Teaching Portfolio

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# Table of Contents

**STATEMENT OF PEDAGOGY**........................................................................................................2

**TEACHING EXPERIENCE .............................................................................................................3**

- COURSES TAUGHT .......................................................................................................................... 3
- COURSES TA-ED ............................................................................................................................. 3
- THESIS SUPERVISION .................................................................................................................... 4

**COURSE EVALUATION TOOLS ....................................................................................................5**

- SAMPLE POLICIES .......................................................................................................................... 5
- SAMPLE ASSIGNMENTS .................................................................................................................. 6

**SAMPLE SYLLABI ..........................................................................................................................7**

- PHILOSOPHY AND RACE ............................................................................................................... 7
- FEMINIST PHILOSOPHY: THEORY AND PRACTICE ..................................................................... 10
- HISTORY OF MODERN PHILOSOPHY II: KANT TO NIETZSCHE .................................................. 13
- PHILOSOPHY OF RELIGION .......................................................................................................... 16
- INTRODUCTION TO ETHICS ........................................................................................................... 19

**PROPOSED SYLLABUS ..................................................................................................................21**

- CRITICAL ENVIRONMENTAL STUDIES ...................................................................................... 21

**EVALUATIONS ...............................................................................................................................24**

- STUDENT ........................................................................................................................................ 24
- FACULTY ......................................................................................................................................... 27
I. STATEMENT OF PEDAGOGY

My experience as a philosophy instructor in the City University of New York informs my pedagogical approach. Many of my students bring different perspectives into the classroom, as they come from the culturally, racially, and socioeconomically diverse communities of New York City. As a result, I have developed a pedagogical approach that is inclusive without sparing critical engagement that demonstrates to students how to support a view with reasons. My goal is for students to leave my classroom emboldened to judge the world around them using normative standards such as the principles of fairness and equality. In order to achieve this goal, I stress: 1) a classroom environment that connects students’ evaluative practices to the reading material and discussion and 2) consistent one-on-one interactions with students.

By way of achieving 1), I favor a lecture style that describes concepts in simple, unadorned language, although lectures do not dominate my classroom. I facilitate friendly exchanges among students, aiming at generating consensus. To animate such discussion, I introduce news, pop culture, and excerpts from literature. I find that students discern the contribution of their distinct philosophical voices more readily in novel contexts. For example, in a Business Ethics course, Jonathan Swift’s satire *A Modest Proposal* helped students distinguish act from rule utilitarianism. They strove to convey the immorality of a proposal for the rich to eat the poor, if it maximizes overall utility. By the end of the discussion, students agreed that rule utilitarianism is preferable, but some still worried that a utilitarian outlook is compatible with Swift’s provocative solution to end poverty. In concluding the unit on utilitarianism, students submitted informal reading responses about whether their own moral sensibility relies on maximizing utility. I was pleased to find numerous responses continued to interrogate whether a utilitarian calculus inadvertently validates the suffering of others.

I favor a grade assessment model that combines ‘high’ and ‘low’ stake writing. Low stake assignments encourage students to approach the material without anxiety about grades. In my feminist philosophy course, I ask students to take notes about the gender norms they encounter. For this low stake assignment, I give guidelines for detecting patterns of gender norms in conversations. I ask student to consider which gender tends to take up more time speaking, readily apologizes or expresses agreement. They submitted colorful responses that illustrated that their evaluative practices were shifting to reflect the normative standard of dialogical reciprocity.

With respect to 2), early in the semester I begin a drafting process for students’ final research papers, incorporating one-on-one engagements with students in the classroom and during my office hour. I schedule two in-class groupwork sessions for workshopping a thesis statement and, later in the semester, supporting arguments for the final paper. I use these sessions as opportunities to speak with students individually, giving them verbal and written feedback on their work. Before submitting their final papers, students must make an appointment with me to discuss draft revisions during my office hour. Interacting with students at least three times one-on-one over the course of the semester greatly enhances the quality of their papers and their mastery of the course material.

My pedagogical approach reflects my research focus, as both emphasize the interrelation of experience and concepts in the development of evaluative practices. When my students leave my classroom, they have a sharpened analytic toolkit for scrutinizing the world around them and, I submit, a modest increase in moral courage to demand of it greater fairness and equality.
II. TEACHING EXPERIENCE

A. COURSES TAUGHT AS AN INDEPENDENT INSTRUCTOR

<table>
<thead>
<tr>
<th>COURSE</th>
<th>NUMBER OF TIMES</th>
<th>ENROLLMENT</th>
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<td>19th c. Philosophy</td>
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<td>25</td>
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<td>Political Philosophy</td>
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<tr>
<td>Philosophy of the State (MA course)</td>
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<td>6</td>
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<td>Philosophy and Race</td>
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<td>History of Modern Philosophy</td>
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<td>31</td>
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<tr>
<td>History of Modern Philosophy II: Kant to Nietzsche</td>
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<td>31</td>
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<td>Feminist Philosophy</td>
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<tr>
<td>Introduction to Ethics</td>
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<td>Philosophy of Religion</td>
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<td>Business Ethics</td>
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B. COURSES TAUGHT AS A TEACHING ASSISTANT

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<td>Moral Philosophy</td>
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<td>Ancient Greek Philosophy</td>
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<td>Justice in Contemporary Society</td>
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C. THESIS SUPERVISION

<table>
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<tr>
<th>Student Name</th>
<th>Thesis Title</th>
<th>Thesis Type</th>
<th>Year</th>
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<tbody>
<tr>
<td>Alexia Papigiotis</td>
<td>“Veiling Justice: Justice as Fairness and Gender”</td>
<td>MA</td>
<td>2015-16</td>
</tr>
<tr>
<td>Clorissa Pauletich</td>
<td>“Free Will: A Myth”</td>
<td>Senior Honors</td>
<td>2015-16</td>
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<tr>
<td>Paul Maestry-Williams</td>
<td>“Authentic Black Identity”</td>
<td>Senior Honors</td>
<td>2014-15</td>
</tr>
<tr>
<td>Carolyn Conway</td>
<td>“Gendered Subjectivity, Ideology, and Social Location”</td>
<td>Senior Honors</td>
<td>2014-15</td>
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III. COURSE EVALUATION TOOLS

(1) SAMPLE POLICIES

• CLASSROOM CONDUCT
The classroom is a public space for serious work. Everybody in the classroom is expected to behave as a mature and thoughtful person who genuinely cares about what others have to say. The instructor reserves the right to take appropriate measures should this general rule be violated.

• HUNTER COLLEGE’S POLICY ON ACCESSIBILITY
In compliance with the American Disability Act of 1990 (ADA) and with Section 4 of the Rehabilitation Act of 1973, Hunter College is committed to ensuring educational parity and accommodations for all students with documented disabilities and/or medical conditions. It is recommended that all students with documented disabilities (Emotional, Medical, Physical, and/or Learning) consult the Office of Accessibility located in room E1124 to secure necessary academic accommodations. For further information and assistance, please call (212-772-4857)/TTY (212-650-3230.)

• NO IN-CLASS ELECTRONIC DEVICES
All cell phones, laptops, and other electronic devices must be turned off or silenced AND stored out of sight. If there is a special reason to violate this policy, speak to me.

• TIMELY SUBMISSION OF THE ASSIGNMENT
Papers are due at the beginning of class. Do not make it a habit to walk in late on the day a paper is assigned. If you cannot hand in a paper on the due date, e-mail it to me the day before it is due. I will be accommodating if you get in touch. Otherwise, for each day a paper is late I will deduct half a letter grade. After three days late papers will not be accepted.

• GET IN TOUCH
Feel free to talk to me about any issue that you might have that could potentially impact your success in the course. Visit me during my office hours or e-mail me with any questions you might have. I am a resource to help you learn. If you are confused about the readings or my expectations from you, get in touch.
(2) SAMPLE ASSIGNMENTS

- CLASS ATTENDANCE AND PARTICIPATION (10%)
Lateness, absences, and lack of positive participation (or any negative participation) will affect your grade. Attendance and informed participation in the class discussion is required.

Students who miss no more than 3 classes for whatever reason during the semester will gain 1/3 letter grade at the end, for example, moving from a B- to a B or from a B+ to an A-. Reasons for missing class are irrelevant to this.

- INFORMAL READING RESPONSES (10%)
Provide a summary of the main arguments and a critical evaluation of an assigned reading. Each reading response must be typed and at least 250 words. Reading responses will serve as a springboard for discussion and test your familiarity with the assigned readings. They will be graded on a credit/no credit basis. I will accept one reading response per class meeting will not be accepted.

You must submit 10 reading responses in total by the end of the semester. The first 5 reading responses must be submitted by the 7th week of the semester.

- EXAMS (50%)
Two take-home exams will be given. In each case, students will receive a prompt a week in advance and must answer in 3-4 pages typed, double-spaced, one-inch margin.

- FINAL RESEARCH PAPER (30%)
The final paper is based on a topic relating to the course materials and your own particular interests and concerns. The drafting process for the final research paper is scaffolded and will begin early in the semester. Detailed instructions will be distributed the second week of class. Consider the informal reading responses as an opportunity to explore final research paper topics.
IV. SAMPLE SYLLABI

(1) Philosophy and Race

PURPOSE OF THE COURSE

The concept of “race” remains controversial. The controversy concerns two broad issues: first, whether “race” is a legitimate way to demarcate human groups, as opposed to, say ethnicity, or simply seeing all persons as individuals; and, second, whether the continued use of the category of race exacerbates racism. Contemporary philosophers have been making important contributions to these issues, addressing such questions as: what is the true meaning of the concept of “race”? Is the concept of race a mere myth or fiction? Does the use of racial categories exacerbate racism? What race is a mixed race person? What is the race of Latinos or Arabs? How can racism best be reduced and resisted? This course will explore recent philosophical work on the concept of race and the political effects of racial identities. Students will gain an understanding of how philosophers analyze and use concepts, especially as they apply to the politics of race in the U.S. Students will also gain a better understanding of the underlining causes of the rash of police lynching that has galvanized the Black Lives Matter Movement.

REQUIRED BOOKS

W.E.B. Du Bois, The Souls of Black Folk (SBF)
Charles W. Mills, The Racial Contract (RC)

COURSE SCHEDULE

Week 1. Introduction – Not to Speak is to Die Among Beings
Pablo Neruda, “The Word’’

I. A Question of Identity and Reality: Is Race Real?

Week 2.
• (1) Ta-Nehisi Coates, Between the World and Me, p. 1-64
  (2) Tim Wise, Between Barack and a Hard Place, Preface, chps. 1 & 2

Week 3. Paul C. Taylor, Race: A Philosophical Introduction, chp. 1 & 2

Week 4.
• (1) Nadine Naber, “Look Mohammed, the Terrorist is Coming!”
  (2) Louise Cainkar “Thinking Outside the Box: Arabs and Race in the United States”
  (4) George Martinez, “Mexican Americans and Whiteness”

Week 5.
• (1) Adrian Piper, “Passing for White, Passing for Black”
  (2) Langston Hughes, “Passing”
II. Afro-modern Political Thought: Slavery, Emancipation & Reconstruction

Week 6.
- (2) Frederick Douglas, “What does July 4th Mean to a Slave?”
  [http://www.democracynow.org/2015/7/3/what_to_the_slave_is_4th](http://www.democracynow.org/2015/7/3/what_to_the_slave_is_4th)

Recommended: Bernard Boxill, "Two Traditions in African-American Political Philosophy"

Week 7.
- (2) Du Bois, *The Souls of Black Folk (SBF)*, “Forethought” & chp 1
- (4) Paul Taylor, “Appiah’s Uncompleted Argument”

Recommended: Anthony Appiah, “Du Bois’s Uncompleted Argument”

Week 8.
- (1) Du Bois, *SBF*, chps 2-7
- (2) Eric Foner, “Reconstruction Revisited,” *Reviews in American History*

Week 9.
- (1) Du Bois, *SBF*, chp. 8-14
- (2) Robert Gooding-Williams, *In The Shadow of Du Bois*, chps 5 & 6

III. Jim Crow, Lynching & Sexual Violence

Week 10.
- (1) Elizabeth Anderson, *The Imperative of Integration*, chps 1, 4, 9
- (2) Charles Taylor, “Politics of Recognition”

Week 11.
- (2) Angela Davis, “Rape, Racism, and the Myth of the Black Rapist”
- (3) PBS documentary on the lynching of Emmitt Till (please watch before class):
  [https://www.youtube.com/watch?v=1-X4is9jMYk](https://www.youtube.com/watch?v=1-X4is9jMYk)

Week 12.
- (1) Michelle Alexander, *The New Jim Crow*, Intro–chp. 3
- (2) Patricia Hill Collins, *Black Sexual Politics*, chp 4 & 5

Week 14.

- (1) Mills, RC, chp 3
- (2) Tim Wise, *Between Barack and a Hard Place*, chp. 3
- (3) Linda M. Alcoff, “What Should White People Do?”
Feminist Philosophy: Theory and Practice

PURPOSE OF THE COURSE

_Eros_ (Greek, _erasthai_) includes sexual desire, affection, & love; it is foundational to any viable conception of what it means to be a human being. Its expression, however, is profoundly informed by gender norms. In this course, we will explore a variety of approaches feminist philosophers have developed for understanding the ethical significance of women's relation to _eros_. We will explore what makes erotic expressions degrading, traumatic, and disrespectful to women, as in androcentric and solipsistic love, sexual violence, and certain forms of sexual objectification. We will also consider erotic expressions that are ethical, broadly construed, in that they promote a rationally-grounded well-being, reciprocity, and self-affirmation. We will discover that positive constructions of _eros_ often challenge conventional conceptions of what it means to be a fully free woman (or man) in love. As we examine the challenge that positive _eros_ presents, we will reflect on the gay, queer, and transgender experience, as well as on the politics of race, philosophical intelligence & love of learning, memory, and forgiveness.

COURSE OBJECTIVES

This course is designed, first, to provide students with the conceptual resources to persuade skeptical but reasonable interlocutors of the merits of feminist ethical theory. Second, it aims to help students make sense of their daily experiences with respect to gender, sexuality, and race, as it encourages practices of rational judgment in complex situations that often arise in day-to-day life, especially those concerning the responsibility to not harm, and to promote the well-being, of others.

This course seeks to develop the following analytical skills:

- to support an argument with good reasons, rather than assert an opinion;
- to define and use key philosophical concepts correctly;
- to identify main points and arguments in a philosophical essay;
- to formulate an argument for a thesis and defend it against objections;
- to defend one's interpretation of a philosophical text.

Read all the assignments _before_ the lecture. You will not succeed in this course without reading the assignments. Ideally, you should read them _three_ times before the lecture. Largely, the main difference between the instructor and the student is the number of times the party has read the material. At your end, do not let the number stand at zero. You are encouraged to develop reading techniques such as note taking, annotation, and generally reading with a critical mind, such that you can recall what you’ve read, summarize it to another person, and identity the reading’s shortcomings. All the reading assignment will be available on Blackboard.

You _must_ bring a hardcopy of the reading assignment to class. Failure to do so will significantly impact your final grade for participation.

SCHEDULE

Week 1. Introduction
   (1) T.S. Eliot, “Hysteria”
(2) Euripides, Bacchae (handout)
(3) Ruth Ginzberg, “Philosophy Is Not a Luxury”

I. Procreation

Week 2.
- (1) Elisabeth Lloyd, “Pre-theoretical Assumptions in Evolutionary Explanations of Female Sexuality”
- (2) Emily Martin, “The Egg and the Sperm: How Science has Constructed a Romance Based on Stereotypical Male-Female Roles”

II. Eros and Philosophy: How Reading is like Falling in Love

Week 3.
- (1) Anne Carson, Eros the Bittersweet (62-76), “What does the Lover Want From Love?” & “Symbolon”
- (2) Gillian Rose, Love’s Work (excerpts)

Week 4.
- (1) Gillian Rose, Love’s Work (excerpts)
- (2) Plato, Symposium (26-42)
  Recommended: Kenneth Sayre, Plato’s Literary Garden (excerpt)

Week 5.
- (1) Plato, Symposium (42-87);
- (2) Simone de Beauvoir, “The Woman in Love,” (from The Second Sex)

Week 6.
- Beauvoir; “The Woman in Love,” cont’d

III. The Male Gaze: Sexual Objectification, Race, & Pornography

Week 7.
- (1) Patricia Marino, “The Ethics of Sexual Objectification: Autonomy and Consent”
- (2) Evangelia Papadaki, “Sexual Objectification: From Kant to Contemporary Feminism”
- (3) Rae Langton, Sexual Solipsism (excerpt)
  Recommended: Beauvoir, “Introduction,” The Second Sex

Week 8.
- (2) Angela Davis, Angela Davis, “Rape, Racism, and the Myth of the Black Rapist”
- (3) PBS documentary on the lynching of Emmitt Till (please watch before class!)
  https://www.youtube.com/watch?v=1-Xis9jMYk
IV. What do ‘Women’ Want? Pleasure, Subjectivity and the Body

Week 9.
- (1) Luce Irigaray, *Speculum of the Other Woman* (selections)
- (2) Luce Irigaray, *This Sex Which Is Not One* (selections)
- (3) Nancy Tuana, “Coming to Understand: Orgasm and the Epistemology of Ignorance”

Week 10.
- (1) Adrienne Rich, “Compulsory Heterosexuality and Lesbian Experience”
- (2) Teresa de Lauretis, “Queer Theory: Lesbian and Gay Sexualities”
- (3) Susan Stryker, “Transgender Studies: Queer Theory’s Evil Twin”

V. Sex that is not Sex: Violence, Trauma, Memory & Forgiveness

Week 11.
- (1) Du Bois, “The Damnation of Women”
- (2) Lawrie Balfour, “Representative Women: Slavery and the Gendered Ground of Citizenship” (from *Democracy’s Reconstruction*)
- (3) Toni Morrison, “The Site of Memory”

Week 12.
- (1) Susan Brison, *Aftermath: Violence and the Remaking of the Self*, chp. 1

Week 13.
- Brison, *Aftermath*, chps. 2-3

Week 14.
- (1) Brison, *Aftermath*, chp. 4
- (2) Kathryn Norlock, *Forgiveness from a Feminist Perspective*, chp. 1
- (3) Lucy Allais, “Wiping the Slate Clean: The Heart of Forgiveness”
PURPOSE OF THE COURSE

This course will survey German philosophers of the late modern period, including Kant, Hegel, Marx, Nietzsche and Freud. Reading selections map the historical development of the concept of freedom – a distinguishing feature of modern European political culture. We will search for the most tenable account of what it means to be free in the high modern German philosophy. We will begin with Kant’s original formulation of freedom as ‘moral autonomy’ that engages the ‘transcendental’ dimension of reason. We will proceed to analyze Hegel’s criticism of Kant’s view of freedom in terms of the historical movement of ‘Spirit,’ a collective struggle for self-understanding and social recognition. Next, we will engage with Marx’s emphasis that freedom is (1) the free development of capacities, (2) the satisfaction of needs and (3) the revolutionary reorganization of modern society’s ‘material’ conditions, namely, major social institutions such as private property, civil society, and the state. Lastly, we will address ‘masterful’ subject formation in the psychological and psychoanalytic framework in Nietzsche and Freud.

COURSE SCHEDULE

*Asterisks indicate a short reading response is due*

I. Freedom as Moral Autonomy and an ‘A priori’ or ‘Transcendental’ Fact of Reason

Week 1.
- (2) G. A. Cohen, “Kant’s Ethics,” in *Lectures on the History of Moral and Political Philosophy*

Week 2.*
- (1) Kant, “What is Enlightenment?”
- (2) Ciaran Cronin, “Kant’s Politics of Enlightenment”
- (3) Hannah Arendt, *Lectures on Kant’s Political Philosophy* (selections)

Week 3. Arendt, *Lectures on Kant’s Political Philosophy* (selections)

Week 4.*
- (1) Kant, “Idea for Universal History as Having a Cosmopolitan Purpose”
- (2) Kant, *Perpetual Peace*, “First Definitive Article,” p. 1239-41

Week 5. Kant, cont’d

Recommended Secondary Sources for Section I:
- Allison, Henry, “Kant’s Practical Justification of Freedom,” in *Essays on Kant*
- Korsgaard, Christine M. *Sources of Normativity*, chps. 1-3
- Pinkard, Terry: German Philosophy, Introduction and chp. 1 (general overview)
II. Hegel’s Criticism of Kant:
The Socio-Historical Conditions of Freedom

Week 6.
- (1) Hegel, *Lectures on Philosophy of History*, Lecture 3
  (2) Neuhouser, “Introduction,” *Hegel’s Social Theory*

Week 7.*
- (1) Hegel, *Lectures on Philosophy of History*, Lecture 4
  (2) Jürgen Habermas, “Hegel’s Critique of Kant,” *Knowledge and Human Interests*
  (3) Pippin, *Hegel’s Practical Philosophy*, chp. 1

Week 7.
- (1) Hegel, *Philosophy of Right*, Preface and Introduction
  (2) Pippin, “Hegel’s Practical Philosophy: The Realization of Freedom”
  (3) Neuhouser, *Hegel’s Social Theory*, chp. 5

Week 8.*
  (2) Honneth, *Pathologies of Individual Freedom* (selections)
  (3) Hegel, “Master and Slave Dialectic,” *Phenomenology of Spirit*
  (4) Neuhouser, “Desire, Recognition, and the Relation between Bondsman and Lord,” *The Blackwell Companion to Hegel’s Phenomenology of Spirit*

Recommended Sources for Section II:
- Marcuse, Herbert. *Reason and Revolution*
- Buck-Mors, Susan. *Hegel, Haiti, and Universal History*
- Ferrarin, Alfredo. *Hegel and Aristotle*
- Hardimon, Michael. *Hegel’s Social Philosophy*
- Pippin, Robert. *Hegel’s Practical Philosophy*

III. Marx’s Critique of Hegel:
Political Economy as the ‘Material’ Conditions of Freedom

Week 9.
- (1) Marx, “Towards of Critique of Hegel’s Philosophy of Right”
  (2) Marx, “Theses on Feuerbach”
  (3) Habermas, “Synthesis and Labor” in *Knowledge and Human Interests*
  (4) Marx, “Economic and Philosophical Manuscripts”
  (5) Rockmore, *Marx after Marxism* (selections)

Week 10.*
- (1) Marx, “Economic and Philosophical Manuscripts,” cont’d
  (2) Marx, *The German Ideology*, “Preface to a Contribution to the Critique of Political Economy”
Week 11.
  (1) Marx, *The German Ideology*, cont’d
  (2) Marx, “Wage Labor and Capital”

Week 12.* Marx, *Capital* Vol 1

**Recommended Sources for Section III:**
Carver (Ed.) *The Cambridge Companion to Marx*
Cohen, G.A. “Forces and Relations of Production”
Lukács, Georg. *History and Class Consciousness*
Polanyi, Karl. *The Great Transformation*
Wood, Allen. *Karl Marx*

**IV. Freedom as a Certain Kind of Subjective Interiority:**
Psychology, Individualism, and Nihilism

Week 13.
- (1) Nietzsche, *Beyond Good and Evil*, Preface, 1, 2, 3
- (2) Pippin, *Nietzsche, Psychology, and First Philosophy* (excerpt)

Week 14.*
- (1) Nietzsche, *Beyond Good and Evil*, 4, 5, 6, 9
- (2) Nietzsche, *Genealogy of Morals*, Preface and Essay 1
- (3) Bernard Reginster, *The Affirmation of Life* (excerpt)

Week 15
- Nietzsche, *Genealogy of Morals*, Essay 2 & 3

**Recommended Sources for Section IV:**
Butler, Judith. *The Psychic Life of Power*
Gemes and May, (Eds.). *Nietzsche on Freedom and Autonomy*
Lukács, Georg. “CHAPTER III  Nietzsche as Founder of Irrationalism in the Imperialist Period” from *The Destruction of Reason*
Philosophy of Religion

PURPOSE OF THE COURSE

Rather than focus on isolated problems in the philosophy of religion, this class will focus on the relationship between faith and reason, as it develops in the history of European philosophy. Our journey through time and space will take us from ancient Greece to the Arabian peninsula, from Medieval Italy to nineteenth-century Germany, with it concluding in 20th-century France grappling with how to make sense of what it means to be a human being who believes in god in the aftermath of WWII and the Holocaust. Students will be introduced to a wide variety of difficult but critical readings. The course is broken up into five sections, each dealing with the contentious relationship between reason and faith as it develops in the history of philosophy. To help students better understand the course material, each section ends with a short piece of literature that captures or interrogates the key philosophical ideas of the section.

REQUIRED BOOKS


COURSE SCHEDULE

Week 1. Faith and Reason: A Brief Philosophical Introduction
- Plato, *Euthyphro*

**Part I: FAITH AS DIRECT COMMUNION WITH GOD**

Week 2.
- (1) St. Thomas Aquinas, *Summa Theologiae*, Articles 1-8
- (2) St. Augustine, *The Free Choice of the Will* (excerpt)

Week 3:
- (2) Rumi, *Selected Poems*

**Optional:** William James, “The Will to Believe”

**Part II: REASON AS THE FOUNDATION OF FAITH**

Week 4. Rene Descartes, *Meditations on First Philosophy*, 1 & 2

Week 5. Descartes, *Meditations*, 3 & 4

Week 6.
- (1) Descartes, *Meditations*, 5
- (2) G. W. von Leibniz, *Monadology*
Week 7.
  • (1) Leibniz, *Theodicy* (excerpts)
  (2) Voltaire, *Candide* (excerpts)

**Part III: A TRUCE BETWEEN FAITH AND REASON?**

Week 7.
  • (1) Immanuel Kant, “What is Enlightenment?”
  (2) Kant, “Third Antinomy,” *Critique of Pure Reason*


Week 10.
  • (1) Goethe, “Prometheus”
  (2) Goethe, *Faust*, Part I, “Prologue in Heaven”
  (4) Gabriel Garcia Marquez, “A Very Old Man with Enormous Wings”

**Part IV: REASON & SELF-DETERMINATION AS SUPERIOR TO FAITH**

Week 11.
  • (1) Karl Marx, “Contribution to a Critique of Hegel's Philosophy of Right”
  (2) Leo Tolstoy, “A Confession”
  (3) Friedrich Nietzsche, *Genealogy of Morals*, Third Essay §§ 1, 7, 9, 11, 15-19

Week 12.
  • (1) Nietzsche, *Genealogy of Morals* §§ 26-8
  (2) Nietzsche, *The Gay Science* (excerpts)
  (3) Xenophanes, fragments
  (4) Freud, “On Religion”

**Part V: RELIGIOUS EXPERIENCE IN THE AFTERMATH OF WWII**

Week 13: Susan Neiman, “Homeless,” chp. 4 in *Evil in Modern Thought*

Week 14:

Extra Credit Option:
Henry Miller, “Good News! God is Love,” in *The Air-Conditioned Nightmare*

Extra credit could add up to **THREE (3)** points to your final grade. Since the idea of extra credit is to have students earn extra points by demonstrating philosophical and scholarly excellence that goes beyond the normal class requirements, expect it to be difficult. In order to receive any extra credit you would have to interpret Henry Miller’s essay using the philosophical concepts the last reading section introduces. Speak to me after class or during my office hours if you’re interested in pursuing this option.
(5) Introduction to Ethics

PURPOSE OF THE COURSE

The course offers an introductory survey of moral philosophy. It is designed to familiarize students with three dominant approaches to moral philosophy: virtue ethics, utilitarianism, and deontology. The principal objective of the course is to give students knowledge of the central moral concepts as they developed in the history of moral philosophy, and to prepare students to defend philosophical ideas cogently and convincingly in writing.

COURSE SCHEDULE

Week 1. Introduction & James Rachels, “The Challenge of Cultural Relativism”

VIRTUE ETHICS

Week 2. Aristotle on the Human Good
• (1) Nicomachean Ethics Book I, Ch. 1-13

Week 3. Aristotle on Human Nature
• (1) Psychology (= the De Anima), Book II, Ch. 1-5
  (2) Book III, Ch. 4-5, 9-10
  (3) Physics, Book II, Ch. 3

Week 4. Aristotle on the Excellences of Character & Intellect
• (1) Nicomachean Ethics, Book II, Ch. 1-9
  (2) Nicomachean Ethics, Book IV, Ch. 1-3
  (3) Martha Nussbaum, “Non-Relative Virtues: An Aristotelian Approach”

Week 5. Friendship, Pleasure and the Good Life
• (1) Nicomachean Ethics, Book VIII, Ch. 1-11
  (2) Nicomachean Ethics, Book X, Ch. 1-9

Week 6: Review & Exam #1

UTILITARIANISM

Week 7.
• (1) David Hume, Enquiry Concerning Moral Principles, § 1
  (2) Hume, Enquiry, § 2

Week 8.
• (1) Hume, Enquiry, §§ 3 & 5
  (2) Hume, Enquiry, § 9 and Appendix I
Week 9.
  • (1) David Hume, *A Treatise on Human Nature*
  • (2) Hume, *Treatise*, cont’d

Week 10.
  • (1) Bernard Williams, “A Critique of Utilitarianism”
  • (2) John Rawls, “Classical Utilitarianism”

Week 11: Review & Exam #2

  DEONTOLOGY

Week 11.
  • (1) Kant, Introduction, *Groundwork for the Metaphysics of Morals*
  • (2) Kant, § I, *Groundwork*

Week 12.
  • (1) Kant, § II, *Groundwork*
  • (2) Kant, § II, cont’d

Week 13.
  • (1) Kant, § III, *Groundwork*
  • (2) Hannah Arendt, “Thinking and Moral Considerations”
IV. PROPOSED SYLLABUS

Critical Environmental Studies

PURPOSE OF THE COURSE

This course will survey various philosophical models for understanding human beings’ relation to nature in the attempt to identify a political morality of sustainable ecology. We will consider the history of the organization of the political economy and pursue the following questions: What is nature and the environment? What is a plausible way of ascribing to them worth? How is the domination of nature linked to social domination? What forms of reason promote the domination of nature? The course will also address specific issues such as environmental racism, climate change, ecofeminism and whether hope is still a rational response to our quite serious environmental crisis.

COURSE SCHEDULE

I. A Phenomenological Account of Nature:
The Experience of Nature from Without, from Within

Week 1.

Week 2.
• (1) Baruch Spinoza, Ethics (selections)
  (2) Friedrich Nietzsche, The Gay Science (§§ 109-125)
  (3) Karl Marx, The Paris Manuscripts

II. On the Subjugation of Nature:
The Industrial Revolution, Instrumental Rationality, and Affluence

Week 3.
• (1) Francis Bacon, “The Mastery of Nature”
  (3) John Locke, “Nature as Economic Resource”
  (4) Marx, Capital, Vol 1

Week 4.
  (2) Polanyi, “Aristotle Discovers the Economy”
  (3) Nancy Fraser, “Can Society Be Commodities all the Way Down? Polanyian Reflections on Capitalist Crisis”
Week 5. Adorno & Horkheimer, *The Dialectic of Enlightenment*

Week 6.
- (1) Herbert Marcuse, *One Dimensional Man* (excerpt)
- (2) Marcuse, “Liberation from the Affluent Society”
- (3) Martin Heidegger, “The Question Concerning Technology”

**III. The Emergence of the Environmentalist Movement & the Critique of Free Market Society**

Week 7.
- (1) Rachel Carson, *Silent Spring* (excerpt)
- (2) Arne Næss, “The Deep Ecological Movement: Some Philosophical Aspects”
- (3) Aldo Leopold, *The Land Ethic* (excerpt)

Week 8.
- (1) Andre Gorz, “Critique of Economic Reason”
- (2) Elmar Altvater, “Towards an Ecological Critique of Political Economy”
- (3) John Bellamy Foster, *Ecology Against Capitalism*, chp. 1
- (4) Foster, “Marx’s Ecology and the Left”

**IV. Environmental Racism: Indigenous Voices & the Black American Community**

Week 9.
- (1) Hughes and Swan, “How Much of the Earth is Sacred Space?”
- (2) LaDuke, “Voices from White Earth”
- (3) Dale Turner, “White paper liberalism” chp 1 from *This is Not a Peace Pipe: Towards a Critical Indigenous Philosophy*

Week 10.
- (1) Christie Dotson & Kyle Whyte, “Environmental Justice, Unknowability, and Unqualified Affectability”
- (2) Robert D. Bullard, “Neighborhoods ‘Zoned’ for Garbage”
- (3) Peter Wenz, “Just Garbage”

**V. Climate Change & Feminism**

Week 11.
- (1) Vandana Shiva, “Development, Ecology and Women,” from *Staying Alive*
- (2) Dipesh Chakrabarty, “The Climate of History: Four Theses,” *EcoCriticism: The Essential Reader*
Week 12.
- (1) Karen Warren, “The Power and Promise of Ecological Feminism”
- (2) Anne Archambault, “A Critique of Ecofeminism”

VI. The Rationality of Hope: Imagine the Future

Week 13.
- (1) Jonathan Lear, *Radical Hope*, Introduction & chp. 1
- (2) Naomi Klein, “Love Will Save this Place” *This Changes Everything: Capitalism vs. the Climate*
- (3) Samuel Sheffler, “The Importance of the Afterlife. Seriously,” *NY Times The Stone*
V. EVALUATIONS

(1) Student Evaluation: Aggregated Averages

- Feminist Philosophy
  - Spring 2014
  - Total Responses - 4

1. Did you receive a detailed syllabus during the first week of class?  
   SYLLABUS, 1 (YES)

2. The instructor presents the course material in a clear and lucid manner. (1=Strongly disagree, 5=Strongly agree)  
   CLARITY, 3.5

3. The instructor interacts well with students. (1=Strongly disagree, 5=Strongly agree)  
   INTERACTION, 3

4. The instructor provides useful feedback (e.g., comments on written work and exams, informal feedback inside/outside of class). (1=Strongly disagree, 5=Strongly agree)  
   FEEDBACK, 2.8

5. The instructor returns assignments/exams in a timely fashion. (1=Strongly disagree, 5=Strongly agree)  
   ASSIGNMENTS, 4

6. The instructor is available outside of class. (1=Strongly disagree, 5=Strongly agree)  
   AVAILABILITY, 3.8

7. Reading assignments were valuable. (1=Strongly disagree, 5=Strongly agree)  
   READINGS, 3.5

8. How difficult is the course? (1=Not at all difficult, 5=Extremely difficult)  
   DIFFICULTY, 3

9. What is your overall evaluation of the Instructor, as distinct from the course? (1=Poor, 5=Excellent)  
   OVERALL INSTRUCTOR, 3.80

10. What is your overall evaluation of the Course, as distinct from the Instructor? (1=Poor, 5=Excellent)  
    OVERALL COURSE, 4.30
• Philosophy of Religion
  o Fall 2013
  o Total Responses - 16

1. Did you receive a detailed syllabus during the first week of class?
   SYLLABUS, 1 (YES)

2. The instructor presents the course material in a clear and lucid manner. (1=Strongly disagree, 5=Strongly agree)
   CLARITY, 4.8

3. The instructor interacts well with students. (1=Strongly disagree, 5=Strongly agree)
   INTERACTION, 5

4. The instructor provides useful feedback (e.g., comments on written work and exams, informal feedback inside/outside of class). (1=Strongly disagree, 5=Strongly agree)
   FEEDBACK, 5

5. The instructor returns assignments/exams in a timely fashion. (1=Strongly disagree, 5=Strongly agree)
   ASSIGNMENTS, 5

6. The instructor is available outside of class. (1=Strongly disagree, 5=Strongly agree)
   AVAILABILITY, 4.50

7. Reading assignments were valuable. (1=Strongly disagree, 5=Strongly agree)
   READINGS, 4.80

8. How difficult is the course? (1=Not at all difficult, 5=Extremely difficult)
   DIFFICULTY, 2.30

9. What is your overall evaluation of the Instructor, as distinct from the course? (1=Poor, 5=Excellent)
   OVERALL INSTRUCTOR, 4.50

10. What is your overall evaluation of the Course, as distinct from the Instructor? (1=Poor, 5=Excellent)
    OVERALL COURSE(S), 4.50
• History of Modern Philosophy II: Kant to Nietzsche
  ○ Fall 2014
  ○ Total Responses - 9

1. Did you receive a detailed syllabus during the first week of class?
   SYLLABUS, 1 (YES)

2. The instructor presents the course material in a clear and lucid manner. (1=Strongly disagree, 5=Strongly agree)
   CLARITY, 4.10

3. The instructor interacts well with students. (1=Strongly disagree, 5=Strongly agree)
   INTERACTION, 4

4. The instructor provides useful feedback (e.g., comments on written work and exams, informal feedback inside/outside of class). (1=Strongly disagree, 5=Strongly agree)
   FEEDBACK, 3.70

5. The instructor returns assignments/exams in a timely fashion. (1=Strongly disagree, 5=Strongly agree)
   ASSIGNMENTS, 3.70

6. The instructor is available outside of class. (1=Strongly disagree, 5=Strongly agree)
   AVAILABILITY, 3.70

7. Reading assignments were valuable. (1=Strongly disagree, 5=Strongly agree)
   READINGS, 4.10

8. How difficult is the course? (1=Not at all difficult, 5=Extremely difficult)
   DIFFICULTY, 3.60

9. What is your overall evaluation of the Instructor, as distinct from the course? (1=Poor, 5=Excellent)
   OVERALL INSTRUCTOR, 4.10

10. What is your overall evaluation of the Course, as distinct from the Instructor? (1=Poor, 5=Excellent)
    OVERALL COURSE, 4.20
QUEENS COLLEGE
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FLUSHING, NEW YORK 11367-0904

DEPARTMENT OF PHILOSOPHY

TELEPHONE (718) 997-5270

OBSERVATION REPORT

Instructor: Basevich
Observer: O'Connor

Course: Modern II
Date: 9 December 2014

Ms Basevich's syllabus is among the best this observer has seen at Queens College. It is carefully thought through and contains a wealth of useful detail. Valuable secondary readings are identified for students who might want to go beyond the required material. The syllabus also clearly explains the assignments, grading criteria, policies, and procedures for the class. Finally, in its recognition of—and explicit provisions for handling—many of the negative student behaviors that have become endemic at the College, the syllabus shows Ms Basevich to be a shrewd and thoughtful instructor. Based on this sample, students in her classes will always know where they should be in the reading, how to complete assignments, when those assignments are due, and how the assignments will be evaluated.

The primary classroom topic on the day of the observation was Nietzsche's "slave revolt." The format for the class was mixed lecture and discussion.

It was evident from the number of individuals participating in the discussion that a significant percentage of the students present had completed the reading assignment, which by itself is a noteworthy accomplishment on Ms Basevich's part. Ms Basevich showed herself to be adept at asking students to reformulate and/or refine initial responses that didn't quite engage the question she had asked or clearly contribute to the topic under discussion. As is to be expected late in the semester, several individuals emerged as the main or primary contributors to the discussion, but Ms Basevich also consistently sought and obtained engagement from other students.

The teaching and teaching materials observed on 9 December 2014 were far more than satisfactory.

Observer's Signature

I understand that my signature means only that I have read this memorandum and I may attach any comments I wish.

Instructor's Signature

Date 12/15/2014
I observed the majority of Elvira Basevich’s Phil 116: Introduction to Philosophy of Religion class on Tuesday November 26th, 2013. The class started promptly with Elvira taking in outstanding thesis statements for final papers. Then followed a student presentation: three students were together charged with reporting on a chapter from Susan Neiman’s book, *Evil in Modern Thought*. The chapter dealt with several thinkers, including Freud, Camus, and Arendt.

After the presentation the class assumed more of the character of a lecture, but with plenty of questions asked of and answered by students and more occasional questions asked of and answered by the instructor. Arendt on evil was the main topic, and Elvira did an excellent job of conveying Arendt’s contrast between the flatness and banality of evil and the depth and complexity of good. There were references back to material from earlier in the semester, and in particular to the Kantian account of good and evil. The atmosphere was generally attentive and respectful, and Elvira handled student questions with aplomb. She is clear and audible, well-organized and in control - but more importantly, she emanates intellectual enthusiasm and interest. She is clearly developing into a fine teacher of philosophy at the undergraduate level.
Elvira began with a brief discussion of Arendt on the role of thinking and ethics in politics. Then asked students to engage in group discussion of the rich reading and its import for contemporary politics. Lively discussion was engendered. Instructor did an excellent job building on the students' comments and explaining the readings. Easy and engaging manner, with clear expositions and eliciting of student contributions. Concluded with students' oral presentation. Overall, highly skilled and effective teaching.

General evaluation (Check One):

✔ Excellent

Needs Improvement

Good

Unsatisfactory

Satisfactory
Post-Observation Conference Memorandum

Elvira Bauwich

Faculty Member

11/10/2016

Date of Observation

Carol Gould

Observer

11/12/2016

Date of Conference

Signature of Observer

11/15/2016

Date

Signature of Faculty Member

Date

Signature of Third Party

Date

At least 24 hours notice of this observation was given ☒ was not given ______

Signature of Faculty Member