcting, logic exercises, and how its adoption enables the teacher to offer a richer and ultimately more successful course on symbolic logic. Above all, we want to give a complete picture of what it is to *work with Symlog* based on our own experience at the University of Toronto. Among topics to be covered in the presentation are: designing a course that uses Symlog, lecturing on logical concepts which complement use of the program, running Symlog interactively on a single PC (IBM or compatible) as well as in a computer network, setting assignments, testing and grading. Our presentation will be illustrated from the computer-either directly or through the use of transparencies.

*Logic with Symlog: Learning Symbolic Logic by Computer. by F. D. Portoraro and R. E. Tully (Prentice-Hall, 1994), 561 pages (packaged with 3.5 " disk containing Symlog software). **Saturday, 10:30 - 12:00 (601)**

Price, Connie C., Tony Khoury, and Marc Graney. *Teaching Philosophy in an Anti-Intellectual Society.* Each of the three faculty members of the Philosophy Department at Tuskegee University will expound upon an example of issues regarding balance in teaching, between methods and content, between current topics and perspective on the traditions, between occasions for free expression and calls

to responsible deliberation. Dr. Graney will discuss the pressures which exist for academics to instruct towards a goal of minimum competence. Dr. Khoury will pose questions about teaching

from the "non-Western perspective" as philosophizing rather than as relativism or generality. Dr. Price will give a narrative of the deepening of content in one philosophy course at Tuskegee. **Friday, 15:20 - 16:50 (117)**

Rushing, Natalia Moehle. "User-Friendly" Logic: Tactics for Taking the Terror out of Introductory Logic.

I will discuss several techniques which I have developed in order to allay student anxiety regarding Introductory Logic and to render that subject more accessible to them. These techniques include crossword puzzles which summarize critical information in the areas of informal logic, the terminology of Sentential Logic, and the Rules of Inference; exercises in the discovery of valid argument forms; pictorial illustrations of Modus Ponens, Modus Tollens, Hypothetical Syllogism, and Disjunctive Syllogism; linguistic examples paired with geometric illustrations of implicational and equivalence rules of inference; and some examples of "Play" or partial proofs designed to lead students through the steps of a proof. **Friday, 9:30 - 10:30 (105)**

Ryder, John. (Re-)Invigorating a Philosophy Program. This panel/discussion is intended to explore ways to invigorate philosophy departments and their programs. It is intended primarily for department chairs, experienced and new, of small departments and large, with graduate programs or not. Of course anyone else with any good ideas, or anyone looking for good ideas, is also welcome. The assumption of the session is that philosophy programs may face certain obstacles which other disciplines do not. For example, students are far less likely to know what philosophy is than to know what history or literature are. Also philosophy, like many disciplines, especially in the humanities, is not a program of study which first comes to mind in a vocationally minded age. Circumstances like these, and there are many other relevant ones, tend to present difficulties in the attempts by some departments to sustain healthy, or even viable, philosophy major and minor programs. The situation is further complicated somewhat by the tendency of some philosophy departments to be withdrawn or isolated from much of what goes on in the rest of the campus. Our hope in this session is that department chairs and other interested colleagues will share with one another their experience and their ideas, the more specific and concrete the better, for helping to enliven our philosophy programs. **Friday, 10:45 - 11:45 (101)**

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Salsbery, Kelly J. *Netsurfing for Philosophers: An Introduction to Internet Resources for Philosophy Teachers.*

The Internet contains a wealth of information for philosophy teachers. The main goal of this session is to help those new to the Internet to overcome the confusion and anxiety connected with working on the Internet. I will first discuss the significance of Internet resources for the philosophy teacher. Second, I will demonstrate the relative ease involved in accessing useful teaching resources on the Internet. These include the use of electronic mail, telnet, gopher, FTP, and world-wide web. Third, I will highlight some specific Internet resources especially relevant to teaching philosophy. These include Project Gutenberg, listservs, Usenet News, BBS systems, gopher, World-wide web, and networked virtual environments. **Friday, 13:30 - 15:00 (601)**

Sullivan, Roger J. *Choosing the "Right" Moral Theory.*

Students in an introductory ethics course never end up classifying themselves as advocates of only a single moral tradition. They find no one theory adequately recapitulates the thought required by widely different moral questions. To understand what leads students to this view, we need to divide our moral universe into two parts, related to each other, yet still distinctive: the public order and the private or personal order. Each of the three main non-theological traditions--Aristotelian, Kantian, and Utilitarian--has its own special emphasis and is most helpful in addressing those problems that historically generated each type of moral theory. **Friday, 15:20 - 16:50 (101)**

Taft-Morales, Hugh. *Caring, Giving, and Suffering: Untangling Gender Issues in a High School Philosophy Class.*

The goal of this workshop is to explore how theories of gender differences can best be incorporated into teaching philosophy at the introductory level. While the workshop will share experiences gleaned from teaching high school seniors, the material and methods discussed are of value to college professors. One model for studying the impact of gender on moral thinking is to contrast Lawrence Kohlberg with Carol Gilligan. This approach stimulates thought, but can also reinforce stereotypical and problematic patterns of thinking about gender. The benefits and limitations of this model as a teaching unit can be clarified in the context of recent critiques of Kohlberg and Gilligan. Two philosophers offering particularly useful perspectives are Joan Tronto, who redefines the need for "an ethic of care" through a political argument, and Jean Grimshaw, who examines concepts of "materialism" which have flowed out of the thinking of Carol Gilligan, Iris Murdoch, and Sara Ruddick. One issue which arises is the question over

feasibility and desirability of "degendering ethics"

Three useful teaching tools will stimulate workshop discussion over gender differences, especially regarding the role of caring, giving, and suffering in morality. First, Bill Moyers' interview with Martha Nussbaum focuses on her claim in The Fragility of Goodness that traditional moral philosophy overemphasizes simplistic moral formulas and the rational setting of priorities. Nussbaum recommends that contemporary philosophy should more closely reflect how people actually try to live a moral life, and take into account the lived complexity of moral dilemmas. Second, an essay assignment on gender and the abortion debate, along with examples of student essays, will be distributed and discussed. And third, two articles on the moral dilemmas posed by street beggars reminding us of human suffering with every plea for help reminds me that an openness to emotional and physical pain, regardless of gender, is an aspect of moral goodness not given the attention it deserves in many introductory ethics classes. **Saturday, 15:15 - 17:15 (305)**

Talbot, Gilbert. *La Communauté de recherche de Matthew Lipman.* Matthew Lipman est l'auteur d'un ensemble de programmes de philosophie pour enfants, implantés dans des classes du primaire et du secondaire. L'approche pédagogique particulière mise de l'avant par Lipman dans ses programmes, s'appelle "la communauté de recherche". Il regroupe sous cette expression, le dialogue les attitudes et l'atmosphère qui s'instaurent progressivement entre les élèves d'une même classe lorsqu'ils peuvent réfléchir et discuter librement d'une question soulevée suite à la lecture d'un chapitre d'un de ses romans. Dans cet atelier nous expérimenterons une adaption de l'approche Lipman pour le collégial, issu d'une recherche subventionnée par le Programme d'aide à la recherche sur l'enseignement et l'apprentissage (PAREA). Nous y suivrons ensemble la démarche habituelle d'une communauté de recherche soit:

(1) Lire un chapitre du livre La Découverte de Phil et Sophie (notre version collégiale et québécoise de Harry Stottlemeier's Discovery).

(2) Identifier les questions dont nous aimerions discuter.

(3) Choisir une question et en débattre.

(4) Faire un exercice du guide pertinent avec la question discutée.

(5) Évaluer notre démarche.

Des copies de ce livre et de notre rapport de recherche seront mis à la disposition des participantes et participants. **Friday, 13:30 - 15:00 (224)**

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Thibaut, Victor. *Des cours de logique populaires à l'Université Laval, parce que pertinents et adéquats.* Nous voulons dans un premier temps exposer l'esprit qui a inspiré le cours *Principes de Logique*, un cours qui est dispensé sur une très large échelle à l'Université Laval depuis 1979 (plus de 1000 étudiants et étudiantes provenant de tous les secteurs - sciences pures et appliquées, sciences de la santé, lettres, arts, sciences sociales - s'inscrivent annuellement à notre cours de logique. Nous expliquerons comment un tel cours de logique traditionnelle peut être un cours moderne sans être un cours de logique moderne (symbolique). Pour ce faire, nous présenterons les principales innovations touchant le contenu et l'approche pédagogique auxquelles nous avons été conduits. Nous mettrons en particulier en évidence les efforts que nous avons faits pour dissiper les impressions de sexisme souvent associées à la logique. Nous exposerons aussi un certain nombre de difficultés que nous avons rencontrées depuis les débuts de cette expérience unique et les solutions que nous y avons apportées. Enfin, nous présenterons quelques extraits du matériel que nous avons progressivement développé pour appuyer notre enseignement (matériel qui sera prochainement publié et diffusé sur une large échelle.)

Nous exposerons dans un deuxième temps l'état des recherches que nous sommes en train de mener pour mettre sur pied un cours répondant à une commande de la Commission des études et du vice-rectorat aux études de l'Université Laval. Ce nouveau cours, qui doit s'inspirer étroitement du cours *Principes de logique* et qui sera expérimenté en mai et juin prochain, sera obligatoire à partir de l'automne 1994 pour les étudiants et étudiantes qui échouent au test de connaissance du français (imposé à ceux et celles qui désirent accéder à l'université). (Notons qu'environ 50 % des étudiants et étudiantes qui s'inscrivent à l'université échouent au test de français.) Nous mettrons alors en évidence les raisons qui ont conduit les autorités de l'Université Laval à généraliser en quelque sorte le cours *Principes de logique*, et par conséquent les effets qui sont reconnus d'une étude du genre de celle que nous proposons depuis 1979. **Saturday, 15:15 - 17:15 (105)**

Thompson, H. Ed III. *Teaching Philosophy of Masculinity and Men's Liberation: How Gender Studies Can and Must Include Men's Studies.* I've taught philosophy for 30 years, and philosophy of sexuality for 20. I've been active as a feminist since 1972, and as a masculinist (men's liberationist--no, it's neither oxymoronic nor backlash) since 1974. Two years ago I helped establish our Department of Women's and Gender Studies, and recently participated in three conferences on "feminist" pedagogy (and three others on "process" pedagogy). In my view, the legitimate goals of feminism can be fully

achieved only by pursuing an inclusive political and academic strategy in which masculinism and men's studies play a complementary but genuinely non-subservient role. Using a value-realist, process pedagogy, I've found that an inclusive gender-critique can be taught just as successfully to men as to women. Both have equally to learn and gain from such "liberation", in terms of sexual justice, freedom, dignity, and quality of life. Explaining and justifying this view and its current pedagogic implications requires both careful rational and heartfelt experiential work. This workshop aims to facilitate this by lecture exercises (individual, small group, and dyads), experience-sharing, and further discussion of group-generated pedagogic problems. The problems, (some new, some old) in teaching gender-content or relevant subjects include: How can we deal with backlash (or sycophantic) males (or females!), "silenced" women (or men!), the fear of "male (or female)-bashing," and classroom conflict? How can "powerful" men (or middle-class, educated, white women!) "speak for disadvantaged others"? What kind of "special" pedagogy (and grading) do these studies require? What's the difference between "men's studies" and "all previous history"? Exactly how are men--as men--"oppressed"? (Hints: start with war and work, and move on through leadership, competition, sexuality, emotionality, and family.) Please bring bibliographies, course-materials, and real problems and solutions to share. **Saturday, 15:15 - 17:15 (203)**

Tremblay, Robert. *Learning Philosophy Via a Computer Network and Team Writing as ways of Developing Students' Reasoning Skills.* This workshop will illustrate how the ENFI (Electronic Network for Interaction) approach can be used in philosophy teaching. This approach is based on a socio-constructivist philosophy of education which can be summed up as follows: learning depends first and foremost on the student's own activity. It is the students themselves who must construct their own universe of knowledge. The classroom represents an opportunity for this learning to take place. However, as Vygotsky's theory claims, any learning experience has a social dimension. Thus, communication plays a vital role. Now, written communication is more carefully thought out, more structured and often, more advantageous than oral communication. Moreover, team writing can play a particularly effective role in helping weaker students to progress and in motivating the whole class. ENFI or EC (Electronic Classroom) put these pedagogical principles in concrete form and also make use of the potential that computer networks have to offer.

Saturday, 10:30 - 12:00 Cégep du Vieux Montréal, 255 rue Ontario est., Montréal.

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Tremblay, Robert. *L'apprentissage de la philosophie à l'aide d'un réseau informatique et l'écriture collaborative comme moyens de développer les capacités argumentatives des élèves.* Nous présenterons de manière interactive une disdactique nouvelle qui s'appuie sur les réseaux informatiques. On désigne cette approche de l'acronyme anglais ENFI pour Electronic Network for Interaction. Cette approche a suscité de nombreuses études et travaux, notamment pour ce qui concerne les réseaux utilisant un BBS (Bulletin Board Systems), qui sont en fait des gestionnaires de courrier électronique, ou exploitant des logiciels d'écriture collaborative en temps réel comme Real Time Writer, ou RTW; ces voies n'étant pas exclusives l'une de l'autre. Les BBS permettent à un serveur de réseau de gérer du courrier électronique, de transférer des fichiers, de discuter téléconférences, ou de gérer des conférences autour de divers intérêts particuliers. RTW est un logiciel qui permet à une classe de tenir des discussions écrites en temps réel sur un seul ou plusieurs canaux de communications, et de diffuser à la classe des documents ou des consignes particulières. Ces deux formes peuvent être considérées comme des applications du principe d'ENFI.

Les principes qui président aux diverses implantations américaines de l'approche ENFI dans l'enseignement relèvent de la philosophie socioconstructiviste de l'éducation. On peut résumer ces principes de la manière suivante: l'apprentissage dépend d'abord et avant tout de l'activité de l'élève lui-même. Il doit pour son propre compte construire l'univers de ses connaissances et de ses savoir-faire. La classe est l'occasion de cet apprentissage. Mais, suivant la théorie de Vigotsky, tout apprentissage comporte un aspect social et doit suivre les voies du développement proximal. Or la communication joue donc un très important. Or la communication écrite est toujours plus réfléchie, plus structurée et souvent plus profitable que la communication verbale. En outre, l'écriture collaborative peut jouer un rôle particulièrement efficace dans la perspective du progrès des élèves moins avancés comme de la motivation de tout le groupe. ENFI ou EC sont des concrétisations de ces principes pédagogiques qui s'appuient sur potentiel des réseaux informatiques.

Cet atelier se déroulera en classe informatique et les participants seront appelés à saisir l'approche ENFI à l'aide de l'approche ENFI, soit en utilisant le logiciel RTW et le BBS de Cégep du Vieux Montréal. **Saturday, 15:15 - 17:15 Cégep du Vieux Montréal, 255, rue Ontario est, Montréal.**

Viminitz, Paul. *How Not to Introduce Extended Logics.* We tend to teach things the way we ourselves learned them. But I've discovered that what's wrong with the traditional way we teach propositional logic is that it makes it all the more difficult to teach extended logic later on. My approach is to introduce sentential connectives as just a special case of **sentential** operators, and sentential operators as being **semantically** defined by whether they aggregate, decompose, penetrate and practice. In this way, the only difference between negation and quantification, on the one hand, and deontic, modal, and so on, one the other, is that our intuitions about these **operations** with respect to the former are more settled than with respect to the latter. In other words, I teach logic and extended logics as a piece, with, I believe, pedagogically fruitful results. In this presentation I demonstrate how this might be done. **Friday, 10:45 - 11:45 (105)**

Vinci, Tom. *The Teaching of Logic in Large Classes with Interactive Groups.* In the past year I have initiated an interactive component in a large, first year class in logic using groups. The groups consist of about four students each, permanently assigned at the beginning of the term and used in a variety of ways to further course objectives. My **presentation** will describe the objectives, methods and content of the class illustrated with examples drawn from my presentations and student work. I will also ask participants to help with some issues arising from the execution of the class this past year and will structure this interaction so as to illustrate the method used in the class. **Monday, 10:30 - 11:30 (115)**

Weiss, Dennis M., and Sherryl Kuhlman. *Teaching Human Nature.* The goal of this presentation is twofold: (1) to stimulate discussion of the merit of teaching human nature in the philosophy curriculum, and (2) to discuss the different approaches to the teaching of human nature and their respective strengths and weaknesses. The topic of human nature has of late become philosophically suspect and is no longer a common topic in philosophy curriculum. We believe that this is to the misfortune of both philosophy departments and students of philosophy. We begin by briefly defending the **teaching** of human nature against charges, among others, that it is essentialist, sexist, and ethnocentric and **arguing** that courses in human nature play an important role in the philosophy curriculum. We then discuss different ways in which the topic

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can be incorporated into the philosophy curriculum: as the basis for an introductory course in philosophy, as an approach to the study of moral theory, and as an upper division course devoted exclusively to this theme. **Monday, 11:30 a.m. - 12:30 p.m. (105)**

Weis, Gregory. *Grading Students*. At the end of each academic term, we who teach assign each student a grade for the course. What exactly are we doing when we grade? What is a grade? What is being graded? How do we actually go about grading? How ought we go about it? These questions are deceptively simple and involve difficult conceptual and normative issues. Moreover, it seems our common practice is not consistent with what we often say we are doing when we are grading. In my presentation, I criticize the conventional view of what grading students is and ought to be. In the conventional view all grades are subordinate to the final grade for a course, which is a measure of a student's comprehension of (or competence in) the subject of the course. A threshold ("passing" or "D") signals a degree of comprehension that could, in principle, be agreed upon by professors of the subject. Beyond the grade "D" there are as few as three and as many as ten grades, but the same basic activity of the professor underlies assigning all of demonstrated comprehension of the subject. The conventional view is suspect on several grounds: (1) it takes no account of what the student has done or undergone in the course; (2) it ignores the responsibility of both student and professor for what happens socially in the classroom; and (3) it relies for its appeal on the equation of fairness with a spurious sense of objectivity. I invite participants not only to consider my criticisms, but to explain the extent to which they themselves depart from the conventional view of grading students, and what their grounds are for this departure. **Friday, 13:30 - 15:00 (101)** 11:30

Wilson, Arnold. *Student Relativism*. "Who's to say what's right and wrong?" "Isn't it all a matter of opinion?" Anyone trying to get students to think critically about philosophical issues, especially in applied ethics courses, are beset by such glib and facile remarks. We will briefly review the considerable literature on this problem, and discuss plausible ploys to deal with it (some guaranteed to fail). Participants' experience and suggestions will be central to the discussion. **Friday, 13:30 - 15:00 (105)**

Wilson, Arnold. *Publishing materials on Teaching Philosophy*. Publication of materials on teaching is vital to the profession of Philosophy Education. Our contributions to the profession can in this way be subject to peer review and

dissemination. We will review the Why, What, Where, and How of such publication. (Arnold Wilson has edited *Teaching Philosophy* since 1975 and is also the editor of *Demonstrating Philosophy*). **Saturday, 10:30 - 12:00 (203)**

Winant, Terry, and Robert Maldonado. *Don't Squelch the Students! Unlearning the Pedagogy of Privilege*. A major stumbling block in building the inclusive university is an "arrogant ear" which shapes listening--including students' listening to one another and professors' listening to students. This is not a question of an inattentive teacher or classmates. It is a pitfall with a solipsistic core built into most of our cultures: we cannot hear what we cannot fit into what we have heard before. The "don't squelch" project is devoted to exploring and avoiding this pitfall. Our work uses an exercise of the sustained imagination, designed to help us alert one another to the pitfall, and to participate enough of a shift in perspective to develop the ground for re-imagining teaching with trust and integrity. We do not offer any particular teaching techniques. Rather we work with colleagues, fostering their efforts to support and extend each others' range of teaching styles.

The exercise is especially geared to help faculty already involved in diversity issues. Friday's session will be an introduction to the exercise. Saturday's session will be a "laboratory." Those who plan to attend only the Saturday session will need to prepare for it by having a conversation with someone who attended the Friday afternoon session. Even though we are anlgophone, and the presentation will be in English, it will be possible for participants who so desire to carry out the exercise itself in French. **First session: Friday, 13:30 -15:00 (117) and second session Saturday, 15:15 - 17:15. (201)**

Wright, Ray G. *Teaching Philosophy Through Literature*. Finding new ways to clarify philosophical theories for students, especially beginning students, has always been a challenge. Any number of creative ways have been discovered and shared at conferences such as this one. I want to show that given how closely related philosophy and literature are, a teacher can use literature to (1) broaden a student's exposure to various ways to reflect on a philosophical problem, (2) demonstrate to students that philosophy is not just some esoteric science but that it addresses fundamental human concerns such as those presented in prose fiction and in poetry, and (3) show that the study of some forms of literature (especially poetry) may help one learn how to think more clearly and how to read more carefully. **Monday, 11:30 - 12:30 (101)**

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van der Bogert, Frans. *Teaching Aesthetics and the Philosophy of the Arts: A Case Studies Approach*. This workshop will demonstrate how to use 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 towards 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. Friday, 9:30 - 10:30 (203) and continued Saturday, 10:30 - 11:45 (301).

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Amy Krisely

Reflecting on Nature -

Africa

Fri at 10:45

Marist College ✓

Notes

- Africa: - Basil Davidson (issue of violence/non-violence)

- The Africans - Ali Mazrui - New Gods.

(Roles of different religions in Africa)

Understudies.

- Films: Sarafina

- Tapes: FINZAN (= women's struggles
vs traditional roles)

- Africa - 1930

African Philosophy: The Essential Tradition.
Readings

- Why

Tsenay Serequeberhan

Paragon House.

Clarence Johnson
Spelman

Mary Kuisely

Book: Reflecting on Nature

Notes

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