Sabbatical Leave Report

Leslie Stapp

Revised March 3, 2007
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To: Dr. John Grindel, Vice President of Academic Affairs/Provost

From: Dr. Leslie Stapp, Associate Professor of Philosophy

Date: December 6, 2004

Subject: Request for Sabbatical Leave for the 2005-2006 Academic Year

I. Length of Sabbatical Leave Requested

I am applying for a leave of one school year (ten school months, from August of 2005 to May of 2006) at 70% of my contract salary. I have been a full-time instructor for the Cerritos College Philosophy Department since the spring semester of 1999. Thus at the end of this academic year I will have been at Cerritos for six and one-half years. This is my first request for a sabbatical leave.

II. Purpose of Leave

The purpose of my leave is to use self-directed study, research and conference participation in order to broaden and update my knowledge of continental philosophy. I will use what I learn to create ten active-learning lesson plans—one each on Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, Deconstruction, Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy. All
ten will emphasize active-learning components. These active-learning lesson plans will be easily adaptable for use in teaching ‘Introduction to Philosophy’ (Philosophy 100), ‘Critical Thinking and Writing’ (Philosophy 202), ‘Ethics’ (Philosophy 102), and ‘Philosophy of Cultural Diversity’ (Philosophy 104). More importantly, however, the ten topics they cover constitute half the content of our ‘Twentieth-Century Philosophy’ course (Philosophy 201), which is listed in our catalog as IGETC transferable. In spite of the fact that this course is a requirement for philosophy majors transferring at the junior level to some four-year schools, it has never been taught at Cerritos. Thus I plan to use my sabbatical research to help me update and expand my knowledge and course materials in preparation for teaching ‘Twentieth-Century Philosophy’ in the 2006-2007 academic year.

Continental philosophy, though largely a development of the twentieth century, is important to philosophy as a whole in that its methodology encourages a way of looking at the world that includes perspectives informed explicitly by history, class, gender and other social factors. Although over the last century North American universities and colleges have emphasized analytic philosophy over continental philosophy, as communication has increased between philosophers throughout the world, this has begun to change. Additionally, important aspects of continental philosophy are increasingly being included in literature, film, architecture and art history courses in humanities departments, and in sociology, anthropology and social psychology courses in social science
departments in the United States. Thus, by updating and expanding our philosophy curricula to better include this more global perspective, we help our students obtain a more accurate understanding of philosophy that is more easily applicable to their lives and communities. We also help students to draw parallels between the content of their philosophy courses and the other classes they take, which should enhance their participation in the Learning Communities and Teacher TRAC programs at Cerritos College. Finally, if philosophy faculty and students have an increased and contemporary awareness of philosophical issues as they are informed by diverse viewpoints, they are better prepared to represent Cerritos College, both in the academic community (such as at conferences and at other colleges) and in our broader communities.

III. Specific Objectives

Specifically, I plan to realize the following objectives during my sabbatical:

A. Study the latest scholarship in Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, Deconstruction, Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy. I will use local libraries such as the Huntington Research Library, the Whittier College Library, the Cerritos College Library, and the libraries at CSU Long Beach, CSU Fullerton, UC Irvine and UCLA to do self-directed research. Further, I will participate in at least four relevant conferences and/or seminars throughout the 2005-2006 academic year;
B. Revise my existing course lectures to incorporate elements of continental philosophy;

C. Update and create course materials to teach ‘Twentieth-Century Philosophy’ (an existing IGETC level Cerritos philosophy course required by some four-year colleges for philosophy majors wishing to transfer as juniors, yet which has never been taught) for the 2006-2007 academic year;

D. Create a research file detailing particular arguments for use in the classroom and the suitability of particular primary sources for Cerritos College students;

E. Create ten active-learning lesson plans to help students understand at least one important aspect of each of the following: Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, Deconstruction, Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy. These active-learning lesson plans will be easily adaptable for use in teaching ‘Introduction to Philosophy’ (Philosophy 100), ‘Critical Thinking and Writing’ (Philosophy 202), ‘Ethics’ (Philosophy 102), ‘Philosophy of Cultural Diversity’ (Philosophy 104), and ‘Twentieth-Century Philosophy’ (Philosophy 201).
IV. Preparation

A. After looking at several course syllabi for under-graduate and graduate level continental philosophy courses, consulting with professors from other schools, and perusing introductory materials, I chose ten topic areas that represent the main historical and thematic developments in continental philosophy;

B. I developed ‘Twentieth-Century Philosophy’ (Philosophy 201) for the Cerritos College Philosophy Department, about half of which is devoted to topics in continental philosophy. This course is listed in our catalog (as an IGETC level requirement for some transferring philosophy majors) but has yet to be taught at Cerritos College;

C. I have created a detailed reading list and bought several of the books included on it;

D. Over the past year I have obtained and used a readership at the Huntington Research Library;

E. I have looked up information for several conferences that include workshops and seminars on teaching and scholarship in continental philosophy;
F. I participated in an annual conference of the Southern Humanities Council in Richmond, Virginia (2/3/05—2/6/05), where I initiated contact with professors doing research in Philosophy of Literature, Critical Theory and the application of active learning strategies in teaching philosophical literature;

G. On 3/17/05 and 3/18/05 I will attend a conference at CSU Fullerton on the Philosophy of the Emotions.

V. Planned Itinerary

A. During the fall semester of 2005 I will:

1. Conduct self-directed study and research in local libraries such as the Huntington Research Library, the Whittier College Library, the Cerritos College Library, and the libraries at CSU Long Beach, CSU Fullerton, UC Irvine, and UCLA. I will focus on Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, and Deconstruction;

2. Create the first half of my research file detailing particular arguments for use in the classroom and the suitability of particular primary sources for Cerritos College students;
3. Revise my existing course lectures to incorporate where appropriate elements of continental philosophy found in Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, and Deconstruction;

4. Update and create course materials to teach the parts of 'Twentieth-Century Philosophy' that involve Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, and Deconstruction;

5. Create five active-learning lesson plans to help students understand at least one important aspect of Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, and Deconstruction;

6. Attend at least two conferences, seminars or workshops that cover material relevant to Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, or Deconstruction. Conferences may include: the Fifty-Fifth International Phenomenology Conference (Phenomenology of Life: From the Animal Soul to the Human Mind; August 17-20, 2005; Nijmegen, The Netherlands); the Thirtieth Annual Meeting of the International Merleau-Ponty Circle (September 29 - October 1, 2005; location to be announced); the Society for Women’s Advancement in Philosophy’s conference for Topics of Diversity in Philosophy
(September 2005, Florida State University); and the Society for Phenomenology and Existential Philosophy’s 44th Annual Conference (October 20-22, 2005; Salt Lake City, Utah).

B. During the spring semester of 2006 I will:

1. Conduct self-directed study and research in local libraries such as the Huntington Research Library, the Whittier College Library, the Cerritos College Library, and the libraries at CSU Long Beach, CSU Fullerton, UC Irvine, and UCLA. I will focus on Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy.

2. Create the second half of my research file detailing particular arguments for use in the classroom and the suitability of particular primary sources for Cerritos College students;

3. Revise my existing course lectures to incorporate where appropriate elements of continental philosophy found in Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy;
4. Update and create course materials to teach the parts of ‘Twentieth-Century Philosophy’ that involve Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy;

5. Create five active-learning lesson plans to help students understand at least one important aspect of Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy;

6. Attend at least two conferences, seminars or workshops that cover material relevant to Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, or Marxist and Post-Marxist Philosophy. Conferences may include the 2006 Southern Humanities Council Conference (February, 2006; location and time to be announced) and the American Philosophical Association Central Division Annual Meeting (April, 2006; location and time to be announced);

7. Begin to write my sabbatical leave report.
VI. Service and Practical Applications

A. Service to Cerritos College will include:

1. Enabling the philosophy department to teach 'Twentieth-Century Philosophy' (Philosophy 201) for the first time, thereby increasing our IGETC offerings and facilitating successful transfer of philosophy majors to four-year colleges;

2. Updating existing philosophy course materials to better reflect a more global, contemporary and diverse set of perspectives;

3. Developing ten active-learning lesson plans which will be easily adaptable for use in teaching 'Introduction to Philosophy' (Philosophy 100), ‘Critical Thinking and Writing’ (Philosophy 202), ‘Ethics’ (Philosophy 102), and ‘Philosophy of Cultural Diversity’ (Philosophy 104);

4. Broadening and updating the knowledge of a faculty member so that the college is better represented at conferences and college functions;

5. Expanding and updating the expertise of a faculty member so that she may better interact with members of other disciplines and thus improve academic cooperation between campus departments;
6. Developing philosophy majors who have a broader and more accurate view of philosophy as it is practiced throughout the world, thus enhancing our reputation at four-year colleges;

B. Service to the community will include:

1. Offering an updated philosophy curriculum that includes perspectives informed explicitly by history, class, gender and other social factors--this should help create citizens who function more harmoniously in our diverse community;

2. Helping to create better-informed citizens who are more aware of global philosophical issues and perspectives;

3. Helping students draw parallels between their philosophy courses and their other academic courses--this may make more meaningful students’ participation in Learning Communities, the Scholars’ Honors Program, and the Teacher TRAC program, all of which have a positive effect on our larger community;

C. Service to the students will include:

1. Helping students draw parallels between their philosophy courses and their other academic courses, thus enriching their overall educational experience;
2. Helping students obtain an understanding of philosophy that is more easily applicable to their lives and communities;

3. Helping philosophy students achieve a more broad and accurate understanding of philosophy as it is practiced throughout the world;

4. Providing students with a better-educated and better-prepared philosophy professor;

5. Providing students with ten lesson plans that emphasize active learning;

6. Allowing students the opportunity to take 'Twentieth-Century Philosophy' (Philosophy 201) at Cerritos College for the first time, and helping those philosophy majors who need the class in order to transfer at the junior level to do so.

**VII. Report of Sabbatical Experience**

I promise to submit on time by the end of the Fall 2006 semester a thorough, scholarly report of my research activities and consequent results achieved during my sabbatical leave. I intend that this report shall, to the best of my ability, follow the required format, state clearly the ways in which my efforts have enhanced my service to Cerritos College, and that it shall verify that the objectives I stated earlier will have been met.
VIII. Partial Reading List


Statement of Purpose

In this report I describe research I conducted during the Fall 05 through Spring 06 academic year, and demonstrate ways I'm using the results to enhance Cerritos College students' understanding of continental philosophy. Specifically, I provide the results of my survey of relevant primary sources accessible for first year students,¹ and present ten active-learning lesson plans² I've created for Philosophy 201, any of which can be used to supplement existing lecture materials for Philosophy 100, 102 and 202.

¹ For the modified and ranked list of readings, see p. 143.
² The ten active-learning lesson plans occur on pp. 36-142.
Sabbatical Leave Report

I. Overview

During the past year I've done extensive reading and study of Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, Deconstruction, Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy and used what I've learned to update my existing lecture materials. In addition to books from my own collection and the Bloomfield Philosophy Library at Cerritos College, I've consulted primary and secondary sources from various local libraries including the Huntington Research Library, the Whittier College Library and the libraries at CSU Long Beach and UCLA. I've determined which of these sources would be appropriate reading for Cerritos College philosophy students, made copies of several short selections from them (for distribution to students) and created ten active learning plans for use in the philosophy classroom. Specifically, I will incorporate these lesson plans, in addition to my new understanding of continental philosophy, into new curricula as I teach Philosophy 201 (20th Century Philosophy) for the first time this spring, and in my existing classes where it is appropriate.

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3 The ten active-learning lesson plans (found on pp. 36-142) and their accompanying reading selections can be used to supplement lecture materials in Philosophy 100, Philosophy 102, Philosophy 104 and Philosophy 202.
4 Please see the modified and ranked list of readings on p. 143.
5 After each active-learning lesson plan (the ten of these occur on pp. 36-142) is the short reading selection meant to accompany it.
6 The ten of these occur on pp. 36-142.
II. Satisfaction of Objectives

The following specifies each of the five objectives I listed in my sabbatical proposal along with descriptions of the ways I've satisfied them:

Objective A: My first objective was to study the latest scholarship in Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, Deconstruction, Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy. To do this I read the relevant portions of each book on the reading list I submitted in my sabbatical proposal, and consulted several of the references listed in their bibliographies. To further my knowledge and interact with experts in my field, I participated in the following conferences and symposia:

1. American Philosophical Association (3/22/06 at the Portland Hilton, Portland, Oregon)

a) Colloquium on Political Philosophy: “World Poverty and Individual Freedom” presented by Nicole Hassoun (University of North Carolina—Chapel Hill); “A Paradox for Theories of Welfare” presented by Ben Bradley (Syracuse University) and “Liberal Pluralism and the Case for Freedom as Non-Domination” presented by Andrew F. Smith (State University of New York—Stony Brook)

b) Colloquium on Pragmatism: “The Metaphysics of Pragmatism and Radical Empiricism” presented by Juan Ferret (University of Texas—El
c) Invited Symposium: Moral Phenomenology: “Moral Phenomenology and Moral Intentionality” presented by John J. Drummond (Fordham University);
“The Phenomenology of Virtue” presented by Julia Annas (University of Arizona) and “The Second-Personal Phenomenology and Psychology of Reactive Attitudes” presented by Stephen Darwall (University of Michigan —Ann Arbor)

d) Colloquium: Contemporary Political Philosophy: “Immigrant Admissions and Globalized Relations of Harm” presented by Shelley Wilcox (Temple University); “Explicating Habermas: Expressive Rationality as Corrective to Communicative Action” presented by Stephen Farrelly (Emory University); and “Convergences in the Public Square” presented by Edward A. Langerak (St. Olaf College)

e) Invited Symposium: Valuing and the Emotions: “Emotional Expressions of Moral Values” presented by Julie Tannenbaum (University of California—Santa Cruz); “Rational Regret, Rational Action” presented by Justin D'Arms (Ohio State University) and Daniel Jacobson (Bowling Green State University); “Valuing and Caring” presented by Agnieszka Jaworska (Stanford University)

f) Invited Symposium: Authenticity: “At the Origins of Authenticity” presented by Benjamin Crowe (University of Utah); “Authenticity and the First Person” presented by Taylor Carman (Barnard College)
g) Special Session Arranged by the APA Committee on Philosophy in Two-Year Colleges—Dilemmas and Opportunities in Teaching

'Intro' in the Two-Year Context: A Roundtable Approach: “Introducing Philosophy at the Regional Campus: Lessons, Opportunities, and Challenges” presented by Daniel Palmer (Kent State University);

“Teaching 'Intro': Dilemmas for Standards at 'Outposts for Progress’” presented by Malcolm Munson (Greenville Technical College) and “The Most Important Course in Philosophy: The Value of the Introduction to Philosophy Course at a Community College” presented by Geoffrey Frasz (Community College of Southern Nevada)

2. Lecture On Friedrich Nietzsche by the Nietzsche Society (5/11/06 at the Goethe Institute, NW Washington D.C.)

3. The 56th Johns Hopkins Institute for Spirituality and Medicine: What Does It Mean to Be Human? (5/15/06—5/17/06 at the Johns Hopkins University School of Medicine in Baltimore, Maryland)

Objective B: My second objective was to revise my existing course lectures to incorporate elements of continental philosophy. Because continental philosophy is largely a twentieth-century development and our introductory philosophy course must cover philosophy starting from the 6th century B.C., my options for doing this in a formal way this semester are limited. But I plan to use the Nietzsche and Existentialism active-learning
lesson plans\textsuperscript{7} in my Introduction to Philosophy courses toward the end of this semester, and I've already found myself using examples from continental philosophy (as a means of comparison with older philosophical approaches) in an informal way during earlier lectures. Additionally, should I have opportunity to teach Philosophy 102 or Philosophy 104, the information contained in the active-learning lesson plans,\textsuperscript{8} as well as many of the primary and secondary sources included on my expanded reading list,\textsuperscript{9} will be directly applicable.

One exciting, though unexpected consequence of my sabbatical activities came about through a combination of my readings in phenomenology and existentialism, and my participation in the roundtable discussion on community college teaching at the APA. Daniel Palmer's presentation involved motivating students by using film and Geoffrey Frasz had talked about research he'd done establishing the value of presenting abstract information via narratives and personal stories. Because most of the group were community college teachers the discussion turned to the difficulty of teaching Critical Thinking and Writing. This is one of the more challenging courses to teach at the community college level, and one where our department could use a boost in enrollment. In this course, students must learn to write argumentative essays, and because we want to maintain the course's integrity as a course in philosophy (as opposed to in English or psychology), many philosophy teachers resort to assigning standard (but rather worn-out) topics in contemporary ethics—euthanasia,

\textsuperscript{7} The Nietzsche active-learning lesson plan occurs on p. 36 and the Existentialism active-learning lesson plan occurs on p. 61.
\textsuperscript{8} Found on pp. 36-142
\textsuperscript{9} See p. 143
capital punishment, abortion, etc. These invite cheating and frankly can become tedious for students and teachers alike. It struck me that a critical thinking course in philosophy could be centered around the many short works of twentieth-century fiction inspired by the philosophical themes of existentialism and phenomenology. Because many of these stories have strong narratives and focus on the personal, they'd be more likely to hold students' interests. And just as importantly, with a brief introduction to the major philosophical ideas behind these theories, students would have the tools to critically analyze meaty philosophical issues in original ways. My colleagues at the APA seemed to like this idea and some of them told me they'd successfully used some of this literature in their introductory philosophy classes. I hope to try this approach the next time I teach critical thinking, probably in the spring semester of 2008.

**Objective C:** My third objective was to update and create course materials to teach Twentieth-Century Philosophy for the 2006-2007 academic year; this I've done for the part of the course that covers continental philosophy. While doing preparatory reading for creating the ten active-learning lesson plans I realized that many of the sources I've been using are written at a level that is too difficult for most of our students. Thus I've decided to supplement the reading materials with some less formal (yet still academically rigorous) materials like the poem I include written by Nietzsche, and two articles from the *Simpsons and Philosophy* anthology. I include these three items in the appendix.  

10 Specifically, the Nietzsche poem occurs on pp. 39-40, at the end of the Nietzsche active-learning lesson plan (included on p. 36). The two articles from *The Simpsons and Philosophy*
Objective D: My fourth objective was to create a research file detailing particular arguments for use in the classroom and the suitability of particular primary sources for Cerritos College students. The first two months of my sabbatical I outlined arguments from my readings but soon realized that this process was slowing me down considerably, and that I would never finish the materials on my reading list if I tried to do that for every item on it. As an alternative, I used paper bookmarks to identify useful sections in each book, and made copies of sections that I intend to use in the classroom. I include ten of these with the active-learning lesson plans that cover them.\textsuperscript{11} In addition, I developed a simple rating system for each source, where 'A' indicates 'accessible for most students without a lot of outside preparation,' 'I' indicates 'inaccessible for most students' in that the source contains multiple, complex, theory-based arguments without accompanying explanation (or the source presupposes familiarity with material unlikely to have been encountered by first and second-year students). Some sources (such as anthologies or sources mostly too difficult but with helpful accompanying introductory information that could be used apart from the text) I marked 'M,' for 'mixed.' I include in the index a copy of my ranked (and expanded) reading list.\textsuperscript{12}

\textsuperscript{11} “‘And the Rest Writes Itself’: Roland Barthes Watches The Simpsons” and “A (Karl, not Groucho) Marxist in Springfield—occur on pp. 73—81, and pp. 127—135, respectively (after the active-learning lesson plans on pp. 68 and 124, respectively).\textsuperscript{11}

\textsuperscript{12} Each active-learning lesson plan is designed to help students understand one of these ten reading selections I deemed appropriate for first and second-year philosophy students. Thus each reading selection follows the active-learning lesson plan (found on pp. 36-142) meant to elucidate it.

\textsuperscript{12} For the ranked and modified reading list please see p. 143.
Objective E: My fifth objective was to create ten active-learning lesson plans to help students understand at least one important aspect of each of the following: Nietzsche, Phenomenology, Existentialism, Structuralism and Post-Structuralism, Deconstruction, Early Post-Colonial Philosophy, Later Post-Colonial Philosophy, French Feminism, Psychoanalytic Philosophy, and Marxist and Post-Marxist Philosophy. Because the primary sources available for Early Post-Colonial Philosophy and Later Post-Colonial Philosophy were less suited for students than I'd anticipated, I decided to create just one combined Post-Colonial Philosophy active-learning lesson plan\textsuperscript{13} using one of the more accessible sources. My readings in Marxist Philosophy, on the other hand, included enough accessible material to facilitate a division into two active-learning lesson plans: one using an article which introduces basic principles of Marxist Philosophy\textsuperscript{14} and one using an article comprising an application of Post-Marxist Philosophy.\textsuperscript{15} I include learning activities for each of these, as well as activities for each of the other eight categories, in the index section of this report.\textsuperscript{16}

\textsuperscript{13} The combined Early and Later Post-Colonial active-learning lesson plan is on p. 97.
\textsuperscript{14} The Marxist Philosophy active-learning lesson plan is on p. 124.
\textsuperscript{15} The Post-Marxist active-learning lesson plan is on p. 136.
\textsuperscript{16} Specifically, in addition to the Marxist and Post-Marxist active-learning lesson plans mentioned in footnotes 14 and 15, the active-learning lesson plan for Nietzsche is on p. 36, for Phenomenology is on p. 41, for Existentialism is on p. 61, for Structuralism and Post-Structuralism is on p. 68, for Deconstruction is on p. 82, for French Feminism is on p. 103 and for Psychoanalytic Philosophy is on p. 114. Thus there is a total of ten active-learning lesson plans.
Conclusions

The time I've spent reading, writing, going to conferences and talking with other philosophy professors has allowed me to broaden and update my knowledge considerably. Although I still have a lot to learn about continental philosophy, my study over the past year has increased my confidence and competence to the point where I feel comfortable volunteering to teach Philosophy 201 (20th Century Philosophy) for the Spring 07 semester—something I know wouldn't have been possible without the sabbatical. The ten active-learning lesson plans I include in the index of this report17 comprise about a third of the in-class content of Philosophy 201, and are flexible enough to be used in Philosophy 100 (Introduction to Philosophy), Philosophy 104 (Cultural Diversity), Philosophy 102 (Ethics) and Philosophy 202 (Critical Thinking and Writing) as well. Similarly, the work I've done classifying primary and secondary sources18 should help me in providing supplementary reading for these and future courses. Finally, the methodology typical of continental philosophy—emphasizing subjective experience and focusing on narrative—has inspired me to develop a new approach to teaching our Critical Thinking and Writing (Philosophy 202) course, where I'll use short works of fiction which reflect the phenomenological and existentialist traditions.

To summarize, my sabbatical has helped me contribute to Cerritos College, its students, and the broader community in the following ways:

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17 See pp. 36-142.
18 For the modified and ranked reading list please see p. 143.
a) I am scheduled to teach 'Twentieth-Century Philosophy' (Philosophy 201) for the first time this spring; this is also the first time the course will be taught in the Cerritos College philosophy department. Because of the time I've spent developing the continental section of the course, I've felt comfortable enough to advertise the class and actively recruit students. As of today (about a week into student registration), there are 20 students enrolled in the class, so it is likely it won't be canceled. This increases our IGETC offerings and will facilitate successful transfer of philosophy majors to four-year colleges, since some of these colleges require 20th century philosophy as a condition for transfer;

b) By supplementing material in our existing philosophy courses with content included in my active-learning lesson plans19 and by consciously focusing on providing historical and social context when I introduce new philosophers, my existing classes now better reflect global, contemporary and diverse sets of perspectives. Offering an updated philosophy curriculum that includes world views informed explicitly by history, class, gender and other social factors should help create better-informed citizens who are more aware of global philosophical issues and perspectives. Thus it's likely such citizens will function more harmoniously in our diverse community;

c) I've developed ten active-learning lesson plans.20 In addition to providing content for Philosophy 201, these are easily adaptable for use in teaching ‘Introduction to Philosophy’ (Philosophy 100), ‘Critical Thinking

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19 Found on pp. 36-142.
20 Ibid.
and Writing’ (Philosophy 202), ‘Ethics’ (Philosophy 102), and ‘Philosophy of Cultural Diversity’ (Philosophy 104). The activities included in the active-learning lesson plans supplement lecture and independent reading and invite students to interact with the material and each other in the classroom. They are designed so that although students will benefit more if they are prepared, even students who haven't done the reading will be able to participate, and as a result will perhaps gain the confidence and motivation to do more independent work outside of the classroom. This could help students develop better study skills and increase retention in philosophy courses;

d) I have broadened and updated my knowledge of philosophy and thus feel I am a better-educated and better-prepared philosophy professor. This should help me to better serve students and it should improve my ability to positively represent Cerritos College at conferences and college functions;

e) I've expanded and updated my expertise in continental philosophy in particular. Because continental philosophy so easily lends itself to interdisciplinary applications, I am better prepared to interact with members of other disciplines and improve academic cooperation between campus departments; in fact, I've already begun interesting interdisciplinary conversations with Dr. Amy Holzgang in Sociology (who will as a result sit in on my 20th Century Philosophy course next semester) and Dr. Solomon Namala from Economics. We are currently discussing
the possibilities of developing learning communities, which, if successful, should help students draw parallels between their philosophy courses and other academic courses. This should enrich students' overall educational experience;

f) Because continental philosophy is more inclusive of philosophy practiced in non-western parts of the world, including such philosophy in the curriculum betters our chances of developing philosophy majors and other students who have a broader and more accurate view of the discipline. Additionally, it helps students obtain an understanding of philosophy that is more easily applicable to their lives and communities.

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Nietzsche Active-Learning Lesson Plan

1. Learning Objective: identifying elements of Nietzsche’s philosophy in a symbolic work of literature

2. Lecture:
   A. Nietzsche’s biographical information
   B. The basic tenets of Nietzsche’s 'Thus Spake Zarathustra'
   C. Nihilism and Differing Conceptions of Truth
   D. Twentieth-Century Philosophy, Symbolism and Literature

3. Activities: Nietzsche Group Activity

4. Learning Outcomes:
   A. Skill to be assessed: the ability to identify elements of Nietzsche’s philosophy in a symbolic work of literature
   B. Method of assessment: the professor will compare students’ written, in-class interpretations of a poem expressing Nietzsche’s philosophy with those accepted by philosophers
   C. Expected Standard: 70% of students will, in a written, in-class interpretation of a Nietzsche poem, satisfactorily express elements of Nietzsche’s philosophy in a way that is compatible with expressions accepted by philosophers
Nietzsche Group Activity
“The Song of Melancholy”

The magician in *Thus Spake Zarathustra* recites this poem on behalf of the Spirit of Gravity, who tries to dissuade Zarathustra by distorting his teachings and suggesting there is no escape from nihilism (the negative view that the world is without meaning, there is no truth and thus that the search for knowledge and self-understanding is worthless).

1) The first stanza introduces the image of the “hot heart” mocked by the sunbeams because of its thirst for knowledge, while the second stanza gives voice to their mockery. Choose any four consecutive lines from the second stanza, and analyze them here. Why do you think Nietzsche chose this particular imagery and what criticism of Nietzsche’s philosophy do you think it attempts to invoke?

2) Which two contrasting images of the suitor of truth are expressed in the third stanza? Which aspect of Nietzsche’s philosophy is being criticized here?

3) Nietzsche often uses birds and cats to represent aspects of his philosophy that he thinks are positive, noble and strong. How are these animals depicted in stanzas four through six? What do the lambs represent? What about the distinction between man as ‘god’ and ‘sheep’? Why do you think the magician makes a point of
saying that Zarathustra tears to pieces “the god in man,” and what
does this mean?

4) In the final two stanzas the sunbeams are no longer speaking, but
there is a return to the voice from the first stanza. This voice
seems to be referring to itself now rather than to Zarathustra. To
which truth do you think it refers in line 98? How does the mood in
the last five lines differ from the mood in the first ten lines of the
poem? Why do you think Nietzsche chose to end the poem this
way? Explain.
Phenomenology Active-Learning Lesson Plan

1. Learning Objective: summarizing key elements of Husserl's Phenomenology

2. Lecture:
   A. Demonstration of Close Reading of a Difficult Text (Using Nagel's "What Is It Like to be Bat?")
   B. Theoretical Terminology from Phenomenology
   C. Husserl's Biographical Information
   D. The Role of Phenomenology in Twentieth-Century thought

3. Activities: Husserl Homework and Group Activity

4. Learning Outcomes:
   A. Skill to be assessed: the ability to summarize key elements of Husserl's Phenomenology
   B. Method of assessment: the professor will compare students' written, in-class expressions of key elements of Husserl's Phenomenology with those accepted by philosophers
   C. Expected Standard: 70% of students will, in a written, in-class exercise, satisfactorily express key elements of Husserl's Phenomenology in a way that is consistent with those expressed by philosophers
Phenomenology Group Activity
Husserl: “Ideas: General Introduction to Pure Phenomenology”

Part I: Homework
Hello. You are reading these words somewhere outside of our philosophy classroom. Congratulations on slogging through one of the more difficult philosophical essays in existence. If you have not yet read the Husserl article, stop now and read it through once, even if you don't understand it! Don't come back until you are finished! Are you finished now? Good. Our goal, as a class, is to try to make sense of what Husserl is saying here. Take it as a dare. After you have read the article once, before you set foot in the classroom, do your best to answer each of the following questions on a separate piece of paper. Bring this sheet, plus the separate sheet of paper, to class. We will meet, discuss, and then complete this worksheet in groups. I will ask you to turn in both sheets. Do not give up!

Part II: Questions
1. Describe what Husserl means by the “natural standpoint.” Is such a world mind-dependent for Husserl? (Or is this a trick question?!) What is the “General Thesis” of the natural standpoint?

2. What does Husserl mean by “bracketing.” Give an example.
3. On page 456 Husserl talks about the phenomenological reduction (or *epoche*) and asks, “For what can remain over when the whole world is bracketed, including ourselves and all our thinking?” How does he answer this question?

4. On pp. 458-459 Husserl gives as an example of a *cogitatum* a white piece of paper, along with its zone of “background intuitions.” Look around you now and pick out your own *cogitatum*. Describe it, as well as its zone of background intuitions, here.
5. On the bottom of p. 461 Husserl calls that of which we are conscious, that at which the conscious directs itself, the “intentional” object, and reminds us that attaching a value (or other modification) to the intentional object is a separate means by which we may represent it. Give an example of an intentional object, along with a value you attach to it.

6. On p. 463 Husserl contrasts the way the “man on the street” might perceive the world with the way the “man of science” might perceive it. But he reaches a (perhaps) surprising conclusion about “true Being” as such. What is this conclusion?
7. On p. 464 Husserl says the "intuition and the thing intuited, perception and the thing perceived" are not identical, then gives a proof of this in the example of his perception of the table. Summarize this argument using your own words. (Hint: make sure you discuss transcendence, and keep in mind that he is not talking about "true Being" in either case.) Be careful here—this is not a trivial distinction for Husserl.

8. What is the absolute Reality Husserl names at the end of this article? Does he end up denying the existence of "true Being"? Explain.
Existentialism Active-Learning Lesson Plan

1. Learning Objective: applying key elements of Sartre's existentialism to his ideas about sex and love

2. Lecture:
   A. Sartre's Biographical Information
   B. Introduction to Existentialism
   C. Objects-In-Themselves vs. Objects-For-Themselves
   D. The Other
   E. Freedom

3. Activities: Existentialism Group Activity

4. Learning Outcomes:
   A. Skill to be assessed: the ability to apply key elements of Sartre's existentialism to his ideas about sex and love
   B. Method of assessment: the professor will compare students' written, in-class applications of existentialist philosophy to Sartre's writings about sex and love with those accepted by philosophers
   C. Expected Standard: 70% of students will, in a written, in-class exercise, satisfactorily apply key elements of existentialist philosophy to Sartre's writing about sex and love in a way that is consistent with applications accepted by philosophers
Existentialism Group Activity
Jean-Paul Sartre from “Being and Nothingness”

1. What, according to existentialism, is the distinction between objects-in-themselves and objects-for-themselves? Of which category is the Other?

2. Sartre says that “the Other's freedom is the foundation of my being.” What does he mean by this? How does this relate to the idea of “being-for-others”? Why is this a threat to security, according to Sartre?
3. What does Sartre mean when he says that the lover “wants to possess a freedom as freedom”? How does he reconcile this with his claim that lovers wish to “enslave” one another? Explain.

4. What, according to Sartre, is sexual desire? Explain. What do you think of his account and why? Do you think that Sartre’s characterization of sex and love is an unavoidable consequence of his existentialism? Explain.
Structuralism and Post-Structuralism Active-Learning Lesson Plan

1. **Learning Objective:** applying key elements of Structuralist and Post-Structuralist criticism to an episode of “The Simpsons”

2. **Lecture:**
   A. Definitions of 'Structuralism' and 'Post-Structuralism'
   B. Biographical Information About Saussure and Barthes
   C. Semiotics: Signs, Signifiers, Connotation, and Denotation
   D. Coded vs. Uncoded Signifiers
   E. Examples of Structuralist and Post-Structuralist Criticism
   F. Guided Viewing of “The Front” (an episode from “The Simpsons”)

3. **Activities:** Structuralism and Post-Structuralism Group Activity

4. **Learning Outcomes:**
   A. **Skill to be assessed:** the ability to apply key elements of Structuralist and Post-Structuralist criticism to an episode of “The Simpsons”
   B. **Method of assessment:** the professor will examine students' written, in-class applications of Structuralist and Post-Structuralist criticism to an episode of “The Simpsons” and determine the extent to which the students' applications are consistent with those made by philosophers during similar applications
   C. **Expected Standard:** 70% of students will, in a written, in-class exercise, satisfactorily apply key elements of Structuralist and Post-Structuralist criticism to an episode of “The Simpsons” in ways that are consistent with those used by philosophers conducting similar applications
Structuralism and Post-Structuralism Group Activity

“'And the Rest Writes Itself': Roland Barthes Watches The Simpsons”

1. What are semiotics and structuralism and why might someone argue that they are especially useful in the study of television?

2. According to Arnold's summary of Barthes, what are the two components of every sign? Give an example other than the ones given in the article.
3. In Arnold’s summary of Saussure, he tells us that the French term *langue* represents a given functional system of signs and the French term *parole* represents an individual work (like a poem or novel) made up of codes from the *langue*. He also tells us that normally in a langue like English, the signifiers (or in this case, words of English used in sentences) are arbitrarily associated with the things they denote—that is, we come to understand their meanings because of encoded custom rather than because of features characteristic of the signs themselves (which, after all, are just letters strung together into words, associated with certain sounds). Saussure called such signifiers “unmotivated” or “not iconic.” Give an example of an English word that is unmotivated in this way. (Almost any English word will do!) Can you think of an English word that presents an exception, i.e., a word that is motivated and iconic?

4. Images (like photographs, films, television shows, etc.) are more complex signifiers, according to Barthes. Images are analogous to the things they signify (for example, a picture of an apple is an image shaped and colored in a way analogous to the way the real apple is shaped and colored) and thus have denotative meaning. Grasping the denotative meaning of such signs seems not to require any special knowledge of language, codes, etc., on our part (as opposed to our grasping the meanings of words in French, for example), so it appears that images are uncoded, motivated, iconic signifiers. However, according to Barthes, this appearance is limited and misleading. Explain. How can this be problematic? Explain. What must we do if we want to avoid being misled in this way?
5. List the “generalized binary oppositional structures” that Arnold notes in the Simpsons episode “The Front.” How does the episode use signifiers to set up each oppositional pair? Are any of the structures challenged or refuted in the episode, according to Arnold? If so, which ones and in which ways?

6. Arnold suggests that the structuralist approach to analyzing the Simpsons as text is useful, but limited. How does he move “beyond structuralism” by examining the nature of the signifiers themselves, and what does he conclude about the power of the series based on his analysis?
7. What is the point of Arnold’s discussion of Barthes' distinction between “readerly” and “writerly” texts, and how is this distinction related to Arnold's classification of The Simpsons as “irresponsible”?

8. What is Arnold's ultimate classification of The Simpsons--as “readerly” or “writerly”? What do you think of the usefulness of this analysis?
Deconstruction Active-Learning Lesson Plan

1. **Learning Objective:** describing key elements of Derrida's method of deconstruction

2. **Lecture:**
   - A. Derrida's Biographical Information
   - B. Introduction to Deconstruction
   - C. Meanings of 'Logos'
   - D. Binaries

3. **Activities:** Deconstruction Group Activity

4. **Learning Outcomes:**
   - A. **Skill to be assessed:** the ability to describe key elements of Derrida's method of deconstruction
   - B. **Method of assessment:** the professor will compare students' written, in-class descriptions of Derrida's deconstruction to those written by philosophers
   - C. **Expected Standard:** 70% of students will, in a written, in-class exercise, satisfactorily describe key elements of Derrida's method of deconstruction in a way that is consistent with descriptions given by philosophers
Deconstruction Group Activity
Derrida: “Plato's Pharmacy”

1. What does Derrida mean when he says that reading and writing are one? How does he express this via his metaphor of weaving (or embroidering)? Explain.

2. Derrida either discusses contradictions or engages in contradictory language several places on p. 232. List a few here. Why do you think he is doing this?
3. Which different associations does Derrida describe for the terms *pharmakon* and/or *Pharmacia*? How do these associations seem important for the traditional idea that speaking is “closer to the source of meaning” than is writing?

4. To what “kinship” between writing and myth does Derrida point?

5. What do you think is the point of comparing the origin of *logos* to a father? What does Derrida mean by ‘*logos*’ here? By ‘the father’?
6. On p. 538 Derrida mentions *differance* for the first time in this essay, in the context of its “moving to open” writing and “threatening the paternal *logos*.” Further, Derrida claims that “the hierarchical interiority of the pharmacy, the proper order and healthy movement of goods, the lawful prescription of its controlled, classed, measured, labeled products, rigorously divided into remedies and poisons, seeds of life and seeds of death, good and bad traces, the unity of metaphysics, of technology, or well computed binarism” is also threatened. What can Derrida mean by these difficult, but important, claims?

7. What sense can you make of the last page and a half? What are the “two repetitions” of which Derrida speaks?
Post-Colonial Philosophy Active-Learning Lesson Plan

1. Learning Objective: expressing key elements of a post-colonial criticism of western feminism

2. Lecture:
   A. Colonization and Philosophy
   B. Feminism and Philosophy
   C. Mohanty’s Biographical Information
   D. Post-Colonial Criticism

3. Activities: Post-Colonial Philosophy Group Activity

4. Learning Outcomes:
   A. Skill to be assessed: the ability to express key elements of a post-colonial criticism of western feminism
   B. Method of assessment: the professor will compare students' written, in-class expressions of a post-colonial criticism of western feminism with those accepted by philosophers
   C. Expected Standard: 70% of students will, in a written, in-class exercise, satisfactorily express a post-colonial criticism of western feminism in a way that is consistent with those expressed by philosophers
Post-Colonial Philosophy Group Activity

“Under Western Eyes: Feminist Scholarship and Colonial Discourses”

1. When Mohanty talks about 'colonization' in the first paragraph, she isn't talking about one country's taking over the political control of another. Rather, how is she using the term?

2. According to Mohanty, what is the difference between 'Woman' and 'women'? What is Mohanty's main criticism of Western feminism's analysis of 'sexual difference'?
3. In your group’s own words, describe the three principles of Western feminism that Mohanty analyzes in this article. In what way are these principles harmful, according to Mohanty? Does your group agree?

4. Mohanty quotes Michelle Rosaldo as saying, “...woman’s place in human social life is not in any direct sense a product of the things she does (or even less, a function of what, biologically, she is) but [of] the meaning her activities acquire through concrete social interactions.” Mohanty gives this quote as an illustration of her suggestion that “women are produced through” privileged analysis which divides humanity into mutually exclusive “victim” and “oppressor” groups. What does your group think her main point is here? Is her argument convincing? Why or why not?
French Feminism Active-Learning Lesson Plan

1. Learning Objective: critically and charitably comparing De Beauvoir’s distinction between “romantic” and “genuine” love to students’ own ideas about love

2. Lecture:
   A. Introduction to French Feminism
   B. Brief Review of Existentialism
   C. Subjectivity, Good Faith and Radical Freedom
   E. Review of Charitable Philosophical Criticism

3. Activities: French Feminism Group Activity

4. Learning Outcomes:
   A. Skill to be assessed: the ability to critically and charitably compare De Beauvoir’s distinction between “romantic” and “genuine” love to students’ own ideas about love
   B. Method of assessment: the professor will compare students’ written, in-class critical comparisons of De Beauvoir’s distinction between “romantic” and “genuine” love to students’ own ideas about love with those made by philosophers
   C. Expected Standard: 70% of students will, in written, in-class exercises, satisfactorily and charitably express critical comparisons of De Beauvoir’s distinction between “romantic” and “genuine” love to students’ own ideas about love in a way that is consistent with those expressed by philosophers
French Feminism
Simone de Beauvoir Group Activity

1. What, according to your group, is romantic love? Are you able to come to a consensus? If not, describe your most important differences of opinion.

2. Does your group think that love must be unconditional? Why or why not? Does love involve faith? Explain. Are there any major differences of opinion? If so, describe them here.
3. Now, using your group’s own words, summarize the differences between the male and female attitudes toward love as expressed on pp. 232-238 in Simone de Beauvoir’s 'The Woman in Love.' To what extent does her account accord with the one given by your group? Why do you think this is?

4. Keeping in mind that Beauvoir wrote The Second Sex in 1949, what does your group think she meant by the following?

The fact is that we have nothing to do here with laws of nature. It is the difference in their situations that is reflected in the difference men and women show in the conceptions of love (p.234)
5. Now contrast Beauvoir’s account of love between men and women as she’s described it through p. 238 with the account of “genuine love” she describes on the first full paragraph of p. 239. Does your group think such a love would be an improvement for both men and women? Why or why not?

6. Given Beauvoir’s belief in existentialism and radical freedom, what does your group think she means when she talks about man as “involuntary tyrant and executioner” and woman as “doomed to” dependence and immanence as an “inessential creature”?
7. Does your group think “genuine love” as Beauvoir describes it is more easily attainable today than it was in the 1950s? Why or why not? Does your group think Beauvoir is right to emphasize freedom, good faith and subjectivity in this account of genuine love? Explain.
Psychoanalytic Philosophy Active-Learning Lesson Plan

1. **Learning Objective:** critically examining an application of psychoanalytic philosophy to ideas about gender and love

2. **Lecture:**
   A. Freud and Philosophy
   B. Introduction to Psychoanalytic Philosophy
   C. Review of De Beauvoir’s Conception of Love
   D. Biographical Information About Shulamith Firestone
   E. Review of Charitable Philosophical Criticism

3. **Activities:** Psychoanalytic Philosophy Group Activity

4. **Learning Outcomes:**
   A. **Skill to be assessed:** the ability to critically examine an application of psychoanalytic philosophy to ideas about gender and love
   B. **Method of assessment:** the professor will compare students’ written, in-class critical examinations of an application of psychoanalytic philosophy to ideas about gender and love with those made by philosophers
   C. **Expected Standard:** 70% of students will, in written, in-class exercises, satisfactorily express critical examinations of an application of psychoanalytic philosophy to ideas about gender and love in a way that is consistent with those expressed by philosophers
Psychoanalytic Philosophy
Shulamith Firestone Group Activity

1. What do you think Firestone means when she says, “Women and Love are underpinnings. Examine them and you threaten the very structure of culture?”

2. Does your group think this is true of women and love in our culture? Explain.
3. Describe the Freudian analysis Firestone gives of the putatively different roles men and women play in love.

4. How would love between two equals look, according to Firestone? Does your group agree that such love is rare? Why or why not?

5. What does your group think of Reik’s description of falling in love (as described by Firestone)? Does love move from envy, to hostility to possessiveness? Has anyone in your group witnessed love as occurring in this way?
6. What is Firestone’s account of the role of romantic idealization in falling in love, and why does she think it is necessary? How does this compare to Beauvoir’s account?

7. Which differences comprising the “double standard” are supposed to exist between men and women, according to Firestone? Which three conclusions does she reach based on these differences (and psychoanalytic theory)?
8. Firestone discusses men as afraid of commitment and women as “clinging” to men, and she argues that these come about as a result of certain facts about society and class. Explain. Does your group find her arguments convincing? Why or why not?

9. What does Firestone suggest is the typical fate of the “emancipated” woman? Does your group agree that such a fate awaits the typical such woman in our society? Discuss.
Marxism Active-Learning Lesson Plan

1. **Learning Objective:** critically evaluating an application of Marxist criticism to episodes of “The Simpsons”

2. **Lecture:**
   A. Marxism and Philosophy: Introduction to Marxist Criticism
   B. Ideology and the Role of Subversion in Philosophy
   C. Review of Charitable Philosophical Criticism
   D. Clips of relevant episodes from “The Simpsons”

3. **Activities:** Marxist Philosophy Group Activity

4. **Learning Outcomes:**
   A. **Skill to be assessed:** the ability to critically evaluate an application of Marxist criticism to episodes of “The Simpsons”
   B. **Method of assessment:** the professor will compare students’ written, in-class critical evaluations of an application of Marxist criticism to episodes of “The Simpsons” with similar evaluations made by philosophers
   C. **Expected Standard:** 70% of students will, in written, in-class exercises, satisfactorily express critical evaluations of an application of Marxist criticism to episodes of “The Simpsons” in ways that are consistent with similar evaluations expressed by philosophers
1. What are 'subversive satire' and 'thoughtful laughter,' according to Wallace? How should they relate to ideology? Explain using your group's own words.

2. According to Wallace's suggestions, our previous readings and class discussions which elements characterize Marxist criticism? Explain.
3. Which reasons does Wallace give for saying The Simpsons does not succeed as Marxist criticism, and, in fact "subverts its own subversion"? Does your group agree with Wallace? Why or why not?

4. Wallace ends the article with his own Marxist analysis of the Simpsons. What are his conclusions and what reasons does he give for them? Is your group convinced? Explain.
Post-Marxist Philosophy Active-Learning Lesson Plan

1. Learning Objective: critically and charitably evaluating a Post-Marxist analysis of western romantic love

2. Lecture:
   A. Post-Marxism and Philosophy: Introduction to Post-Marxist Criticism
   B. Commodities and Capitalism
   C. Review of Charitable Philosophical Criticism

3. Activities: Post-Marxist Philosophy Group Activity

4. Learning Outcomes:
   A. Skill to be assessed: the ability to critically and charitably evaluate a Post-Marxist analysis of western romantic love
   B. Method of assessment: the professor will compare students' written, in-class critical evaluations of a Post-Marxist analysis of western romantic love with similar evaluations made by philosophers
   C. Expected Standard: 70% of students will, in written, in-class exercises, satisfactorily express critical evaluations of a Post-Marxist analysis of western romantic love in ways that are consistent with similar evaluations made by philosophers
Post-Marxist Philosophy
Group Activity for Philip Slater's “The Pursuit of Loneliness”

1. What does Slater mean when he says (ala Freud) that “civilization is a parasite on man's eroticism”? Describe a possible example of this.

2. What does Slater think about the purpose of romantic love (for western society) and which arguments does he give for his claims? How plausible are his arguments, according to your group? Explain.
3. What does Slater mean when he says that romantic love has been made into an “artificially scarce commodity” and in which ways is western capitalism served by this, according to Slater? What examples from our society can you think of that might support his argument? What examples from our society can you think of that might discredit it?

4. Describe the kind of society Slater seems to be suggesting as an alternative. Does your group think such a society would be more satisfying? Why or why not? Explain.
Modified and Ranked List of Readings

A: accessible for most students without a lot of outside preparation; theoretical information is self-contained
I: inaccessible for most students--contains multiple, complex, theory-based arguments without accompanying explanation
M: mixed; mostly too difficult but with helpful accompanying introductory information that could be used apart from the text


