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ABSTRACT

This report summarizes the program and activities of the Center for High School philosophy from 1972-1974. The publication begins with a very brief description of the Center's background and major objectives. Established in 1971, the Center serves as a clearinghouse for information, ideas, contacts, and counsel on every aspect of high school philosophy; publishes a newsletter; fosters appropriate standards in the field; and promotes and/or conducts workshops and institutes. The publications's second section describes the four major activities undertaken from 1972-1974: (1) the establishment of the Center at the University of Massachusetts at Amherst; (2) the meeting of the Center's national Advisory Board; (3) the initiation of a Curriculum Development/In-service Training project with a follow-up grant from the Rockefeller Foundation; and (4) the emergence of support within the secondary schools and the philosophical profession. Results of various activities including the Follow-Up Project and the development of new centers are described in section three. Included in the appendices which comprise more than one fourth of the document are copies of the Center's Newsletter and a list of the Center's publications. (Author/RM)

CENTER FOR HIGH SCHOOL PHILOSOPHY

1972 - 1974

A PROGRESS REPORT

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I. BACKGROUND

The following report summarizes the program and activities of the Center for High School Philosophy from 1972-1974. During this period the Center has been supported by grants from the National Endowment for the Humanities, September 1, 1972 - December 31, 1973, and The Rockefeller Foundation, May 1, 1973 - August 31, 1974. Awarded in September 1972 to the University of Massachusetts, the NEH grant of was offered in lieu of the Endowment's gift and matching offer of March 9, 1971 to the Central States College Association (CSCA). It enabled the Center for High School Philosophy, with the support and encouragement of CSCA, to locate on the University's Amherst Campus as a nationally oriented, joint program of the Department of Philosophy and the School of Education.

The Center was established in 1971 as a direct outgrowth of a successful three-year (1968-1971) feasibility study (see Appendix A) financed by a grant from the Carnegie Corporation and conducted by CSCA. During the study experimental philosophy programs were introduced in ten Chicago-area high schools, two in the inner city and eight in the suburbs. These programs were designed for a wide range of students, not just the college-bound. For three years a staff of six college teachers tested a variety of philosophical materials and teaching methods, and developed new curriculum materials. Staff members were also invited into a number of classrooms to explore the philosophical dimensions of other high school courses. In two schools philosophy teachers participated in team-taught humanities courses.

The Chicago Project revealed keen interest among youth in opportunities to develop habits of thought essential to a philosophic outlook. Students appeared eager to explore frameworks of interpretation within which to approach the problems and decisions they must face; and the study of philosophy had proven helpful in giving them tools essential to this task. As young people came to grips with their impressions and interpretations of life, an opportunity was offered to

deepen their insight into fundamental questions and to encourage their desire for intellectual integrity in pursuing them.

Simultaneously, the Center identified a number of basic needs in this new field, chief among them being the development of appropriate classroom materials, the initiation of in-service training programs, the establishment of professional standards in the field and the creation of a national communications center to provide information, contacts and counsel.

The NEH project was undertaken to meet some of these needs. Its basic objectives* were:

1. To provide a clearinghouse for information, ideas, contacts, and counsel on every aspect of high school philosophy - content, methods, curriculum materials, teacher preparation and certification, orientation of school staff, preparation of proposals, etc.

2. To provide a newsletter that focuses attention on the movement, increases the rate of communication and use of ideas, and thus stimulates adoption of philosophy programs.

3. To foster appropriate standards in the field by assisting in the development of guidelines for schools, teachers, professional and accrediting associations, and certification agencies.

4. To accumulate effective teaching materials and learning resources.

5. To stimulate the production and testing of materials, methods, evaluation devices, and teaching-learning systems by qualified teachers.

6. To promote and/or conduct conferences, workshops, and institutes on high school philosophy.

7. To provide consultative assistance to secondary school principals, curriculum directors, teachers, and others about opportunities and problems of introducing high school philosophy programs.

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* As suggested by Hugo Thompson in his March 29, 1972 letter to Herbert MacArthur of NEH.

II. PROJECT ACTIVITIES

The activities undertaken during 1972-1974 may be grouped under four major headings: (1) establishment of the Center at the University of Massachusetts/Amherst; (2) the meeting of the Center's national Advisory Board; (3) the initiation of a Curriculum Development/In-service Training project with a follow-up grant from The Rockefeller Foundation; and (4) the emergence of support within the secondary schools and the philosophical profession. Most of these activities had been recommended in the final report of the Chicago Project staff. With the support of the Endowment and The Rockefeller Foundation these recommendations became the foundations upon which subsequent programs were developed.

1. Establishment of the Center for High School Philosophy at the University of Massachusetts/Amherst.

From the outset of negotiations with the University of Massachusetts in the spring of 1972, it was clear that the Center should be established as a fully joint program of the Department of Philosophy and the School of Education. Shared expertise was essential. The philosophers were interested in bringing their training and experience to bear upon the question as to the best ways to teach philosophy on the secondary school level. But in most cases they lacked first-hand experience with secondary schools and with the unique possibilities and problems of teaching philosophy on that level. The educationists brought to the project expertise in the development of curriculum materials and teacher education programs appropriate to the secondary schools. But in general they had few working relationships with the American philosophical community. Thus the sharing of expertise was a significant and welcomed resource for the projects.

In addition to its inter-departmental nature, the Center quickly became an

inter-campus program of the University of Massachusetts/Amherst and our sister campus in urban Boston. During 1972 an Administrative Committee for the Center was established. It consisted of the following persons:

Department of Philosophy: Vere C. Chappell, Professor and Head of Department (Co-Chairman)
Gareth B. Matthews, Professor
Robert C. Sleigh, Professor

School of Education: Robert R. Wellman, Professor (Co-Chairman)
S. Philip Eddy, Associate Professor
Jeffrey W. Eiseman, Assistant Professor
Louis Fischer, Professor

UMass/Boston - Philosophy: Robert Schwartz, Professor and Chairman of Department
Clyde Evans, Assistant Professor
Jane Roland Martin, Associate Professor

In September the Center was given temporary housing, courtesy of Professor Wellman; later in the academic year permanent office space was provided. The complete files on the Chicago Project, including staff reports and materials, evaluation materials, minutes of staff meetings and memos from the Project Director were brought to the Center. Upon receipt of Endowment monies in November, Edwina Ledgard assumed half-time secretarial duties - a post she has held to the present day. In addition to responding to letters of inquiry (there were over 500 such inquiries in the course of the NEH Project), and familiarizing himself with the files inherited from the Chicago Project, the Project Director gave top priority during September to plans for the October 9, 1972 meeting of the Center's national Advisory Board.

2. Advisory Board Meeting - October 9, 1972, Chicago (see Appendix B for the minutes of this meeting).

The key step in the transition from the Chicago Project to the establishment of the Center at the University of Massachusetts was clearly the October 9

meeting of the Center's Advisory Board. Created in the final year of the Chicago Project, the Advisory Board was expanded to include the newly designated co-chairmen of the Center's Administrative Committee: Vere C. Chappell and Robert R. Wellman.

The Board now included the following members:

Vernon E. Anderson, University of Maryland
Vere C. Chappell, University of Massachusetts
John V.S. Linnell, Grand Valley State Colleges, Michigan
Ruth Barcan Marcus, Yale University
Donald Reber, Lyons Township High School, Illinois
Hugo W. Thompson, Professor Emeritus, Macalester College
Robert R. Wellman, University of Massachusetts

Staff Associates - former members of the Chicago Project staff - were also invited to attend the Board meeting. They included:

Mrs Dolores Dooley Clarke, University College, Cork, Ireland
Charles Hollenbeck, Lyons Township High School, Illinois
Douglas Larson, Chicago
Doris Meyers, Illinois Wesleyan University
Carolyn Swears, New Trier High School, Illinois
Caleb Wolfe, Kingston High School, New Hampshire

Project Director:

Paul S. Bosley, University of Massachusetts/Amherst

The Advisory Board convened at 10.0 a.m. in TWA Conference Room C, O'Hare Airport, Chicago. Hugo Thompson, retiring Director of the Center, was elected unanimously to serve as Chairman of the Advisory Board. He reported on the 1970-72 Program of the Center and summarized the steps which had led to transference of the Endowment's offer to CSCA to the University of Massachusetts.

The most critical decision made by the Board concerned program priorities under the Endowment grant. General agreement was expressed with Thompson's summary of the seven basic objectives (see p.2above) governing the project. However the Board was unanimously in favor of Ruth Marcus' recommendation that top priority be given to the development of appropriate pre-college philosophy

curriculum materials. Such materials, it was felt, would play a major role in stabilizi the teaching of philosophy in the secondary schools and in helping establish standards in teacher training and in certification and accreditation procedures. The Board also agreed that the success of any curriculum project would depend upon development of a fully collaborative effort between the secondary schools and the philosophical and educational communities. It was also agreed that, in light of the recommendations of the Chicago Project, a rigid text-book approach should be avoided in favor of developing flexible materials designed (1) to strengthen the philosophical dimension of existing courses and (2) to enhance the introduction of new philosophy programs.

In view of the belief shared by Board and Staff members alike that curriculum development represented a top priority at the present stage in the evolution of pre-college philosophy, the Project Director conveyed the Board's recommendations to the Center's Administrative Committee, and plans were laid for curriculum consultations.

3. Curriculum Consultations

(a) Albany, October 31, 1972.

On October 31, 1972 the Project Director was invited by members of the Philosophy Department, SUNY/Albany to meet with officials of the New York State Department of Education (Divisions of Curriculum, Social Studies, and Humanities and the Arts). The meeting was held in the State Department's offices in Albany for the purposes of becoming acquainted with the Chicago Project and exploring its possible implications for pre-college curricula in the State of New York.

Considerable support was expressed for programs designed to assist young people in developing their own insights into living issues in philosophy and

in acquiring those reasoning skills and habits of thinking essential to this task. The Chicago Project's primary focus upon elective courses, however, posed several problems. The burgeoning secondary curriculum is currently experiencing intense competition between proliferating subject matter areas for the limited time slots in the curriculum. This problem is compounded by the fact that specialization of subject matter is resulting, among other things, in fragmentation of the curriculum leaving students with little sense of the wholeness of things. In this situation what is needed, some suggested, is not the introduction of another course into an already over-burdened curriculum but rather the development of programs capable of integrating students' academic experience.

Since the Chicago Project had discovered that the teaching of philosophy increased the ability of some students to integrate subject matter areas, it was felt that this potential ought to be pursued. The importance of sustained inquiry into philosophical questions over a semester or year-length philosophy course was not denied. But there appeared to be considerable interest in the development of curriculum materials and in-service training programs whose primary intent was the strengthening of the philosophical dimension of the existing curriculum.

(b) Chicago, December 6, 1972.

From its inception in 1968, the Chicago Project had worked closely with the Chicago Board of Education's Department of Curriculum. At that time the Department was considering the possibility of placing Philosophy on an "open-listi basis in the secondary schools (this was an action taken shortly thereafter). And the need for appropriate curriculum materials to reach a variety of student bodies was clear. Thus the Project Director welcomed the suggestion of Dr. Ellen Brachtl, District Supervisor, Department of Curriculum,

that the proposed Curriculum Consultation be held on December 6 in the Conference Room of the Department of Curriculum. The following persons were invited to participate in the consultation: Dr. Ellen Brachtl, District Supervisor, Department of Curriculum; Ms Mary Greig, Director of Social Studies, Department of Curriculum; Ms Margaret Regen, Mather High School, Social Studies teacher; Ms Meryl Weiss, Kenwood High School, Social Studies teacher; Dr. Faye Sawyier, University of Chicago; Mr Chuck Hollenbeck, Lyons Township High School, Philosophy teacher; Ms Carolyn Sweers, New Trier High School, Philosophy teacher; Mr. Tom Kysilko, Highland Park High School, Philosophy teacher; Dr. Hugo Thompson, Chairman, Advisory Board, Center for High School Philosophy; and Paul S. Bosley, Director, Center for High School Philosophy.

Dr. Brachtl's offer was welcomed. For it offered the possibility of advice and counsel from a major urban school system actively seeking implementation of pre-college philosophy programs. In addition it gave us an opportunity to discuss recommendations made by the Chicago Project. Thus, there was considerable mutual interest in the consultation.

We met at 4.0 p.m. on December 6, 1972. Dr. Brachtl and Ms Greig introduced us to some of the Department's materials, noting their emphasis upon flexible use in the local schools. With the assistance of outside consultants and experts from their own staff, the Department assembles comprehensive selections of materials gathered together as curricula guides. The term "guide" refers to a body of available resource materials. The central curriculum offices contain the equivalent to a publishing house collection of materials. The Department discourage a "text-book" approach to subject matter. Rather curricula guides contain selection of readings, pedagogical suggestions, audio-visual resources and extensive annotated bibliographies. The concept of a "guide" thus embraces the whole field of any given discipline, offering a depth and breadth of materials sufficient to enable teachers from widely differing classroom settings to draw upon it as a resource document.

By analogy it became clear that a comparable curriculum guide for philosophy would require extensive and careful editing of a wide range of philosophical materials and the development of new materials where existing resources are either too technical or non-existent. In short, it would require a comprehensive approach to the basic areas in the field of philosophy.

Most significant of all, however, was the Department's insistence that curriculum development must be intimately tied in with in-service training programs for the teachers. Curriculum development alone, they insisted, left teachers ill-equiped to handle the philosophical materials. And in-service training programs alone failed to provide teachers with the sustained support which can come from well-designed materials.

This was by all odds the most significant lesson of the Chicago Consultation. From that point on the Center had as its highest priority the creation of a closely correlated in-service training and curriculum development program. Both concerns had played a significant role in the design of the project. Now they were merged into a common effort.

The Consultation concluded with discussion of objectives which should govern a curriculum project.

Suggested aims included:

(a) Exploring with youth some of the basic questions asked by human beings (such as: Who am I? How does one know? What is real? Who has the authority to set up rules about right and wrong? etc).

(b) Teaching young people trust in the reasoning process and in ideas.

(c) Giving young people experience in using abstract ideas and arguments.

(d) Learning how to identify and analyse key concepts.

Dr. Brachtl and Ms Greig urged close co-operation with classroom teachers in designing and developing the in-service training/curriculum project. General

agreement was also reached on the idea of a two-phased project in which teachers participating in an initial summer institute, and then testing and revising curriculum materials the following year, would return to a second summer institute where curricula would be further revised and then made more generally available.

During the next two weeks the Project Director drew up a draft of the proposed follow-up project and distributed it to members of the Advisory Board, the Administrative Committee and secondary school teachers. In late December Hugo Thompson and Caleb Wolfe joined the Project Director for further conversations in Boston, at the Eastern Division meetings of the American Philosophical Association. Through Maurice Mandelbaum, Chairman of the APA, the Center was provided with an information table at the meetings, where literature describing the Chicago Project and the Center's program (see Appendix C for copies of the three Newsletters published during the NEH grant period) were distributed.

Over 175 requests for further information on pre-college philosophy programs were received at these meetings. Many came from graduate students worried about the job market and curious to know the prospects of pre-college philosophy teaching. But a significant number came from persons responsible for undergraduate majors and teacher preparation programs who were interested in exploring ways of introducing pilot philosophy programs in their neighboring schools.

Conversations on all sides suggested keen interest in a summer institute/in-service training program for the summer of 1973. It was in this setting that The Rockefeller Foundation proposal was formulated and submitted.

4. Follow-up Project (funded by The Rockefeller Foundation)

The Chicago and Albany consultations were influencial in shaping the Center's conception of its proposed summer institute/in-service training program. This was apparent in the statement of the follow-up project's major objectives:

(a) To provide 3-weeks of intensive study in a variety of areas in philosophy and the humanities - areas which have proven helpful in assisting high school young people to develop their own perspectives on some of the living issues in philosophy.

(b) To assist high school teachers in developing philosophy curriculum materials and teaching methods appropriate to their individual backgrounds and needs.

(c) To establish in-service training programs in 5 sites: Los Angeles, Chicago, New York City, Boston and Amherst. These programs would enhance implementation of experimental philosophy programs (units and courses) in the schools during the academic year 1973-74.

Since seed monies provided by the Endowment supported the Center's effort both to launch and (to a large extent) to administer the curriculum development/ in-service training project,* and because guidelines for the Endowment-supported project had given high priority to initiation of such follow-up programs, it is

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* Note: From May 1 to December 31, 1973 the Endowment grant ran concurrently with a $56,000 grant from The Rockefeller Foundation. During this time Endowment-supported activities included a June 2nd meeting of the Summer Institute staff in New York City to plan program details for the Institute; honoraria for guest presentations at the July 1-21 Summer Institute; publication of a December 1973 Newsletter (circulation about 1000), disseminating results of the project, secretarial and office support and the Project Director's salary (through August 31, 1973, at which time the Provost's office of the University of Massachusetts awarded a twelve-month "pool position" to the Project Director enabling his continued joint appointment as Assistant Professor of Philosophy and Education.)

important here to sketch the activities of the follow-up project (see the following section for discussion of results).

By March 1973 interest in the proposed follow-up program had been expressed by educators from Albany, New York; Amherst; Boston; Chicago; Durham, New Hampshire; Edinboro, Pa; Los Angeles; New York City; and St. Louis. Each area offered the prospects of collaboration between local secondary schools and neighboring colleges or universities - a pre-condition for participation in the Project.

On the morning of March 6 the Project Director met with Mr Harold Zlotnik, Executive Assistant, Office of Instructional Services of the New York City Public School System. For over a year Dr. Seelig Lester, Deputy Superintendent, and his colleagues had been in conversation with Professors Abraham Edel and Gerald Myers of the City University of New York regarding the possibility of initiating a philosophy program in the New York City High Schools. As a result of these conversations some 57 teachers from 31 city schools had indicated an interest in the possibility in participating in a pilot philosophy program. With the encouragemnt of Professor Myers, the Project Director contacted Dr. Lester to explore the possibility of some of their teachers participating in our proposed project as the first step in initiating a larger co-operative program with CUNY (being conducted during 1974-75 under a grant from NEH).Mutual interest in this possibility was expressed on all sides.

That afternoon the Project Director met with officers of The Rockefeller Foundation at the invitation of Kenneth W. Thompson, Vice-President. Also attending were Kenneth Wernimont, Vice-President for Administration, Michael Novak, newly appointed Associate Director of the Humanities program, and Chadborne Gilpatrick. Encouraged by the results of this and a subsequent

meeting on April 6, the Center for High School Philosophy submitted a revised application entitled "Philosophy and the Humanities in Secondary Education". On May 4 it was approved by the Foundation's Executive Committee.

The activities of the follow-up project were developed in three phases: (1) an Exploratory Conference held May 28-29 in New York City and attended by representatives from seven groups sharing mutual interest in pre-college philosophy; (2) a Summer Institute conducted July 1-21 on the Amherst campus of the University of Massachusetts to which 50 teachers from the Los Angeles, Chicago, New York City, Boston and Amherst areas were invited; and (3) an In-service Training project conducted in the five pilot areas during 1973-74.

Phase I: Exploratory Conference, May 28-29, 1973

Over the past several years a number of groups have expressed interest in pre-college philosophy programs. At the same time it has become increasingly clear that elementary and secondary educators are seeking ways to integrate a curriculum fragmented by the competing pressures of diversification, relevance and new subject matter areas. Since the Chicago Project had suggested the integrative potential of philosophy programs, the Center welcomed The Rockefeller Foundation's support for exploratory conversations and long-range co-operative planning with other groups interested in pre-college philosoph

To this end representati es from the fields of Law, Religion, Humanities,

Ethnic Studies, and Philosophy met on May 28-29, in New York City.

They included:

Law in a Free Society	Charles N. Quigley, Executive Director Richard Longaker, University of California/L.A. William Winslade, University of California/ Riverside
American Bar Association	Joel Henning, Director, Special Committee on Youth Education for Citizenship
Religious Studies in Secondary Education	Robert Spivey, Director, Florida State University
National Project on Ethnic America	Irving Levine, Director
National Humanities Faculty	Peter Greer, Associate Director
National Association for Humanities Education	Leon Karel, Executive Secretary William Clauss, President
Center for High School Philosophy	Paul Bosley, Director Vere Chappell, University of Massachusetts/Amherst Robert Wellman, University of Massachusetts/Amherst Hugo W. Thompson, Millikin University

Each group prepared a working paper, distributed prior to the Conference (copies are available from the Center) describing its program and the role of philosophy in it, and exploring possibilities for long-range, co-operative planning. (The results of the conference are described in Section III).

Phase II: Summer Institute, July 1-21, 1973

A three-week Summer Institute entitled "Philosophy and the Humanities in Secondary Education" was conducted July 1-21 on the Amherst campus of the University of Massachusetts. It was designed for teachers who wanted either to strengthen the philosophical dimension of existing courses or to teach philosophy courses in their schools. With the cooperation of Leon Karel, Executive Secretary of the National Association of Humanities Education, the Center invited 50 high school teachers from 5 pilot areas to participate. Its major objectives have already been noted (see above p.11)

The staff of the summer program included:

Clyde Evans, University of Massachusetts/Boston
Ruth Barcan Marcus, Yale University
Gerald Myers, City University of New York
Robert C. Sleigh, University of Massachusetts/Amherst
William Winslade, University of California/Riverside

They were joined by four Workshop Assistants who had had first-hand experience with high school philosophy programs:

Tom Fontana, New York City
Karen Warren Soderlind, Amherst Regional High School & Univ. of Mass/Amherst
Carolyn Sweers, New Trier High School, Illinois
Caleb Wolfe, Lebanon High School, New Hampshire

The Institute was directed by Paul S. Bosley of the Center staff.

The Institute's program focused upon 5 Seminar/Workshops (for further details see Section III below and Appendix D). Several additional programs were offered by the Institute. A demonstration high school philosophy class met daily. Taught by Carolyn Sweers (a philosophy teacher from New Trier High School, Wilmette, Illinois, and a former staff member of the Chicago Project) the class gave Institute participants the unique opportunity of observing an inductive approach to the teaching of high school philosophy. The class ran for three weeks, and each 90 minute session was video-taped. During the course Ms Sweers demonstrated use of materials in ethics and problems of knowledge. Participants had an opportunity to talk with her following each class session. The demonstration class proved to be one of the highlights of the Institute. Unfortunately, technical difficulties in recording these sessions resulted in sound distortions which seriously marred two 30-minute demonstration tapes assembled at the conclusion of the Institute.

With the support of Endowment monies, several other activities were offered. Two guest lectures were presented (copies of the papers are available from the Center): "Philosophy and Children's Literature" by Professor Gareth Matthews (University of Massachusetts/Amherst); and "The Moral Development of Children" by Professor William Connolly (University of Massachusetts/Amherst). Two presentations on the Humanities were also made, one by Professor Charles Keller (former Director of the John Hay program) and the other by Mr Lowell Smith, Assistant Director, National Humanities Faculty. Two films were also shown: "Night and Fog" (a documentary on the Nazi concentration camps) and "No Exit", a film version of Sartre's famous play.

Evaluations completed by participants and staff at the close of the three weeks indicated an overwhelming sense of satisfaction with the Institute (for further details, see the following section).

Phase III: In-service Training Programs, 1973-74

In order to give sustained support to a limited number of secondary school philosophy and humanities programs, the Center conducted in-service training programs in five pilot areas: Los Angeles, Chicago, New York City, Boston and Amherst. Requests by administrators and staff for lead-in time to plan the programs resulted in the decision by four of the five areas to concentrate their efforts in the spring semester of 1974.

With the support of travel funds provided by the Endowment, the Project Director met on October 24 with staff and participants of the Chicago program to discuss plans for their in-service training program. Several new teachers from Martin Luther King High School were welcomed into the project. The group accepted with appreciation Dr. Brachtl's offer of using the Chicago

Department of Curriculum's conference room for their series of weekly meetings. Mutual interest was also expressed in focusing the in-depth aspect of their work upon the field of ethics, where Professor Sawyier concentrated upon Aristotle's Ethics, and the workshop side of the program, upon a series of presentations by Carolyn Sweers.

A similar meeting was held two days later in Los Angeles at the home of William Winslade. Again new participants were welcomed into the group, and the decision was made to focus their program upon Plato's Republic after a brief consideration of introductory problems in philosophy. The Brentwood School was offered to the project as a centrally located site for their meetings.

The New York City program was initiated on November 14 by Gerald Myers of the City University of New York and participants of the Summer Institute. Some 25 teachers showed up for this initial exploratory session. Myers reviewed the conversations with New York school officials prior to the Center's program, and summarized the results of the Summer Institute. Since many of the teachers were unfamiliar with the program, Bosley described the Chicago Project and the program which had evolved in the following two years. In these and subsequent conversations it was decided to use the New York follow-up program to develop leadership among the teachers for the joint CUNY/New York City Public Schools pre-college philosophy program currently in operation (1974-75) under a grant from the Endowment. Myers also decided to meet individually with his participants. And it was decided to ask several teachers to present their own philosophy programs to a larger group.

During the Fall of 1973 meetings in Boston and in Amherst arrived at similar

decisions for their follow-up programs. Plans were laid by Professors Robert Swartz and Clyde Evans of the University of Massachusetts/Boston and Robert Sleigh and the Project Director at the University of Massachusetts/Amherst to combine intensive work in several areas of immediate relevance to high school students (such as Ethics and Problems of Knowledge) with presentations by the teachers of their own classroom programs.

5. Professional Support

The involvement of professional philosophical and educational organizations in the pre-college philosophy movement was an important objective of the Center's projects. Activities undertaken to implement this objective include the following:

The American Philosophical Association

Two activities demonstrated rapidly growing interest and support in the professional philosophical community for work on the pre-college level. One was the invitation of the Project Director to participate in the programs of two of the Association's annual meetings; and the other was the creation by the Board of Officers of an APA Subcommittee on Pre-college Philosophy.

On March 29, 1973 the Project Director was invited to participate in a special symposium on pre-college philosophy at the Pacific Division meetings held in Seattle. The paper presented summarized the Center's programs and projected needs in this field, particularly in the areas of curriculum development and teacher education. On April 27 the Center for High School Philosophy was given a place on the program of the Western Division meetings for a symposium to launch the Association for High School Philosophy - a professional organization of teachers and laymen interested in pre-college philosophy. The major paper, "High School Philosophy: Problems and

Possibilities" was read by Carolyn Sweers. A panel of experienced high school philosophy teachers and educators responded, and the Project Director served as moderator. In response to an invitation given through the Central Offices of the Chicago Public Schools, a number of secondary school teachers joined professional philosophers for the occasion. In the vigorous discussion which ensued, two points were made repeatedly. First and foremost, a strong feeling was expressed that occasions must be found to provide meetings of this nature on a local and regional basis. Administrators and teachers, as well as professional philosophers, expressed the belief that such meetings could play a significant role in developing the interest in pre-college philosophy which already exists in many elementary and secondary schools. Secondly, it became apparent once again that one of the key needs in the field is the development of adequate curriculum materials and supporting workshops and institutes. The most frequent request made at this meeting - and throughout the project in correspondence received by the Center - was for information on available curriculum.

APA Subcommittee on Pre-College Philosophy.

In July, 1973 Vere C. Chappell, Co-chairman of the Center's Administrative Committee, attended a meeting in Pittsburgh of the APA Committee on the Teaching of Philosophy. Supported by Endowment funds, this trip was a key step in the formulation of a proposal to the Board of Officers from the Committee on the Teaching of Philosophy. On September 25, 1973 Norman Bowie, Executive Secretary of the APA visited Amherst to talk with Vere Chappell and Robert Wellman, Co-chairmen of the Center's Administrative Committee, and Paul Bosley, Project Director. The conversation concerned recent developments in elementary and secondary school philosophy programs, key personnel involved in these programs, and

possible program priorities in this new field. At the October 5-7 meeting of the Board of Officers, approval was given to a recommendation from the Committee on the Teaching of Philosophy "To Establish a Subcommittee to be exclusively concerned with the teaching of philosophy on the pre-college level". The Board's charge to the Subcommittee was three-fold:

i. To redraft the 1958 Statement on Secondary School Philosophy (copies are available from the Center).

ii. To establish liaison with state and regional accreditation agencies with special attention toward getting these agencies to accredit philosophy as a major subject.

iii. To keep abreast of developments in pre-college philosophy and, when appropriate, to inform the membership, the Committee on the Teaching of Philosophy, and the Subcommittee on High School Placement of relevant developments.

The following persons were appointed by the Board to the Subcommittee:

Paul S. Bosley	University of Massachusetts (Chairman)
Clyde Evans	University of Massachusetts/Boston
Donald Harward	University of Delaware, Newark, Delaware
Matthew Lipman	Montclair State College, Upper Montclair, N.J.
Ruth Barcan Marcus	Yale University, New Haven, Ct.
John B. Moore	Northwestern University, Evanston, Ill.
Gerald Myers	Graduate Center, City University of New York
Pasqual S. Schievella	Jersey City State College
Darrell Shepard	Washburn University, Topeka, Kansas
Carolyn Sweers	New Trier High School, Winnetka, Illinois
Hugo W. Thompson	Professor Emeritus, Macalester College
Richard Wasserstrom	School of Law, University of California/L.A.

On December 29 the new Subcommittee had its first opportunity to meet informally in conjunction with the Eastern Division meetings in Atlanta. Norman Bowie opened the meeting by describing the APA's changing role in the philosophical community. Originally, membership was open only to teachers of philosophy. Later it was open to other groups, broadening the base of participation in the Association. He then noted that the creation of this committee should be viewed as recognition that the APA must begin to be

directly involved in pre-college philosophy. Calling attention to the Board of Officer's charge, Bowie suggested that the Committee was being given unlimited power to investigate and to explore what can be done in the field of pre-college philosophy.

Since its creation the Sub-committee has initiated a number of activities including a questionnaire sent to philosophy departments throughout the United States to determine the nature and extent of their interest in pre-college philosophy programs (copies of this report are available from the Project

formulating a proposal for conferences on elementary and secondary school philosophy programs; presentation of special symposia as part of the Association's Divisional meetings (its first symposia were presented December 29, 1974 in connection with the Washington meetings of the Eastern Division); initiating the writing of a report on the status of pre-college philosophy; and consideration of professional standards in the field.

(c) National Association of Secondary School Principals (NASSP)

During the winter of 1973-1974, the Project Director made arrangements with officials of NASSP to display Center materials and reports at its March 1974 meeting in Atlantic City. Materials prepared for this occasion included the Report on the Chicago Project, an information sheet describing the project's history and programs, a check sheet of information and materials available from the Center, and copies of the Center's Newsletters. (See Appendix E for a partial list of materials available from the Center.)

(d) The Council for Philosophical Studies

On February 26, 1973 the Project Director contacted Samuel Gorovitz, Executive Secretary for the Council for Philosophical Studies, regarding their possible interest in supporting the Center's programs in pre-college philosophy. At the Council's April 1973 meeting strong endorsement for the project's work was given, and the Council expressed its desire to offer support for the Center's work. (See Appendix F).

III. RESULTS

Some of the findings and accomplishments of the project have already been discribed in the preceeding discussion of activities. What follows is a detailed review of the results of several key activities undertaken during 1972-1974.

1. Follow-up Project (funded by The Rockefeller Foundation)

One of the chief results of the project was the initiation of a follow-up program (see above, pp.11-18) in the Spring of 1973. Designed to combine in-service training with curriculum development, the follow-up program enabled the Center to conduct a pilot project central to the main objectives of the Endowment-supported program.

(a) Exploratory Conference, May 28-29, 1973 (Phase I of the Follow-up Project).

In 1971 the Project Director's predecessor, Hugo Thompson, was invited to participate in a California Conference sponsored by the Law in a Free Society Project, directed by Charles Quigley. Mutual interest in the philosophical aspects of K-12 education led to further correspondence and contacts between Quigley and Bosley. In addition new contacts with other groups sharing this interest were made. These conversations were the immediate background for the May 28-29 Conference. Informal in nature, the Conference provided participants (see p.13-14) an occasion to explore mutual interest in the teaching of philosophy in K-12 education and to examine some of the chief problems and possibilities in this field. The results may be summarized as follows:

i. In a time when America's values are in a state of deepening crisis and

confusion, it was believed by all present that an extraordinarily heavy burden was being placed upon American elementary and secondary schools. The older values upon which our society and our schools were presumed to be based have been radically challenged. New ways must now be found to deepen young people's insight into fundamental issues, including questions of values - ways which stimulate larger awareness of the complexity of issues and a greater appreciation for the diversity of possible solutions. Keen interest was expressed in the possibility of developing a cooperative program to meet this need.

ii. Each of the programs has essentially formative rather than informative aims. This concern was expressed in terms of interest in living issues in philosophy, and in the relevance of philosophy to the practical affairs of men.

iii. Playing a key role in the objectives of each program is the attempt to help young people develop habits of thought and analytical skills which can lead to a richer understanding of self and society.

iv. The advantages of cooperative planning for secondary school programs in philosophy and the humanities was a recurring theme in the conference. Supporting interdisciplinary efforts, Robert Spivey put it this way:

> "The advantages of cooperative dialogue for 'philosophy in secondary education' are obvious if one starts with the presupposition that the purpose of secondary education is to get at significant problems and possibilities. The disciplined separation of disciplines, such as philosophy, religion, literature, etc., has enabled significant achievement. But this separation has also paid a terrible price, that is, the inability to examine and explore significant human questions in a holistic manner because of the breakdown of those questions into manageable, specialized segments. What is needed both in the study of religion and philosophy is use of the various disciplines in order to move more nearly toward the whole truth."

Law-related studies in the schools are a similar case-in-point. As Joel Henning pointed out, the striking potential of law-related studies is to be

found, not in the dispersal of oversimplified information about government but rather in the involvement of young people in the actual process of analysing and deciding among competing values in concrete cases concerning responsibility, privacy and justice. The affinities between pre-college law and philosophy programs are obvious here; and they should be nurtured.

Charles Quigley analyzed the same situation and concluded:

> "...there has been too great a tendency for various disciplines to attempt to preempt a defined, disciplinary segment of the elementary and secondary curriculum. Insufficient effort has been made to integrate approaches and ... to interrelate various disciplines in a context of clearly stated and defensible objectives. What is needed is a broad-scale humanistic and philosophical basis for organizing school curriculum in such a manner that social studies and social and political inquiry become part of a larger whole, not ... isolated by artificial boundaries. There is no doubt about the values of a continuing, cooperative dialogue."

In a similar vein, Irving Levine pointed to the failure of the overarching values associated with "Americanism", and raised the question as to how the humanities could be brought into closer contact with ethnic studies. He asked:

> "How can the field of philosophy confirm the adequacy of traditional values held by the average worker (which will deepen his sense of security) while at the same time opening the minds to an appreciation of diversity?"

His appeal to cultural pluralism as a basic resource for America's self-understanding, and his insistence that educational programs be responsive to the contributions of ethnic traditions, were points of considerable importance in assessing long-range needs in this field.

In summary, the conference revealed keen interest in initiating a cooperative program in ~~secondary school~~ philosophy and humanities. This interest is shared by other groups with whom the Project Director subsequently has met. The

challenge is to integrate the results of human inquiry in several fields into pre-college programs providing significant new approaches to fundamental questions of human experience.

(b) Summer Institute (Phase II) July 1-21 1973, Amherst, Massachusetts

The chief accomplishments of the Summer Institute resulted from a combination of in-depth study of several key areas in philosophy with assistance in developing curriculum materials appropriate to teachers individual backgrounds and needs.

The Institute's program focussed upon 5 seminar/workshops (see Appendix D). Combining in-depth examination of key areas in philosophy with assistance in curriculum development, the program offered participants a choice of 5 topics. A section on "The Mechanics of Critical Thinking" (Marcus and Soderlind) was designed to provide a theoretical and practical introduction to the basic methods of formulating and assessing arguments. Participants were introduced to some of the basic tools of logic and were assisted in anchoring these tools in a high school student's everyday experience. In addition, the tools of logic were used in discussing Plato's Republic, and a teacher's guide was prepared.

The section on "Science, Technology and Culture" (Evans and Wolfe) examined scientific method and considered the nature and limitations of scientific knowledge. In a society predisposed to viewing its problems as "technological" in nature, the decisive role of values in solving social problems was explored, and the need for a total-systems approach was examined. A selected bibliography was also produced.

The section on "Moral and Political Philosophy" (Winslade) studied the concepts of responsibility, privacy and authority from the standpoint of legal

moral and political philosophy. Materials used included actual and hypothetical cases. In cooperation with Charles Quigley, Executive Director of the Law in a Free Society project, the Center explored and tested curriculum materials developed by the California project, (for results, see pp.28-29).

A fourth section on "Contemporary Philosophical Psychology (Myers and Fontana) examined three main schools of current psychology - Psychoanalysis, Behaviorism and Existential Psychology - with the purpose of showing the philosophical significance of these resources. Bibliographical materials and methods appropriate to the high school classroom were explored and course materials were developed.

The fifth section on "Modern Philosophy" (Sleigh) focussed specifically on one classic in philosophic thought: Descartes' Meditations. A close examination of the text provided participants an opportunity to become familiar with a seminal work in the evolution of modern thought.

Evaluations completed by participants and staff at the close of the three weeks indicated an overwhelming sense of satisfaction with the Institute. Among the factors contributing to its success were the following:

(i) To an extent not anticipated by the Center, the enthusiasm of participant led to remarkable involvement in every aspect of the Institute's program. A prodigious amount of work was accomplished by many in connection with the seminars and workshops.

(ii) Outstanding teaching played a key role in the Institute's success. More than any other factor, it helped to create a climate of opinion within which significant learning (by both participants and staff) could occur.

(iii) The Institute provided an opportunity for a significant exchange of ideas between teachers and professional philosophers. Teachers were able to acquaint

philosophers with some of the unique possibilities and problems for secondary school philosophy and humanities programs. Simultaneously, philosophers were able to introduce teachers to some fundamental issues in philosophy, and join them in exploring ways to present these issues effectively to young people.

(iv) The Institute demonstrated more clearly than ever before the pressing need for curriculum materials in this new field. Among teachers participating in the project, and in correspondence with our office, the most frequent request we have received is for curriculum material.

Development of well-designed, flexible curriculum resources for teachers and students would give major impetus to the introduction of sound humanities and philosophy programs throughout the curriculum. At the same time it would help establish high standards in the field.

Our experience however suggests that curriculum development must be viewed as an integral part of a larger project based upon in-service training programs. The focus of the major project must be on the teachers. A remarkably small percentage have had any preparation in philosophy. But the dearth of appropriate materials makes it imperative that a solid, philosophy-related curriculum be provided to sustain effective training programs and classroom teaching.

(c) In-service Training Programs (Phase III) conducted in Los Angeles, Chicago, New York City, Boston and Amherst

During the final phase of the follow-up project (see pp.16 ff.) co-operative programs between local schools and professional philosophers were conducted in the five pilot areas participating in the program. Participating teachers used their training in the following ways: 13 offered separate Philosophy courses, 12 taught Philosophy within Humanities programs, and the others either taught philosophy within other courses in the curriculum or used it as general background for their work in administration and program development. In all 5 programs emphasis was placed upon a combination of

in-depth study of selected topics in philosophy and pedagogical questions. Considerable attention was given to the handling of philosophic issues, concepts and questions arising within existing courses. It was found that the project was of most immediate help to teachers when the staff was able to introduce curriculum materials which could be used directly in the classroom. In general this meant that the more "translation activities" were needed (to modify materials for classroom usage) the less effective these materials tended to be. Most teachers have little if any background in philosophy. (There were some notable exceptions). Thus they are not equipped by training or experience to write philosophy curriculum materials. However by combining their own abilities as skilful teachers with the use of materials which could be given directly to young people, a number of participants succeeded in creating strong, effective programs.

Materials which proved useful included syllabii developed during the Chicago Project, some of which are included in Hugo Thompson's final report on that Project (see Chapter 6).* The Center also distributed materials developed in each of the five sections of the Summer Institute. Other materials found helpful included Invitation to Philosophy, by Honer and Hunt, Second edition (Belmont, Ca.: Wadsworth Publishing Co. 1973); Ethical Arguments for Analysis, by Baum and Randell (New York: Holt, Rinehard and Winston, 1973); teacher education materials developed by the Law in a Free Society Project, including Casebooks, Curricula, Lesson Plans, and Guides on the following topics: On Authority, On Justice, On Privacy, On Responsibility, On Participation, On Diversity, On Freedom and On Property.

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* Copies available from the Center.

The Law in a Free Society materials provided an interesting study of inter-disciplinary prospects in Law and Philosophy. Some of these materials were used by Professor Winslade in his section of the Summer Institute. For the purposes of teaching pre-college philosophy, two results were noteworthy. First, the materials offer an excellent selection of concrete ethical issues in key areas within social philosophy, such as authority, justice and privacy. The study of ethics can be considerably enriched by a careful use of such materials.

Second, we discovered that successful use of these materials in philosophy instruction requires postponing their use until careful consideration has been given to the fundamental question: What is Ethics, anyhow? In order for students to use the materials effectively, it was necessary that they first become acquainted with basic considerations in the field of Ethics itself. Such consideration is essential if the range of alternative approaches to Ethics is to be grasped, a range typified by the contrasting arguments for absolutism and relativism. Against the background of these larger ethical considerations, the use of the Law in a Free Society materials can be highly effective. But without it, it is difficult for the student to formulate a clear picture of alternative responses to any given ethical issue. It would appear therefore that a combination of both approaches is essential.

2. Philosophy for Children

Early inthe project Matthew Lipman of Montclair State College telephoned the Project Director regarding his experimental work with philosophy for elementary school aged children. He also sent a copy of his novel, Harry Stottlemeier's Discovery, written under an Endowment grant, along with an accompanying teacher's guide. In the following months Lipman and his colleagues at Montclair State

College created and directed a highly successful Conference on Pre-college Philosophy, held November 8, 1973 on the College campus. More than 250 educators from elementary and secondary schools and colleges and universities participated in panel discussions on six questions: Pre-college Philosophy; Why Teach It? Pre-college Philosophy: Who Should Teach It? Pre-college Philosophy: How Should It Be Taught? How Can the Schools Facilitate Pre-college Philosophy? How Can the Colleges Facilitate Pre-college Philosophy? And, finally, Administrative Problems Posed by Pre-college Philosophy. The Project Director served as a panelist and member of the Advisory Board. Evaluations suggested that the conference made an important contribution to general understanding of the possibilities and prospects for pre-college philosophy.

In succeeding months Lipman's plans for an elementary school philosophy demonstration project in the Newark Public Schools developed. It was agreed that, if the Center for High School Philosophy was successful in obtaining support for a five-year project in teacher-training and curriculum development, then Lipman and a group of Newark teachers would be invited to participate in a Summer Institute in 1974. Simultaneously, two other developments in this field ocurred.

In the fall of 1973 Clyde Evans of the Summer Institute staff, and a member of the Philosophy Department, University of Massachusetts/Boston, was invited (through a Summer Institute participant) to conduct an "Experts in Residence" program at the Hillside Elementary School in Hastings-on-Hudson. Using film strips depicting moral dilemmas developed under the guidance of Lawrence Kohlberg of Harvard, Evans initiated an elementary school philosophy program which,

like Lipman's project, attracted considerable attention.

In a second development Gareth B. Matthews of the Department of Philosophy, University of Massachusetts/Amherst, read a paper at the Center's Summer Institute entitled "Philosophy and Children's Literature". This, and a similar paper presented at the APA's Pacific Division meetings the following March, aroused considerable interest.

In light of these and other developments*, it has become increasingly clear that efforts should be made within the near future to bring together the results of experimental work in this new field. The Project Director is currently exploring possibilities for creating conversations and exchanges of viewpoints among pioneers such as Kohlberg, Lipman, Evans, and others. A sharing of expertise would be significant at this juncture in the evolution of this young field.

3. Development of new Centers.

(a) Los Angeles: During the Spring and Fall of 1973 the Director became acquainted with Dr. James Taylor, Deputy Superintendent of the Los Angeles Unified School District, and several of his colleagues, including the leadership of Area K schools. They expressed a good deal of interest in the possibility of establishing a K-12 experimental project in the San Frenando Valley (Area K), where there are a cross-section of Title I and Title III schools. Members of the Instructional Planning Division of the central offices also participated in the conversations. In planning future curriculum development/in-service training programs, high priority ought to be given to Los

* The New York State Department of Education's "Project Search" has asked Evans and Bosley to serve as consultants for a series of Reasoning Skills Workshops currently being conducted in 6 elementary and secondary school systems.

Angeles as a site for potentially significant experimentation. Not only have key administrators expressed interest in such a project; but the Law in a Free Society Project has indicated its eagerness to co-sponsor any such project.

(b) Atlanta: Contacts with personnel from Spelman College and the Atlanta Public Schools revealed interest in the possibility of initiating a pilot program in the Atlanta area. Working primarily in the black community of Atlanta, a pilot project there would give the Center its first opportunity to initiate work in the South. Conversations with Diana Axelson of Spelman College have suggested two major objectives for such a project. First, it would explore ways of relating philosophy to living issues in the young people's experience. Black and Southern literature have been proposed as possible foci for the program. Second, the Project would give educators an opportunity to explore one possible solution to a problem which is national in scope, and which has been of special concern to the Atlanta University Center - a consortium of schools including Spelman, Morehouse, Clark and Morris Brown. Diana Axelson and Norman Rates of Spelman put the problem this way:

> "(Philosophy) should be regarded as an essential element in any liberal arts program. At present, however, philosophy is one of the weakest areas in black colleges. Few of the black colleges offer majors in this area. At present, there are only 25 known black Ph.D.'s in philosophy in the United States. Further, according to a recent American Philosophical Association study, there are only 100 blacks in philosophy graduate programs throughout the country. No black colleges offer a Ph.D. in philosophy, and in many cases undergraduate philosophy courses are being taught by persons with little or no training in philosophy."

Thus the second objective of the Atlanta project would be to determine whether the study of philosophy can engender sufficient interest among Black high school students to encourage increased interest in philosophy on the

undergraduate and graduate levels.

The Project Director has explored the Atlanta proposal with Professor William Jones, Chairman of the APA's Committee on Blacks in Philosophy, and a member of the Yale Divinity School faculty. He has indicated his enthusiasm and support for such a proposal.

(c) Denver: During the fall of 1973 the Project Director learned of the development in Denver of a co-operative program between a number of area high school philosophy teachers and members of the Metropolitan State College Department of Philosophy. Through the leadership of Dr. William Rhodes, Chairman of the Philosophy Department, and Mrs Mary McConnell of Denver (and now Boulder) and others, an effective co-operative program was initiated. As a result of offers by Dr. Rhodes and his colleagues to visit high school classes, assemblies and groups to discuss current topics in philosophy, Dr. Rhodes and his colleagues made 16 visits to 10 schools in which 941 students were contacted. The Center also learned that some 15 high school philosophy classes are now being offered in the Denver metropolitan area. Consequently, at the invitation of Mary McConnell, the Project Director accepted an invitation to meet with the Denver group in the spring of 1974.

(d) Milwaukee: As a result of a grant from the Franklin J. Matchette Foundation, the Milwaukee Public Schools announced in the Spring of 1973 their intent to organize a pilot philosophy program in their schools. At the instigation of Dr. Robert B. Eckles, Secretary to the Matchette Foundation, and with the arrangement of the Milwaukee Public Schools, the Center for High School Philosophy invited Carl Jette, the teacher assigned to head the program, to attend the Center's Summer Institute in Amherst. During the Institute, Mr Jette

participated in the Ethics Seminar/Workshop, and the files of the Chicago Project were made available for him for his own research and planning.

4. Communications

During 1972-1974 the Project Director distributed over 600 copies of Hugo Thompson's full report on the Chicago Project; 1000 copies of the Summary Report of the project (see Appendix A); and some 1500 copies of information sheets describing the history and programs of the Center. The process of assembling and distributing copies of experimental philosophy programs (units and courses) was initiated. (See Appendix E for a partial list of materials available from the Center). The modest beginnings of a resource library were also made. The library includes both elementary and secondary materials, including a small collection of video-tapes and film strips.

But the most important communications responsibility was and remains correspondence. In addition to letters from nearly every state in the Union, the Center has received numerous inquiries from Canada and, to a less extent, from England and the Continent. Experimental programs on the pre-college level are now in existance in most of these areas. With the support of adequate funding and staff, the results of international efforts in the pre-college philosophy field could be gathered and disseminated - a possibility which the Project Director has explored with Per-Ake Walton, who has played an instrumental role in the development of Sweden's pre-college philospphy program.

Another step in the communications efforts has been Directed Studies offered by the Project Director and designed to introduce undergraduate and graduate students to pre-college philosophy materials and teaching methods.

As an integral part of these studies, two students have assumed major teaching responsibilities in Amherst Regional High School's elective course in philosophy, taught by Donna Glazier, who participated in the 1973 Summer Institute. Others have taken it to become acquainted with philosophical resources to supplement their studies in other fields. One student - a philosophy major - used it as an occasion to do a careful critique of Lipman's children's novel, Harry Stottlemeier's Discovery.

Experience to date suggests the need to design teaching programs for: (1) pre-service students planning to teach in the elementary and secondary schools and interested in courses specifically aimed at introducing them to a variety of pre-college philosophy programs; and (2) in-service teachers who want to introduce and improve philosophy instruction in their schools. Pilot programs conducted in elementary and secondary schools indicate a deep-seated interest in such programs. But it will be difficult to meet this need so long as the dominate paradigm for university instruction in philosophy remains that of the Ph.D. program.

5. Inter-disciplinary Interest

American Bar Association and Law in a Free Society Project.

An important finding of the project was the degree to which other programs and organizations share our interest in pre-college philosophy. This was immediately apparent in the Project Director's first visit on April 10, 1973 with Charles Quigley and Richard Longaker of the Law in a Free Society Project in Santa Monica. It was also apparent in initial conversations two weeks later in Chicago with Joel Henning, National Director of the American Bar Association's Special Committee on Youth Education for Citizenship. In both cases discussions of philosophy and law-related education drove quickly to the

heart of a common concern: to challenge young people with fundamental and troubling questions which involve them in perplexing and difficult issues they face in real-life situations, and to teach them habits of thought and reasoning skills essential to discovering meaningful solutions.

Education Development Center, Cambridge

Similar discussions begun in the fall of 1973 with Nona P. Lyons, Director of Special Projects, Education Development Center/Social Studies Program, have revealed a mutual desire to explore the possibilities for cooperative programs. A pioneer in multi-disciplinary program development in the field of social studies, EDC has launced a series of significant curriculum projects concerned both with important problems of society and and with the development of values and skills that will serve young people in good stead as they come to grips with fundamental social and ethical issues. The Center is currently exploring with EDC the possibility of initiating a joint curriculum project.

IV. STATUS

On August 1, 1973 the Center's Administrative Committee met to evaluate the recently concluded Summer Institute and to discuss long-range program priorities. The results of the follow-up project's first two phases were highly encouraging. Consequently, the Committee felt it wise to develop plans for a comprehensive five-year project to meet increasingly urgent needs in curriculum development and in-service training.

The chief aim of such a project would be to develop a closely correlated curriculum development/in-service project providing elementary and secondary schools with resources on fundamental questions central to human experience and to the great issues of our time. Inter-disciplinary in nature and design, the

project would draw upon personnel and resources from several fields including: the social and natural sciences, literature, law, ethnic studies, religion and the arts. National in orientation the project would provide persons and organizations having special interest in pre-college philosophy and the humanities with an opportunity to collaborate in developing a program with the following major objectives.

1. To develop a comprehensive set of resource materials on the major fields in philosophy for use in elementary and secondary schools. Avoiding a rigid, text-book approach, the materials would include in-depth studies of concrete problems and issues and a variety of games and audio-visual materials. Philosophical questions pervade nearly every part of the pre-college curriculum. Since students and teachers have shown lively interest in pursuing such questions, it was recommended that materials be designed both for teachers and for students. The Department of Curriculum of the Chicago Public Schools had previously encouraged the Center to develop a comprehensive set of resource materials appropriate for a variety of classroom uses and settings. And the Law in a Free Society Project had already expressed its willingness to distribute and test the proposed materials in their schools throughout California. It was also anticipated that inter-disciplinary advisory committees would guide the curriculum project.

2. To offer an expanded program of summer institutes and workshops with the following aims:

   (a) to provide elementary and secondary teachers from selected pilot areas with opportunities for becoming acquainted with the new curriculum materials, and with the philosophical issues to which they would be directed.

   (b) to acquaint teachers with classroom activities and teaching methods designed to help young people develop reasoning skills and a better understanding of philosophical issues.

   (c) to offer demonstration philosophy classes taught by experienced elementary and secondary school teachers.

3. To provide in-service programs in selected centers to enhance implementation of philosophy programs during the academic year.

During the fall and winter months of 1973-1974, the details for the 5-year project were worked out; and in the spring of 1974 a grant application

was submitted to The Rockefeller Foundation. Unfortunately, it was not funded. The rapidly deteriorating economic situation in the country* had already drastically reduced funds available for the fall of 1974; and the proposed project was deemed too comprehensive.

In light of this experience the Center has broken down the long-range project into smaller programs and is currently seeking support for two projects:

1. The first project, "Philosophy and Public Policy Issues in Elementary and Secondary Education", would focus on ethical principles embodied in the Declaration of Independence and the Constitution, and in public policy issues to which they have given rise. Designed for 50 Massachusetts elementary and secondary school teachers, the project would assist teachers in developing classroom materials and learning experiences dealing with philosophical issues inherent in American public policy.

The elementary program would focus on developing reasoning skills and ways of teaching children to think about thinking, to reason and to discuss philosophical issues, including questions of value. And the secondary program would concentrate on critical reasoning skills with emphasis upon ways of involving youth in public policy issues. During a three-week summer institute, daily general sessions on the nature of ethics would be offered, followed by 5 sections on public policy issues: Bussing, The Right to Bear Arms, Privacy, Freedom of Expression and the Civil Rights of Young People. The focus would be on development of appropriate reasoning skills and teaching materials, including

* This situation has necessitated harsh financial restraints and cut-backs throughout the University of Massachusetts. Thus, just after the Project Director's "pool position" from the Provost's Office (a 12-month non-renewable grant; see footnote above, p.11) went into effect (September 1, 1973) the University announced a "no-growth" policy expressly prohibiting creation of any new positions for the fall of 1974. The Center hopes its current fiscal difficulties will be eased by support for one of the projects outlined in this report.

games, audio-visual materials and creative teaching techniques.

During the follow-up phase of this project, workshops and seminars would be conducted in Eastern and Western Massachusetts to enhance implementation and evaluation of materials during the academic year. At the conclusion of the project a one-week conference of participants and evaluators would include presentations, demonstrations and evaluations of project results.

2. A second project would establish a nationally orientated summer institute/ in-service training project aimed at improving classroom instruction in ethics and critical reasoning. 60 elementary and secondary school teachers from 5 pilot areas: Atlanta, Los Angeles, Chicago, New York City, and Massachusetts would study and work with leading scholars and experienced pre-college philosophy teachers. A three-week summer institute would be followed by in-service training programs in each of the five pilot areas during the 1975-76 academic year. Through a combination of informal programs and workshops, the project will be designed to give participants:

(a) A better grasp of ethics and critical reasoning skills by means of in-depth study of specific ethical issues;

(b) Familiarity with teaching and learning techniques, including games and audio visual materials, helpful in introducing young people to ethics and critical reasoning.

(c) An opportunity to become acquainted with recent elementary school philosophy programs and to participate in a demonstration high school philosophy class dealing with ethics and critical reasoning;

(d) A greater skill in assessing student progress toward instructional objectives relating to ethics and critical reasoning;

(e) Familiarity with materials appropriate for elementary and secondary school classroom use;

(f) An opportunity to work with outstanding teachers of philosophy in developing curriculum materials appropriate to each participants background and needs.

HIGH SCHOOL PHILOSOPHY

Report Of A Feasibility Study, 1968-71
Conducted by the Central States College Association

by Hugo W. Thompson, Project Director

Philosophy has been an old tradition in the secondary school curriculum of some European and South American countries. In the United States it has been taught in several preparatory and Catholic schools, but only sporadically in public high schools, where it has depended upon the initiative of a concerned teacher.

Conversations beginning in 1965 led to a three-year project during 1968-71 to determine the feasibility of high school philosophy courses, conducted by the Central States College Association under a grant from the Carnegie Corporation. A project director was engaged, two high schools in the Chicago inner city and eight in the suburbs were selected to participate, and an advisory committee was formed to assist in selection and guidance of the staff. Representatives of the high schools participated in the selection of the six project teachers and their assignment, mostly on a one-semester basis.

Project Schools and Teachers

High School	1968-69	1969-70	1970-71
Deerfield	James Parejko	James Otteson	Paul Bosley
Evanston	Douglas Larson	Doris Meyers	John Birmingham
Highland Park	James Parejko	James Otteson	Paul Bosley
Hyde Park	Charles Hollenbeck	Douglas Larson	Douglas Larson
Lake Forest	Sr. Dolores Dooley	Doris Meyers	John Birmingham
Lyons Township	Paul Bosley	Paul Bosley	Caleb Wolfe
New Trier East	Hugo Thompson	Carolyn Sweers	Carolyn Sweers
New Trier West	Hugo Thompson	Carolyn Sweers	Carolyn Sweers
Oak Park	Douglas Larson	Charles Hollenbeck	Charles Hollenbeck
St. Mary	Charles Hollenbeck	Charles Hollenbeck	Charles Hollenbeck

Selection and Advisory Committee

Dr. Peter Caws, City University of New York, formerly a consultant with the Carnegie Corporation.

Dr. John Linnell, Professor of Philosophy and Provost, Luther College, Decorah, Iowa

Dr. Ruth Barcan Marcus, Professor of Philosophy, Northwestern University, Evanston

Dr. Donald Reber, Superintendent of Lyons Township High School, La Grange, Illinois

The Project Director (1968-69, Sr. Dolores Dooley, BVM; 1969-71, Hugo W. Thompson)

The Executive of CSCA (1968, Pressley McCoy; 1968-69, Lloyd Bertholf; 1969-71, Francis C. Gamelin)

Objectives

The purpose of the project was to determine whether or not philosophy could be taught in high school in a manner both professionally respectable to philosophers and personally helpful to students. The courses were designed for a wide variety of students, not just the college bound. The staff aimed to discover what philosophical literature students could read with profit, whether they could grasp and pursue philosophical questions, how much they could improve in philosophical critical thinking, and how they would respond to various methods of teaching. The staff sought to help the students move from simple emotive responses toward consciously critical analysis of assumptions, arguments and alternatives; to deepen their sensitivity to the range of values; to give them better tools for making value judgments and organizing values; and to provide a context for growth in self-knowledge.

In March 1969 these objectives were formulated as follows:

1. To encourage students to inquire analytically and persistently into issues relevant to their personal lives and to problems of the world.
2. In the course of this inquiry to:
   a. Pursue questions beyond the descriptive level to the examination of assumptions, to clear and logical statement of arguments, and to grounds for rational dialogue.
   b. Identify basic philosophical issues and openly discuss them.
   c. Use philosophical schools and thinkers holding views relevant to the issues discussed.
   d. Equip students for examination of their own values, together with those of their society, through reflection, criticism and argument.
   e. Examine alternative methods of personal decision making.
   f. Develop such arts and skills as listening, fairness, and appreciation for complexity of issues; suspension of judgment during inquiry; and patient persistence in pursuit of answers.
3. To explore, through all the activities of this program, the function of philosophy in the high school curriculum.

Staff

The project director was responsible for recruitment of teacher-candidates and preparation of information about them for the selection process; regular consultation with staff members and other high school personnel; preparation for staff meetings and followup; contacts and clearances with CSCA colleges, philosophers, and related committees; consultations with educational and philosophical organizations regarding development of standards for high school philosophy; publicity and consultations directed toward wider use of high school philosophy; collection of materials and reports from teachers; preparation of reports on the project; and development of plans and proposals for continuing projects.

The director worked with six teachers. Their responsibilities included half-time philosophy teaching, availability to other classes as a visiting lecturer, participation in project staff meetings, and study or research. Their teaching patterns and experiences were shared at staff meetings and in reports written at the end of each semester. During the third year of the project they worked with local teachers chosen to carry on the course after the project.

Teaching Patterns

Since each teacher was responsible for creating his course and adapting it to his students and community within the broad objectives of the program, discernibly different course patterns developed. What began as necessity soon became a common conviction, that philosophy should be pursued as a living process rather than content to be "covered."

Readings. Some structured the course around selected readings. Others built around selected topics or questions. These two approaches were closely interrelated because readings were selected with a definite major question in mind. In the classroom, the readings approach asked students to note the argument carefully, be able to state the author's concerns, show the relevance of the author's points today, and examine the argument itself for validity and usefulness.

Topics. Courses built around topics left selection of issues to be determined by class discussion in the first sessions of the semester, or varied time schedules for particular topics in relation to student response. Those using this approach tended to develop courses dealing with the nature of the self, man's relation to society, and ethical-religious-metaphysical questions.

Life Styles. Another approach was to present a few life styles for examination and comparison. Selection of materials here came partly from student suggestion and partly from teacher interest. Examples of philosophical positions associated with these life styles were: Idealism, Pragmatism, Existentialism, Scientific and Analytic, Marxist, Mysticism.

Open Process. In the open process approach the emphasis all semester was on great flexibility and adjustment to student response. This did not mean simply discussing what students liked, but attention to topics and materials which the instructor and class together saw as significant for meaningful human living today. The topics discussed included human freedom, the meaning of life, the nature of good, logic and reasoning processes, minds and computers, demands of society, protest, limits of knowledge, the meaning of God.

These typical approaches show varieties of emphasis. Not mutually exclusive, they tended to consider many of the same questions in the end.

Classroom Procedures

The necessarily experimental and self-critical experiences of a feasibility study led to a fresh examination of the classroom and its processes as well as of philosophy and its potentialities.

Doing Philosophy. The success of a classroom must be measured by what the student takes away as development of his personality through expansion of his information and of his attitudes and skills. Therefore the project teachers all came to see their task as that of "doing philosophy" rather than "presenting" various philosophers and their ideas. This meant critical, rational appraisal of issues and alternatives in depth and in an open spirit. Understanding of the logical structures of arguments, skill in following logical procedures, knowledge of the views of great thinkers and of *how* they came to these views all became essential tools of doing philosophy.

Dialectic Discussion. The staff came to speak of "dialectic discussion" as the basic procedural element in the process. The term was used to refer to reflective interaction of persons and ideas in conversational communication. Essential to this dialectic were (a) listening for meanings behind phrases, feeling the full force of the question or implied commitment, and (b) a mood of mutuality, sharing the effort to discover satisfying answers or solutions. Interdependent operational elements were the questions and comments of students, readings, leadership and participation of the teacher, and prepared papers or projects brought into the exchange. Such dialectic discussion involved much more free and total participation than the question and answer format common in classrooms. It was less formal and more broadly exploratory than debate. It was not a program of psychological sensitivity training though it may have had some similar benefits.

In the dialectic context the teacher needed to discover and give careful attention to the background and needs of individual students, helping them to grow in knowledge and outlook. Readings gave depth and insight. "Handout" statements on background or resources related readings to class interests. Lectures were transformed into short comments pertinent to the discussions at hand but pointing to wider implications. Student projects were not just duty exercises but became parts of a mutual sharing and exploring process. Even tests became interesting, creative, and educational experiences.

Class Size. Class size was important to effectiveness, with about 20 students preferred. Where school policy demanded larger classes, classes were divded into sections meeting on alternate days with students spending some periods in the library on individualized projects.

Rhythm of Work. A cycle or rhythm of kinds of work—technical, expository, and highly personal—helped keep the class alive. Alternative views compelled thought, but students needed help to see extreme views as related and not simply separate, and too many variants became confusing. To balance continuity and depth with variety for effective doing of philosophy the teacher had to be very sensitive to moods of eagerness or impatience in a class.

The open dialectic approach had surprising stimulation for all, according to student evaluations, but especially for two groups. Able students who had been frustrated by routinized studies did remarkable work (e.g. reports and term papers) with a great sense of release. At the same time, many non-achievers and near drop-outs were intrigued back into serious study-in-depth of individualized projects.

Reading Materials

Initial Choices. The readings first tried in the project tended to be tested introductory material in philosophy (e.g. Plato) or thought-provoking literature with high contemporary interest (e.g. Frankl: Man's Search for Meaning). Student reactions and suggestions helped expand original lists, but each teacher had his own favorites.

Second Year. In the second year, all agreed to use certain classics, each in ways that fit the context of his own course plans. The following were chosen: Plato: **The Apology, Crito,** and the story of the cave in **The Republic;** Aristotle: **Ethics,** books I and II; Descartes: **Meditations** I and II; and some Existentialist writing. Of course, each added to this list. A guide was revised for reporting on uses and responses for each reading.

Third Year. By the third year a list of books tried by two or more teachers was prepared, and most teachers had extensive lists to suggest to students for study of special topics. It was apparent to all that there was serious need for an adequate introduction to logic, but there was no common enthusiasm for any of the works now available. In both the second and third year there developed extensive use of "handouts." These were reproductions for class use of excerpts or condensations from classical works, contemporary popular articles, materials written by the teacher relevant to topics under discussion, even student reports. The style and fervor of the teacher had a noticeable influence on the effectiveness of particular readings.

Audio-Visual Aids. Where finance and facilities permitted, project staff members found audio-visual aids of help, but also noted that material relevant to high school philosophy is very limited. Films used most helpfully were: "Night and Fog," "No Exit" (Sartre), "Socrates," and "Aristotle."

The Teacher

Guide. In dialectic discussion the teacher was both intermediary and key to the interaction of student, teacher, and readings. Teachers launched the discussion, held it to the point, suggested references, presented alternative views, and called for prepared reports.

Resource. The teacher was a sharing participant in discussion and also a guide to resources and a resource in himself. In working with high school libraries the staff found it helpful to develop lists of suggestions for library orders and to employ various devices to encourage students in use of the library. Teachers often needed to help students see the implications, alternatives and applications of issues or materials under discussion. Here current clippings and articles were of great help.

Counselor. All teachers tend to become counselors, but the open yet serious dialectic of the philosophy classes accentuated this role. The self-confrontation in class disturbed some students; it released others to new creativity.

Model. The philosophy teacher may not have been an ideal personality worthy of emulation in all respects, but in fact he did become a model. Because philosophy is so hard to define, the teach-

ers conveyed its meaning and significance by what they were and did, perhaps more than in other fields. In class and out, the teacher had to demonstrate those characteristics of scholarship, empathic communication, creative critical thought, capacity to accept criticism of strongly-held views and values, and honest search for answers in depth that he wished students to develop.

Visiting Lecturer. Since teachers in many subject fields are aware of philosophical issues and implications in many matters that arise in their courses, project staff were invited as visiting lecturers in a wide variety of classes. Concern about this problem led three members of the project to make detailed suggestions for a graduate level course for general high school teachers to help them deal more accurately and helpfully with these questions. Many schools are concerned about the need for interdisciplinary linkage, and project staff members both participated in and helped to plan such courses.

High School Philosophy As A Profession

Interest. Correspondence with the project director indicated widespread interest on the part of high school administrators in philosophy. Most schools in the project found ways to continue philosophy from their own budgets in spite of financial limitations. Many found teachers with good qualifications already on the faculty in some other field. Some schools looked for and found a philosophy qualification in new teachers normally added to the staff.

Qualifications. All teachers in this project had preparation beyond the Masters degree with majors in philosophy. Local teachers who will follow the project will average less preparation, but they will have undergraduate majors or more in the field. Essential qualifications were much discussed in staff meetings of the project with these results:

1. The philosophical background required for competence as a high school teacher in the field is essentially that of a major in a broad-based college department plus some advanced work. Masters-level preparation should be the norm.
2. At the present time, when philosophy is just being introduced in high school and full-time philosophy teaching is the exception rather than the rule, the teacher probably will have to be qualified in an additional subject. Also, because it is still unusual for states to certify in philosophy, it might be easier for prospective high school philosophy teachers to get their required secondary teaching certificates in their other subjects.

Recognition. A resolution on high school philosophy, adopted at the Western Division meeting of the American Philosophical Association in May 1971, calls attention to growth in the field, offers cooperation in establishing and maintaining high standards, and calls attention to the machinery of placement. Such recognition of philosophers by the professional organization is important to stabilization of status as details of participation in the APA are worked out together with recognition by other standardizing bodies.

Teacher Certification In High School Philosophy

Colleges which consider developing a high school philosophy certification program should note two special factors:

1. There must be a place and adequate supervision for student teaching.
2. There must be qualified leadership for instruction in materials and methods.

Both of these suggest that a college philosophy department begin consultation with some receptive neighboring high school and also with someone experienced in high school philosophy, such as the staff of the Center for High School Philosophy. It may be wise for a member of the college staff to teach high school philosophy for a year or two to get first-hand acquaintance with what is involved and to qualify for leadership and supervision of future teachers. He will also learn much that will be helpful for his college teaching.

Evaluations

The objectives formulated in March 1969 provided direction for various evaluations of the project. These evaluations included student responses, independent analyses, administrator's appraisals, and staff appraisals.

Student Responses. From the beginning, there were more requests for enrollment than could be accommodated with available staff. In 1968-69 there were 527 students, in 1969-70 there were 681, and in 1970-71, 682 students. Since philosophy continues under local teachers in 1971-72 it is significant to note that preliminary registrations in the spring of 1971 totalled 790.

Questionnaires were given students at the end of each course, and a similar though abbreviated questionnaire was sent to some students one and two years later. The course was rated highly compared to other high school work because there was opportunity to pursue "relevant" questions in depth and with freedom of expression. Students declared that they learned to think more carefully and logically, to examine their own ideas more objectively, and to have more respect for other persons and for differing views. They gained understanding about foundational ideas of our culture. Readings were more difficult than in other courses, but in general philosophy was not too difficult, and the challenge was often appreciated. A high percentage were stimulated toward further study in philosophy. The most frequent complaints were brevity of the course and the presence of some disinterested students.

Oral discussions with groups of students shortly after taking the course yielded similar results with strong emphasis on growth in ability to listen to ideas of fellow students and to give these ideas friendly but critical examination. The personality and methods of the teacher were very large factors in the helpfulness of the course. Well-led discussion was much more helpful than lectures or reciting from books.

Questionnaires were sent in 1971 to 627 students who had participated in 1968-69 and 1969-70 classes. Replies were received from 253. Their overall impact was very similar to that of the questionnaires given at the close of each semester. On some points there were strong negative reactions, usually balanced by affirmatives at the same points. Best features of the philosophy course, according to former students, were sharing ideas and learning to respect opinions of others. The most frequent complaint was that some students did not take the class seriously enough.

Independent Analyses. Educational Testing Service was engaged to identify changes in the students taking philosophy during the first semester of 1970-71 at seven schools. Two devices, student essays describing personal decision-making incidents and the Myers-Briggs Type Indicator, were used at the beginning and end of the semester. Resistance to the testing process by many students, especially at the end of the semester, created serious problems. Results were scored nevertheless.

Results from the decision essays were ambiguous. The majority showed no significant change, while in all but two schools fewer students showed significant improvement than showed decrease on a decision-making measure. Some of the factors that may have contributed to this negative result were: (a) one semester is not enough, (b) pre-test scores averaged high, giving little room for quick improvement, (c) test-taking motivation was lower at the close than at the beginning of the semester, and (d) the essays and the method of obtaining them did not capture changes.

On the other hand, results with the Myers-Briggs Type Indicator suggest that many students markedly increased their capacity and appreciation for introspection, their openness toward various viewpoints, their appreciation of analysis over feeling as a basis for judgment, their freedom in self-expres-

sion, and perhaps their cynicism toward romantic interpretations.

In March 1971 Dr. Gerald Brekke and three students from Gustavus Adolphus College observed the philosophy classes with the help of Flanders' Interaction Analysis Instrument and interviewed students and staff. They concluded that the philosophical content and the style of teaching lent themselves to much more significant student-talk than in traditional classes, that they were influential in the affective domain as well as the cognitive, and that, even at inner city schools, students were doing philosophy and were not inhibited by its difficulty.

Thus, there is some evidence from independent appraisals that project classes in philosophy led students to exercise their minds systematically and taught them to think.

Administrators' Appraisals. Administrators in the various schools were asked for their judgments about the program, based on reports of counselors, faculty, and other reflected impressions. Their judgments were uniformly favorable. In every case but one, where special local conditions were involved, they planned to continue philosophy in the curriculum. All recommended it to other schools. They foresaw competition among new electives for student time and some fears in the community that students would learn to question everything rather than accept the advice of their elders. They expressed concern about a continuous supply of well-prepared instructors.

Staff Appraisals. The staff undertook vigorous self-examination at regular bimonthly meetings. Based on their direct contacts with individual students, class discussions, and papers, the teachers affirmed vigorously that philosophy affords unique opportunities for student growth in self-analysis, human awareness, rational approaches to problems, and general critical judgment.

In summation, it may be said there were few dramatic changes in rational behavior. But many students realized they had entered new ways of looking at people, ideas, arguments, and problems. They saw these effects as coming from the open spirit of the teacher, the readings, and the class discussion, such that questions and concerns suppressed elsewhere were here taken seriously. They learned how to listen, to interact helpfully, and to explore tension issues rationally in depth. Some informational learning about philosophers and philosophical ideas took place, but the more significant outcome was satisfying participation in the philosophical process itself.

Conclusions

The evaluations from different sources seem consistent with one another and with this report as a whole, so the following conclusions seem appropriate:

1. The feasibility of teaching philosophy in high school has been demonstrated.
2. Benefits to students are various, highly personal, and difficult to measure objectively.
3. High school students find philosophical readings difficult but challenging and rewarding.
4. The qualifications of the teacher are more than usually important.
5. A great deal of curriculum research and development must be done.

Recommendations

On the basis of the findings and conclusions of the project, the following recommendations are made:

1. That high schools introduce philosophy into the curriculum as soon as the necessary conditions can be met.
2. That persons interested and qualified to become high school philosophy teachers prepare to teach a second subject also.
3. That colleges and universities prepare high school philosophy teachers with a realistic eye to the job market.
4. That a Center be established to produce appropriate curriculum materials, field-test materials and methods, advise high schools and teacher-training institutions, and provide a clearinghouse for information related to high school philosophy.

This study was made possible by funds granted by Carnegie Corporation of New York. The statements made and views expressed are solely the responsibility of the project staff.

A full report of the study is available in a 175-page paper-bound edition for $2.00 from the Central States College Association, 1308 - 20th Street, Rock Island, Illinois 61201.

CENTER FOR HIGH SCHOOL PHILOSOPHY

Announcement

As an outgrowth of the three-year feasibility study reported above, a Center for High School Philosophy has been organized with initial support and administrative services from the Central States College Association.

Advisory Committee

Vernon E. Anderson, Professor of Education, University of Maryland

James Jarrett, Professor, Philosophy of Education, University of California, Berkeley

John V.S. Linnell, Professor of Philosophy and Provost, Luther College, Decorah, Iowa

Ruth Barcan Marcus, Professor of Philosophy, Northwestern University

Donald R. Reber, Superintendent of Schools, Lyons Township, La Grange, Illinois

Center Program

Publications. A Center Newsletter and **Occasional Papers** will be published regularly. Articles and news notes may be addressed to the editor.

Research. Teaching materials and methods will be prepared and field-tested.

Conferences. A high school philosophy conference in spring 1972 will be the first in a series.

Consultations. The Center director and associates will provide consultative services at modest fees.

Seminars. Seminars led by experienced high school philosophy teachers will be held in cooperation with colleges and universities.

Staff

Hugo W. Thompson, Director

John Birmingham, Associate
West Coast

Paul Bosley, Associate
East Coast

Sr. Dolores Dooley, Associate
Indiana

Charles Hollenbeck, Associate
Chicago

W. Douglas Larson,
Associate and Newsletter Editor
Chicago

Mrs. Doris Meyers, Associate
Illinois

Carolyn Sweers, Associate
Chicago

Caleb Wolfe, Associate
New England

Francis C. Gamelin, Administrator

Center for High School Philosophy, 255 Hills House South, University of Massachusetts
Amherst, Massachusetts 01002. Telephone: (413) 545 2036

CENTER FOR HIGH SCHOOL PHILOSOPHY
ADVISORY BOARD MEETING
October 9 1972

MINUTES

The 1972 Advisory Board meeting of the Center for High School Philosophy was held on October 9 in TWA Conference Room C, O'Hare Airport, Chicago. The meeting convened at 10.0 a.m. The following persons were present:

Advisory Board:

Vernon Anderson, University of Maryland
John Linnell, Grand Valley State Colleges, Michigan
Ruth Marcus, Yale University
Hugo Thompson, Professor Emeritus, Macalester College
Donald Reber, Lyons Township High School, Illinois
Vere Chappell, University of Massachusetts
Robert Wellman, University of Massachusetts

Staff:

Paul Bosley, University of Massachusetts, Project Director
Mrs Dolores Clark, University College, Cork, Ireland
Charles Hollenbeck, Lyons Township High School, Illinois
Douglas Larson, Chicago
Doris Meyers, Illinois Wesleyan University
Carolyn Sweers, New Trier High School, Illinois
Caleb Wolfe, Kingston High School, New Hampshire

It was moved and seconded that Hugo Thompson serve as Chairman of the Advisory Board. Motion passed by unanimous agreement. Thompson introduced the agenda and expressed appreciation to Mrs Clark for her willingness to serve as recording secretary.

A. OLD BUSINESS

1. Report on 1971-1972 Center program by Hugo Thompson, retiring Director.

a. On behalf of the Board, Thompson expressed appreciation to the Central States College Association for support and encouragement of the Center during its first year of existence. In addition, he emphasized his deep personal appreciation for the unfailing support and counsel of Frank Gamelin, Executive Director of CSCA.

b. In light of extremely limited funding available during 1971-1972, Thompson indicated that the Center's activities had to be limited in scope. Three activities however were possible. The first was growing correspondence with the Center from across the country concerning various aspects of high school philosophy. The second was publication of three issues of the Newsletter. Thompson expressed appreciation to Larson for his work as Editor. The third was planning for the first national conference on High School Philosophy, held in Chicago, March 25, 1972.

2. Transition report.

Thompson then summarized the steps which led to the awarding of a grant from the National Endowment for the Humanities to CSCA, and to the subsequent move of the Center to the University of Massachusetts. During the final year (1971) of the Chicago Project - a three-year feasibility study on high school philosophy funded by a $250,000 grant from the Carnegie Corporation to CSCA - CSCA submitted a project grant application to NEH requesting funds to establish "A Philosophy Curriculum Center". On March 9, 1971, the proposal was funded with a grant of $186,872 on a 50-50 matching basis. CSCA, unfortunately, was unable to come up with its portion of the funds. Thus in order to bridge the period between completion of its three-year project and establishment of a substantial Center, CSCA established a very modest Center for High School Philosophy with a volunteer staff. On March 29, 1972, CSCA again contacted the Endowment, this time requesting amendment of the original proposal to provide an outright grant of $34,700.

Shortly thereafter, conversations and correspondence between CSCA representatives and the University of Massachusetts personnel revealed deep mutual interest in bringing the national Center to the University as a joint program of the School of Education and the Department of Philosophy. Accordingly, on June 28, 1972, CSCA requested of the Endowment an amendment to its March 29 letter to enable the University of Massachusetts to act as the Executive Agency for the CSCA Project. On September 7, Ronald Berman, Chairman of the Endowment, notified CSCA and the University of Massachusetts that the proposal had been funded with a grant of $34,000. The grant award was made directly to the University of Massachusetts, for and in conjunction with CSCA. Dean Pat W. Camerino, Associate Dean of the Graduate School for Research, University of Massachusetts, was named Authorizing Official; Robert R. Wellman and Vere C. Chappell were named Co-principal Investigators for the Project; and Paul S. Bosley was appointed to succeed Hugo W. Thompson as Project Director.

Thompson noted that, while the University of Massachusetts could not now make a definite commitment, nevertheless it had indicated strong interest in seeking long-range support for the Center after the initial year of federal funding. Wellman emphasized U.Mass interest in supporting a program of national scope and significance. He also described the creation of a local Administrative Committee of the Center composed of seven faculty members.

School of Education: E. Philip Eddy,
Jeffrey Eiseman,
Louis Fischer
Robert R. Wellman (Co-Chairman)

Department of Philosophy:
Vere C. Chappell (Co-Chairman)
Gareth Matthews
Robert C. Sleigh

Marcus asked whether there are now teachers of high school philosophy in New England? Wellman suggested that the Center was presently attempting to identify and to develop contacts with schools which either have such programs or are interested in developing them. He also mentioned the need to identify teachers who are interested in the philosophical dimensions of various subject matter fields, and who might be interested in the prospect of an in-service training program in high school philosophy. In this connection he mentioned U.Mass interest in planning for a High School Philosophy

workshop for the summer of 1973. Wolfe noted that there are a number of schools in New Hampshire currently teaching philosophy, and more schools that are definitely interested in introducing philosophy programs.

Thompson emphasized the importance of the Board's advisory function in relation to the national Center and asked about the advisibility of expanding the Board. Anderson suggested postponing this matter until the program had been discussed. General agreement.

B. NEW BUSINESS

1. Budget report.

Copies of the revised budget proposal for NEH were passed out and reviewed by Bosley. Wolfe asked whether consultant's fees paid by local schools could constitute "matching funds" for possible support by the Endowment. Bosley expressed intent to seek clarification from NEH on the status of such requests.

2. Program.

a. Guidelines established by NEH grant. Thompson noted that the program projected for the Center for High School Philosophy was outlined in his letter of March 29, 1972, to the Endowment. A summary of this letter was distributed to Board and Staff members. (This summary originally appeared in the October 1972 issue of the Center's Newsletter).

b. Program priorities. John Linnell emphasized the importance of establishing standards in the field of high school philosophy. Growing interest in developing high school philosophy programs makes this a matter of some urgency. Linnell noted that, in the absence of standards, there is a real danger that such programs would be taught by unqualified persons. He suggested that the larger philosophical community be utilized in defining such standards. Ruth Marcus agreed, and made two suggestions. First, based on its previous experience, the Center ought to prepare a careful statement of standards in this new field. This statement might then be proposed to the American Philosophical Association along with a request for its assistance in developing a formal statement on standards in high school philosophy. The latter might be done either through the creation of an ad hoc committee of the APA or with the assistance of Mandelbaum, who has shown considerable interest in high school philosophy developments.

Secondly, Marcus recommended as a high priority the possibility of the Center laying the basis for a major high school philosophy curriculum project. The need to professionalize the teaching of high school philosophy, and to establish the autonomy of philosophy in the curriculum - so that it is introduced not as a "frill" but rather as a significant subject matter area of secondary education - requires development of a well-defined philosophy curriculum. She mentioned the careful preparation, testing and evaluation of materials in the Cambridge Project on the natural sciences and in Professor Suppes' project on logic and arithmetic.

Such a project would need to seek outside support and funding. Likely possibilities, she suggested, were the Council for Philosophical Studies - whose Executive Secretary now is Samuel Gorovitz - and the Publications Committee of the APA.

Thompson supported the idea of the Center drafting a statement on standards and forwarding it to the APA for possible endorsement. Along with Hollenbeck, he also emphasized the importance of curriculum development. Larson recommended including experienced high school philosophy teachers in any such project.

The meeting was adjourned for luncheon at noon; it was reconvened at 1.0 p.m.

c. Program details/suggestions. Thompson called attention to seven proposed functions of the Center, some of which had been previously discussed. They are: (1) communication and promotion; (2) encouragement of local experimental programs; (3) development and testing of curriculum materials; (4) establishment of standards in the field; (5) the second national conference on high school philosophy, proposed for April 14, 1973; (6) a proposed High School Philosophy Workshop, Summer 1973; and (7) the High School Philosophy Newsletter. He expressed hope that each area could be explored by adjournment time (4.0 p.m.).

Returning to the discussion of philosophy curriculum, Wolfe emphasized the need to develop materials capable of being used by students with quite different levels of ability. Comparing the responses of his former students in La Grange, Illinois, to those of his present students in Lebanon, New Hampshire, Wolfe concluded that failure to account for marked differences in ability levels could be disastrous for high school philosophy courses. Consequently, the materials developed must be sufficiently flexible for use in a wide variety of American high schools.

Larson suggested that the Center ought to encourage philosophers to teach experimental high school courses. The Center could help facilitate such arrangements. Thompson pointed out that, as a result of the Chicago Project (1968-71), the Center now had in its possession some experimental materials which had been developed by the Staff. Marcus suggested that they be assembled and made available along with teacher introductions and evaluations, administrators' evaluations and descriptions of the materials and methods used in the courses. Thompson suggested that such materials ought to be offered to interested persons as course patterns tried in the Chicago Project. Moreover, when materials are distributed, the recipient ought to be obliged to provide the Center with an evaluation of their usefulness. Thompson also noted the need to develop some kind of reliable teacher's guide - a project which Carolyn Sweers is now pursuing at New Trier High School.

Thompson then asked what is the best way to test the feasibility of experimental philosophy materials - a question which was raised repeatedly during the CSCA-Carnegie Project. Wellman indicated a need here for cooperation between philosophers, who can define fundamental objectives for various philosophy courses, and professional educators, who have the experimental techniques to evaluate the efficiency of these courses. He noted that the School of Education at the University of Massachusetts has a Research Center which conducts doctoral studies on evaluation, particularly in the area of value formation.

In view of the belief shared by Board and Staff members that curriculum development represents a critical need at the present stage in the evolution of high school philosophy, Bosley raised the possibility of creating a curriculum committee to lay the ground work for such a project.

In considering the make-up of such a committee, Anderson recommended inclusion of a curriculum consultant such as P.T. Priskau of the University of Connecticut. Wolfe suggested that, among the several competencies needed on this committee, there should be: (1) an experienced teacher of high school philosophy; (2) a professor of philosophy; (3) a curriculum evaluator; and (4) a curriculum consultant. Mentioned in passing were the names of Professors Suppes, Chisholm and Kohlberg. Bosley suggested that the matter be further explored by the Center's Administrative Committee at the University of Massachusetts.

The discussion turned to the communication and promotion aspects of the Center's program. Anderson suggested the immediate usefulness of a list drawn up by the Center of schools and personnel currently involved in high school philosophy programs. Mrs Clarke recommended that, in its communications work, the Center make available a brief statement of its purpose and program. In pursuing the question of the Center's role in developing local high school philosophy programs, Don Reber suggested working in a lab school setting where controlled experimentation could be conducted, and where the Center could function as an outside evaluator of experimentation. Wolfe cautioned that time was short since by November 1972 many high schools would be finalizing plans for the fall of 1973. Wellman emphasized that it was important for the Center to have modest objectives which can be accomplished with some competence rather than dispersing energies in too many directions. Such objectives would strengthen the program and enhance the possibilities of future funding for the Center.

Thompson then asked about the proposed second national conference on high school philosophy. He asked if it would be advisable to have several regional conferences instead of one national conference. Financial limitations probably necessitate holding one such meeting. After considerable discussion of the most effective ways to encourage development of high school philosophy programs, it was agreed that a national conference not be held this year. Instead it was recommended that the Center focus its efforts upon various professional meetings of philosophers and educators. It was felt that this would be a more effective way to reach the key persons in secondary and higher education.

Finally, Thompson asked for comments and suggestions on the Center Newsletter. He pointed out that it provides the Center with considerable visibility (the current mailing list approaches 1,000). But he noted Gamelin's feeling that the list needs considerable pruning since it emerged from a variety of sources during the Chicago Project. Bosley suggested that an attempt should be made to identify reader interest. Larson noted the $5.00 membership fee for enrollment in the Association for High School Philosophy - a membership which includes a subscription to the Newsletter - and he recommended a $2.00 subscription for the Newsletter alone. Wellman suggested that a cost analysis of the Newsletter be made, and that this cost plus postage be the going rate for a subscription. This might enable us to reach a wider audience.

Wolfe observed that the two major communities served by the Newsletter - the high schools and the colleges and universities - need content which is not that of a "How To ..." cook book. Rather it should focus upon concrete situations which exemplify importan theoretical insights into the possiblities and limitations of high school philosophy. We need analyses, not of method alone but rather of method and philosophical content. In addition, the Newsletter ought also to describe Center programs and recent developments in the field of high school philosophy.

The meeting was adjourned at 4.0 p.m.

HIGH SCHOOL PHILOSOPHY Newsletter

October 1972 Volume 1, Number 3
Center for High School Philosophy, Univ. Mass. School of Education, Amherst, MA. 01002

CENTER RECEIVES NEH GRANT

A grant of $34,000 to support the Center during 1972-73 was made September 7 by the National Endowment for the Humanities. The grant will support seven Center functions:

1. To provide a clearinghouse for information, ideas, contacts, and counsel on high school philosophy.
2. To provide a newsletter on high school philosophy that will focus attention on the movement and increase the rate of communication and use of ideas.
3. To foster appropriate standards in the field by assisting in the development of guidelines for schools, teachers, and accrediting and certification agencies.
4. To accumulate effective teaching materials and learning resources.
5. To stimulate the production and testing of materials, methods, evaluation devices, and teaching-learning systems.
6. To promote and/or conduct conferences, workshops, and institutes on high school philosophy.
7. To provide consultative assistance to secondary school principals, curriculum directors, teachers, parents, and others about opportunities and problems of introducing philosophy; developing sound courses, modules, and units; writing proposals to foundations; etc.

The grant was made to the Central States College Association, which has supported the Center since its formation in 1971. CSCA assigned the grant to the University of Massachusetts and supplemented it with a $1,050 gift for a transitional meeting between past and current staff and advisory board members.

HUGO THOMPSON RETIRES

After seeing the 1968-71 feasibility study to a successful conclusion and directing subsequent activities during 1971-72, Hugo W. Thompson has retired from full-time involvement in the Center. This is his second retirement, since he retired in 1968 from the chairmanship of the philosophy department at Macalester College in order to join the CSCA-Carnegie project staff. Henceforth he will serve on the advisory board and the consulting staff of the Center.

Dr. Thompson's report on the CSCA-Carnegie project is the classic document on high school philosophy. It continues to attract widespread attention among secondary educators.

PAUL BOSLEY NAMED DIRECTOR

The new director of the Center will be Paul Shailer Bosley. Dr. Bosley served all three years of the 1968-71 feasibility study as a staff member and was very active last year in establishing the Center on a permanent basis. He holds a joint appointment in the department of philosophy and the school of education at the University of Massachusetts.

Prior to completing his MA and PhD at the University of Chicago, Dr. Bosley earned a BD at Union Theological Seminary. He taught philosophy at Simpson College, a CSCA institution, and left there to participate in the feasibility study. At Lyons Township and Highland Park high schools west of Chicago, he earned the admiration of his students and colleagues as an especially able and mature teacher.

His wife Mary is a skilled teacher of children with learning disabilities. They have three children, 11, 12, and 14 in the Amherst public schools.

PROJECT FILES

A complete file on staff activities during the 1968-71 feasibility study in Chicago-area schools is located in the Center, including staff reports and materials, minutes of staff meetings, and memos from the project director. Detailed reports of the director's visits to the ten participating schools are on file, along with complete information on project evaluation and publications.

The CSCA file on the project, now located in the office of the CSCA Secretary-Treasurer, MacMurray College, Jacksonville, Illinois 62650, includes budgets and audits, selection committee minutes, and CSCA correspondence with the Center and with Carnegie Corporation.

CORRECTION

A line was omitted from the splendid article by Faye Sawyier, Philosophy and the History of Science in Ghetto High Schools, in newsletter issue 2. The paragraph under item (3) on page 7 should read as follows:

I divided the anti-Evolutionary position into two groups, the non-Rational and the Rational opposition. To the former set belonged those arguments which bluntly denied what I called "Darwin's Central Thesis--that all living things are literally kin," either by shocked, emotional outrage ("I am much better than a grasshopper!") or by taking refuge in authority ("The Bible says otherwise!"). To the latter set belonged those arguments directed to the presumed inadequacy of a particular mechanism (random mutation + natural selection) to account for observed systemic data. We considered Paley's arguments in this latter connection.

Future issues of the Newsletter will be mailed to all members of the Association for High School Philosophy. If you have not already enrolled in the Association, you can do so for 1972-73 by remitting $5 to the Center.

If you are not a member but would like to see the first issue of the Newsletter emanating from the new location of the Center at the University of Massachusetts, send either the mailing label below or your address on a postcard to the Center.

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CENTER FOR HIGH SCHOOL PHILOSOPHY
Univ. Mass. School of Education
Amherst, MA. 01002

HIGH SCHOOL PHILOSOPHY Newsletter

February 1973 Volume 2, Number 1

Center for High School Philosophy, University of Massachusetts, Amherst, Mass. 01002

PERSPECTIVES

Interest among students and educators in programs designed to help high school students develop their own philosophical perspectives has led recently to several important developments. In September, 1972, the National Endowment for the Humanities awarded a grant of $34,000 to the University of Massachusetts enabling the Center for High School Philosophy, with the support and encouragement of the Central States College Association, to locate on the Amherst campus as a joint program of the School of Education and the Department of Philosophy.

As Newsletter readers will recall, the Center was created in 1971 as a result of a highly successful 3-year (1968-71) feasibility study financed by a $250,000 grant from the Carnegie Corporation and conducted by CSCA in 10 Chicago-area high schools. (Reports on this study are available upon request from the Center.)

With the support of the Endowment and the University of Massachusetts, the Center is currently assisting in the development of programs in this new academic field. Two needs are becoming increasingly urgent: one in the area of teacher training, and the other in curriculum development.

To meet these needs, the Center is currently seeking funds for a pilot Summer Institute in High School Philosophy to be held this summer on the Amherst campus of the University of Massachusetts. The proposed Institute is designed to strengthen the philosophical dimension of secondary education by preparing teachers for introducing and improving philosophy instruction in their schools. Its main objectives are: (1) to provide 6 weeks of intensive study under leading philosophers in a variety of fields in philosophy (for 6 graduate credits in philosophy); (2) to assist high school teachers in designing philosophy curriculum material appropriate to their individual backgrounds and needs; and (3) to provide regional

HIGH SCHOOL PHILOSOPHY PLACEMENT

Hugo W. Thompson.

A list of high schools now teaching philosophy or seriously planning to do so in the near future is an urgent need. This was agreed by representatives of the Placement Sub-Committee on High School Philosophy and of the Center for High School Philosophy, during the Eastern meetings of the American Philosophical Association held in Boston, December 27-29, 1972. It was agreed that this information would be collected and collated by the Center, with collaboration by the Placement Sub-Committee.

The Placement Committee of the American Philosophical Association was reorganized in 1972 to include several sub-committees. Ruth Barcan Marcus, who chairs the Placement Committee, appointed Hugh Thompson to chair a sub-committee on high school philosophy, with William Winslade of the University of California at Riverside, and Caleb Wolfe of Lebanon High School, New Hampshire, as members. This Sub-Committee met at Boston with Ruth Marcus and Vere Chappell, and Paul Bosley of the Center, to consider possible activities of the Committee, and also cooperation with the Center.

(continued on page 10, column 2)

follow-up activities to enhance implementation of experimental phil hy programs during 1973-74.

The proposed Institute would enable 50 secondary school teachers from all parts of the country to participat However special efforts would be m seek applicants from regional ce , where cooperative follow-up programs between the high schools and neighboring colleges or universities could be jointly conducted.

In light of interest being shown by public school officials in Chicago, New York, Boston and elsewhere, the Center is anxious to finalize plans for the Summer Institute. Detailed information will be announced by the Center as soon as the question of funding is settled.

The second major need is for the development of a comprehensive high school philosophy curriculum. Experience to date suggests a rigid text book approach to high school philosophy must be avoided. Rather what is needed is highly flexible curricula containing tested materials in a wide variety of fields and supplemented by annotated bibliographies, suggested audio-visual materials, and suggestions on creative teaching methods.

The Center has initiated plans which during the Spring will lead to formulation of a proposal for a major high school philosophy curriculum project. We welcome reader's suggestions on this project.

Editor.

FROM EMPATHY TO QUARKS

Steve Herman

The traditional system of rewards supports the widely held view that high school and college philosophy instruction differ in kind. Although I have not had (but would like) the opportunity to test experimentally my subjective impressions, my experience as a teacher at both levels indicates that the widely held view is false. High school students are capable of conceptualizing at a level needed for understanding introductory courses in philosophy. What the high school student lacks is what every novice lacks - a vocabulary. To the beginner, regardless of his age, philosophy is a foreign language.

I was a sophomore in college and had read Plato's Republic and some selected passages from Bacon and Locke, and I decided that I wanted to pursue philosophy as a career. One afternoon my teacher, whom I regarded as nothing short of a deity, mentioned that he thought Kant was the most difficult writer in Western literature. I inquired as to where the beginning student might best begin his study of Kant, and with infinite kindness and benevolence, my teacher suggested the Prolegomena to Any Future Metaphysics. Although the title didn't inspire confidence, I mustered my sophomoric enthusiasm and bravado and made ready to test my wits against Kant.

I remember that I read the first three pages over and over and over again, that I labored interminably over words and expressions and that I tried to draw up associations in an effort to find a handle that would aid my understanding. I tried

ANNOUNCEMENT

The Sub-Committee on High School Philosophy of the Placement Committee of the American Philosophical Association is creating a list of high schools now teaching philosophy or seriously planning to do so in the near future. The Center for High School Philosophy has agreed to collect and collate this information. Anyone who knows of secondary schools interested in philosophy is urgently requested to send information to the Center (School of Education, University of Massachusetts, Amherst, Ma. 01002) including name and address of the school with names of teachers and school officers where possible.

writing my thoughts regarding what I was reading and ended by writing more than I had read. Despite Professor Beck's best efforts to translate Kant into English, Kant was for me a foreign language.

The memory of that halting and tentative beginning restrains me from taking anything for granted in the introductory classroom. For me, beginning students are like strangers in a foreign country. They do not speak the language, and they will encounter natives who conceptualize the world in very different and very baffling ways. As a teacher, the problem confronting me is the problem of translation.

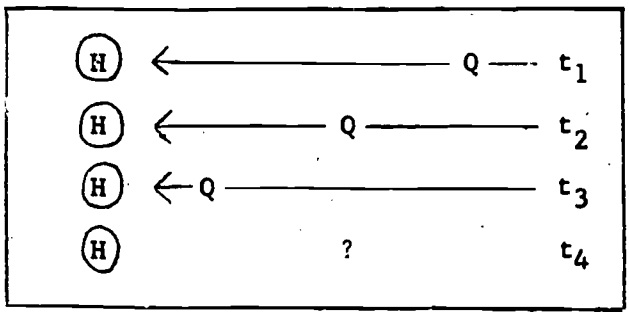
To make a philosophic term intelligible to the beginner, I try to remove it from philosophic contexts and to show how it would be used in circumstances where the student with his range of experience can feel familiar and at ease. Moreover, I try to make my examples catchy or funny, for I want to provide a handle for the student, and I want to give him an example that is easily recalled and easily used again whenever he encounters the concept in question.

Let me give you an example of what I mean. Suppose one must explain Hume's claim that we cannot have a priori knowledge of the law of cause and effect. Many teachers would begin by saying that the term 'a priori' means 'prior to all experience'. This definition confuses the class, however. The expression 'prior to all experience' suggests temporal priority, and the student is tempted to think that a priori knowledge is knowledge acquired prior to one's birth. Pedagogically this Platonic sense of 'a priori knowledge' should not be reinforced because it does not prepare the student for Kant, who is typically next in the syllabus.

Exercising more care, the teacher might say that 'a priori' means 'independent of all experience'. This formulation is better, but it is still confusing as it is a philosophic expression scarcely intelligible to the uninitiated.

Rather than giving definitions, the teacher could try an entirely different approach. He could teach by example. Usually I make use of the example of the quark, and I address the class as follows:

> Let me try to clarify Hume's point by telling you about quarks. Some time back, scientists were looking for a quark. (The class usually displays incredulity at this point) I'm not kidding. Scientists were really on a quest for the quark. According to computations they had made, scientists were led to theorize that subatomic particles which they called 'quarks' exist.
>
> Now imagine for a moment that quarks as well as other subatomic particles are visible through ordinary bio lab microscopes. And suppose, too, that Professor Smartkopf of the Dusseldorf Institute for Advanced Quark Research is peering through his microscope in quest of the elusive quark. And suppose in addition that a quark appears before Smartkopf's very eyes! Imagine the Professor's joy and then his astonishment as he sees the quark moving on a collision course with a hydrogen atom. Here is what he sees. (Usually I have a colored transparency ready for use on the overhead projector.)



> Now class, if you can, tell me, <u>independently of all experience</u> of what quarks do when they approach hydrogen atoms, what will happen at t_4?

My experience has been that classes see immediately that there is no telling what will happen at t_4 and that without the assistance of experience, one simply cannot know. At this point I can tell the class that 'a priori' means 'independent of all experience' and the class understands.

What the quark example provides is a lively and memorable handle that has been infused into the common experience of the class. In future discussions of a prior knowledge, a mere reference to the quark example usually suffices to refresh the student's memory of the meaning of 'a priori knowledge', of Hume's contention, and of why Hume believed it to be true.

My approach to teaching one of Hume's assertions is an approach I try to extend to my teaching generally. I have used the approach with equal success and failure in both college and high school classrooms. Typically when I am having difficulty teaching some particular subject matter, that difficulty will exist regardless of the level at which I am teaching. Whether the class is composed of high school or college students, I will get the same blank stares, and I will know that I am failing to break the material down to my student's level. And when that happens, I stop talking philosophy, and I cast about for quarks or anything else that will give the students the handle they need.

THE DELAWARE PROGRAM

Donald W. Harward

Background.

In the summer of 1971 several high schools, both public and private, in the Wilmington area were contacted by our department regarding their interest in participating in an experimental program to teach philosophy at the secondary level. At one institution, Christiana High School, a series of visits were made to discuss possible arrangements, and to generate student interest. In the spring term 1972, two Introduction to Philosophy courses were offered at Christiana. The program blossomed from that initial experiment. During the fall term of 1972 four courses at two different schools were in operation; in the spring term of 1973 our department will sponsor six courses at five institutions, (three public, two private) covering the geographical range of our state.

In each case the course has been designed and taught by graduate students in our department. These students have accomplished course requirements for the M.A. degree in philosophy, have declared their interest in the program, and have been selected by the department on the basis of their teaching strengths and philosophical abilities. By the end of the spring term 1973, seven different graduate students will have participated in the program.

In most cases the courses have been Introduction to Philosophy (usually emphasizing moral and social philosophy), one course has been elementary logic, and one has been entitled "Humanities", which included some discussion of existential literature in addition to the Introduction to Philosophy bibliography.

Honoraria have been provided by the participating secondary schools for the teachers involved. The honoraria have varied from $200.00 for a term-length course (9 weeks) to $450.00 for a semester-length course. Particular arrangements for the scheduling of the courses has been coordinated by our department in consideration of the schedules of our participating graduate student teachers. During each course conferences are held in our Department regarding the affairs of that course; following their participation "debriefing" seminars are held to aid other prospective teaching graduate students.

Purposes of Program

We are convinced that programs in philosophy are desirable at the secondary school level. Moreover, the results of our experiments in Delaware confirm strong student interest at the secondary schools. The interest, in fact, has been intense enough to entrench permanent programs at several of the schools. We have received complete cooperation from the administrations of the participating schools, and because of their inclination to meet the legitimate interests of the students, we have had no difficulty in expanding the program.

From our department's perspective, we are providing our graduate students with unique teaching opportunities and respon-

sibilities. Many of the teaching graduate students wish to prepare for careers in teaching philosophy at the secondary level as a result of their participation in our experiment. Not only do our graduate students enjoy these particular opportunities, the University of Delaware is indirectly profiting from the experiment by recruiting undergraduate students who heretofore might not have chosen Delaware but were impressed with the University through our high school program. Qualified graduate students are also more easily recruited when they see in our program a viable alternative to the current job crisis at the university level.

Future plans at University of Delaware

1. For the immediate future (2 years) our program will be extended to interested schools in the neighboring area. The teachers will be graduate students and will retain honoraria from the participating schools.

2. One neighboring public school district has hired a full-time poet and plans to hire one of our students as a full-time philosopher to be shared by the three high schools in that district. Not only are we anxious to supply their need, we wish to encourage other districts to try similar arrangements once student interest is entrenched. We see our present activities as cementing student interest and confirming the viability of philosophy for a wide range of high school students.

   Certification difficulties have not been thoroughly explored, and should be, before much progress can be made in the public sector. We do not know what arrangements could be made with our own University of Delaware College of Education with respect to a concentration in philosophy. Much has yet to be done in this regard.

   The situation in private schools is more immediately promising. I am convinced that at least two of our students will have full-time teaching appointments at near-by private secondary schools within the next year or year and a half.

Recommendations

We have been pleased with our limited successes here in Delaware, and one feature of our situation is worth special notice. Two years ago our department reached a critical size; with ten full time publishing faculty, considerable student interest and financial support from our administration, we seriously considered the merits of establishing a small Ph.D. program. We decided not to pursue that direction. The alternative we selected has two major aspects: (a) the above-described program for terminal M.A. students to prepare for secondary school teaching and (b) an Honors M.A. program in which a few superbly qualified persons are recruited, and supported for a four year period (excluding summer sessions) during which they complete both a B.A. and M.A. program. Normally, these students will not consider the M.A. a terminal degree.

Briefly, what we recommend to others is an exploration of the options available for institutions with a master's degree program in philosophy. Particularly, we recommend that the variety of M.A. level programs be considered meaningful alternatives to proliferating Ph.D. programs. Among the options at the M.A. level, opportunities are provided for career training in secondary teaching of philosophy, and among the options we have selected an honors program to satisfy significant pre-professional interests of both some student and some department faculty*

* Established Ph.D. programs (listed in Carter report) were contacted to determine whether our Honors M.A. students would have an advantage in fellowship competition for Ph.D. training. The results were quite gratifying.

Appendix - Course materials chosen by Instructors include:
Camus, Myth of Sisyphus
French, P. Introduction to Philosophy
Mill, On Liberty
Orr, Ethical Choice
Plato, Republic
Russell, Problems of Philosophy
Secondary School Manual and Reprints of Classical Essays.

THE QUESTION OF A STARTING POINT

Carolyn Sweers

A basic question in beginning a study of philosophy is the question of a starting point. I have, for example, started my course in various ways and with various questions and have inevitably, in the first few weeks of the course, been convinced that I had started "wrong". I have finally concluded, at least for the time being, that there is simply no "right" way to start. There is no simple way of leading students smoothly, step-by-step into philosophy. Why is that?

For one thing, students do not know that they are not philosophers. They do not know that they have to learn to do philosophy; that philosophy, whatever else it is, is a skill to be mastered. When that realization comes, as it inevitably does, it always produces a crisis of some sort. Students resist, and for a while seem to get more deeply entrenched in unfounded assumptions. It is as if they plant their feet and say "This far but no further!"

To deal with this situation requires recognizing it for what it is as well as recognizing why it is a crisis. It is a crisis because what was previously taken to be knowledge has been exposed as ignorance and a defensive reaction takes place. How shall this situation be dealt with?

First, recognize the crisis as good, necessary, unavoidable. In fact, I would go so far as to say that unless at some point there is a crisis in the class, no philosophy can take plac But at the same time, the student m. t feel that it matters to him that he weather the crisis. Otherwise, why not just quit. So the need is to involve him so that he is not detached and so that he feels he must see the matter through. At the same time, this involvement must not be so intense that when it is challenged the challenge is devastating.

There are, no doubt, some philosophers who would argue that the previous discussion is much too psychological. Is not philosophy by its very nature separate from the feelings and ego-needs of those who study it. If it produces a crisis, it produces a crisis; but it is not the philosopher's business to be a crisis expert. Rather, to be faithful to his craft, he must continue his quest for truth regardless of his own wants and needs. Philosophy must take place in some semi-Platonic realm divorced from the mundane matter of how Susie feels when her argument is criticized.

There is truth in this. Philosophy is not a human relations workshop or a therapy session. It has another intent. The true philosopher assents to crisis, defeat, and disappointment. Such risks are part of the job. He does not need sympathy. He knew what he was in for when he undertook the enterprise. So why this talk about how to deal with students for whom their first exposure to philosophy is invariably experienced as a kind of crisis?

My answer to the latter is that in an introductory course, the primary purpose of the teacher is not to begin to train professional philosophers, i.e. to give instruction to the initiate who comes knocking at the gate. Rather, the task of a beginning philosophy course is to teach people, most of whom will not study philosophy beyond the introductory level, how the subject matter that is philosophy can help them think through the issues and alternatives which they face in their own lives.

I realize that this latter point makes of philosophy a "service course". It is no longer a well-defined, clear-cut body of truth which the would-be student must learn with all due respect as if he had entered some previously undiscovered holy of holies. Rather, philosophy must make it in the very arena in which it came to birth, namely, common ordinary, mysterious, ambiguous human experience. No matter how refined philosophy becomes, it is never an illegitimate child of the earth. Philosophy cannot disown its origin without becoming the cosmic fool. Thus in a sense, philosophy goes home again in every introductory course and that is both the promise and the trauma of any beginning philosophy course.

A MINI-COURSE APPROACH

Richard I. Nagel

A number of important problems face those of us who are committed to the idea that philosophy has a place in high school education. One among these is the problem of determining what is to be included in a high school philosophy curriculum. Over the last several years I have enjoyed the cooperation of the faculty and administration of West Orange High School in West Orange, New Jersey, which has provided me with many opportunities to come to grips with the question of curriculum and course structure. In this brief report I want to present the results of some informal classroom research I conducted in West Orange. While I have employed a variety of course structures, one type which has proved particularly successful has been the "mini-course". It is three of these mini-courses which I want to discuss here.

Each mini-course lasted one week, roughly five classroom hours. They were presented as special topics in existing courses. Two were presented in senior English classes and one in a junior mathematics class. When possible, I tried to pick a mini-course topic that related in some way to the class in which it was embedded, although in one case reported here subject continuity was sacrificed in order to present some metaphysics.

In the three short sections which follow I will give the title of each mini-course, the title of the course in which it was presented, and a description of the course. This will be followed in each case by a brief evaluation.

1. "What is Philosophy? - Metaphysics" ("World Literature", seniors) Day 1: A brief account of systematic philosophy in which the concerns of metaphysics (ontology), epistemology, and value theory are discussed. Day 2: Consideration is directed to metaphysics and the notion of existence. Days 3 and 4: We attempt to fledge out some arguments which might be used to establish the existence of something. Day 5: Concluding remarks. What philosophical disputes are and how they are dealt with.

The underlying concern in this course was to show rather graphically that philosophy is as rigorous as any other respectable discipline. I tried to make clear that philosophical questions are not, or need not be hopelessly vague, nor do they, in principle, lack answers. The reaction of the students to the course was very encouraging. They participated actively in class discussions. In retrospect, I now see that such a group can handle philosophical questions without two days of introductory remarks. One can begin almost immediately with a particular ontological dispute, e.g., some version of the Ontological Argument.

2. "What is Grammar?" (Creative Writing", seniors). This course consisted of a discussion which attempted to make clear important differences between normative and empirically adequate grammars. The class began by reading chapter 6 of Chomsky's Syntactic Structures. The remainder of the course centered about formulating the underlying syntactic structure of passive sentences and also formulating a rule for passive transformation. Evidence for the proposed deep structure and transformation rule was seen from a consideration of imperative sentences. We were then able to make sense of the claim that imperative sentences have an "understood" you-subject.

While this course was, at root, devoted to linguistics, it showed through its success that high school students have the sophistication to deal with issues which many contemporary authors find relevant to issues in the philosophy of language.

3. "Language and Mathematics" ("Algebra II", juniors). The students had a background in propositional logic and the notations of quantification theory and set theory. Day 1: Review of propositional logic: truth tables; notions of tautology, contradiction, and contingent sentence-form. Day 2: Review of the notation of quantification theory. Representation of English sentences within the language of first-

order quantification theory. Day 3: 2 place predicates and properties of relations. Introduction of the 2-place predicate for identity and its properties. Representing sentences with finite cardinal numbers in quantification theory with identity. Day 4: the antinomy of the barber. Introduction of the 2-place predicate for set membership. Presentation of Grellings Paradox. Day 5: Review of Grellings Paradox, presentation of the Liar Paradox, and Russell's Paradox. Brief account of the logicist thesis. The attempt in this course was to examine a notion which high school students frequently encounter, namely, that there is a language of mathematics. Sense was made of this idea via the language of set theory. We showed that the very same language is adequate for expressing large portions of English. Thus, the gap between mathematical discourse and ordinary discourse was, to some degree at least, closed.

This course went extremely well. Students were asked to do some exercises each night as well as answer a take-home test at the end of the course. Class discussion was excellent as was the performance on exercises and the test.

*****

At least two important points may be noted in closing. First, these mini-courses were only part of the research done at West Orange in philosophy. Other techniques were used and are worth considering, although I shall have nothing to say of them here. Second, and more important, while I think that we who are concerned with introducing philosophy into the high school should be encouraged by the results of the research, it is not in the least obvious what the results teach us about the structure and content of a future philosophy curriculum. We must not lose sight of the fact that the nature of the curriculum is a most important question which we must face before significant progress is made in the attempt to bring philosophy to the high school student. My own research is directed toward the construction of alternative curricula.

TEACHING PHILOSOPHY IN ARGENTINE SECONDARY SCHOOLS

Ms Pilar Liebling

In this report I will outline the general features of the teaching of philosophy in secondary schools in Argentina and then comment on some points which, according to six years of classroom experience, make for effective teaching in this field.

In Argentina philosophy is taught, 3 periods a week, in the last year of the secondary schools (12th grade). There is an official syllabus, established by the Ministry of Education, the same for all schools in the country, both public and private. The main topics included in this syllabus are: Logic and Theory of Science, Gnoseology, Ethics and elements of Metaphysics. Lectures are the usual teaching method. The students take notes and/or use a text book.

There are several standard textbooks which have been designed to cover all the units in the syllabus. Many teachers try to supplement the textbook with their lectures and the reading of some philosophical works. Descartes' "Discourse on Method", Plato's "Apology", "Crito" and selections from the "Republic" are among the favorites. Also, the Spanish translation of Irving Copi's "Introduction to Logic" is being increasingly used.

New perspectives were opened ten years ago by an experimental plan known as "Bilingual High School" (Bachillerato Bilingüe). It was accepted by the Ministry of Education and adopted by some twenty private schools. An entirely new curriculum was developed for these schools where some of the subjects (but not Philosophy) are taught in English. As my experience relates mostly to this type of plan, I will summarize its characteristics.

Philosophy is taught three periods a week in the 10th, 11th, and 12th grades. For each grade an outline of topics is provided by the Ministry and teachers are free to develop their own detailed syllabi.

In 10th grade Ancient and Medieval Philosophy take up the first half of the year

and Logic the second half. In 11th grade Modern Philosophy and Psychology are taught. Needless to say, as the latter is scientific and not "philosophical psychology", there is a hiatus in the program. At first I thought this awkward, but subsequently found out that the change in subject is welcomed by many students and results in fresh motivation for the second half of the year.

The 12th grade course is devoted to contemporary philosophy, with special emphasis on Ethics, Philosophical Anthropology and Philosophy of Religion.

While the approach is chronological, it does not exclude the possibility of stressing particular problems. Thus cosmological and metaphysical problems are of primary importance in the first year, the problems of knowledge and method in the second, and ethical, anthropological and religious problems in the third.

Good teaching implies attaining a balance between flexibility and discipline. In the case of philosophy, the first characteristic is probably more difficult to achieve than the second. Granting the necessity and advantages of planning in advance, no course should be completely planned before the teacher knows the actual students he is to teach. The field of philosophy is so vast that the problem is not "what to teach" but rather "what not to teach". When deciding what to teach, the students should be taken into account. I do not advocate here "giving them what they want", but I think it is always possible to combine the students' interests with whatever the teacher thinks important.

The 12th grade syllabus is almost completely set up again every year according to the students' interests. The following are some of the answers I got this year to my question: "What problems and/or authors would you be interested in studying as part of your program on Contemporary Philosophy?"

Authors: Marx, Sartre, Simone de Beauvoir, Fromm. Contemporary thought, basically French and German. Parallels between Contemporary Philosophy and Literature.

Problems: Present day man. Man and machines. Where is man going? What will his future be like? Why do men use violence to try to solve their problems? Where is society going? From a philosophical point of view, what are the causes of the present crisis in our society? God and the other world for present day man. Religion and today's youth. Religion and the contemporary world, etc.

On the basis of the answers received, I am now developing a series of independent study units, combining problems and authors so that each of the units (centered around a problem) will contain a representative sample of contemporary works. At the same time, those who prefer to choose certain authors or books will nevertheless get to know some of the philosopher's answers to fundamental problems of present day man. Meanwhile, we are studying together some nineteenth century ideas which constitute the necessary background.

Sometimes the group is not ready to choose at the beginning of the year, usually because of lack of information. But they may wake up at any time and we should be ready to respond then and there. Three years ago I was teaching a very apathetic 12th grade group. We had been reading Gabriel Marcel with little success and I intended to continue with Karl Jaspers. One day a boy asked me if I had read a certain short story by Sartre (as a matter of fact I hadn't). It turned out that the story had been officially labeled as "pornographic" and part of it had been forbidden. The students had heard that Sartre was a philosopher, and they wanted to know if a philosopher would write "pornography" and if so, why. After hearing my explanation they decided they had to know more about the man and his ideas. At this point I regretfully said "goodbye" to Jaspers and we were embarked together in an adventure that took us through five of Sartre's novels, five of his plays, "Existentialism and Humanism" and even excerpts of "L'etre et le neant". A year later, more than half of them met spontaneiously

at a movie theater where the film "The Wall" was being shown.

By "flexibility in teaching" I mean readiness to take a foothold in any everyday occurrence or issue the students are interested in, and proceed from there to the philosophical treatment of that problem. Time and again the students are fascinated by the depths they may attain when pursuing an interest that floats on the surface of their daily experiences. If this procedure is repeated they may learn in addition that "superficiality" does not belong to things but to people.

A week ago, I entered the 12th grade class to find two boys discussing whether medicine as a profession was "more humane" than law, or vice-versa. As vocational choice is all important for them at this moment I took the question to the class, and very soon it was difficult to keep them from speaking all at the same time. When the issue was somewhat clarified and peace and order were restored I led them to reflect on the "passion" of our thinking in connection with this problem, on the "subjectivity" and "individuality" of our answers, the difficulty of "communicating" our feelings, the need for a "decision" and the "dread" born out of that need. That day we were supposed to talk about Kierkegaard, and this discussion placed us in the midst of Kierkegaard's "categories of subjective thought", ready for a more strict treatment of the question.

Discipline I reserve mainly for the method of work. Excepting the 10th grade, where we use A.H. Armstrong's "Introduction to Ancient Philosophy" as a basic text, with the complement of fragments from the Presocratics and at least one of Plato's Dialogues, no textbook is used. Our standard method of work is analysis of original philosophical works (or parts of works). This is done either as class discussion or in small groups or as individual assignments, according to the difficulty of the texts. The difference is stressed between "reading a book" and "analyzing" it. Students are required to state clearly, in the form of question, the problem to be considered. They must be able to state the main points the author makes; why he makes them, and in what way they are relevant to solving the problem. A questionnaire prepared by the teacher can help in the analysis of a difficult text and provide a basis for class discussion.

Another point in which I think strictness is important is the acquisition of philosophical vocabulary. Each new discipline requires the student to learn a minimum of technical words and so does Philosophy. One must insist that the right words be used in discussions and written work, reminding the students that there are philosophical dictionaries. High sounding but empty words can be discouraged by asking the user every time for a concrete illustration of what he means.

I cannot but finish these lines with a quotation from Karl Jaspers I always try to keep in mind when teaching: "Philosophy means: being on the road. Its questions are more essential than its answers and every answer becomes, in turn, a new question".

(Continued from page 1, column 1)

In addition to the listing of schools, it was agreed that placement processes for high schools should parallel those for universities and colleges. Forms are being prepared for both school and teacher applicants. "Jobs in Philosophy" will be asked to list high school openings, and dossiers will be available.

To encourage high standards for teachers and courses, and also for programs of teacher-preparation, the Sub-Committee will communicate statements on standards to standardizing agencies after these statements have been reviewed and approved by the APA Board. Summaries about these matters will be available through the Center. To clarify relationships it should be noted that the Placement Sub-Committee on High School Philosophy is an agency of the APA. It should cooperate with the Center and with the Association for High School Philosophy but is not officially related to them. The Association will be informally related to the APA as one of many special-interest groups. The Center will be the operating agency of the Association. All are held together by common interest.

SSOCIATION FOR HIGH-SCHOOL PHILOSOPHY

he Association was formed in March 1971 s a professional society for persons nvolved in teaching or administrative ctivities related to high school philo- ophy. Currently, members receive the ewsletter, along with free curriculum aterials and services of the Center for igh School Philosophy.

onversations with national Advisory oard members attending the recent astern Division meetings of the merican Philosophical Association led o agreement that, for the time being, he Association should have a relation o the APA comparable to other special nterest groups. It is anticipated hat the Association will be established n a regional basis corresponding to the hree Divisions (Eastern, Western and acific) of the APA. As such, it would e appropriate to request time and space or Association meetings in connection ith the three Divisional meetings.

he Center for High School Philosophy as made such a request for the forth- oming Western Division meetings, cheduled for April 27-28 in Chicago. ul' details of the program for this rganizational meeting will be published n the next issue of the Newsletter.

CONTRIBUTORS

Donald W. Harwood is Professor and Chairman of Philosophy, University of Delaware.

Steve Herman is a graduate student in Philosophy, UMass/Amherst.

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Carolyn Sweers is the philosophy teacher at New Trier High School, Wilmette, Illinois. She is a Staff Associate of the Center, and a former staff member of the CSCA-Carnegie High School Philosophy Project.

Hugo W. Thompson, Professor of Philosophy at Millikin University, is former Director of the Center for High School Philosophy. He is Chairman of the Center's Advisory Board. Recently he was appointed Chairman of the APA's Sub-Committee on High School Placement.

A T T E N T I O N

nder the Endowment grant, the Newsletter will be published three times this year. f you would like to receive the next two issues, please fill in the slip below and eturn it to the Center with your check.

. I would be pleased to receive future copies of the Newsletter and enclose my subscription for 1973 of $2.00 _____

. I would like to become a member of the Association for High School Philosophy and enclose my membership f e for 1973 of $5.00. (Association membership - see announcement above - includes subscription to the Newsletter plus free curriculum materials and services of the Center for High School Philosophy.) _____

Please indicate any change of address:

end to: The Editor, Newsletter, Center for High School Philosophy, School of Education, University of Massachusetts, Amherst, Massachusetts 01002.

CENTER FOR HIGH SCHOOL PHILOSOPHY

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HIGH SCHOOL PHILOSOPHY
Newsletter

December 1973 Volume 2, Number 2
Center for High School Philosophy, University of Massachusetts, Amherst, Ma 01002

CENTER RECEIVES ROCKEFELLER FOUNDATION GRANT

The Center for High School Philosophy is pleased to announce establishment of a pilot project, "Philosophy and the Humanities in Secondary Education". Funded this past May by a $56,000 grant from The Rockefeller Foundation, the project was announced initially in five pilot areas participating in the program: Los Angeles, Chicago, New York City, Boston and Amherst. The aim of the project is twofold: 1) to explore with other groups mutual interest in the philosophical dimension of secondary education and the possibility of developing cooperative programs; and 2) to design In-Service programs to strengthen the philosophical dimension of secondary education by helping prepare teachers for introducing and improving philosophy instruction in their schools.

The project is being developed in three phases: 1) an Exploratory Conference held May 28-29 in New York City and attended by representatives from seven groups; 2) a Summer Institute conducted July 1-21 on the Amherst campus of the University of Massachusetts and attended by 43 teachers from the Los Angeles, Chicago, New York City, Boston and Amherst areas; and 3) an In-Service Training Program currently being conducted in the 5 pilot areas.

Phase I: Exploratory Conference

Over the past several years, a number of groups have expressed interest in secondary school philosophy programs. At the same time, it has become increasingly clear that secondary educators are seeking ways to integrate a curriculum fragmented by the competing pressures of diversification, relevance and new subject matter areas. Since previous projects (especially the feasibility study, conducted by the Chicago Project, 1968-71) have suggested the integrative potential of philosophy programs in the high school curriculum, the Center welcomed The Rockefeller Foundation's support for providing exploratory conversations and long-range cooperative planning. To this end representatives from the fields of law, religion, humanities, ethnic studies and philosophy met on May 28-29 in New York City. They included: *Law in a Free Society:* Charles N. Quigley, Executive Director; Richard Longaker, University of

NEW APA HIGH SCHOOL COMMITTEE

At the October 5-7 meeting of the APA's Board of Officers, approval was given to a recommendation from the Committee on the Teaching of Philosophy "To establish a subcommittee, to be exclusively concerned with the teaching of philosophy on the pre-college level." Following this action, Jerry Schneewind, Chairman of the Parent Committee has recommended subcommittee membership, and his recommendation has been forwarded to Norman Bowie, Executive Secretary, for Board approval. Membership will be announced shortly.

The Board's charge to the committee is as follows:

1. To redraft the 1958 statement on high school philosophy.

Continued on page 4, column 2...

California, Los Angeles; William Winslade, University of California, Riverside. *American Bar Association:* Joel Henning, Director, Special Committee on Youth Education for Citizenship. *Religious Studies in Secondary Education:* Robert Spivey, Director, Florida State University. *National Humanities Faculty:* Peter Greer, Associate Director. *National Association for Humanities Education:* Leon Karel, Executive Secretary; William Clauss, President. *Center for High School Philosophy:* Paul Bosley, Director; Vere Chappell, Robert Wellman, University of Massachusetts, Amherst; Hugo Thompson, Millikin University

Each group prepared a working paper, distributed prior to the conference, describing its program and the role of philosophy in it, and exploring possibilities for long-range, cooperative planning.

As the conference progressed, mutual interest in several areas emerged. First, each of the programs has essentially formative rather than informative aims. Their primary concern is not with descriptive information alone but rather with the search for instrumental values to be explored in the classroom and in society.

Secondly, playing a key role in the objectives of each program is the attempt to help young people develop analytical skills and habits of thought which can lead to a richer and deeper understanding of self and society.

Finally, the crisis in values engulfing this country has placed what was regarded by all present as an extraordinarily heavy burden upon American elementary and secondary schools. As young people come to grips with their impressions and interpretations of life and the world around them, a golden opportunity is offered to deepen their insight into fundamental questions and to encourage their desire for intellectual integrity in pursuing these questions. Conversations revealed deep-seated interest in developing programs to meet this crisis and opportunity.

The Center is to initiate the next step by formulating a proposal for future cooperation. This proposal will constitute the working papers for a planning conference in the new year.

Video Tapes Available on Demonstration High School Class

Participants in the three-week Summer Institute for High School Philosophy had the unique opportunity to observe the inductive approach to teaching high school philosophy in a demonstration high school class taught by Carolyn Sweers of the Institute's staff. The class consisted of nine students from Amherst Regional High School and one from Pennsylvania who was attending the Institute with her father.

The class ran for three weeks, and each 90-minute session was video-taped. Excerpts from these tapes are being offered as two 30-minute demonstration tapes, one dealing with Ethics and the other with Epistemology. The tapes are available from the Center for High School Philosophy, Paul Bosley, Director, 255 Hills House South, University of Massachusetts, Amherst, Mass. 01002. A small charge will be made for postage and handling.

Phase II: Summer Institute

A three-week Summer Institute in High School Philosophy was conducted July 1-21 on the Amherst campus of the University of Massachusetts. It was designed for teachers who wanted either to strengthen the philosophical dimension of existing courses or to teach Philosophy courses in their schools. With the cooperation of Professor Leon Karel, Executive Secretary of the National Association for Humanities Education, the Center invited 43 high school teachers from five pilot areas to participate.

The Institute's major objectives were: 1) to provide 3 weeks of intensive study in a variety of areas in philosophy; 2) to assist high school teachers in developing philosophy curriculum materials and teaching methods appropriate to their individual backgrounds and needs; and 3) to plan an In-Service Training program for 1973-74 to enhance implementation of experimental philosophy programs (units and courses) in 5 pilot areas.

The staff of the Summer program included Clyde Evans (UMass/Boston); Ruth Marcus (Yale); Gerald Myers (CUNY); Robert Sleigh (UMass/Amherst) and William Winslade (UC/Riverside). They were joined by four Workshop Assistants who had had first-hand experience with high school philosophy programs: Tom Fontana (New York City); Karen Soderlind (Amherst Regional High School & UMass/Amherst); Carolyn Sweers (New Trier High School, Illinois); and Caleb Wolfe (Lebanon High School). The Institute was directed by Paul Bosley of the Center staff.

The Institute's program focused upon 5 Seminar/Workshops. Combining in-depth examination of key areas in philosophy with assistance in curriculum development, the program offered participants a choice of 5 topics. A section on "The Mechanics of Critical Thinking" (Marcus and Soderlind) was designed to provide a theoretical and practical introduction to the basic methods of formulating and assessing arguments. Participants were introduced to some of the basic tools of logic and were assisted in anchoring these tools in a high school student's everyday experience. In addition, the tools of logic were used in discussing Plato's Republic, and a teacher's guide was prepared.

The section on "Science, Technology and Culture" (Evans and Wolfe) examined scientific method and considered the nature and limitations of scientific knowledge. In a society predisposed to viewing its problems as "technological" in nature, the decisive role of values in solving social problems was explored, and the need for a total-systems approach was examined. A selected bibliography was also produced.

The section on "Moral and Political Philosophy" (Winslade) studied the concepts of responsibility, privacy and authority from the standpoint of legal, moral and political philosophy. Materials used included actual and hypothetical cases. In cooperation with Chuck Quigley (Executive Director of the Law in a Free Society project) the Center explored and tested curriculum materials developed by the California project.

The fourth section on "Contemporary Philosophical Psychology (Myers and Fontana) examined three main schools of current psychology - Psychoanalysis, Behaviorism and Existential Psychology - with the purpose of showing the philosophical significance of these resources. Bibliographical materials and methods appropriate to the high school classroom were explored and course materials were developed.

The fifth section on "Modern Philosophy" (Sleigh) focused specifically on one classic in philosophic thought: Descartes' Meditations. A close examination of the text provided participants an opportunity to become familiar with a seminal work in the evolution of modern thought.

Several additional programs were offered by the Institute - a demonstration high school philosophy class met daily (see article). And there were two guest lectures: "Philosophy and Children's Literature" by Professor Gareth Matthews (UMass/Amherst) (copies may be obtained from the Center); and "The Moral Development of Children", by Professor William Connolly (UMass/Amherst). Two presentations on the Humanities were made, one by Professor Charles Keller, (former Director of the John Hay program) and the other by Mr Lowell Smith, Assistant Director, National Humanities Faculty. Two films were also shown:"Night and Fog" (a documentary about the Nazi concentration camps during World War II) and "No Exit" (a film version of Sartre's famous play). Evaluations completed by staff and participants at the close of the three weeks indicated an overwhelming sense of satisfaction with the Institute.

Phase III. In-Service Program.

In order to give sustained support to a small number of pilot secondary school philosophy programs, the Center is currently conducting in-service training programs in Los Angeles, Chicago, New York City, Boston and Amherst. Details will be given in the next issue of the Newsletter. Persons interested in further information are encouraged to contact staff members (see list on page 8 or the Center).

DEMONSTRATION HIGH SCHOOL CLASS

A demonstration high school class, taught by Carolyn Sweers during the Summer Institute, was set up to show how an inductive approach to the teaching of philosophy can be used at the high school level. Three major units were offered: one dealing with Metaphysics, one with Epistemology (Theory of Knowledge), and one with Ethics. The method involved three basic steps, which were repeated for each major unit.

1) Each unit was introduced by means of a provocative question, such as: a) "Which question is easier to answer: 'What is a tree?' or 'Who am I?' ?" b) "What is the most certain thing you know?", "Are truth and certainty the same?" and c) "Give one example of a moral act. Give one example of an immoral act. What is the difference?"

These questions were freely discussed with the leader employing a basically Socratic method to elicit as many insights as possible from the students. When in her judgment the group had virtually exhausted its knowledge of the subject, she introduced Step 2.

2) Step two utilizes brief (one page, if possible) excerpts from philosophical literature, to clarify issues, deepen students' grasp of what is involved in the issue, and present alternative points of view. These selections were thoroughly discussed in terms of both the philosopher's method of approaching the matter and his conclusions on the matter at hand. Selections were chosen from the writings of Descartes, Bentham, and Kant. (A separate unit on philosophical skills such as basic logic, and hypothesis construction, can be used, or the skills can be developed throughout the course.)

3) In the final stage of the process, each student writes a brief (2-3 page) philosophical essay in which he sets forth as carefully and as thoroughly as he can, his own tentative conclusions on the issue introduced in Step 1. His paper should indicate (not necessarily explicitly) an awareness of the major aspects of the issue, as dealt with in the brief selections, and also show that the student knows what it means to analyze a philosophical issue. This paper can be presented and defended in class or simply be handed in for the teacher's comments.

The advantages of the method are that: 1) it involves the students and helps them see the relation of philosophy to the concerns they have. 2) It takes seriously the students' own philosophical insights and encourages their expression. 3) It stresses that philosophy is a three-fold process: interchange of ideas through Socratic discussion, acquaintance with some of the ideas of the great philosophers and individual reflection on issues.

The disadvantages are that 1) discussion can be less than philosophical if it is not carefully led. Discussions can easily become a mere exchange of pre-conceived ideas rather than a mutual search for truth. 2) It is not possible to cover as much content as would be the case in a lecture approach, for example. 3) The method is most effective with small groups. In regular classes of 25-30, small groups should be used. The problem with the latter is that the group is seldom able to produce effective leadership (at least in the beginning), so discussions are often of questionable value. The Socratic method can be used in a large group if great care is taken to keep everyone involved.

To observe how the method works in practice, see video-tapes of actual class sections as mentioned on page 2.

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continued from page 1

2. To establish liaison with state and regional accreditation agencies with special attention toward getting these agencies to accredit philosophy as a major subject.
3. To keep abreast of developments in high school philosophy and when appropriate, to inform the membership, the Committee on the Teaching of Philosophy, and the subcommittee on High School Placement of relevant developments.

ON THE AMHERST HIGH SCHOOL PROGRAM

Karen W. Soderlind

ackground.

n the fall of 1972, members of the Center or High School Philosophy met with administrators from the Amherst Regional High chool and discussed the viability of ofering a philosophy course in the Amherst igh School. Arrangements were made to ffer such a course the following spring erm, January - June, 1973. In coordination with a high school teacher as superisor, the course was designed and is resently being taught by three graduate tudents and three undergraduate students t the University of Massachusetts, epartment of Philosophy. The course is esigned around topics and is divided nto six different sections:

I. The Mechanics of Critical Thinking (six weeks)
II. Epistemology (three weeks)
IIIa. Philosophy of Art (two weeks) and Philosophy of Science (two weeks)
IIIb. Existentialism, Marxism and Life Styles (four weeks)
IVa. Visiting Speakers (two weeks)
IVb. Areas of Individual Concentration (two weeks)
V. Metaphilosophy (two weeks)
VI. Conclusion

According to the program outlined above, all students taking the course participate in the sections numbered I, II, V, and VI. In addition, each student chooses to pursue either the program suggested at IIIa or, alternatively, the program suggested at IIIb. Similarly, each student may choose either to spend two weeks doing philosophy with visiting speakers (IVa), or to use the two-week period to examine some topic of special interest to him/her (IVb). One motivation for structuring the course in this way was that the project teachers were concerned not only to introduce the students to various areas and issues in philosophy, but also to actively demonstrate different perspectives on what constitutes philosophy.

Regarding Section I: The Mechanics of Critical Thinking.

A description and assessment of the objectives of the completed first six-week section of the course may be helpful and informative.

Consistent with the philosophy of education at Amherst Regional High School, each project teacher was asked to prepare a statement in terms of "performance objectives" of the goals and requirements for satisfactory completion of each section of the course. This statement of performance objectives is then distributed to students interested in and/or registered to take the course, providing each student with a statement of what constitutes satisfactory completion of course work.

In my case, a serious consideration of several basic questions precluded the attempt to formulate such a statement: What would be appropriate and interesting subject matter for the first six-week section of a philosophy course? Given that the content of the course is determined, what manner of presentation would be both respectable to philosophers and personally challenging to students? What material and visual aids, if any, would be helpful for doing philosophy in the selected area? How might this section of the course be instrumental in deepening the student's sensitivity to critical philosophical thinking in general and to the specific philosophical questions that will be raised in the subsequent sections of the course?

One thing was apparent to me from the onset: In doing philosophy there is often a serious need to provide students with some basic tools of logic. My primary objective, then, was to equip students with the machinery for assessing arguments, particularly those arguments and alternatives presented in their everyday experiences, by enabling them to distinguish sound from unsound reasoning. Not unlike the novice carpenter who benefits from the use of basic tools and precise measurements when learning to build sturdy constructions, the beginning philosophy student benefits

from the use of a set of basic rules when learning to construct and critically analyze arguments. Realizing that for many students this would be their first and only introduction to philosophy, my intention was to anchor philosophy and specifically logic in the student's daily life. Appealing to ordinary language and events, I sought to present a logic which was pertinent, interesting and useful - a "street logic" of sorts.

Having decided the question of subject matter I was clear about what I wanted to do. The question now was how to do it. Eventually four basic course objectives emerged. First, some of the vocabulary of philosophy needed to be introduced. One stated objective, then, was for each student to demonstrate familiarity with certain philosophical terms and concepts. The following were included in the list: argument, premise, conclusion, inference, validity, soundness, enthymeme, induction, deduction, counterexample, a priori, a posteriori. Utilizing these terms, the second objective was for each student to be able to recognize, name and discuss eight given argument forms (viz. modus ponens, modus tollens, conjunction, simplification, addition, disjunctive syllogism, hypothetical syllogism and constructive dilemma). Since the tendency to reject logic or anything that looks like math was pronounced in my class, I concentrated on using familiar language when introducing and discussing the argument forms. After repeated use of examples similar in structure, the students recognized a pattern emerging among the arguments. This accomplished, all that remained was for me to identify the pattern by giving it a name. For instance, I might ask the students to state what follows from the conjunction of the following two assertions: If Sam got busted, then Sam went to court. Sam got busted. With a chuckle, they quickly gave the answer. I would follow this with other, similar examples, asking them in each case to state what conclusion followed from the statement pairs: If I cannot get home by midnight, I'll be grounded next weekend. I cannot get home by midnight; If I planned it right, I'll get to go to the movie. I planned it right.

Not only did the students find it unoffensive to give the pattern a name, they found it convenient as well.

Since no textbooks were available for the course, I used "handouts" extensively.

Actually this method seemed to have several advantages. To cite one, the use of handouts enabled me to reinforce class discussions by employing examples and excercises in the handouts that utilized familiar language. They were learning the basics of logic without ever having to abandon the realm of ordinary experience. Logic was becoming an integral part of their written and verbal behavior.

When students became more adept at recognizing different argument forms, I distributed some "whodunnit?" problems for them to solve. After they had solved them, they were asked to prove their answers correct. It was encouraging to me that so many students were able to construct corresponding arguments, justifying each line by appeal to the appropriate rule of inference. Many were surprised that logic could be used in this way.

The third objective was for each student to demonstrate familiarity with formal and informal fallacies by being able to recognize, name and discuss the different individual fallacies presented in class. (The fallacies of denying the antecedent and affirming the consequent were included among the list of formal fallacies. Included among the list of informal fallacies were ad hominem, ad populum, ad baculum, ad ignorantium, ad verecundium appeals, petitio principii, and hasty generalization.) In discussing the fallacies we used as resource material television commercials, magazine advertisements and cartoons, newspaper editorials, and excerpts from a wide variety of articles and philosophical texts. The concern here was to determine whether, in each particular case, the stated (or suggested) conclusion was acceptable on the basis of the stated (or suggested) reasons. Where helpful, we attempted to construct arguments from the catchy advertisement or emotion-laden speech, in order to identify, in a more perspicuous manner, whatever mistakes in reasoning occurred.

For most students this was the most enjoyable part of the course. Many students felt a sense of accomplishment, of "having learned something," when they could "see" a fallacious inference, critically examine an underlying assumption, or detect a circular argument. For most students, the rewards for having learned the material were relatively immediate, noticeable, and impressive. Especially for some of the shy, less confident students, this part of the course seemed to have the twofold effect of increasing their self-confidence and interest as well as providing them with some tools, however limited, for effectively doing philosophy. It was really quite exciting for me to witness their growth, both as personalities and as reflective, critical thinking individuals.

The fourth objective was for each student to employ the tools he or she had acquired in discussing some traditional arguments for the existence of God. Although, as it turned out, we only considered one such argument, Hume's statement and criticism of the so-called argument from design (in Hume's Dialogues Concerning Natural Religion), even this one argument was too much material to cover. Several students commented later that the one week approach to so vast an area was more frustrating and confusing than helpful and interesting. I had originally included this section in order to demonstrate another application of the tools of logic. Given the enthusiasm for the previous section of the course, however, it would have been better to continue to examine selected texts for correct and incorrect reasoning, rather than introduce this relatively new topic.

Concluding Remarks.

I have included many of the details of the course in the hope that they will provide interested persons with an idea on how one six-week section of a philosophy course was taught. But I included the details for another reason also. It seems to me that it is helpful to provide students in an introductory philosophy class with some tools for doing philosophy. Although this section was not an adequate introduction to logic from the standpoint of completeness, it did seem to convey the idea that logic can be useful and interesting. In addition, the use of logic helped prevent a problem that seemed imminent from the first day of the course, namely the problem that for some avid talkers philosophy seemed to be a catch-all discipline where one is entitled to talk about whatever one wants to talk about. The use of logic provided the guidelines for appropriate philosophical discussion. One interesting result was that the more taciturn students became interested in protecting the daily discussion from endless or empty monologue. With the tools of logic, philosophy was becoming, for most of them, dialogue - dialogue restricted by acceptable and helpful norms for participation.

The experience of teaching a high school philosophy course was most rewarding for me. Not only do I think that philosophy can be respectably and effectively taught at the secondary level, I think it may be to the advantage of college and university philosophy departments that students be formally introduced to philosophy in high school.

PHILOSOPHY ON THE PRE-COLLEGE LEVEL : THE M.A. IN PHILOSOPHICAL PERSPECTIVES

The Philosophy Department of the State University of New York has adopted an alternate set of requirements leading to a Master of Arts degree in Philosophical Perspectives. The program concentrates on the development of an appreciation of the contributions of philosophical perspective to the self-understanding of men and women in a changing world. The principal focus of the program is on contemporary problems.

For those students who are teaching in high school and who can obtain permission to introduce a philosophy course into the curriculum, the supervised preparation and teaching of this course will substitute for the M.A. paper. The student will be required to present course plans, bibliographies and other evidence of his/her academic readiness prior to the teaching of the course. During the course, the construction and grading of exams and papers will be supervised and several classes will be visited. Over-all evaluation will take place at the conclusion of the course. For any further information, call Professor Patrick Hill or Mr Andy Grunde at (516) 246 6560

AREA STAFF MEMBERS

Persons desiring further information on the Center's In-Service Program may contact the following staff members:

Los Angeles:	William Winslade, Dept.of Phil. UC/Riverside. William Adams, Mark Keppel H.S. Alhambra, Ca.
Chicago:	Fay Sawyier, Univ. of Chicago Carolyn Sweers, New Trier H.S., Wilmette.
New York City:	Gerald Myers, Dept. of Phil. CUNY, 33 W.42nd St. New York
Boston:	Robert Swartz & Clyde Evans, Dept.of Phil. UMass/Boston
Amherst:	Robert Sleigh & Paul Bosley, Dept.of Phil. UMass/Amherst

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CENTER FOR HIGH SCHOOL PHILOSOPHY

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Appendix D

PHILOSOPHY AND THE HUMANITIES IN SECONDARY EDUCATION

Summer Institute July 1 - 21, 1973

SEMINARS / WORKSHOPS

1. The Mechanics of Critical Thinking - Professor Ruth Marcus

The study of logic is the study of the methods and principles used in distinguishing correct from incorrect reasoning. Logic has both a theoretical and a practical aspect, and has application to any field in which conclusions are supposedly supported by reasons. In this section, the morning presentations aim to introduce participants to the basic methods of formulating and assessing arguments. A discussion of the structure of arguments, definitions, informal fallacies or mistakes in reasoning, "sentential" and "predicate" logic, classical logic (particularly the syllogism) and inductive arguments will be included. The afternoon workshops will stress the application of logic to philosophical thinking and practical affairs. The objectives of the workshop are twofold: to equip the participants with the tools of logic, and to enable each participant to anchor philosophy, especially logic, in a high school student's everyday experiences. Appealing to ordinary language, events, and the mass media, we seek to present a logic which is pertinent, interesting and useful - for students, a "street logic" of sorts. The expectation is that these tools will then be shown to be useful in formulating and assessing long-standing problems in philosophy, as well as in helping young people to develop their own philosophical viewpoints.

2. Moral and Political Philosophy - Professor William Winslade

The concepts of responsibility, privacy, and authority will be examined from the standpoint of legal, moral, and political philosophy. The materials to be used include actual and hypothetical cases, excerpts from essays and articles. curriculum guidelines, and sample lesson plans.

3. Contemporary Philosophical Psychology - Professor Gerald Myers

This represents an attempt to develop high school philosophy courses in the area of the subject known as "philosophical psychology" or "philosophy of mind". We shall try to determine what books and excerpts from such books can be collected and arranged as suitable textual materials for high school students. Our readings will cover some of the most important contemporary "schools of psychology" - Psychoanalysis (Freud), Behaviorism (Skinner), Existentialism (Sartre), and variations on these found in other writers such as May, Maslow, Frankl, Laing, etc. Also included are readings of a popular or influential sort which are likely to stimulate high school students to further study in the area.

4. Introduction to Modern Philosophy - Professor Robert Sleigh

This seminar will cover traditional topics in epistomology, metaphysics, and the philosophy of religion. Much of the course will concentrate on a single philosophical work: Descartes, Meditations. We will concentrate on the Meditations for a variety of reasons. One is the obvious reason that it is a classic in philosophic thought - seminal in the development of modern approaches to epistomology and metaphysics. More than that it is surprisingly free of technical jargon; simply, yet powerfully written - hence accessible to high school students. My hope is that as a result of our discussion of the Meditations those in the course will be able to use it as a text for their own students but, more importantly, they will acquire skills and techniques which can be applied to the study of other philosophical works.

In the Meditations various topics in the philosophy of religion turn out to be crucial. After we have finished our discussion of the Meditations we will develop those topics in more detail.

5. Science, Technology and Culture - Professor Clyde Evans

In this seminar we will not study science and technology as such. We will consider them only far enough to see that consideration of these two phenomena - the acquisition of knowledge of the physical world, i.e., science; and the application of that knowledge, i.e., technology - lead us directly into important philosophical questions. We will examine the scientific method (philosophy of science) especially with a view towards what science can tell us about the nature of our knowledge of the external world (epistemology); and also what science can tell us about the "structure" of the universe (metaphysics). We will discuss the near inexorable link between the knowledge itself and its application, technology. And we shall see how the applications very quickly raise issues of moral philosophy, political philosophy, and legal philosophy. Finally, we wish to consider how the values of a society will affect both the kinds of science that are done, and the applications made; and vice versa, how the presence of science and technology inevitably affect the character of the culture in which they appear.

In short, we wish to show how the pursuit of science privides excellent "hunting grounds" for raising philosophical issues.

Center for High School Philosophy,
University of Massachusetts.

AVAILABLE MATERIALS

CENTER FOR HIGH SCHOOL PHILOSOPHY

REPORTS

High School Philosophy, by Hugo W. Thompson. Report of a 1968-71 Feasibility Study conducted in 10 Chicago-area high schools under a grant from the Carnegie Corporation (155 pp.)

Summary Report of above (4 pp.)

NEWSLETTER

Published occasionally by the Center and covering developments in elementary and secondary school philosophy programs

OCCASIONAL PAPERS

"Philosophy and Children's Literature," Gareth B. Matthews, University of Massachusetts/Amherst

"High School Philosophy: Problems and Possibilities," Carolyn Sweers, New Trier High School, Illinois

"Moral Development and Civil Authority: Freud, Wollheim and Piaget," William E. Connolly, University of Massachusetts/Amherst

"Plato's Meno as Form and Content of Secondary School Courses in Philosophy," Robert S. Brumbaugh, Yale

TEACHING MATERIAL

"Plato's Republic," Karen Warren Soderlind, University of Massachusetts/Amherst. A teacher's guide developed at the Center's 1973 Summer Institute

"Philosophical Psychology," Gerald Myers City University of New York, Graduate Center and Thomas Fontana Brooklyn College . Discussion materials and bibliography developed at the Center's 1973 Summer Institute

"Introduction to Critical Thinking," Karen Warren Soderlind, University of Massachusetts/Amherst. A syllabus written for the introductory logic unit of a pilot Philosophy course, Amherst Regional High School

Course Syllabi. Written primarily by staff members of the Chicago Project (see REPORTS above), the syllabi are experimental in nature and include topics in Ethics, Philosophy of Science, Introduction to Philosophy, etc.

"Science and Human Values," Clyde Evans, University of Massachusetts/ Boston; and Caleb Wolfe, Kingston High School, New Hampshire. An annotated bibliography developed at the Center's 1973 Summer Institute

VIDEO-TAPES

"Philosophy in an Elementary School," (30 minutes). An experiment conducted by Clyde Evans, University of Massachusetts/Boston, at the Hillside Elementary School, Hastings-on-Hudson, January, 1974

"Ethics" and "Ways of Knowing,"(two 30 minute tapes). Illustration of the inductive method of teaching high school philosophy. Developed in a demonstration high school philosophy class taught by Carolyn Sweers, New Trier High School, Illinois, at the Center's 1973 Summer Institute.

For further information:

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Appendix F

The Council For Philosophical Studies

Yost Hall 334 / Case Western Reserve University
Cleveland, Ohio 44106
(216) 368-2811

May 18, 1973

Professor Paul Bosley
Director, Center for High School Philosophy
University of Massachusetts
Amherst, Mass. 01002

Dear Professor Bosley:

At its recent meeting, the Council considered your letter of February 26th, and the related materials. The Council wishes to go on record as endorsing your efforts, and is prepared to offer such support to you in the way of sponsorship and consultation as may emerge as potentially helpful. We have severely limited financial resources at present, and it is not certain that we could make available anything more than meager support should you submit a formal proposal to us. We nonetheless wish to express our enthusiasm for the kind of work that you are doing, to invite your continued communication with us about your plans, and to offer our co-operation.

Cordially,

Samuel Gorovitz

SG:dm
cc:Ruth Marcus