

DIVERSIFYING PHIL 130

RESOURCE GUIDE
1ST EDITION - 2020

Loyola University Chicago

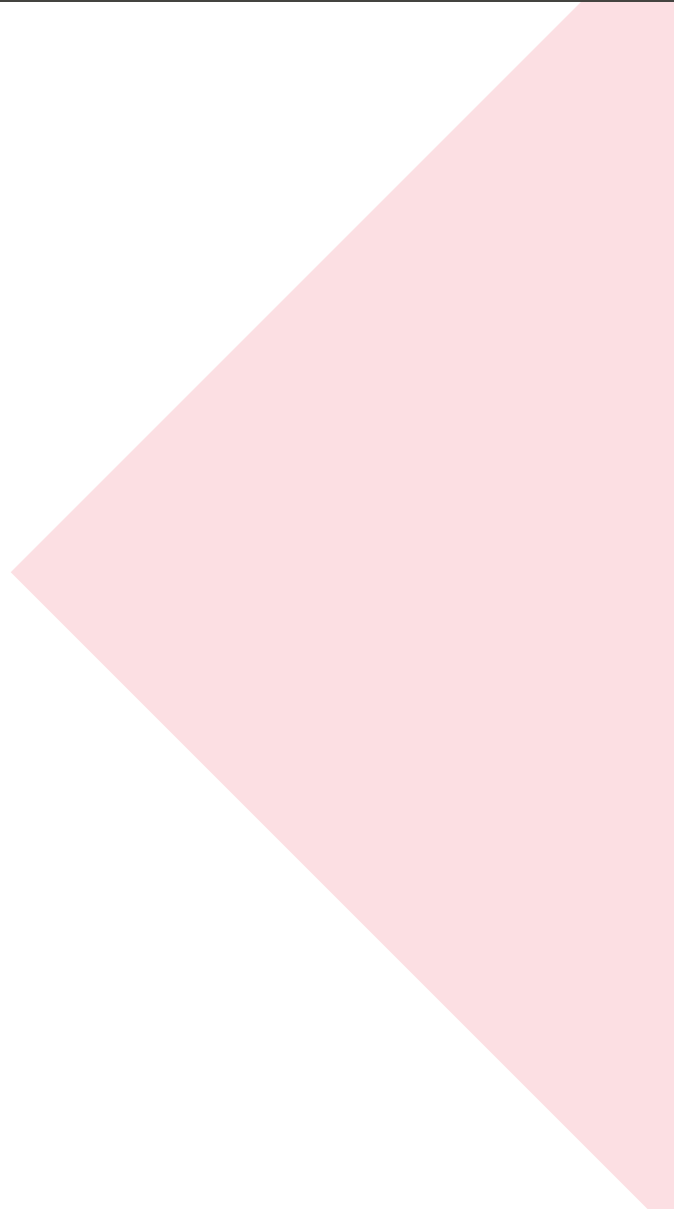
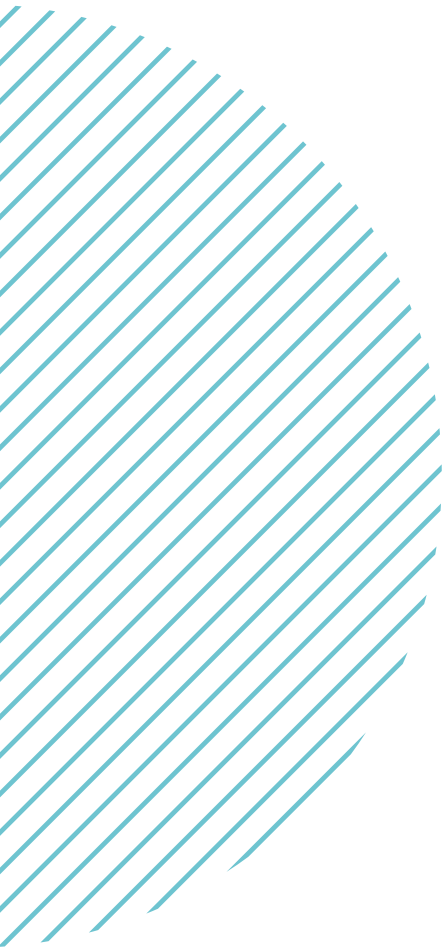


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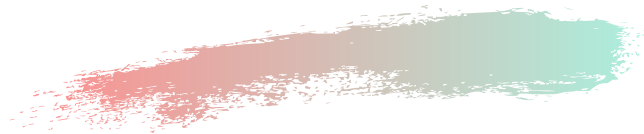
Thanks to Hanne Jacobs, Mark Waymack, and the Loyola philosophy department for funding the development of this resource guide.

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This guide was developed by Claire A. Lockard during the summer and fall of 2020.

For all the efforts for expanding the canon, and even with the APA's listing of syllabi resources for diversity and for sub-fields that would fall under the umbrella of diversity, the organization of our introduction courses, of our field, is still firmly aligned with the view that Philosophy as practiced in the west is the center, and all other ways of engaging with philosophy are to be treated as marginal.

– Johnathan Flowers, “How Do We Support Black Philosophers in Our Field?”



INTRODUCTION

As our nation continuously contends with the anti-Black racism embedded in our institutions, communities, and ourselves, many of us – particularly those of us who hold positions of social and/or institutional power – have spent the summer and fall of 2020 grappling with what our role can or should be in the struggle to fight racial oppression. Some of us have participated in protests; some of us have donated money, time, or other resources to support those on the front lines of social and political transformation; some of us have begun or continued reading and learning more about racism’s history and ongoing presence in the United States. Many academics have wondered what role our scholarship and our disciplinary training ought to play in conversations about policy, structural injustice, and race.

These are not easy questions to answer, even for those of us working and/or trained in critical philosophy of race. These difficulties are compounded by the ongoing COVID-19 pandemic and the uncertainty about what teaching in the 2020-2021 academic year (and beyond) will look like.

But what Johnathan Flowers makes clear in his blog post for The Philosopher’s Cocoon is that **philosophers must not sidestep questions of diversity** within our own discipline. The erasure and/or neglect of Black thinkers is not something we can justify or look away from, embarrassed at our own lack of familiarity with non-white intellectual traditions. We cannot use our formidable reasoning skills to justify an all-white syllabus. Our students need more from us and we need more from one another.

Before this summer’s protests and in response to our external review, Loyola’s philosophy department had already committed undertaking initiatives to highlight diverse voices in our introductory-level classes. This diversification effort refers to racial, but also to many additional forms of diversity. The current moment has not generated brand-new interest in diversifying our department or our syllabi; it has simply sharpened the urgency of the ongoing work. There is perhaps no more urgent time for philosophers to train our critical lenses toward our own pedagogical practices, including the choices we make about what and who to assign in our introductory classes.

ABOUT THIS GUIDE

This guide is designed to walk you through some examples of how you might incorporate diverse texts and authors into your introductory-level philosophy courses. By **diverse** I mean authors with social identities that are historically underrepresented and/or marginalized in academic philosophy. This includes: people of color, women, people with disabilities, and LGBTQ people. Not all “diverse” authors write about topics of race, gender, disability, and/or sexuality – indeed, it is often productive to assign diverse authors writing in areas we have come to understand as traditional in philosophy, because it interrupts the idea that people from marginalized groups will only care about or succeed at marginalized topics.

There are many ways to approach diversifying a syllabus, and many thinkers and topics that I have been unable to cover in this guide. Although the specific suggestions that I offer and annotate in this guide are, in fact, located in marginalized sub-discipline of philosophy, there is a much broader array of texts available to you to choose from (see the “Diversity Resources” section of this guide for suggestions).

3 AIMS OF THIS GUIDE

- 1** To highlight already-existing resources that help faculty identify texts and authors whose work addresses topics and questions that are commonly explored in introductory-level classes, but that have been marginalized by our discipline.
- 2** To identify examples of texts written by diverse authors that can be productively incorporated into a Philosophy & Persons course and to provide specific guidance – in the form of a checklist – to help you prepare to teach diverse texts and authors.
- 3** To offer additional resources about inclusive pedagogy and faculty development for those interested not only in diversifying their content, but in structuring their courses to be welcoming to the largest possible number of Loyola students.

ABOUT THIS GUIDE

This guide is **comprised of three sections that reflect these three goals: Diversity Resources, How-To, and Inclusive Pedagogy.** In the “Diversity Resources” section, I provide a list – along with brief summaries – of places you can go if you are looking for a comprehensive list of texts by diverse authors. I also include a short annotated bibliography of 9 texts that you might assign in your PHIL130 course. In the “How-To” section, I provide a checklist for teaching a diverse author or text – this is a list of questions designed to help you think about your goals in assigning this text and to help avoid common difficulties that emerge from teaching diverse texts. In the “Inclusive Pedagogy” section, I have collected a set of essays, articles, books, and other resources about teaching and inclusivity that move beyond syllabus diversification.

One difficult element of inclusive pedagogy – and of syllabus diversification specifically – is the impossibility of designing a syllabus that achieves perfect representation of authors and texts from all underrepresented identity groups, or that explores every topic we want to cover. But these impossibilities ought not prevent us from getting a bit better at diversity than we currently are. Indeed, we can be open with our students about our courses’ limitations and about our own lack of expertise – this allows us to approach students as collaborators rather than empty vessels to be filled with a predetermined set of theories or skills.

Click [here](#) for PDFs of each resource!

ABOUT THIS GUIDE

I end this introduction with one final, and crucial caveat: **the work of diversifying our syllabi is necessary, but it is not sufficient for making our discipline and our pedagogy more inclusive.**

Rebecca Scott, who graduated from Loyola with her PhD in 2017, has co-authored an article that makes precisely this argument. In “Diversity is Not Enough,” Jacquart, Scott, Hermberg, and Bloch-Schulman point out that “even a philosophy course taught by a female philosopher who assigns work from diverse authors can be taught in a way that silences the voices of some students within the class” (Jacquart et al. 2019, 108). If we do not pay careful attention not only to which texts we assign, but also to how we structure our class sessions, our assignments, our feedback, and our grading, we will not create the conditions of inclusivity to which many of us aspire. To this end, the final section of this resource guide provides information about inclusive pedagogy within and beyond philosophy. Still, to be inclusive, we must show our students, and one another, that we take seriously the claims, arguments, and questions put forth by people who are not white men. Hopefully this guide provides some concrete tools, suggestions, and readings for instructors hoping to do just this.

DIVERSITY RESOURCES

This is an excellent time to find resources for diversifying syllabi – many philosophers are doing the work of collecting and distributing guides, lists, and syllabi that others can use as we work to diversify our own courses. I have listed some of these resources here, with links and brief summaries.

AAPT TOOLS – PANDEMIC PEDAGOGY AND ANTI-RACIST PEDAGOGY

During the summer of 2020, the American Association of Philosophy Teachers (AAPT) hosted a virtual conference on “pandemic pedagogy” and anti-racist pedagogy. During this conference, participants worked in small groups throughout the week to develop teaching tools. One tool, the anti-racist pedagogy checklist, inspired the list I developed in section 2 of this guide. Each resource is designed to address one particular difficulty of teaching during the COVID-19 pandemic or of teaching about race in philosophy classes. The link below will take you to a compiled list of the teaching tools, many of which include reading suggestions or links to videos and podcasts. You will also see that many current and former Loyola graduate students participated in this effort to meet the various pedagogical challenges of the 2020-2021 academic year!

You can find a PDF of these resources in the "Diversifying Phil 130" Google Drive or by clicking [this](#) link.

DEVIANT PHILOSOPHER

Although this resource is not being actively updated (as far as I can tell as of summer 2020), it contains primers on topics like Buddhist philosophy, Chinese philosophy, feminist philosophy, and critical philosophy of race, each of which is developed by someone working in that sub-field. You can also find sample lesson plans for a class period or for an entire unit. These units and sample activities would, like any general lesson plan, require adaptation for your particular course, your goals, and your students. But it may be a helpful place to start!

DIVERSITY RESOURCES

THE DIVERSITY READING LIST

This is a website designed to help philosophy faculty diversity their reading lists. As the creators of the database put it, “The DRL collects high quality texts in philosophy written by authors from under-represented groups. Our aim is to make it easier for you to find such texts and use them in your teaching.” You can search the DRL by category (including many sub-categories for each) or by keyword (there are almost 700 entries on Value Theory alone). I have not included annotated resources in the history of philosophy in this guide, so I suggest the DRL as a place start if you’re looking to diversify a history-focused course.

DIVERSITY AND INCLUSIVENESS SYLLABUS COLLECTION

The APA has collected syllabi from faculty who teach entire courses on underrepresented areas or who teach significant portions of their courses using underrepresented texts and authors. I have linked to the full collection, but the “Introduction to Philosophy” section might be particularly helpful for Loyola’s PHIL130 course. These syllabi can help give you a sense of which texts you might assign and how you might place them in the broader narrative of your course. The syllabi for more specific content areas could also lead you toward possible texts to assign in your PHIL130 course.

DIVERSITY RESOURCES

READINGS ON LESS COMMONLY TAUGHT PHILOSOPHY

This page from Bryan Van Norden's blog is an extensive list – or rather, a list of lists – of texts by authors or on topics that are less commonly-taught than the texts listed on our department's sample syllabus for PHIL130. Not every text listed is written by a diverse author (as I have defined it in this guide) and some lists are more detailed than others (the section on feminism is fairly limited). But this is an excellent resource for non-Western philosophy texts, which I have not offered annotations for in this guide (this could be an important lacuna for future editions of this guide to address!). Thanks to Gina Lebkuecher for showing me this resource!

DIVERSITY YOUR PHILOSOPHY OF ART READING LIST WITH THESE 60+ BIPOC AUTHORS

Helpful resources for diversifying syllabi are proliferating almost as quickly as I can collect them here; I just came across this post as I was revising this guide in late-August! If you are teaching an aesthetics (or aesthetics-heavy) course, this list of texts by Black, Indigenous, and People of Color authors is an excellent resource! Many texts from this list would also work well in a PHIL130 course since questions about aesthetics are inextricable from questions about metaphysics, ethics, and epistemology.

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

After looking through the above resources and consulting syllabi from Loyola's department, I have developed a short list of suggested texts. **Below, I offer the bibliographic information, an annotation, and a note about which elements of PHIL130 each text addresses.** These are not "must assign" texts; instead, I have a few texts that I believe would be generative for building the skills and knowledge base that we often want to facilitate in our introductory-level courses. I have taken this opportunity to delve a bit deeper into specific content in case you came to this guide looking for specific suggestions about what, exactly, to assign. Since syllabus planning can sometimes come down to the wire – particularly with large course loads – I am offering a quick list of texts that I think would work well in a PHIL130 course and/or that I have already seen on introductory-level syllabi. See [this](#) link for access to each reading.

To call these suggestions entirely "my own" is not quite right – these are texts I have chosen in conversation with many mentors and colleagues. I want to offer a note of thanks here to Rebecca Scott in particular, who replied to several questions about what might make sense to include in this bibliography.

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Alcoff, Linda Martín. 2017. “Philosophy and Philosophical Practice: Eurocentrism as an Epistemology of Ignorance.” In *The Routledge Handbook of Epistemic Injustice* 397-408, edited by Ian James Kidd, José Medina, and Gaile Pohlhaus, Jr. New York: Routledge.

In “Philosophy and Philosophical Practice,” Linda Martín Alcoff problematizes Eurocentrism in North American academic philosophy, pointing out that non-Western philosophers must pass justificatory Western standards to “merit” inclusion on syllabi. This is problematic because non-western philosophy is then judged by “the non-negotiable legitimacy of the Western measuring stick, holding Western judgements, sensibilities, assumptions, norms, and conventions in place as the gatekeepers for philosophical inclusion” (397). For Alcoff, this Eurocentrism is part of a larger “transcendentalist illusion” (397) – a belief that thought can be separate from its “specific, embodied, and geo-historical source” (397). Alcoff calls for not only a diversification of texts with which philosophers engage, but also a transformation in the way we interpret and engage with them (400). In her view, our eagerness as a discipline to distinguish our work from the work of intellectual history contributes to our own inaccurate understanding of the role that geography, history, and colonialism play in influencing which ideas we take to be fundamental to Western philosophy. As an example, she describes the role that Jesuit education and its colonial/missionary work played in both exposing Descartes to philosophers he may not otherwise have read (like Antonio Rubio, a Mexican philosopher) and in the development of his resolutely un-dialogical and individualistic procedure for ascertaining truth.

PHIL130 Topics Addressed: knowledge, value. Alcoff’s essay would pair well with Descartes’ Meditations since Alcoff spends time on pages 404-405 exploring the importance and impact of the social and historical context in which he wrote.

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Dembroff, Robin. 2018. Why be Nonbinary? Aeon.

<https://aeon.co/essays/nonbinary-identity-is-a-radical-stance-against-gender-segregation>

What reasons, Robin Dembroff asks, do people typically give for their claims that nonbinary gender identities cannot be real? That every human being is necessarily a man or a woman? In their short essay for Aeon, Dembroff identifies shortcomings with both the identity view and the social position view of gender – neither can make space for the possibility of nonbinary identities. The identity view of gender, they argue, begins with the (empirically false) claim that there are only two possible sets of reproductive features and uses this premise to then claim that there must only be two genders. But this view equivocates because “The term ‘gender’, as it is used in the first premise, refers to sets of reproductive features. But the term ‘gender’, as it is used in the conclusion, must refer to social identifications and not biological classifications.” And the social position view – represented by de Beauvoir in this essay – insists that once someone has been marked male or female by their physical features, they are treated and socialized (or as de Beauvoir says, they become) that gender.

Given this linguistic slippage between claims about sex and claims about gender in both the identity and the social position view, neither can account for the growing number of people who identify as nonbinary. Non-binary people, Dembroff explains, do not deny that they have particular gendered social positions or anatomy; instead, they deny the significance of this socially-constructed gender binary. Dembroff explains that “while other feminisms question the unequal value placed on femininity and masculinity, highlighting the resulting gender inequalities, the nonbinary movement questions why we insist on these categories at all.” Nonbinary identity calls the ontological basis of gender into question “as well as its political justification.” Dembroff offers a clear, engaging example of theorizing from personal experience, provides a helpful example of argument analysis, and draws important connections between the ontological and the political.

PHIL130 Topic(s) Addressed: Reality, Value

Note: you and your students can also listen to this essay (follow the cited link for access to the audio file).

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Du Bois, W.E.B. 1999/1920. "The Comet." In *Darkwater: Voices From Within the Veil* 149-160. Mineola, NY: Dover Publications.

In this beautiful and heartbreaking short story, Jim, a Black man living in Harlem, survives the deadly gases emitted by a passing comet. He combs the city, finding only one other survivor: Julia, a wealthy white woman. Together they traverse New York, searching for a way to learn whether the world has, in fact, ended. Upon realizing that they seem to be only two people left alive on earth, Jim is overtaken – as I read it – by the accompanying realization that the racist social and political systems that have always structured his life have – he thinks – died with the comet’s passing. Jim is struck by his first interaction with Julia, realizing that he “of all the sorts of men she [Julia] had pictured as coming to her rescue she had not dreamed of one like him. Not that he was not human, but he dwelt in a world so far from hers, so infinitely far, that he seldom even entered her thought” (152). DuBois explores ways in which, even at what seems to be the end of the world, racialized and racist structures and ways of being are not “over” or irrelevant. At the same time, he seems to suggest with this story that the world would need to take a sudden, apocalyptic turn in order for relations between white people and Black people to feel and be otherwise, even in small ways. DuBois’ story could be productively paired with texts about social contract theory. It would also be a particularly powerful reading experience in the midst and wake of the COVID-19 pandemic.

PHIL130 Topic(s) addressed: Value. Note that this is also a useful way to show 1. An example of a philosopher using fiction to express complex ideas and 2. That many different kinds of texts are philosophical and/or can be engaged philosophically.

*Note that my above pagination is different from the pagination of the file in the Google Drive.

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

hooks, bell. 2010. "Critical Thinking." In *Teaching Critical Thinking: Practical Wisdom 7-11*. New York: Routledge.

In the first chapter of *Teaching Critical Thinking*, bell hooks characterizes thinking – and critical thinking, in particular – as a passionate, pleasurable activity. She contends that although children are naturally quite thoughtful and curious, by the time they enter a college classroom, most students have been trained to stifle their questions, their curiosity, and their passion for critical thinking (8-9). For hooks, critical thinking is empowering; it is inseparable from dialogue and action; and it is something that requires openness and vulnerability from students and teachers alike. hooks' essay, in my view, provides helpful responses to questions that first-time philosophers often have about what it means to think critically, why philosophers are so interested in dialogue and argumentation, and what the real-world stakes are for being able to develop the skills we aim to teach in PHIL130. Her essay is quite short, but packed with definitions, claims about the role of critical thinking in society, and arguments about education and pedagogy.

PHIL130 topic(s) addressed: Knowledge; What is philosophy? What are we going to be doing in this class?

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Ivy, Veronica [Rachel McKinnon]. “Trans*formative Experiences.” 2015. *Res Philosophica* 92(2): 419-440.

*Note that Ivy published this 2015 article under “Rachel McKinnon,” but as you read and discuss this work with your students, you should refer to her as Veronica Ivy.

In her engagement with L.A. Paul’s account of transformative decisions, Veronica Ivy argues that the experiences of trans* people challenge the notion that one cannot make a rational decision about something if they cannot predict its outcome. She contends that often – and specifically, in cases when trans* people decide to undertake a gender transition – even though one cannot know what that experience will be like, one can know what it would be like to decide not to take action. In other words, “while one may not know what it will be like after one transitions, one may know what it will be like if one does not” (420). Ivy suggests that when we take trans* people’s experiences into account, we come to see that rational decision-making does not require full knowledge of what a given experience will be like, or of what it will be like to have had that experience. She also uses standpoint theory to explore the “effects [that] changes in one’s situatedness, whether minor or radical, have on knowers” (427). In this way, Ivy identifies ways in which feeling “what it’s like” (435) to have an experience (particularly of oppression or marginalization) is different from merely knowing about those experiences. Ivy’s essay would be a helpful resource if you are assigning other works in decision theory, if you are interested in teaching students about situated knowledge, and/or if you want to offer them an example of a philosopher using first-person experience to put forth a clear, rigorous argument.

PHIL130 topic(s) addressed: Knowledge, Reality

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Mills, Charles. 1997. "Introduction." In *The Racial Contract*, 1-8. Ithaca: Cornell University Press.

_____. 1997. "The Racial Contract Norms (and Races) Space" [excerpt]. In *The Racial Contract* 41-53. Ithaca: Cornell University Press.*

White supremacy, for Charles Mills, is "the unnamed political system that has made the world what it is today" (1), but which is typically not discussed in political philosophy courses. Mills offers the notion of The Racial Contract to describe the tacit agreement among white people that notions of equality, freedom, liberty, etc. apply only to whites. For Mills, we must talk about race, racism, and white supremacy in order to understand "what the original and continuing 'contract' actually was and is, so that we can correct for it in constructing the ideal 'contract'" (7). It is no accident, for Mills, that Black people are left out of the social contract, and repairing this exclusion is not simply matter of claiming that they do count or that they always should have.

The Racial Contract, in Mills' view, organizes the world in many ways; in part of his second chapter, Mills argues that the racial contract "norms (and races) space, demarcating civil and wild spaces" (41). Space is normed and raced in two different ways under the Racial Contract: epistemically and morally. First, non-white cultures are framed as unable to develop ideas of value (44); knowledge is treated as impossible in some geographic areas. And morally, Non-European space is "demonized in a way that implies the need for Europeanization if moral redemption is to be possible" (46). This epistemological and moral norming of space sets the stage for colonial and epistemological domination. And this racialization of space continues today - Mills contends that partly as a result of historic norming of space, "the physical interactions between whites and blacks are carefully regulated by a shifting racial etiquette that is ultimately determined by the current form of the Racial contract" (52). In a PHIL 130 course, you might assign portions of The Racial Contract in your epistemology unit, as a way to illustrate some connections between epistemology and politics. Or if you are teaching a unit on social contract theory and/or liberalism, Mills' is a useful - and commonly assigned - critique of the presumed neutrality of the political subject to whom many classical social contract theorists refer.

PHIL 130 topic(s) addressed: Knowledge, Value

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Shotwell, Alexis. 2017. "Consuming Suffering." In *Against Purity: Living Ethically in Compromised Times* 107-135. Minneapolis: University of Minnesota Press.

In the fourth chapter of her book *Against Purity*, Alexis Shotwell uses food and eating as a way to explore the ways in which "an ethical approach aiming for personal purity is inadequate in the face of the complex and entangled situation on which we in fact live" (107). Often, Shotwell points out, we think about food ethics in precisely this individualized way, where the most ethical eater is the one whose dietary choices do not contribute to systems of violence or suffering. But Shotwell points out that, in fact, every choice we make about food – indeed, about anything – is necessarily bound up in this violence and suffering. How, she asks, can we develop an ethics that moves away from the goal of individual choice-making and that makes space for the impossibility of ethical purity? Shotwell's chapter raises fascinating and urgent questions without any easy or comforting answers – she also critiques deontology, utilitarianism, and virtue ethics for their positing of the individual as the "starting point" of ethics. This critique might help remind students of the core tenets of each ethical orientation even as it raises challenges to them.

PHIL130 topic(s) addressed: Value

Note: Consider assigning Shotwell's introduction to *Against Purity* in addition to this chapter. You might also assign just a portion of the chapter (I recommend 107-128).

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Whyte, Kyle. 2020. "Against Crisis Epistemology." Forthcoming in *Handbook of Critical Indigenous Studies*, edited by Brendan Hokowhitu, Aileen Moreton-Robinson, Linda Tuhiwai-Smith, Steve Larkin, and Chris Andersen. Routledge.

If you are interested in covering issues of settler colonialism (and particularly its relation to climate change), this essay by Kyle Whyte will be quite useful! In "Against Crisis Epistemology," Whyte identifies one harmful way that people – particularly people with social power and privilege – respond to perceived crises: we assume that these crises are unprecedented and urgent (1; 4); that is, they feel new to us. And our response is structured by a presentism that allows us to forget that many crises, particularly those related to ecological devastation and climate change – are not unprecedented. They have, in fact, been experienced by indigenous people throughout the U.S. as a result of settler colonial violence and forced "resettlement." Furthermore, this presentism often allows for the justification of further colonial domination under the guise of responding to an emergency and worrying about social justice concerns later (5-6). This crisis epistemology, for Whyte, reinforces and repeats colonialism; that is "it runs severe risks of retrenching colonial power through evolved but familiar practices that will be harmful to living and future generations." Instead of this crisis epistemology structuring our experience and actions, Whyte advocates epistemologies of coordination, which "emphasize coming to know the world through kin relationships" (7) and that take seriously the need to repair past wrongs in order to live well in the present and future. Whyte offers concise definitions and explanations of each idea he brings to bear on his critique of crisis epistemology; I also found this article to be helpful for thinking about dominant responses not only to climate change, but to the responses to the COVID-19 pandemic and its disproportionate effects on Indigenous communities and communities of color.

PHIL130 topic(s) addressed: Knowledge, Value.

Note: if you want to assign something else by Whyte, see his [website](#), which has links to most of his publications in their entirety.

DIVERSITY RESOURCES: MY OWN SUGGESTIONS

Young, Iris Marion. 1980. "Throwing Like A Girl: A Phenomenology of Feminine Bodily Comportment, Motility, and Spatiality." *Human Studies* 3(2)137-156.

In this influential essay in feminist phenomenology, Iris Marion Young explores ways that patriarchy structures women's bodily movements and orientations. How, she wonders, can we explain gendered differences in ways of sitting, standing, or throwing? In feminine movement, according to Young, we see "an *ambiguous transcendence*, an *inhibited intentionality*, and a *discontinuous unity* with its surroundings" (Young 1980, 145; emphasis in original). Using Merleau-Ponty's phenomenology and citing work in social psychology, Young explains that women tend to experience their bodies simultaneously as a locus of intentionality and as objects to be used. They do not treat space as though it is theirs to occupy, and they hesitate before performing actions of which they are easily capable and that boys/men perform without a second thought. Young is speaking about a general feminine way of moving that is not true of or exclusive to all women. She clarifies that her phenomenological description is "probably typical only of women in advanced industrial societies, where the model of Bourgeois woman has been extended to most women" (143). It is important to emphasize this qualification when teaching this piece - you might even ask students whether Young is right that this model of a "Bourgeois woman" has, in fact, been extended to all women.

These gendered differences in bodily comportment are significant because "to the extent that feminine existence lives her body as a thing, she remains rooted in immanence, is inhibited, and retains a distance from her body as transcending movement and from engagement in the world's possibilities" (148). Young contends that the tendencies of women's bodily movements to be more bounded, or for women to be more hesitant before taking steps or throwing things, cannot be attributed to natural biological differences or to some feminine essence; rather, the distinctive movements and comportments of women "have their source in the particular situation of women as conditioned by their sexist oppression in contemporary society" (152). Young shows how even the most mundane-seeming actions can be sites for rigorous philosophical analysis. This essay can be assigned on its own, as an exploration of how social norms impact our bodily ways of being in the world. Her work would also fit well with a broader unit on feminism or on phenomenology and/or existentialism.

Phil130 Topics Addressed: Value, Reality

There is certainly no shortage of resources for finding texts written by diverse authors – **indeed, seeing all of the different opportunities for diversification can sometimes be overwhelming!** To combat this feeling of frozenness in the face of so many possibilities, I have developed a checklist.



SYLLABUS DIVERSIFICATION CHECKLIST

Rationale for the checklist: Although teaching a text well is not merely a matter of ticking boxes, there are some concrete steps that instructors can take and questions upon which we should reflect when teaching diverse texts. And while there are many guides – including this one – that offer specific examples of what to teach, there are fewer resources about how to approach this teaching. This checklist is designed to help facilitate text selection and lesson planning.

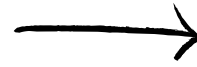
How to use this tool: When you are incorporating any new text – but especially one by an underrepresented author and/or about a topic that has been historically marginalized within or set apart from the discipline – there are several sets of questions to answer for yourself as you select, situate, and teach it. As you plan, use this checklist to think about – or better yet, write down – answers to its questions. This will hopefully help you choose appropriate texts and teach them effectively. There are lots of questions here, so it might be helpful to initially focus on only one or two of the of the steps, or to focus on just a few questions from each step.

See pages 27-30 of the [AAPT's Pandemic Pedagogy and Anti-Racist Pedagogy resource](#) for the checklist that inspired this one!

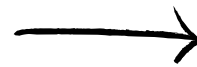
SYLLABUS DIVERSIFICATION CHECKLIST

Step 1: Selecting the text

- What resources do I already have that will help me with this selection process?
- Which underrepresented areas or authors am I interested in learning more about?
- Which underrepresented areas or authors am I most interested in adding to my course?
- What skills and interests do I bring to this selection process already?
- What do I know about my students? Do I know anything about their interests? For example, if I have lots of nursing students, is there a bioethics texts that might be of particular interest?
- What is the demographic makeup of the authors on my syllabus right now?
- What kind(s) of readings will my students have already done?



see the “Diversity Resources” section of this guide for one such resource!



You might already know a lot about a set of diverse authors or texts, Or you might know a lot about a particular area and you are now looking for additional – and diverse – authors and texts to teach!

This checklist is inspired by the “Anti-Racist Accountability Checklist” developed by Cindy Spady, Carlo Tarantino, Ariel Sykes, Adam Thompson, and Derek Carpenter during the 2020 Virtual AAPT Conference. Thanks to Carlo Tarantino for discussing ways that I might adapt this checklist for this resource guide. See pages 27-30 of the [AAPT Pandemic Pedagogy and Antiracist Pedagogy resource for more.](#)

SYLLABUS DIVERSIFICATION CHECKLIST

Step 2: Situating the text within your course

- Why did I select this text?
- How is this text aligned with my course goals and desired learning outcomes?
- How is this text related to other material I am assigning during this term?
- What skills might this text help students develop? What do I hope that my students learn from this text?
- What questions might this text prompt that other texts are less likely to?
- Where in my course schedule might be a good place for this text?
- Have I avoided pushing this text to the end of the term, such that it appears “tacked on” rather than thoughtfully integrated into the narrative of the course?
- If I am adding this text to an already-existing syllabus, what am I willing to remove in order to make space for this text?

For more on course alignment, see Fink 2013 (link in “Inclusive Pedagogy” section)

SYLLABUS DIVERSIFICATION CHECKLIST

Step 3: Teaching the text responsibly

- If this text is unfamiliar to me, can I connect this material to something about which I do have expertise?
- Have I read anything else by this author?
- Do I know anything more about this topic than what is in the text I'm assigning?
- If I know more about this topic, how will I share some of this knowledge with my students?
- Where/how might I learn more if I feel that I need to? What resources already exist to help me?
- If it isn't possible right now for me to read further on this topic, how will I convey my own limitations to my students and/or make space in class for their expertise on this topic?
- What did I learn from reading this text?
- What might my students help me learn about when I teach this text?
- What questions might students have about this text?
- What kind(s) of in-class activities or reading prompts will help students focus on the most important parts of this reading?
- If I am worried about how students – particularly students with larger amounts of social power and privilege – will react to this text, how might I set up conditions for a productive class discussion and set clear expectations about the kinds of engagement and questions that I will or will not make space for?
- Is there anything about this reading that I want to give students advance notice or warning about?
- Is there anything about teaching this text that makes me worried, nervous, or anxious? If so, can I identify the source(s) of these worries, nerves, and/or anxiety? How can I work through these feelings without placing an extra burden on my colleagues or my community?
- Have I participated in any workshops or other educational opportunities about syllabus diversification, inclusive pedagogy, ant-racist pedagogy, etc.?
 - If so, what is one important thing I learned and that I should bring with me into the class session(s) focusing on this text?
 - If not, how can I be on the lookout for opportunities provided by Loyola's philosophy department, [Loyola's Center for Experiential Learning](#), the American Association of Philosophy Teachers ([AAPT](#)) and the [APA](#)?

SYLLABUS DIVERSIFICATION CHECKLIST

Step 4: Reflecting on Teaching the Text

- How did the class session(s) spent on this text go?
- What kinds of questions and insights did students have?
- What surprised me about teaching this text?
- Will I teach this text again? Why or why not?
- If I teach this text again, what will I do differently next time?
- Did adding this text to my course prompt me to consider adding any other new texts to my syllabus?

INCLUSIVE PEDAGOGY

As I suggested in the introduction of this guide, **a diverse syllabus is only one facet of inclusive pedagogy** – you might have a syllabus full of a wide array of thinkers from various identity backgrounds, who explore issues of race, gender, class, ability, sexuality, religion, and many intersections among them. This is important, because we cannot have a more inclusive discipline without taking seriously the philosophical insights produced by a broader array of people. But if you are interested in inclusivity in addition to diversity – that is, if you are interested in learning more about various ways to equalize the likelihood of student learning and success in your class, in working against exclusionary norms in higher education, or in thinking more about how else you can teach inclusively – these are some of the books, articles, and blog posts that I have found most generative in my thinking and practice.



Loyola University Chicago 2018-2019 Annual Report on Diversity
See "Diversifying Phil 130" Google Drive folder

Moriah. 2020. "Racism and Discrimination at Loyola: A Report on the Experiences of Students of Color at Loyola University Chicago in 2020."

See "Diversifying Phil 130" Google Drive folder

"Minorities in Philosophy (MAP) Annual Report," 2019-2020 school year. Loyola University Chicago Philosophy Department.

Click [Here](#)

[Center for Experiential Learning](#)

CEL Newsletter [sign-up](#)

CEL Faculty Development [Programming](#)

[Center for Ignatian Pedagogy](#)

Click [here](#) for access to these resources!

TRAUMA-INFORMED TEACHING

Davidson, Cathy. 2020. "The Single Most Essential Requirement in Designing a Fall Online Course." May 11 Blog post for HASTAC (Humanities, Arts, Science, and Technology Alliance and Collaboratory). https://www.hastac.org/blogs/cathy-davidson/2020/05/11/single-most-essential-requirement-designing-fall-online-course?fbclid=IwAR3Tz7SRmthwTuZZJsp-wtzFC-DQwfpQ_D9uJTFof_44ZRqNa4cf4yInTQ0

Staff, Teaching Tolerance. 2020. "A Trauma-Informed Approach to teaching Through Coronavirus." March 23 blog post for Teaching Tolerance. <https://www.tolerance.org/magazine/a-trauma-informed-approach-to-teaching-through-coronavirus>

COURSE DESIGN

Fink, L. Dee. 2013 *Creating Significant Learning Experiences: An Integrated Approach to Designing College Courses*. San Francisco: Jossey-Bass. Access the full text through Loyola's library

Lang, James M. 2016. *Small Teaching: Everyday Lessons from the Science of Learning*. San Francisco: Jossey-Bass. Access the full text through Loyola's library

_____. 2019. *Small Teaching Online: Applying Learning Science in Online Classes*. San Francisco: Jossey-Bass. Access the full text through Loyola's library

Stommel, Jesse. 2020. "Designing for Care: Inclusive Pedagogies for Online Learning." June 29 blog post. https://www.jessestommel.com/designing-for-care/?fbclid=IwAR0HbyDIIInVCWXqsYLJIYzRtIYrqsB-MKIkVEJO2_yhVcNkseWM3R5Rjjk

INCLUSIVE PEDAGOGY

GRADING AND FEEDBACK

Click [here](#) for access to these resources!

Close, Daryl. 2009. "Fair Grades." *Teaching Philosophy* 32(4): 361-398.

Davidson, Cathy. 2015. "Getting Started 6: Contract Grading and Peer Review." *Humanities, Arts, Science, and Technology Alliance and Collaboratory: Changing the Way We Teach + Learn*. August 16. <https://www.hastac.org/blogs/cathy-davidson/2015/08/16/getting-started-6-contract-grading-and-peer-review>

Immerwahr, John. 2011. "The Case for Motivational Grading." *Teaching Philosophy* 34(4): 335-346.

Kohn, Alfie. 2011. "The Case Against Grades." *Educational Leadership* 69(3): 28-33. <https://www.alfiekohn.org/article/case-grades/>

McCrickerd, Jennifer. 2012. "What Can Be Fairly Factored into Final Grades?" *Teaching Philosophy* 35(3): 275-291.

Meskhidze, Helen, Claire A. Lockard, and Stephen Bloch-Schulman. 2019. "An Invitation to Scholarly Teaching: Some Annotations on the Scholarship of Teaching and (Especially) Learning." *AAPT Studies in Pedagogy* 5 (166-199).
The annotations on pages 192-197 talk about a range of possible approaches to and justification for grading.

Nilson, Linda. 2015. *Specifications Grading: Restoring Rigor, Motivating Students, and Saving Faculty Time*. Sterling, VA: Stylus Publishing.

Access the full text through Loyola's library

Stommel, Jesse. 2018. "How to Ungrade." March 11 Personal blog post. <https://www.jessestommel.com/how-to-ungrade/>

INCLUSIVE PEDAGOGY

CLASS DISCUSSION & CRITICAL PEDAGOGY

Click [here](#) for access to these resources!

CLASS DISCUSSION

Brookfield, Stephen D. and Stephen Preskill. 1999/2005. *Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms*. San Francisco: Jossey-Bass.

Access the full text through Loyola's library – only in hard copy!

Capps, John. 2018. "The Case for Discussion-Intensive Pedagogy." *APA Newsletter on Teaching Philosophy* 17(2): 5-11.

<https://cdn.ymaws.com/www.apaonline.org/resource/collection/C29D5481-4D0D-4E09-81F3-8C5DC2148822/APANewslettersSpring2018.pdf>

Scott, Rebecca. "Discussion Moves" poster Rebecca developed this poster using a class discussion method developed by Ann J. Cahill (Elon University) and Claire A. Lockard (Loyola University Chicago).

Rebecca hangs the poster in her classrooms and/or posts it in her class Discord servers. See the "Inclusive Pedagogy" folder in the Google Drive for access.

CRITICAL PEDAGOGY

hooks, bell. 2014. *Teaching to Transgress*. New York: Routledge.

Access the full text through Loyola's library

_____. 2009 *Teaching Critical Thinking: Practical Wisdom*. New York: Routledge.

Access the full text through Loyola's library

Freire, Paulo. 1970. *Pedagogy of the Oppressed*. New York: Continuum.

Access the full text through Loyola's library – hard copy only!

INCLUSIVE PEDAGOGY

PHILOSOPHY SCHOLARSHIP OF TEACHING AND LEARNING (SOTL) RESOURCES

Click [here](#) for access to these resources!

The American Association of Philosophy Teachers (AAPT) – Much of what I have learned about inclusive pedagogy, I have learned in conversation with people who are actively involved with and/or have been trained by the American Association of Philosophy Teachers (AAPT). They run workshops on pedagogy generally and inclusive pedagogy more specifically; they hold a biannual conference and training program for graduate students and early-career faculty; and they host the APA-AAPT Teaching Hub at each of the 3 APA conferences (in which many LUC faculty and graduate students participate). The AAPT is a collaborative and supportive community of scholars – I encourage you to get involved with their work in whatever way interests you.

[AAPT Website](#); [AAPT Studies in Pedagogy Journal](#); [On Twitter](#)

Ali- Khalidi, Muhammad. 2020. "Three Ways of Diversifying a Philosophy Syllabus." *Blog of the APA*, July 14. <https://blog.apaonline.org/2020/07/14/three-ways-of-diversifying-a-philosophy-syllabus/>

Anderson, Luveell and Verena Erlenbusch. 2017. "Modeling Inclusive Pedagogy: Five Approaches." *Journal of Social Philosophy* 48(1): 6-19.

Bloch-Schulman, Stephen with Meagan Carr. 2016. "Beyond 'Add Teaching and Learning and Stir': Epistemologies of Ignorance, Teaching and Learning in Philosophy, and the Need for Resistance." *Teaching Philosophy* 39(1): 25-42.

INCLUSIVE PEDAGOGY

PHILOSOPHY SCHOLARSHIP OF TEACHING AND LEARNING (SOTL) RESOURCES

Click [here](#) for access to these resources!

Dotson, Kristie. 2011. "Concrete Flowers: Contemplating the Profession of Philosophy." *Hypatia* 26(2): 403-409.

_____. 2012. "How is This Paper Philosophy?" *Comparative Philosophy* 3(1): 3-29.

_____. 2019. "On the Costs of Socially Relevant Philosophy Papers: A Reflection." *Journal of Social Philosophy* Spring 2019 edition: 1-19.

Jacquart, Melissa, Rebecca Scott, Kevin Hermberg, and Stephen Bloch-Schulman. 2019. "Diversity is Not Enough: The Importance of Inclusive Pedagogy." *Teaching Philosophy* 42(2): 107-139.

Whitt, Matt. 2016. "Other People's Problems: Student Distancing, Epistemic Responsibility, and Injustice." *Studies in Philosophy and Education* 35(427-444).

INCLUSIVE PEDAGOGY

SOCIAL & OTHER MEDIA

Facebook groups:

Philosophy Pedagogy in an Inclusive Key (formerly "Pedagogy in an Inclusive Key")
Teaching Philosophy

Discord Channel: Philosophical Pedagogy

Discord is a communication platform that lots of people use for playing video games together but has also become popular during the pandemic as a way of talking with friends in a time of physical distancing. Many are now using it for their asynchronous classes. See [this](#) guide for more information about using Discord (once you join it will hopefully feel more intuitive than it looks at first).

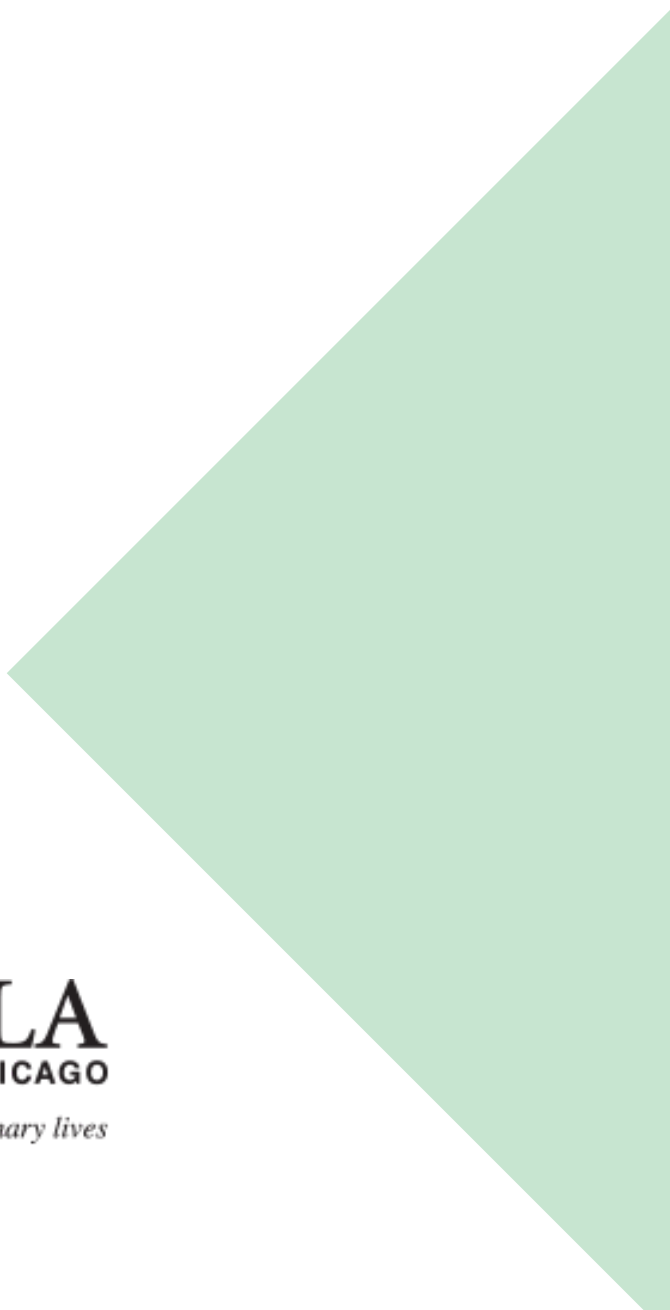
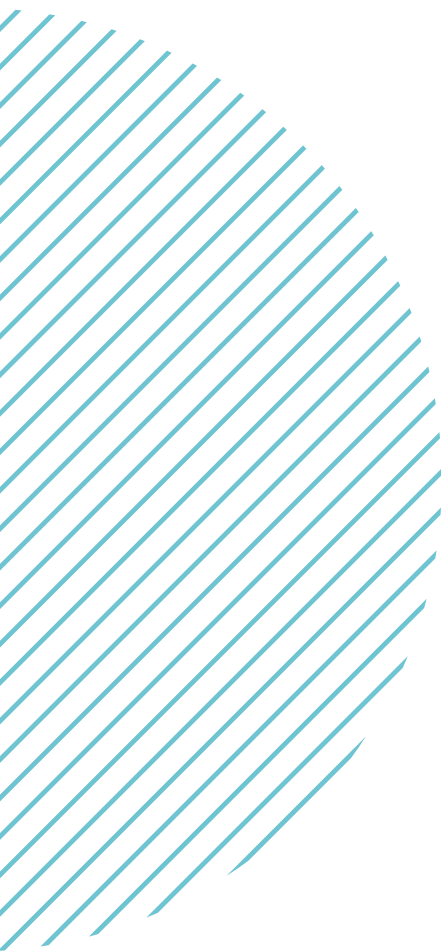
Podcasts:

[The Cult of Pedagogy](#)
[The UnMute Podcast](#)

[Blog of the APA](#)

Select the "Teaching" page





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