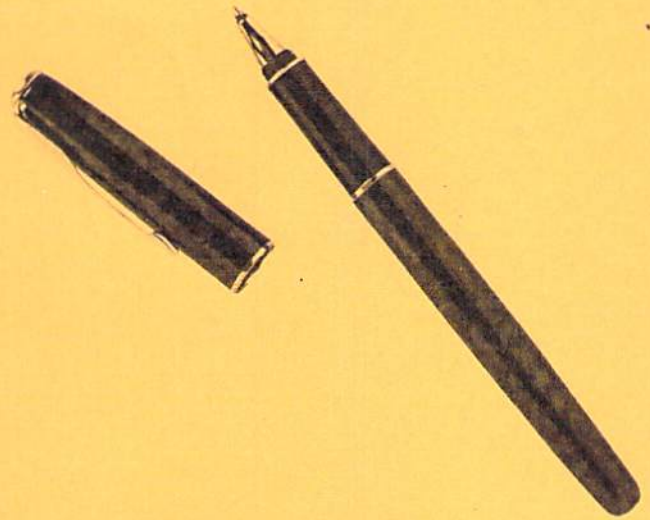


The Daily Record



Philosophical Inquiry

Student Resources & Workspace

Amber Strong Makaiau, UH Manoa Uehiro Academy for Philosophy & Ethics in Education
Cherisse Shiroma, Hawai'i State Department of Education at Kailua High School
Chad Miller, UH Manoa Uehiro Academy for Philosophy & Ethics in Education
Rosanna Fukuda, Hawai'i State Department of Education Social Studies Specialist

Executive Publisher: The Uehiro Academy for Philosophy and Ethics in Education, UH Manoa
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Art and Design Manager: Amber Strong Makaiau

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Aloha students,

Welcome to Philosophical Inquiry!

Philosophical Inquiry is a brand new social studies elective that was developed by educational researchers, teachers, and students in the State of Hawai'i. Unlike traditional social studies coursework, Philosophical Inquiry is an interdisciplinary course that emphasizes students and teachers working together to improve their *thinking and community*.

Listen to what former students have to say:

The amount of thinking done in Philosophical Inquiry was like no other I've done. And unlike other classes, I walked away understanding what I've learned just through listening and thinking. I will use what I learned in my future by becoming more of a philosopher on life and questioning things with an open mind using the lenses of a philosopher! – *Senior Male*

Most importantly this class has taught me how to be a more respectful and responsible person. – *Senior Female*

In the class of Philosophical Inquiry, I learned many different skills that benefit me in many different ways. Philosophical Inquiry is a class that opened up my mind to what's going on in the world and how people understand and see things (through a philosophical lens) differently. – *Senior Male*

What I learned in class that will help me with my future is not being afraid to express my thoughts. When I first started this class I felt like what I wanted to say wasn't right. I felt un-comfortable. After like the third week I actually got the feel of it. I became more and more engaged into expressing my feelings....After thinking about it, this class has been a great experience for me. I learned so much more than what I thought I would... – *Senior Female*

My first experience in Philosophical inquiry was awesome; my mind was challenged to a whole other level of thinking. I never thought that a class and I could have that much thinking power. – *Senior Male*

We are hopeful that your philosophical inquiry experience will be just as meaningful!

In this *Philosophical Inquiry Daily Record* you will find a number of the key documents that further describe what Philosophical Inquiry is all about, course readings, class materials, and samples of student work. Above all, the purpose of *Philosophical Inquiry Daily Record* is to provide you with an intellectually safe place for you to read, write and think throughout your experience in the course.

It is your responsibility to take care of your *Philosophical Inquiry Daily Record*. It is expected that you will have your *Philosophical Inquiry Daily Record* with you each day that you come to class, and on some occasions you will need to take it home with you to work on your course assignments outside of school. You will be asked to complete all of the assignments in it, and at the end of most class periods you will be asked to turn in these assignments to your teacher for a grade. Make sure that you do not lose your *Philosophical Inquiry Daily Record* because like other course textbooks you will be responsible for buying another copy.

With that said, thank you for having the interest and courage to experience something new in your high school coursework. We look forward to building community, inquiring, engaging in the activity of philosophy, and reflecting with you this semester.

Mahalo,

Amber Makaiau

Cherries Shiroma-Ming

Chad Miller

Philosophical Inquiry Curriculum Guide

Course Overview, Standards & Supporting Documents

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Course Overview

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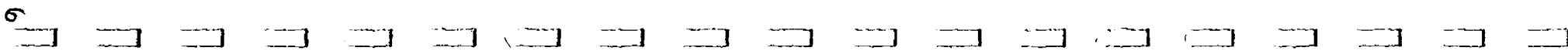
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Course Description

Philosophical inquiry is a standards-based course grounded in a p4c Hawai'i approach to education. It focuses on processes for thinking and learning, and the development of ethical relationships in and beyond school. Co-inquiring alongside their teachers, students who participate in Philosophical Inquiry learn to actively engage in course materials to deepen their understanding of themselves and the world.

The course is designed to give students and teachers opportunities to work on:

- Complex problem solving, critical thinking, good judgment, reasoning, inter-personal communication, personal reflection, group facilitation, note-taking, and writing skills
- Ethical relationship building, and process for thinking responsibly as a member of a reflective *community of inquiry*
- Interdisciplinary methods for conducting research



- Thinking philosophically about historical, economic, geographic, political science, and philosophy content, issues and concepts
 - Wonderment, and connecting thinking across content areas and other areas of life
 - Habits of mind necessary for meaningful and purposeful engagement in their current and future schoolwork and life
- Successful completion of the course is worth ½ general social studies elective credit.

Rationale for the Course

This is the 21st century. To meet the challenges of this new century, we educators must generate new visions, new horizons, and new definitions of the future. The challenge is to teach children to cope in a world of shifting values; of rapid technological innovations; vast sources of multicultural information; political, social, economic, environmental and global interdependencies; instant yet remote communication; and a world that one can hardly envision but one in which children must be prepared to live (Department of Education, State of Hawai‘i, Curriculum Framework for Social Studies, 2008).

Philosophical Inquiry is a course that was designed to directly address many of challenges faced by students and educators in the 21st century. Philosophical Inquiry represents a dramatic shift from traditional social studies courses which typically focus on: narrow perspectives, a predominantly Western view, studying “about” democratic citizenship, chronology as a way of organizing content, coverage, text-books, interpreting texts, the separation of disciplines, emphasis on the past, individualism, and tests that emphasize recall (Department of Education, State of Hawai‘i, Curriculum Framework for Social Studies, 2008). Philosophical Inquiry represents a newer paradigm of social studies coursework that values global perspectives, multicultural views, “practicing” democratic citizenship, theme/issue based studies, depth of understanding, experience and interaction, students constructing their own meaning from multiple resources, integration, an emphasis on connecting the past with the present, collaboration, and alternative forms of assessment (Department of Education, State of Hawai‘i, Curriculum Framework for Social Studies, 2008). Philosophical Inquiry provides students with the skills and processes necessary for achieving 21st century student outcomes (outlined in the P21 Framework, 2009) and is one component of an effective standards-based education that will help Hawai‘i’s students be “college and career-ready graduates” (Department of Education, State of Hawai‘i Strategic Plan, 2011 – 2018).

The Role of the Teacher

Philosophical Inquiry teachers play an important role in shaping the student experience in the course. The pedagogy Philosophical Inquiry teachers employ must work in tandem with the learning objectives outlined in the Philosophical Inquiry standards. One approach to teaching that does this is the “philosopher’s pedagogy” (Makaiau & Miller, 2012). The philosopher’s pedagogy requires that teachers make six interconnected educational commitments in their practice: 1) live an examined life; 2) see education as a shared activity between teacher and student; 3) reconceptualize “content” as the interaction between the classroom participant’s beliefs and experiences, and the subject matter being taught; 4) see philosophy as “the general theory of education” (Dewey, 1916); 5) make philosophy a living classroom practice; and 6) they are willing to challenge contemporary measures for classroom assessment. Teachers who adopt a philosopher’s pedagogy to teach Philosophical Inquiry take on the role of “co-inquirer,” a classroom participant who not only facilitates the learning of others, but also is a learner himself or herself.

To take on the role of co-inquirer, it is of utmost importance that Philosophical Inquiry teachers work alongside their students to create an “intellectually safe” classroom community of inquiry. To assist them in this process there are a number of tips that Philosophical Inquiry teachers can use to promote safe and productive philosophical dialogues in their classroom communities of inquiries. These tips include, but are not limited to:

- a. Maintain intellectual safety.
- b. Encourage participation.
- c. Pose and respond to questions that probe for reasoning and evidence.
- d. Ensure a hearing for a full range of positions on a topic or issue.
- e. Clarify, verify, or challenge ideas and conclusions.
- f. Promote divergent and creative perspectives.

Glossary of Terms

The definition included in this glossary were taken from a number of scholarly sources, including *The Philosopher's Pedagogy* (Makaiau & Miller, 2012), *The Art and Craft of Gently Socratic Inquiry* (Jackson, 2001), and *Thinking and Education* (Lipman, 1991). For the complete citations, and list of the other sources used to create the philosophical inquiry course standards see the reference section at the end of this document.

Community of Inquiry. Collectively teachers and students must work together to socially construct what Matthew Lipman (1991) calls a classroom community of inquiry. In this classroom environment a very specific learning culture is cultivated where students and teachers “listen to one another with respect, build on one another’s ideas, challenge one another to supply reasons for otherwise unsupported opinions, assist each other in drawing inferences from what has been said, and seek to identify one another’s assumptions” (Lipman, 1991, p. 15).

Intellectual Safety. “Classrooms must be physically safe places. For dialogue and inquiry to occur they must be emotionally and intellectually safe as well. In an intellectually safe place there are no put-downs and no comments intended to belittle, undermine, negate, devalue, or ridicule. Within this place, the group accepts virtually any question or comment, so long as it is respectful of the other members of the circle. What develops is a growing trust among the participants and with it the courage to present one’s own thoughts, however tentative initially, on complex and difficult issues” (Jackson, 2001, p. 460).

Community Ball. One of the signature techniques incorporated into *p4c Hawai'i* classrooms is the creation of a “community ball” (Jackson, 2001, p. 461). The community ball gives each student a sense of place and purpose that supports further classroom inquiry where the learning and discovery expands far beyond the content of the text. On one of the first days of class teachers and students work together we create a “community ball” to begin the process of building our intellectually safe classroom community (Jackson, 1984). However, as the year progresses, the community ball becomes a tool of instruction that is used to facilitate philosophical inquiry.¹ By passing the community ball from person to person during class discussions, students learn how to take turns in a well-regulated group discussion. The ball gradually empowers the students to feel comfortable in calling on each other and to take ownership of their inquiry. The community ball does this by establishing making concrete certain rules and agreements necessary for a fruitful discussion to take place: 1) only the person with the community ball can speak; 2) students and teachers always have the right to pass; and 3) the person with the community ball chooses who speaks next. These rules for engagement help teachers and students keep philosophical discussion at the heart of most major classroom activities.

¹ For a detailed description on how to build and use a “community ball,” see Jackson, T. (2001). The art and craft of “Gently Socratic” inquiry. In A. Costa (Ed.), *Developing minds: A resource book for teaching thinking* (3rd Ed). Alexandria, VA: Association for Supervision and Curriculum Development.

Philosophical Questions. In the context of this philosophical inquiry course, philosophical questions have three defining features. They: 1) Use the Good Thinker's Toolkit 2) Move beyond the "text" or use the text to question a larger issue 3) Are something students and teachers truly want to think/wonder about with their community of inquiry.

Good Thinker's Tool Kit. Equally important has been the development of specific tools and evaluative criteria to assist in the students in the development of rigorous inquiry within the intellectually safe community. In order to learn, identify, and evaluate the type of thinking needed to move an inquiry to an intellectually deep level or to "scratch beneath the surface," the students are explicitly taught and given multiple opportunities to practice the seven cognitive components of the "Good Thinker's Toolkit" (Jackson, 2001, pg. 463). The good thinker's tool kit consists of seven indicators for critical thinking which are: **W**- what do you mean by that? **R**- what are the reasons? **A**- what is being assumed? Or what can I assume? **I** – can I infer ____ from ____? Or where are there inferences being made? **T**- is what is being said true and what does it imply if it is true? **E** – are there any examples to prove what is being said? **C** – are there any counter-examples to disprove what is being said? Students are encouraged to back up any claim or insight, such as an inference, with relevant evidence or reasons to identify hidden assumptions and so on. In short, the Good Thinkers Toolkit is a heuristic device that is designed to promote and evaluate the student's development as responsible and critical thinkers.

Plain Vanilla Philosophical Discussion. In order to engage a classroom in philosophical discussion, students and teachers need a structure for classroom inquiry that supports the practice of "little p" philosophy. Jackson (1989; 2001) suggests a "Plain Vanilla" format where students generate questions, vote on the question they want to talk about, and use a set of assessment criteria to judge the progress of their community (intellectual safety, listening, participation) and inquiry (learning something new, scratching beneath the surface of a topic, remaining focused, etc.). "Whenever possible, students and teacher sit in a circle during inquiry time. Students call on each other, no longer relying on the teacher to carry out this responsibility. Each has the opportunity to speak or to pass and remain silent. In this environment inquiry will grow" (Jackson, 2001, p. 460). Plain Vanilla discussions rely on the "questions and interests of the children and move[s] in the direction that the children indicate" (Jackson, 2001, p. 462). We have found that providing this type of structure in the classroom, along with the other activities and assessments mentioned in this section, the students' sense of wonder is valued and incorporated into each inquiry.

The Plain Vanilla process generally follows this sequence of events:

1. Students read (or are exposed to some sort of stimulus, such as art, music, video);
2. Each student creates a philosophical question in response to the reading (see definition above).
3. Students vote democratically on the question they want to discuss. Each student gets two votes and can place them both on the same question or two different questions. We typically just go around the circle and let every student vote.
4. Once the question is selected, the students write a response to it. The response should have some examples, identify assumptions, seek clarification, ask more questions...
5. The person whose question is chosen begins the inquiry. They explain where the question came from and provide the first response;
6. Students and teachers use the evaluation criteria to reflect on and evaluate the inquiry.

Philosophical Inquiry Standards at a Glance

Standard	Topics
1. Philosophical Community of Inquiry	1.1 Intellectual Safety, Ethical Relationships, and Listening with Empathy
	1.2 Tools for Collaborative Inquiry
	1.3 Tools for Thinking and Reasoning
	1.4 Ten Lenses of Philosophical Inquiry
2. Philosophical Dialogue	2.1 Philosophical Dialogue in Large-Group Settings
	2.2 Philosophical Dialogue in Small-Group Settings
	2.3 Philosophical Text Annotations
	2.4 Philosophical Inquiry Memos
	2.5 Philosophical Dialogue Constructed Response
	2.6 Philosophical Dialogue Evaluation
3. Philosophical Inquiry Research	3.1 Developing Questions
	3.2 Planning Inquiries
	3.3 Using Evidence
	3.4 Analyzing Data, Evidence, and Information
	3.5 Communicating Conclusions
	3.6 Taking Informed Action
4. Philosophical Reflection	4.1 Evidence-Based Philosophical Inquiry Reflection
	4.2 Personal Reflection
	4.3 Inquiry Research Process Reflection
	4.4 Meta-Cognition
	4.5 Multiple Perspectives

Strand	Philosophical Inquiry
Standard 1: Philosophical Community of Inquiry	

Topic	Intellectual Safety, Ethical Relationships, and Listening with Empathy		
Benchmark SS.PI.1.1	In a community of inquiry, explain and practice intellectual safety, ethical relationships (responsibility for expressing ideas that help contribute to the community's development), and listening with empathy.		
Sample Performance Assessment (SPA)	Use a concept map to brainstorm examples and counter-examples of intellectual safety, ethical relationships, and listening with empathy		
Rubric			
Advanced	Proficient	Partially Proficient	Novice
Concept maps include more than five examples and counter-examples that accurately apply the definition of "intellectual safety, ethical relationships," and "listening with empathy" to a variety of contexts (e.g. home, school, etc.)	Concept maps include five examples and counter-examples that accurately apply the definition of "intellectual safety, ethical relationships," and "listening with empathy" to two different contexts (e.g. home, school, etc.)	Concept maps include less than five examples and counter-examples that accurately apply the definition of "intellectual safety, ethical relationships," and "listening with empathy" to two different contexts (e.g. home, school, etc.)	Concept maps do not include five examples and counter-examples that accurately apply the definition of "intellectual safety, ethical relationships," and "listening with empathy" to two different contexts (e.g. home, school, etc.)

Topic	Tools for Collaborative Inquiry		
Benchmark SS.PI.1.2	Create a tool for mediating participation (teacher-to-student, student-to-teacher, student-to-student), listening, and intellectual safety in the community of inquiry.		
Sample Performance Assessment (SPA)	Create "community ball" with peers and use it to orally respond to questions about self and thinking		
Rubric			
Advanced	Proficient	Partially Proficient	Novice
You used more than one example to describe yourself and more than one example to elaborate on the qualities of your thinking while physically participating in the construction of the "community ball."	You used one example to describe yourself and one example to illustrate qualities of your thinking while physically participating in the construction of the "community ball."	You either used one example to describe yourself or one example to illustrate qualities of your thinking while physically participating in the construction of the "community ball."	You did not describe yourself and your thinking while physically participating in the construction of the "community ball."

Topic	Tools for Thinking and Reasoning		
Benchmark SS.PI.1.3	Identify, explain and apply the seven reasoning tools of The Good Thinker's Tool Kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) to make progress in a philosophical inquiry.		
Sample Performance Assessment (SPA)	I created a "Good Thinker's Tool Kit Handbook," which included a the definition, question stem, and applied example of each reasoning tool in the Good Thinker's tool kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) and I used this Handbook during a variety of class activities ("Plain Vanilla" inquiries, philosophical research projects, reflections, etc.)		

Rubric			
Advanced	Proficient	Partially Proficient	Novice
There is an abundance of evidence that I accurately applied all of the seven reasoning tools in the Good Thinker's Tool Kit to each and everyone of our class activities ("Plain Vanilla" inquiries, philosophical research projects, reflections, etc.)	There is evidence that I accurately applied most of the seven reasoning tools in the Good Thinker's Tool Kit to a variety of class activities ("Plain Vanilla" inquiries, philosophical research projects, reflections, etc.)	There is some evidence that I applied some of the seven reasoning tools in the Good Thinker's Tool Kit to some class activities ("Plain Vanilla" inquiries, philosophical research projects, reflections, etc.)	There is very little evidence that I applied the seven reasoning tools in the Good Thinker's Tool Kit to some class activities ("Plain Vanilla" inquiries, philosophical research projects, reflections, etc.)

Topic		Ten Lenses of Philosophical Inquiry	
Benchmark SS.PL.1.4		Apply the five sub-fields of philosophy (epistemology, logic, metaphysics, ethics, or aesthetics) and the five spheres of social studies (social, political, economic, interaction between humans and the environment, and cultural) to analyze texts and make progress in philosophical inquiries.	
Sample Performance Assessment (SPA)		Identify at least two lenses of philosophical inquiry (social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic) that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).	
Advanced	Proficient	Partially Proficient	Novice
I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).

Strand	Philosophical Inquiry
Standard 2: Philosophical Dialogue	

Topic	Philosophical Dialogue in Large-Group Settings		
Benchmark <u>SS.PI.2.1</u>	Initiate and participate in large-group philosophical inquiries (e.g. Plain Vanilla) in which community members use intellectually safe dialogue to explore (not debate) complex topics, texts and issues of their interest related to history, politics, civics, economics, geography, and philosophy.		
Sample Performance Assessment (SPA)	Initiate and participate in a Plain Vanilla philosophical discussion: 1. Read/observe/listen/experience a stimulus (e.g. text). 2. Generate philosophical questions. 3. Vote on a focus question. 4. Engage in philosophical dialogue about the question by applying the tools for thinking and reasoning, building on others' ideas, expressing thoughts clearly, and maintaining an intellectually safe community of inquiry. 5. Reflect on progress made (addressing community and inquiry)		
Rubric	Advanced	Proficient	Partially Proficient
	In our community of inquiry we read a text, each student generated a philosophical question, we voted on the question we wanted to inquire about, more than three fourths of the students used the Good Thinker's Tool Kit actively engage in philosophical dialogue with one another, and one hundred percent of the students evaluated the community (intellectual safety, listening and participation) and the inquiry (use of the Tool Kit, focus, and student interest).	In our community of inquiry we read a text, each student generated a philosophical question, we voted on the question we wanted to inquire about, more than half of the students used the Good Thinker's Tool Kit actively engage in philosophical dialogue with one another, and one hundred percent of the students evaluated the community (intellectual safety, listening and participation) and the inquiry.	In our community of inquiry we read a text, most of the students generated a philosophical question, we voted on the question we wanted to inquire about, a few of the students used the Good Thinker's Tool Kit actively engage in philosophical dialogue with one another, and a few of the students evaluated the community and the inquiry.
			Novice In our community of inquiry we read a text, a few students generated philosophical questions, we voted on the question we wanted to inquire about, the class expected the teacher to engage in philosophical dialogue, and there was no evaluation of the community and the inquiry.

Topic	Philosophical Dialogue in Small-Group Settings		
Benchmark <u>SS.PI.2.2</u>	With diverse partners in a variety of small-group settings (e.g. one-on-one, through social media) initiate and participate in a range of collaborative, and deliberative philosophical dialogues about complex topics, texts, and issues related to history, politics, civics, economics, geography, and/or philosophy.		
Sample Performance Assessment (SPA)	<ul style="list-style-type: none"> a. Generate questions while reading a <i>Philosophy for Teens</i> article. b. Explore your questions with your peers and family (using face-to-face dialogue or in writing via social media). c. Write. Start by stating your question/s. What new connections or realizations did you make in relationship to your questions? How does any of this connect to you and the world that you live in? Do you now see a different perspective or point of view? Make sure to incorporate ideas and comments from your peers and family in your response. 		

Rubric			
Advanced	Proficient	Partially Proficient	Novice
I started with a question that I wondered about while reading the <i>Philosophy for Teens</i> article. I used a specific life story to clearly communicate how the question, idea, or concept that I chose to focus on in my argument was both meaningful and connected to my life. I discuss how my question can be looked at from multiple perspectives. I use specific quotes from my peers and family to discuss multiple perspectives and points of view in my reflection. I end with more questions.	I started with a question that I wondered about while reading the <i>Philosophy for Teens</i> article. I clearly communicated how the question, idea, or concept that I chose to focus on was meaningful or connected to my life. I discuss how my question can be looked at from multiple perspectives. There is evidence of my peers and family's ideas and comments in my response.	I started with a question that I wondered about while reading the <i>Philosophy for Teens</i> article. I had difficulty communicating how the question, idea, or concept that I chose to focus on in my reflection was meaningful or connected to my life. The connection was undeveloped, forced or unclear. There is very little evidence that I discussed the <i>Philosophy for Teens</i> article or my question with my peers or family.	I did not communicate how the question, idea, or concept that I chose to focus on in my reflection was meaningful or connected to my life. It is clear that I didn't discuss the <i>Philosophy for Teens</i> article with anyone.

Topic	Philosophical Text Annotations
Benchmark <u>SS.PI.2.3</u>	Record thoughts and questions in order to analyze primary and secondary text-based sources (cite specific textual evidence) that develop thinking and dialogue for philosophical inquiries.
Sample Performance Assessment (SPA)	Write down thoughts and questions while analyzing a text before philosophical dialogue. Make sure to: <ol style="list-style-type: none"> Apply the Good Thinker's Tool Kit Relate personal experiences or understanding of the world to content in text Think about your own thinking Make connections Respond to diverse points of view and determine what additional points of view are needed to deepen the inquiry

Rubric			
Advanced	Proficient	Partially Proficient	Novice
All of my comments and questions apply several aspects of the Good Thinker's Tool Kit, and make connections to my life. There is ample evidence that my self-understanding, and understanding of the world developed because of this activity. There is evidence that I thought about my own thinking in my comments and questions, and that I used my reflections to develop new comments and questions. Many of my comments or questions identify and respond to diverse points of view, and I determine what additional points of view are needed to deepen the inquiry.	More than half of my comments and questions apply the Good Thinker's Tool Kit. Many of my comments and questions make connections to my life, and my understanding of the world. There is evidence that I thought about my own thinking in my comments and questions. Many of my comments or questions identify and respond to diverse points of view.	Few of my comments and questions apply the Good Thinker's Tool Kit. A majority of the questions and comments I raise are for basic comprehension of the text. Few of my comments and questions make connections to my life, and my understanding of the world. I struggled to think about my own thinking in my comments and questions. My comments and questions mostly make observations about the text or author. Few of my comments or questions identify and respond to diverse points of view.	I do not apply the Good Thinker's Tool Kit. My comments and questions don't connect to my life, and my understanding of the world. I did not think about my own thinking in my comments and questions. None of my comments or questions identify and respond to diverse points of view.

Topic		Philosophical Inquiry Memos	
Benchmark SS.PI.2.4		Write structured memos (notes) to record thinking and dialogue during philosophical inquiry (cite specific spoken and text-based evidence).	
Sample Performance Assessment (SPA)		During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important.	
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I wrote extensive memos (notes) both during and after our philosophical dialogue that recorded my thoughts and questions as well as those of my peers. I cited specific spoken evidence (including direct quotes with the names of my peers) that I found interesting or important.	I wrote memos (notes) during our philosophical dialogue that recorded my thoughts and questions as well as those of my peers. I cited specific spoken evidence that I found interesting or important.	I wrote minimal memos (notes) during our philosophical dialogue that recorded my thoughts and questions as well as those of my peers.	I wrote a few memos (notes) during our philosophical dialogue that recorded some of my thoughts.

Topic		Philosophical Dialogue Constructed Response	
Benchmark SS.PI.2.5		Use the questions, complex ideas, concepts, and textual information explored during philosophical dialogue to write a logically sequenced argument that includes a precise knowledgeable claim (thesis), the acknowledgment of assumptions embedded in the claim, reasons and evidence from multiple sources (e.g. textual, multimedia) to support the claim, and the identification of counterclaims.	
Sample Performance Assessment (SPA)		Pick one idea or concept that was discussed during philosophical dialogue and write a constructed response. Be sure to include: <ul style="list-style-type: none"> a. CLAIM- Use concise language to write a one-sentence claim. b. ASSUMPTION(S) - Next, acknowledge the assumptions embedded in your claim. c. SUPPORTING EVIDENCE - Then, support your claim with textual evidence (e.g. direct quotes from the readings or our inquires) and reasons that explain why the evidence supports your claim. Be sure to use multiple texts (three to exceed) to support your claim. d. COUNTER-EXAMPLES - Finally, acknowledge any counter-examples to your claim. 	
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I brought together multiple questions, ideas, or concepts discussed in our philosophical dialogue to develop a clear one-sentence claim (argument). Using sound reasoning I correctly identified more than one assumption embedded in my claim. I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence came from three or more different texts (in-class readings, an additional scholarly source, inquiry memos). I identified and explained more than one counter-example related to my claim.	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a clear one-sentence claim (argument). Using sound reasoning I correctly identified an assumption embedded in my claim. I supported my claim with logical reasons and evidence (concrete details and quotations). My evidence came from two or more different texts (in-class readings, an additional scholarly source, inquiry memos). I identified and explained at least one counter-example related to my claim.	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a one-sentence claim (argument). I tried to identify an assumption embedded in my claim but it is unclear and illogical. I supported my claim with reasons and evidence. My evidence came from one of the texts (in-class readings, an additional scholarly source, inquiry memos). I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not develop a claim in response to a question, idea, or concept discussed in our philosophical dialogue. I did not identify an assumption embedded in my claim. I did not support my claim with reasons and evidence. I did not identify a counter-example related to my claim.

Topic		Philosophical Dialogue Evaluation	
Benchmark SS.PI.2.6		Evaluate progress made during philosophical dialogue by identifying specific examples of strengths and challenges of the community (e.g. intellectual safety, listening, participation) and strengths and challenges of the inquiry (e.g. level of interest, focus, use of the Good Thinker's Tool Kit).	
Sample Performance Assessment (SPA)		Use your inquiry memos and your own thinking to evaluate the progress made during our philosophical dialogue. Evaluate our community (intellectual safety, listening, participation) and our inquiry (level of interest, focus, use of the Good Thinker's Tool Kit, and the degree to which we challenged our thinking). Use the following questions to guide your response: a. COMMUNITY STRENGTHS- What do we do well as a community? b. COMMUNITY CHALLENGES -What do we need to improve on as a community? c. INQUIRY STRENGTHS - What was a strength of our inquiry? d. INQUIRY CHALLENGES - What was a challenge in our inquiry?	
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I used more than one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I used at least one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did use specific examples to support my written evaluation of some of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did not write an evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges

Strand	Philosophical Inquiry
Standard 3: Philosophical Inquiry Research	

Topic	Developing Philosophical Questions		
Benchmark SS.PI.3.1	Construct philosophical questions (using the Good Thinker's Tool Kit) that are personally meaningful and relevant to the topic/focus question of a history, politics, civics, economics, geography, and/or philosophy inquiry.		
Sample Performance Assessment (SPA)	Construct philosophical questions about a philosopher to learn more about their philosophy and the lens(es) of philosophical inquiry that they are most clearly connected to.		
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I constructed more than ten philosophical questions that used the Good Thinker's Tool Kit (only one "W" question), related to my interests, and deepened my inquiry into the philosophy and philosophical lens connected to the philosopher that I am inquiring about.	I constructed at least ten philosophical questions that used the Good Thinker's Tool Kit (a few "W" questions), related to my interests, and deepened my inquiry into the philosophy and philosophical lens connected to the philosopher that I am inquiring about.	I constructed at less than ten philosophical questions that used the Good Thinker's Tool Kit, and that deepened my inquiry into the philosophy and philosophical lens connected to the philosopher that I am inquiring about.	I constructed a few questions to help me understand the philosophy and philosophical lens connected to the philosopher that I am inquiring about.

Topic	Planning Philosophical Inquiries		
Benchmark SS.PI.3.2	Determine the kinds of sources will be helpful in answering philosophical questions taking into consideration multiple points of view, the types of sources available, and the potential use of the sources in relationship to the topic/focus question guiding the history, politics, civics, economics, geography and/or philosophy inquiry.		
Sample Performance Assessment (SPA)	Determine the kinds of sources that will best help you answer the philosophical questions that you generated about the philosopher that you are inquiring about. Make sure to consider: a. multiple points of view b. the types of sources available c. and the relationship between the source and my particular inquiry		
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I used more than five sources (three primary & two secondary). I used multiple types of sources (e.g. visual, quantitative, qualitative) from different authors. It was clear that the sources I used connected to the questions I asked. I had a bibliography for all sources.	I used at least five sources (three primary & two secondary). I used at least two types of sources (e.g. visual, quantitative, qualitative) from different authors. It was clear that the sources I used connected to the questions I asked. I had a bibliography for all sources.	I used less than five sources (three primary & two secondary). I stuck to one type of source (e.g. visual, quantitative, qualitative) from different authors. At times it was unclear as to whether the sources I used connected to the questions I asked. I had a bibliography for all sources.	I did not use any resources for research.

Topic	Using Evidence
Benchmark SS.PI.3.3	Gather information from multiple sources and formats (e.g., visually, quantitatively, as well as words) representing a wide range of views to respond to philosophical inquiry questions, and use evidence from those sources to develop claims, while attending to the relevance of the claim to the topic/focus question guiding the history, politics, civics, economics, geography, and/or philosophy inquiry

Sample Performance Assessment (SPA)		Use the sources gathered to answer each of the philosophical questions that you generated about the philosopher that you are inquiring about. Make sure to analyze your answers to determine what they teach you about the philosophy of your philosopher and the lens of philosophical inquiry that their philosophy is most clearly connected to.	
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I used evidence from multiple sources to construct answers to my philosophical questions. I made sure that the claims in my answers were fully developed, addressed the questions, and were accurate. I included quotes and in-text references in my answers. I used reasons and evidence to explain why or why not the answers to my questions related to the focus of my inquiry. I generated more questions.	I used evidence from multiple sources to construct answers to my questions. I made sure that the claims in my answers were fully developed, addressed the questions, and were accurate. I used reasons and evidence to explain why or why not the answers to my questions related to the focus of my inquiry.	I used evidence from a few sources to construct answers to my questions. I didn't always make sure that the claims in my answers were fully developed, addressed the questions, and were accurate. I used reasons and evidence to explain why or why not the (some of the) answers to my questions related to the focus of my inquiry.	I answered a few of my questions, but I didn't use evidence from my sources to support my claims. It seemed like I didn't know what my question was asking. I did not make any relationships between the answers to my questions and the focus of my inquiry.

Topic		Analyzing Data, Evidence, and Information	
Benchmark SS.PI.3.4		Analyze responses to philosophical inquiry questions (data, evidence, and other information gathered), and apply findings to construct a thesis (claim), which addresses the inquiry's focus question.	
Sample Performance Assessment (SPA)		Based on the analysis of the data/evidence/information that you used to answer your philosophical inquiry questions, construct a thesis statement that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher you are inquiring about.	
Rubric			
Advanced	Proficient	Partially Proficient	Novice
You determined, which information was MOST relevant to your inquiry and you used accurate and logical reasoning to categorize that information and construct a logical and original one sentence claim that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher you are inquiring about.	You used accurate and logical reasoning to categorize the information you gathered and you constructed a one sentence claim that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher you are inquiring about.	You used accurate reasoning to categorize your information, but it is clear that a lot of information is not relevant to your inquiry. You attempted to construct a once sentence claim that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher you are inquiring about, but your claim was unclear and confusing.	You did not engage in the process of categorizing your information. You did not construct a thesis statement.

Topic		Communicating Conclusions	
Benchmark SS.PI.3.5		Communicate progress made in the inquiry by constructing an organized (logically sequenced) explanation to the inquiry's topic/focus question, which introduces a claim (thesis statement), provides sound reasoning, inferences, and evidence (examples, and details with significant and pertinent information and data) to support the claim, and, which acknowledges the strengths and weaknesses of the explanation by addressing opposing view points.	

Sample Performance Assessment (SPA)		Write a scholarly paper that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher you are inquiring about. Make sure to: <ul style="list-style-type: none"> a. introduce your claim b. provide sound reasoning, inferences, and evidence to support the claim c. acknowledge the strengths and weaknesses of your explanation by addressing opposing viewpoints 	
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I wrote an insightful and well-organized scholarly paper that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher that I was inquiring about. My paper has an introduction that discusses underlying assumptions embedded in my claim, body paragraphs that provide sound reasoning, inferences and evidence (including in-text references) to support my claim, and a conclusion that acknowledges the strengths and weaknesses of my explanation by addressing opposing viewpoints.	I wrote an organized scholarly paper that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher that I was inquiring about. My paper has an introduction, body paragraphs that provide sound reasoning, inferences and evidence (including in-text references) to support my claim, and a conclusion that acknowledges the strengths and weaknesses of my explanation by addressing opposing viewpoints.	I wrote a paper that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher that I was inquiring about. My paper has an introduction, body paragraphs that provide reasoning, and evidence to support my claim, and a conclusion that acknowledges the strengths and weaknesses of my explanation.	I wrote a paper that explains both the philosophy and lens of philosophical inquiry that is most closely connected to the philosopher that I was inquiring about. My paper has an introduction, body paragraphs and a conclusion.

Topic		Taking Informed Action	
Benchmark SS.PL.3.6		Apply findings from the philosophical inquiry research process to take action in the classroom, school, online, and/or in an out-of-school civic and/or political context.	
Sample Performance Assessment (SPA)		Develop a plan for applying what you learned from your inquiry to solve a problem in your personal life and document how you implemented your plan, and reflect on the outcomes of your actions.	
Rubric			
Advanced	Proficient	Partially Proficient	Novice
I developed a plan for applying what I learned in my inquiry to solve a problem in my personal life. I wrote in a journal to document and reflect on the changes that occurred in my life because of the plan I developed. I made modifications to my plan based on my reflections.	I developed a plan for applying what I learned in my inquiry to solve a problem in my personal life. I wrote in a journal to document and reflect on the changes that occurred in my life because of the plan I developed.	I developed a plan for applying what I learned in my inquiry to solve a problem in my personal life. I wrote in a journal to document the changes that occurred in my life because of the plan I developed.	I developed a plan for applying what I learned in my inquiry to solve a problem in my personal life, but I did not get around to implementing my plan.

Strand	Philosophical Inquiry
Standard 4: Philosophical Reflection	

Topic	Evidence-Based Philosophical Inquiry Reflection		
Benchmark SS.PI.4.1	Draw evidence from literary or informational texts, philosophical dialogue, research, and/or self-knowledge to support oral and written reflection.		
Sample Performance Assessment (SPA)	Write a reflection about a quote provided. Draw evidence from the text and/or self-knowledge to support your thinking.		
Rubric			
Advanced	Proficient	Partially Proficient	Novice
In my written reflection I drew evidence from texts and self-knowledge to support my thinking.	In my written reflection I drew evidence from texts or self-knowledge to support reflection.	I wrote a reflection but there are no specific examples from the text or self-knowledge to support my thinking.	I did not write a reflection.

Topic	Personal Reflection		
Benchmark SS.PI.4.2	Analyze, reflect, and generate a conclusion about how meaningful and connected specific knowledge is to self-understanding and/or understanding of the world.		
Sample Performance Assessment (SPA)	At the end of class, analyze, reflect and generate a conclusion about what you learned by explaining how meaningful and connected the class was to your self-understanding and/or understanding of the world.		
Rubric			
Advanced	Proficient	Partially Proficient	Novice
<i>In my written reflection I thought about my own thinking and communicated my findings by:</i> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<i>In my written reflection I thought about my own thinking and communicated my findings by:</i> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<i>In my written reflections I thought about my own thinking during and communicated my findings by:</i> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. 	<i>I did not complete a written reflection.</i>

Topic	Philosophical Inquiry Research Process Reflection
Benchmark SS.PI.4.3	Use examples and/or counter-examples to reflect on each step of the philosophical inquiry research process including what went well, what needs to improve, and goals for future inquiries.
Sample Performance Assessment (SPA)	Apply your work from each step of the philosophical inquiry research process (questioning, planning the inquiry, using evidence, analyzing data/evidence/information, communicating conclusions, and taking informed actions) to reflect on and evaluate what went well, what you need to improve on, and to set goals for a future research project.

Rubric			
Advanced	Proficient	Partially Proficient	Novice
I used more than one example or counter-example to reflect on each step of the philosophical inquiry research process (questioning, planning the inquiry, using evidence, analyzing data/evidence/information, communicating conclusions, and taking informed actions) and to evaluate what went well, what I need to improve on, and to set goals for a future research project.	I used at least one example or counter-example to reflect on each step of the philosophical inquiry research process (questioning, planning the inquiry, using evidence, analyzing data/evidence/information, communicating conclusions, and taking informed actions) and to evaluate what went well, what I need to improve on, and to set goals for a future research project.	I used at least one example to reflect on most steps of the philosophical inquiry research process (questioning, planning the inquiry, using evidence, analyzing data/evidence/information, communicating conclusions, and taking informed actions) and to evaluate what went well, what I need to improve on, and to set goals for a future research project.	I reflected on most steps of the philosophical inquiry research process (questioning, planning the inquiry, using evidence, analyzing data/evidence/information, communicating conclusions, and taking informed actions).

Topic	Meta-Cognition
Benchmark SS.PI.4.4	Think about your own thinking during the philosophical inquiry process and communicate findings (orally or through writing) with others.
Sample Performance Assessment (SPA)	At the end of a philosophical inquiry class, think about your own thinking and write a response to each of the following questions: <ol style="list-style-type: none"> How does what you learned today connect to your life and the world you live in? Do you see a different perspective or point of view? Use textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support your response.

Rubric			
Advanced	Proficient	Partially Proficient	Novice
<i>In my written reflection I thought about my own thinking and communicated my findings by:</i> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Describing more than one new perspective or point of view. Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<i>In my written reflection I thought about my own thinking and communicated my findings by:</i> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Describing a new perspective or point of view Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<i>In my written reflections I thought about my own thinking during and communicated my findings by:</i> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Describing a new perspective or point of view. 	<i>I did not complete a written reflection.</i>

Topic	Multiple Perspectives
Benchmark SS.PI.4.5	Identify and respond thoughtfully to diverse perspectives/points of view and determine what additional information, points of view, self-knowledge or research is required to deepen the inquiry.
Sample Performance Assessment (SPA)	Write about a new perspective or point of view that you developed during a Plain Vanilla philosophical dialogue and determine additional information, points of view, self-knowledge or research that would help you deepen your inquiry into the topic that was discussed.

Rubric				
Advanced	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Describing more than one new perspective or point of view that I developed during our philosophical dialogue. • Determining more than one additional piece of information, point of view, self-knowledge or research that would help me deepen my inquiry into the topic we discussed. 	<p>Proficient</p> <p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Describing one new perspective or point of view that I developed during our philosophical dialogue. • Determining at least one additional piece of information, point of view, self-knowledge or research that would help me deepen my inquiry into the topic we discussed. 	<p>Partially Proficient</p> <p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Describing more than one new perspective or point of view that I developed during our philosophical dialogue. 	<p>Novice</p> <p><i>I did not complete a written reflection.</i></p>

Alignment of Philosophical Inquiry Standards to the Common Core, The College, Career, and Civic Life (C3) Framework for Social Studies Standards, and Philosophy for Children Hawai'i

Philosophical Inquiry Standard	Common Core Standard	The College, Career, and Civic Life (C3) Framework for Social Studies Standards	Philosophy for Children Hawai'i (Jackson, 2001)
1.1	ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 2 & 4	Intellectual Safety and Community (p. 460)
1.2	ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 2 & 4	Making a “Community Ball” (pp. 460 - 461)
1.3	ELA – Reading, Informational Texts (11-12, RI.1) ELA – Writing (11-12, W.7) ELA – Speaking and Listening (11-2, SL.1)	C3 – Dimension 1, 3, 4	“The Good Thinker’s Tool Kit” (pp. 463 - 464)
1.4			
2.1	ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 1 - 4	“Plain Vanilla” (pp. 462 - 463)
2.2	ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 1 - 4	
2.3	ELA – Reading History, Key Ideas & Details (11 – 12.RH.1) ELA – Writing History, Research to Build and Present Knowledge (11- 12.WHST.8 & 11 -12.WHST.9) ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 1, 3, 4	
2.4	ELA – Reading History, Key Ideas & Details (11 – 12.RH.1) ELA – Writing History, Research to Build and Present Knowledge 11- 12.WHST.8 & 11 -12.WHST.9) ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 1, 3, 4	
2.5	ELA – Reading History, Integration of Knowledge and Ideas (11-12.RH.7) ELA – Writing, Text, Types, and Purposes (11-12.W.2) ELA – Writing History, Text, Types, and Purposes (11-12.WHST.1) ELA – Writing History, Research to Build and Present Knowledge 11- 12.WHST.8 & 11 -12.WHST.9) ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 1, 3, 4	
2.6	ELA – Writing History, Range of Writing (11 -12.WHST.10)	C3 – Dimension 2 & 4	Reflecting on the inquiry (pp. 464 – 465)
3.1	ELA – Writing History, Research to Build and Present Knowledge 11- 12.WHST.7)	C3 - Dimension 1 & 2	

Philosophical Inquiry Standard	Common Core Standard	The College, Career, and Civic Life (C3) Framework for Social Studies Standards	Philosophy for Children Hawai'i (Jackson, 2001)
3.2	ELA – Writing History, Research to Build and Present Knowledge 11- 12.WHST.7)	C3 - Dimension 1 & 2	
3.3	ELA – Reading History, Integration of Knowledge and Ideas (11-12.RH.7 and 11 – 12.RH.9) ELA – Writing History, Text, Types, and Purposes (11-12.WHST.1) ELA – Writing History, Research to Build and Present Knowledge 11- 12.WHST.7, 11- 12.WHST.8 & 11-12.WHST.9) ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 - Dimension 3 & 2	
3.4	ELA – Reading History, Integration of Knowledge and Ideas (11-12.RH.7 and 11 – 12.RH.9) ELA – Writing History, Text, Types, and Purposes (11-12.WHST.1) ELA – Writing History, Research to Build and Present Knowledge 11- 12.WHST.7, 11- 12.WHST.8 & 11-12.WHST.9) ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 - Dimension 2 & 4	
3.5	ELA – Reading History, Integration of Knowledge and Ideas (11-12.RH.7 and 11 – 12.RH.9) ELA – Writing History, Text, Types, and Purposes (11-12.WHST.1) ELA – Writing History, Research to Build and Present Knowledge 11- 12.WHST.7, 11- 12.WHST.8 & 11-12.WHST.9) ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1)	C3 – Dimension 2 & 4	
3.6		C3 – Dimension 4	
4.1	ELA – Writing, Research to Build and Present Knowledge (11-12.W.9) ELA – Writing History, Research to Build and Present Knowledge (11- 12.WHST.9) ELA – Writing History, Range of Writing (11 -12.WHST.10)	C3 – Dimension 3 & 4	
4.2	ELA – Writing History, Range of Writing (11 -12.WHST.10)	C3 – Dimension 3 & 4	
4.3	ELA – Writing History, Range of Writing (11 -12.WHST.10)	C3 – Dimension 1, 3 & 4	
4.4	ELA – Writing History, Range of Writing (11 -12.WHST.10)	C3 – Dimension 1, 3, & 4	
4.5	ELA – Speaking and Listening, Comprehension and Collaboration (11-12.SL.1) ELA – Writing History, Range of Writing (11 -12.WHST.10)	C3 – Dimension 1, 3, & 4	

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Philosophical Inquiry Curriculum Maps

School Year 2014 – 2015

Amber Strong Makaiau, Ph.D.

Uehiro Academy for Philosophy and Ethics in Education, University of Hawaii at Manoa

Cherriesse Shiroma-Ming

Kailua High School, Hawaii State Department of Education

Chad Miller, Ph.D.

Uehiro Academy for Philosophy and Ethics in Education, University of Hawaii at Manoa

Rosanna Fukuda

State Social Studies Specialist, Hawaii State Department of Education

Philosophical Inquiry is a new social studies course being piloted in the Hawai'i State Department of Education (HIDOE) at Kailua High School (KHS). Philosophical Inquiry is grounded in a p4c Hawai'i approach to education and represents a newer paradigm of social studies coursework. This paradigm values global perspectives, multicultural views, "practicing" democratic citizenship, theme/issue based studies, depth of understanding, experience and interaction, students constructing their own meaning from multiple resources, integration, an emphasis on connecting the past with the present, collaboration, and alternative forms of assessment (Department of Education, State of Hawai'i, Curriculum Framework for Social Studies, 2008). It is a course designed to directly address many of the challenges students and educators face in the 21st century.

In alignment with national movements in contemporary social studies education, the Common Core (English Language Arts) Standards and the College, Career, and Civic Life (C3) Framework for Social Studies State Standards were used to create Philosophical Inquiry course standards and curriculum. The goals of the standards and curriculum are to: inspire meaningful educational experiences for students and teachers, support students on their journey to become "college and career-ready" (Department of Education, State of Hawai'i Strategic Plan, 2011 – 2018), and to provide students with opportunities to develop the skills and processes necessary for achieving 21st century student outcomes (as outlined in the P21 Framework, 2009). In sum, the overall objectives of the Philosophical Inquiry curriculum is to create a classroom experience that develops:

- Complex problem solving, critical thinking, good judgment, reasoning, inter-personal communication, personal reflection, group facilitation, note-taking, and writing skills
- Ethical relationship building, and dispositions necessary for thinking responsibly as a member of a reflective *community of inquiry*
- Interdisciplinary methods for conducting research
- Thinking philosophically about historical, economic, geographic, and political science content, issues and concepts
- Engagement and wonderment in the learning process, and connecting thinking across content areas and other areas of life
- Habits of mind needed for meaningful and purposeful engagement in students' current and future schoolwork and life.

In the 2012-13 SY the first draft of the Philosophical Inquiry course standards and curriculum were co-created by HIDOE teachers, curriculum specialists and members of the University of Hawai'i Uehiro Academy for Philosophy and Ethics in Education. In August of 2013, one of the HIDOE teachers and two Uehiro Academy educators piloted the standards and curriculum with approximately thirty students at KHS. Immediately following this trial run, they reflected on the curriculum and student feedback, and continued to teach the course throughout the 2013-14 SY. This document includes an outline of the six major units of study that were developed for the KHS Philosophical Inquiry course during the 2013-14 SY, including the detailed curriculum map for each unit.

Philosophical Inquiry Course Outline/Units of Study

I. Creating a Community of Inquiry and Daily Practices

- a. Introduction to the course & grading policies
- b. Introduction to “*Ethical Self-Assessment Rubric*”
- c. Introduction to “*Daily Reflection*” (POD & Reflection)
- d. Introduce Intellectual Safety (concept map activity)
- e. Make a Community Ball using “*Making a Community*” questions
- f. Introduction to the Good Thinker’s Tool Kit (handbook)
- g. Introduction to text annotations using “*Philosophical Inquiry Text Annotations*” and P4Teens, “*Is Knowledge the Greatest Virtue?*”
- h. Introduction to the Plain Vanilla discussion-based inquiry process & “*Inquiry Memos*” using “*Ethical Community Member?*”/“*Is Knowledge the Greatest Virtue?*”
- i. Introduction the “*Philosophic Insight Paper*” #1 and “*Insight Paper Graphic Organizer*” (w/ out lenses)

II. The Ten Lenses of Philosophical Inquiry

- a. Ten lenses glossary project using “*10 Lenses of PI Glossary*” (Social, Political, Economic, Cultural, Interaction Between Humans & the Environment, Metaphysics, Ethics, Epistemology, Logic, Aesthetics)
 - i. Term & Define
 - ii. Essential Question
 - iii. Apply to a philosopher (list provided)
 - iv. Create Poster
 - v. Present
 - vi. Create Glossary in Journal
- b. Text Annotations Philosophy for Teens, “*How Should I Live?*”
- c. “*How Should I Live?*”/Ten Lenses Plain Vanilla
- d. “*How Should I Live?*”/Ten Lenses “*Philosophic Insight Paper*” #2 (include the ten lenses section)

III. Philosophical Inquiry: Race & Politics

- a. Robert Kennedy to Dr. King Audio Recording
- b. Dr. Martin Luther King, “*Letter From a Birmingham Jail*”
- c. “War” Speech by Haile Selassie October 4, 1963 to the United Nations
- d. Robert Nesta Marley, “*War No More Trouble*”
- e. Race Statistics from Jonathan Okamura, “*Race & Ethnicity in Hawaii*”
- f. Honolulu Magazine, “*Race, Economics, & Politics in Hawai‘i.*”
- g. Philosophy for Teens, “*What if There Were No Governments?*”
- h. Current Event
- i. Racial Politics Plain Vanilla
- j. Racial Politics “*Philosophic Insight Paper*” #3

IV. Philosophical Inquiry: Class & The Environment

- a. Rachel Carson, "*Silent Spring*"
- b. Karl Marx, "*The German Ideology*" & Globalization
- c. Servyn Suzuki, "*The Girl Stopped the World for Six Minutes*"
- d. "Greenwashing"
- e. "The 1%" statistics
- f. Philosophy for Teens, "*Who Will Take Care of the Environment?*"
- g. Current Event
- h. Class & The Environment Plain Vanilla
- i. Class & The Environment "*Philosophic Insight Paper*" #4

V. Philosophical Inquiry: Gender & Society

- a. bell hooks, "*Feminism is For Everyone*"
- b. Lupe Fiasco song lyrics
- c. Sheryl Sandberg, "*Lean In*" statistics
- d. Pantene commercial
- e. Gender Study – Perceptions in the Work Place
- f. Philosophy for Teens, "*What is it like to be somebody else?*"
- g. Current Event
- h. Gender & Society Plain Vanilla
- i. Gender & Society "*Philosophic Insight Paper*" #5

VI. Reflection, Assessment, and Future Action

- a. Philosophy for Teens, "*What is the meaning of life?*"
 - i. In-class assessment practice
- b. Take Home Reflection Final
 - i. Gandhi, "*Vol. 13*" Be The Change
 - ii. Philosophy for Teens, "*Am I the Same Person that I used to Be?*"
- c. In-Class Lens Analysis/Constructed Response Final
- d. Joseph Campbell, "*Follow Your Bliss*"



Philosophical Inquiry Unit I: Creating a Community of Inquiry and Daily Practices

Context: Kailua High School is a small public high school (2014 total enrollment = 750) located on the windward side of Oahu. Ethnically, the school is multicultural with Native Hawaiians making up the largest portion of the student body (54%). Students at Kailua High School are faced with many of the same social (domestic violence, discrimination, substance abuse), economic (approximately 50 percent of the students receive free and reduced lunch), and political issues that face other students in the state of Hawaii. However, the Kailua High School community has fostered a unique approach to education, which empowers students to think for themselves as responsible members of their community. Philosophical Inquiry is a social studies elective that a small group, representative of the overall population of the school, enrolls in during their junior and senior years.

Unit I Thematic/Conceptual/Central Focus: Community & Inquiry

Compelling Question:

- What does it mean to be an ethical member of a community of inquiry?

Supporting Questions:

- What do we mean by community?
- What do we mean by inquiry?
- What do we mean by philosophy?
- What do we mean by reflection?
- What is intellectual safety?
- How do we use the community ball to mediate turn taking during class discussion?
- What are some tools (The Good Thinker's Tool Kit) for asking philosophical questions and supporting/analyzing claims?
- How do I use The Good Thinker's Tool Kit to analyze text?

Culminating Activity: Students will write their first philosophical insight paper at the end of this unit. In this paper the students will: A) Evaluate the strengths and weaknesses of our philosophical community of inquiry during class discussion. B) Write a constructed response, including a claim, assumptions, examples, and counter-examples about the topic we discussed in this unit. C) Reflect on the connection between the topics we discussed in this unit and the action that the students will take to make positive changes in their lives.

Language Demands Introduced, Practiced and Assessed*:

Vocabulary	Functions	Syntax	Discourse
Community, inquiry, philosophy, philosopher, reflection, intellectual safety, philosophical questions, annotate, memos, Kanaka maoli, pono, pno'ole, ethical, Plato, ethical egotism, Martha Nussbaum, altruists, virtue, vice.	<i>Describe</i> terms. <i>Construct</i> philosophical questions. <i>Apply</i> philosophical questioning and thinking strategies to <i>analyze</i> and annotate text. <i>Discuss</i> philosophical questions related to concepts in the unit. <i>Form conclusions</i> and make claims. <i>Identify</i> underlying assumptions embedded in claims. Use examples to <i>develop an argument for</i> and counter-examples to <i>disprove/judge</i> claims. <i>Assess/evaluate</i> the successes and weaknesses of our community of inquiry. <i>Reflect</i> and <i>make a connection</i> between course material and life. <i>Utilize new knowledge</i> to take action in life.	Writing constructed responses (one sentence claims) with supporting evidence (additional sentences that describe the examples/counter-examples that support/disprove the claim).	Philosophical Questions, Philosophical Moves (what do you mean by that, reasons, assumptions, inferences, is what is being said true, implications, examples, counter-examples), Constructed Responses, Reflective Writing, APA Referencing Style

*Language demands introduced in each unit will be repeated/reinforced in later units.

Standards (Goals & Understandings), Assessment Activities and Assessment Tools:

Standards/Goals/Understandings	Learning/Assessment Activities	Assessment Tools
<p>SS.PI.1.1 In a community of inquiry, explain and practice intellectual safety, ethical relationships (responsibility for expressing ideas that help contribute to the community's development), and listening with empathy.</p> <p>SS.PI.1.2 Create a tool for mediating participation (teacher-to-student, student-to-teacher, student-to-student), listening, and intellectual safety in the community of inquiry.</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>SS.PI.1.3 Identify, explain and apply the seven reasoning tools of The Good Thinker's Tool Kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) to make progress in a philosophical inquiry.</p> <p>SS.PI.2.3 Record thoughts and questions in order to analyze primary and secondary text-based sources (cite specific textual evidence) that develop thinking and dialogue for philosophical inquiries.</p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p>SS.PI.2.1 Initiate and participate in large-group philosophical inquiries (e.g. Plain Vanilla) in which community members use intellectually safe dialogue to explore (not debate) complex topics, texts and issues of their interest related to history, politics, civics, economics, geography, and philosophy.</p> <p><i>Evaluating Sources and Using Evidence</i></p> <p>SS.PI.2.4 Write structured memos (notes) to record thinking and dialogue during philosophical inquiry (cite specific spoken and text-based evidence).</p> <p>SS.PI.2.6 Evaluate progress made during philosophical dialogue by identifying specific examples of strengths and challenges of the community (e.g. intellectual safety, listening, participation) and strengths and challenges of the inquiry (e.g. level of interest, focus, use of the Good Thinker's Tool Kit).</p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>SS.PI.2.5 Use the questions, complex ideas, concepts, and textual information explored during philosophical dialogue to write a logically sequenced argument that includes a precise knowledgeable claim (thesis), the acknowledgment of assumptions embedded in the claim, reasons and evidence from multiple sources (e.g. textual, multimedia) to support the claim, and the identification of counterclaims.</p> <p>SS.PI.4.1 Draw evidence from literary or informational texts, philosophical dialogue, research, and/or self-knowledge to support oral and written reflection.</p> <p>SS.PI.4.2 Analyze, reflect, and generate a conclusion about how meaningful and connected specific knowledge is to self-understanding and/or understanding of the world.</p> <p>SS.PI.4.4 Think about your own thinking during the philosophical inquiry process and communicate findings (orally or through writing) with others.</p> <p>SS.PI.4.5 Identify and respond thoughtfully to diverse perspectives/points of view and determine what additional information, points of view, self-knowledge or research is required to deepen the inquiry.</p>	<p>1. Intellectual Safety Concept Map</p> <p>2. Community Ball</p> <p>3. Ethical Self-Assessment</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>4. The Good Thinker's Tool Kit Book</p> <p>5. Introduction to Text Annotations, <i>Is Knowledge the Greatest Virtue?</i></p> <p>6. Text Annotations, <i>On Being Pono</i></p> <p>7. Text Annotations, <i>Philosophies of the Different World Religions</i></p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p>8. Plain Vanilla #1</p> <p><i>Evaluating Sources and Using Evidence</i></p> <p>9. Inquiry Memos</p> <p>10. Philosophical Insight Paper (Part I)</p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>11. Philosophical Insight Paper (Parts III, IV, & V)</p> <p>13. Philosophical Insight Paper Graphic Organizer</p> <p>14. Prompts of the Day/Daily Reflections</p>	<p>1. Intellectual Safety Definition (Jackson, 2001)</p> <p>2. Community Ball Model</p> <p>3. Ethical Self-Assessment Rubric</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>4. Good Thinker's Tool Kit Criteria (Jackson, 2001)</p> <p>5. Text Annotation Rubric</p> <p>6. Text Annotation Rubric</p> <p>7. Text Annotation Rubric</p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p>8. Philosophical Insight Paper Rubric</p> <p><i>Evaluating Sources and Using Evidence</i></p> <p>9. Philosophical Insight Paper Rubric</p> <p>10. Philosophical Insight Paper Rubric</p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>12. Philosophical Insight Paper Rubric</p> <p>13. Philosophical Insight Paper Checklist</p> <p>14. Prompts of the Day/Daily Reflection Rubrics</p>

Philosophical Inquiry Unit II: The Ten Lenses of Philosophical Inquiry

Context: Kailua High School is a small public high school (2014 total enrollment = 750) located on the windward side of Oahu. Ethnically, the school is multicultural with Native Hawaiians making up the largest portion of the student body (54%). Students at Kailua High School are faced with many of the same social (domestic violence, discrimination, substance abuse), economic (approximately 50 percent of the students receive free and reduced lunch), and political issues that face other students in the state of Hawaii. However, the Kailua High School community has fostered a unique approach to education, which empowers students to think for themselves as responsible members of their community. Philosophical Inquiry is a social studies elective that a small group, representative of the overall population of the school, enrolls in during their junior and senior years.

Unit I Thematic/Conceptual/Central Focus: Multiple Perspectives/Analytic Lenses of Philosophy and Social Studies

Compelling Questions:

- What are the ten lenses of philosophical inquiry, and what are some examples of how they are connected to the philosophies of different philosopher's throughout history?
- How does having multiple "lenses" or perspectives help us to critically engage with and analyze ourselves, and the world around us?

Supporting Questions:

- What are the ten lenses of philosophical inquiry?
- What do we mean by a social, political, economic, cultural, environmental, aesthetic, epistemological, logical, metaphysics, and ethical perspective?
- What are some examples of different philosophers who saw the world through the different lenses of philosophical inquiry? What are their philosophies?
- What is the difference between a primary and secondary source?
- In what ways can I use primary and secondary sources as resources for inquiry?

Culminating Activity: Students will create a "ten lenses of philosophical inquiry" glossary in the back of their class journal and write their second philosophical insight paper. In their glossary, for each of the ten lenses, the students will include: a definition, essential question, example of a philosopher, and the philosopher's philosophy that relates to that lens. Information for the students' glossaries will be learned during class presentations in which each student will present a poster that illustrates the lenses, philosophers, and philosophies that they chose to inquire and research about in this unit. Students will also need to apply what they learned during the individual inquiry-based research to take action in their life.

Language Demands Introduced, Practiced and Assessed*:

Vocabulary	Functions	Syntax	Discourse
Lenses, multiple perspectives, primary source, secondary source, social, political, economic, cultural, environmental (interaction between humans and the environment), aesthetics, epistemology, logic, metaphysics, ethics, R. Benedict, moral relativism/objectivism, and J. Thomson.	<i>Construct</i> philosophical questions to drive student-centered inquiry-based research. <i>Identify the different types</i> of sources that you will need to answer your questions. <i>Examine</i> a wide variety of sources and information (textual, visual, quantitative, etc.) and <i>identify what information is needed</i> to explore and answer your questions. <i>Analyze</i> the answers to inquiry questions and <i>differentiate between what information is needed</i> to answer inquiry's focus. Use evidence and reasons to write an organized (logically sequenced) <i>explanation to the inquiry's topic/focus question</i> . <i>Present findings</i> in our community of inquiry, and <i>describe</i> the findings of others. <i>Apply</i> what you learned in your inquiry to take action in your life.	Use evidence and reasons to write an organized (logically sequenced) explanation paragraphs that answer the inquiry's topic/focus question.	Inquiry-based research, analysis of primary documents and secondary sources, logic and reason based conclusions, and civic action.

*In addition to the language demands introduced in this unit, the students will be repeat/reinforce the language demands introduced in previous units.

Standards (Goals & Understandings), Assessment Activities and Assessment Tools:

Standards/Goals/Understandings	Learning/Assessment Activities	Assessment Tools
<p>SS.PI.1.1 In a community of inquiry, explain and practice intellectual safety, ethical relationships (responsibility for expressing ideas that help contribute to the community's development), and listening with empathy.</p> <p><i>Developing Questions and Planning Inquiries</i> SS.PI.1.3 Identify, explain and apply the seven reasoning tools of The Good Thinker's Tool Kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) to make progress in a philosophical inquiry. SS.P.3.1 Construct philosophical questions (using the Good Thinker's Tool Kit) that are personally meaningful and relevant to the topic/focus question of a history, politics, civics, economics, geography, and/or philosophy inquiry. SS.P.I.3.2 Determine the kinds of sources will be helpful in answering philosophical questions taking into consideration multiple points of view, the types of sources available, and the potential use of the sources in relationship to the topic/focus question guiding the history, politics, civics, economics, geography and/or philosophy inquiry. SS.PI.2.3 Record thoughts and questions in order to analyze primary and secondary text-based sources (cite specific textual evidence) that develop thinking and dialogue for philosophical inquiries.</p> <p><i>Applying Disciplinary Concepts and Tools</i> SS.PI.2.1 Initiate and participate in large-group philosophical inquiries (e.g. Plain Vanilla) in which community members use intellectually safe dialogue to explore (not debate) complex topics, texts and issues of their interest related to history, politics, civics, economics, geography, and philosophy.</p> <p><i>Evaluating Sources and Using Evidence</i> SS.PI.2.4 Write structured memos (notes) to record thinking and dialogue during philosophical inquiry (cite specific spoken and text-based evidence). SS.PI.2.6 Evaluate progress made during philosophical dialogue by identifying specific examples of strengths and challenges of the community (e.g. intellectual safety, listening, participation) and strengths and challenges of the inquiry (e.g. level of interest, focus, use of the Good Thinker's Tool Kit). SS.PI.3.3 Gather information from multiple sources and formats (e.g., visually, quantitatively, as well as words) representing a wide range of views to respond to philosophical inquiry questions, and use evidence from those sources to develop claims, while attending to the relevance of the claim to the topic/focus question guiding the history, politics, civics, economics, geography, and/or philosophy inquiry SS.PI.3.4 Analyze responses to philosophical inquiry questions (data, evidence, and other information gathered), and apply findings to construct a thesis (claim), which addresses the inquiry's focus question.</p> <p><i>Communicating Conclusions and Taking Informed Action</i> SS.PI.2.5 Use the questions, complex ideas, concepts, and textual information explored during philosophical dialogue to write a logically sequenced argument that includes a precise knowledgeable claim (thesis), the acknowledgment of assumptions embedded in</p>	<p>1. Ethical Self-Assessment</p> <p><i>Developing Questions and Planning Inquiries</i> 2. 10 Lenses Research Project – Questions 3. 10 Lenses Research Project – Planning Sources 4. Text Annotations, <i>How Should I Live?</i></p> <p><i>Applying Disciplinary Concepts and Tools</i> 7. Plain Vanilla #2 8. 10 Lenses Research Project – Read and Explore Sources</p> <p><i>Evaluating Sources and Using Evidence</i> 9. Inquiry Memos 10. Philosophical Insight Paper (Part I) 11. 10 Lenses Research Project – Answering & Analyzing Inquiry Questions</p> <p><i>Communicating Conclusions and Taking Informed Action</i> 12. Philosophical Insight Paper (Parts II, III, IV, & V) 13. 10 Lenses Research Project Communicating Conclusions</p>	<p>1. Ethical Self-Assessment Rubric</p> <p><i>Developing Questions and Planning Inquiries</i> 2. 10 Lenses Research Project Rubric 3. 10 Lenses Research Project Rubric 4. Text Annotation Rubric</p> <p><i>Applying Disciplinary Concepts and Tools</i> 7. Philosophical Insight Paper Rubric 8. 10 Lenses Research Project Rubric</p> <p><i>Evaluating Sources and Using Evidence</i> 9. Philosophical Insight Paper Rubric 10. Philosophical Insight Paper Rubric 11. 10 Lenses Research Project Rubric</p> <p><i>Communicating Conclusions and Taking Informed Action</i> 12. Philosophical Insight Paper Rubric 13. Philosophical Insight Paper Rubric</p>

Standards/Goals/Understandings	Learning/Assessment Activities	Assessment Tools
<p>the claim, reasons and evidence from multiple sources (e.g. textual, multimedia) to support the claim, and the identification of counterclaims.</p> <p>SS.PI.3.5 Communicate progress made in the inquiry by constructing an organized (logically sequenced) explanation to the inquiry's topic/focus question, which introduces a claim (thesis statement), provides sound reasoning, inferences, and evidence (examples, and details with significant and pertinent information and data) to support the claim, and which acknowledges the strengths and weaknesses of the explanation by addressing opposing view points.</p> <p>SS.PI.4.1 Draw evidence from literary or informational texts, philosophical dialogue, research, and/or self-knowledge to support oral and written reflection.</p> <p>SS.PI.4.2 Analyze, reflect, and generate a conclusion about how meaningful and connected specific knowledge is to self-understanding and/or understanding of the world.</p> <p>SS.PI.4.4 Think about your own thinking during the philosophical inquiry process and communicate findings (orally or through writing) with others.</p> <p>SS.PI.4.5 Identify and respond thoughtfully to diverse perspectives/points of view and determine what additional information, points of view, self-knowledge or research is required to deepen the inquiry.</p>	<p>14. 10 Lenses Research Project – Taking Action</p> <p>15. Prompts of the Day/Daily Reflections</p>	<p>14. Philosophical Insight Paper Rubric</p> <p>15. Prompts of the Day/Daily Reflection Rubrics</p>

Philosophical Inquiry Unit III: Race and Politics

Context: Kailua High School is a small public high school (2014 total enrollment = 750) located on the windward side of Oahu. Ethnically, the school is multicultural with Native Hawaiians making up the largest portion of the student body (54%). Students at Kailua High School are faced with many of the same social (domestic violence, discrimination, substance abuse), economic (approximately 50 percent of the students receive free and reduced lunch), and political issues that face other students in the state of Hawaii. However, the Kailua High School community has fostered a unique approach to education, which empowers students to think for themselves as responsible members of their community. Philosophical Inquiry is a social studies elective that a small group, representative of the overall population of the school, enrolls in during their junior and senior years.

Unit I Thematic/Conceptual/Central Focus: Race and Politics

Compelling Question:

- What is the relationship between race and politics?

Supporting Questions:

- What do we mean by race?
- What do we mean by politics?
- How can we use the 10 lenses of philosophical inquiry to analyze the relationship between race and politics?
- What would happen if there were no governments?

Culminating Activity: Students will write their third philosophical insight paper at the end of this unit. In this paper the students will: A) Evaluate the strengths and weaknesses of our philosophical community of inquiry during class discussion. B) Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s). C) Write a constructed response, including a claim, assumptions, examples, and counter-examples about the topic we discussed in this unit. D) Reflect on the connection between the topics we discussed in this unit and the action that the students will take to make positive changes in their lives.

Language Demands Introduced, Practiced and Assessed:*

Vocabulary	Functions	Syntax	Discourse
Democracy, monarchy, anarchy, T. Hobbes, social contract theory, state of nature, J. Locke, M.L. King Jr., SCLC, civil rights movement, non-violence, passive resistance, civil disobedience, justice, oppression, extremist, race, demographics, statistics, correlation, J. Okamura, H. Selassie, United Nations, R.N. Marley, colorblindness, and racism.	Analyze texts and make connections both within and between texts used in this unit. <i>Critique, analyze and explain</i> each text using the 10 lenses of philosophical inquiry.	Write analytic sentences/paragraphs that identify at least two lenses of philosophical inquiry that relate to the text(s), and that use examples and reasons to explain how and why each lens is connected to the text(s).	Use statistical evidence in the form of tables, charts and graphs to find relationships between variables and draw conclusions.

*In addition to the language demands introduced in this unit, the students will be repeat/reinforce the language demands introduced in previous units (especially unit one).

¹ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

Standards (Goals & Understandings), Assessment Activities and Assessment Tools:

Standards/Goals/Understandings	Learning/Assessment Activities	Assessment Tools
<p>SS.PI.1.1 In a community of inquiry, explain and practice intellectual safety, ethical relationships (responsibility for expressing ideas that help contribute to the community's development), and listening with empathy.</p> <p><i>Developing Questions and Planning Inquiries</i> SS.PI.1.3 Identify, explain and apply the seven reasoning tools of The SS.PI.1.3 Good Thinker's Tool Kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) to make progress in a philosophical inquiry. SS.PI.2.3 Record thoughts and questions in order to analyze primary and secondary text-based sources (cite specific textual evidence) that develop thinking and dialogue for philosophical inquiries.</p> <p><i>Applying Disciplinary Concepts and Tools</i> SS.PI.2.1 Initiate and participate in large-group philosophical inquiries (e.g. Plain Vanilla) in which community members use intellectually safe dialogue to explore (not debate) complex topics, texts and issues of their interest related to history, politics, civics, economics, geography, and philosophy.</p> <p><i>Evaluating Sources and Using Evidence</i> SS.PI.2.4 Write structured memos (notes) to record thinking and dialogue during philosophical inquiry (cite specific spoken and text-based evidence). SS.PI.2.6 Evaluate progress made during philosophical dialogue by identifying specific examples of strengths and challenges of the community (e.g. intellectual safety, listening, participation) and strengths and challenges of the inquiry (e.g. level of interest, focus, use of the Good Thinker's Tool Kit).</p> <p><i>Communicating Conclusions and Taking Informed Action</i> SS.PI.2.5 Use the questions, complex ideas, concepts, and textual information explored during philosophical dialogue to write a logically sequenced argument that includes a precise knowledgeable claim (thesis), the acknowledgment of assumptions embedded in the claim, reasons and evidence from multiple sources (e.g. textual, multimedia) to support the claim, and the identification of counterclaims. SS.PI.4.1 Draw evidence from literary or informational texts, philosophical dialogue, research, and/or self-knowledge to support oral and written reflection. SS.PI.4.2 Analyze, reflect, and generate a conclusion about how meaningful and connected specific knowledge is to self-understanding and/or understanding of the world. SS.PI.4.4 Think about your own thinking during the philosophical inquiry process and communicate findings (orally or through writing) with others. SS.PI.4.5 Identify and respond thoughtfully to diverse perspectives/points of view and determine what additional information, points of view, self-knowledge or research is required to deepen the inquiry.</p>	<p>1. Ethical Self-Assessment</p> <p><i>Developing Questions and Planning Inquiries</i> 2. Text Annotations, <i>Letter from a Birmingham Jail</i> 3. Text Annotations, <i>War</i> 4. Text Annotations, <i>War/No More Trouble</i> 5. Text Annotations, <i>Race and Ethnicity in Hawai'i</i> 6. Text Annotations, <i>Race, Economics, and Politics in Hawai'i</i> 7. Text Annotations, <i>Colorblindness: New Racism?</i> 8. Text Annotations, <i>What Would Happen if There Were No More Governments</i> 9. Text Annotations, <i>(Current Event)</i></p> <p><i>Applying Disciplinary Concepts and Tools</i> 10. Plain Vanilla #3</p> <p><i>Evaluating Sources and Using Evidence</i> 11. Inquiry Memos 12. Philosophical Insight Paper (Part I)</p> <p><i>Communicating Conclusions and Taking Informed Action</i> 13. Philosophical Insight Paper (Parts III, IV, & V) 14. Prompts of the Day/Daily Reflections</p>	<p>1. Ethical Self-Assessment Rubric</p> <p><i>Developing Questions and Planning Inquiries</i> 2. Text Annotation Rubric 3. Text Annotation Rubric 4. Text Annotation Rubric 5. Text Annotation Rubric 6. Text Annotation Rubric 7. Text Annotation Rubric 8. Text Annotation Rubric 9. Text Annotation Rubric</p> <p><i>Applying Disciplinary Concepts and Tools</i> 10. Philosophical Insight Paper Rubric</p> <p><i>Evaluating Sources and Using Evidence</i> 11. Philosophical Insight Paper Rubric 12. Philosophical Insight Paper Rubric</p> <p><i>Communicating Conclusions and Taking Informed Action</i> 13. Philosophical Insight Paper Rubric 14. Prompts of the Day/Daily Reflection Rubrics</p>

Philosophical Inquiry Unit IV: Class and the Environment

Context: Kailua High School is a small public high school (2014 total enrollment = 750) located on the windward side of Oahu. Ethnically, the school is multicultural with Native Hawaiians making up the largest portion of the student body (54%). Students at Kailua High School are faced with many of the same social (domestic violence, discrimination, substance abuse), economic (approximately 50 percent of the students receive free and reduced lunch), and political issues that face other students in the state of Hawaii. However, the Kailua High School community has fostered a unique approach to education, which empowers students to think for themselves as responsible members of their community. Philosophical Inquiry is a social studies elective that a small group, representative of the overall population of the school, enrolls in during their junior and senior years.

Unit I Thematic/Conceptual/Central Focus: Class and the Environment

Compelling Question:

- What is the relationship between economics and human interactions with the environment?

Supporting Questions:

- What do we mean by class?
- What do we mean by human interactions with the environment?
- How can we use the 10 lenses of philosophical inquiry to analyze the relationship between economics and human interactions with the environment?
- Who will take care of the environment?

Culminating Activity: Students will write their fourth philosophical insight paper at the end of this unit. In this paper the students will: A) Evaluate the strengths and weaknesses of our philosophical community of inquiry during class discussion. B) Identify at least two lenses of philosophical inquiry² that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s). C) Write a constructed response, including a claim, assumptions, examples, and counter-examples about the topic we discussed in this unit. D) Reflect on the connection between the topics we discussed in this unit and the action that the students will take to make positive changes in their lives.

Language Demands Introduced, Practiced and Assessed*:

Vocabulary	Functions	Syntax	Discourse
Dominion, stewardship, environmentalist, F. Bacon, shallow/deep ecology, G. Hardin, natural diversity, R. Carson, environmental pollution, evolution, C. Darwin, class, K. Marx, material/mental production, multinational corporations, biotechnology, genetically engineered food, globalization, social justice, the 1%, profit, average household income, distribution of wealth, and cost/benefit.	(Repeated/reinforced from previous units.)	(Repeated/reinforced from previous units.)	(Repeated/reinforced from previous units.)

*In addition to the language demands introduced in this unit, the students will be repeat/reinforce the language demands introduced in previous units (especially unit one).

² Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

Standards (Goals & Understandings), Assessment Activities and Assessment Tools:

Standards/Goals/Understandings	Learning/Assessment Activities	Assessment Tools
<p>SS.PI.1.1 In a community of inquiry, explain and practice intellectual safety, ethical relationships (responsibility for expressing ideas that help contribute to the community's development), and listening with empathy.</p> <p><i>Developing Questions and Planning Inquiries</i> SS.PI.1.3 Identify, explain and apply the seven reasoning tools of The SS.PI.1.3 Good Thinker's Tool Kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) to make progress in a philosophical inquiry. SS.PI.2.3 Record thoughts and questions in order to analyze primary and secondary text-based sources (cite specific textual evidence) that develop thinking and dialogue for philosophical inquiries.</p> <p><i>Applying Disciplinary Concepts and Tools</i> SS.PI.2.1 Initiate and participate in large-group philosophical inquiries (e.g. Plain Vanilla) in which community members use intellectually safe dialogue to explore (not debate) complex topics, texts and issues of their interest related to history, politics, civics, economics, geography, and philosophy.</p> <p><i>Evaluating Sources and Using Evidence</i> SS.PI.2.4 Write structured memos (notes) to record thinking and dialogue during philosophical inquiry (cite specific spoken and text-based evidence). SS.PI.2.6 Evaluate progress made during philosophical dialogue by identifying specific examples of strengths and challenges of the community (e.g. intellectual safety, listening, participation) and strengths and challenges of the inquiry (e.g. level of interest, focus, use of the Good Thinker's Tool Kit).</p> <p><i>Communicating Conclusions and Taking Informed Action</i> SS.PI.2.5 Use the questions, complex ideas, concepts, and textual information explored during philosophical dialogue to write a logically sequenced argument that includes a precise knowledgeable claim (thesis), the acknowledgment of assumptions embedded in the claim, reasons and evidence from multiple sources (e.g. textual, multimedia) to support the claim, and the identification of counterclaims. SS.PI.4.1 Draw evidence from literary or informational texts, philosophical dialogue, research, and/or self-knowledge to support oral and written reflection. SS.PI.4.2 Analyze, reflect, and generate a conclusion about how meaningful and connected specific knowledge is to self-understanding and/or understanding of the world. SS.PI.4.4 Think about your own thinking during the philosophical inquiry process and communicate findings (orally or through writing) with others. SS.PI.4.5 Identify and respond thoughtfully to diverse perspectives/points of view and determine what additional information, points of view, self-knowledge or research is required to deepen the inquiry.</p>	<p>1. Ethical Self-Assessment</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>2. Text Annotations, <i>Silent Spring</i> 3. Text Annotations, <i>German Ideology</i> 4. Text Annotations, <i>Globalization</i> 5. Text Annotations, <i>The Girl Who Stopped the World for Six Minutes</i> 6. Text Annotations, <i>How Rich are the Superrich?/Average Household Income</i> 7. Text Annotations, <i>Commodity Culture and Commodity Fetishism</i> 8. Text Annotations, <i>Who Will Take Care of the Environment</i> 9. Text Annotations, <i>(Current Event)</i></p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p>10. Plain Vanilla #3</p> <p><i>Evaluating Sources and Using Evidence</i></p> <p>11. Inquiry Memos 12. Philosophical Insight Paper (Part I)</p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>13. Philosophical Insight Paper (Parts III, IV, & V) 14. Prompts of the Day/Daily Reflections</p>	<p>1. Ethical Self-Assessment Rubric</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>2. Text Annotation Rubric 3. Text Annotation Rubric 4. Text Annotation Rubric 5. Text Annotation Rubric</p> <p>6. Text Annotation Rubric 7. Text Annotation Rubric 8. Text Annotation Rubric 9. Text Annotation Rubric</p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p>10. Philosophical Insight Paper Rubric</p> <p><i>Evaluating Sources and Using Evidence</i></p> <p>11. Philosophical Insight Paper Rubric 12. Philosophical Insight Paper Rubric</p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>13. Philosophical Insight Paper Rubric 14. Prompts of the Day/Daily Reflection Rubrics</p>

Philosophical Inquiry Unit V: Gender and Society

Context: Kailua High School is a small public high school (2014 total enrollment = 750) located on the windward side of Oahu. Ethnically, the school is multicultural with Native Hawaiians making up the largest portion of the student body (54%). Students at Kailua High School are faced with many of the same social (domestic violence, discrimination, substance abuse), economic (approximately 50 percent of the students receive free and reduced lunch), and political issues that face other students in the state of Hawaii. However, the Kailua High School community has fostered a unique approach to education, which empowers students to think for themselves as responsible members of their community. Philosophical Inquiry is a social studies elective that a small group, representative of the overall population of the school, enrolls in during their junior and senior years.

Unit I Thematic/Conceptual/Central Focus: Gender and Society

Compelling Question:

- What is the relationship between gender and society?

Supporting Questions:

- What do we mean by gender?
- What do we mean by society?
- How can we use the 10 lenses of philosophical inquiry to analyze the relationship between gender and society?
- What is it like to be somebody else?

Culminating Activity: Students will write their fifth philosophical insight paper at the end of this unit. In this paper the students will: A) Evaluate the strengths and weaknesses of our philosophical community of inquiry during class discussion. B) Identify at least two lenses of philosophical inquiry³ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s). C) Write a constructed response, including a claim, assumptions, examples, and counter-examples about the topic we discussed in this unit. D) Reflect on the connection between the topics we discussed in this unit and the action that the students will take to make positive changes in their lives.

Language Demands Introduced, Practiced and Assessed*:

Vocabulary	Functions	Syntax	Discourse
Cause and effect, B. Russell, internalism, L. Wittgenstein, externalist, human language/communication, feminism, b. hooks, feminist theorist, cultural critic, popular culture, media, equal rights, sexism, sexist exploitation, socialized, institutionalized, patriarchy, violence, domination, class elitism, imperialism, glass ceiling, L. Fiasco, binary principals, and truth.	(Repeated/reinforced from previous units.)	(Repeated/reinforced from previous units.)	(Repeated/reinforced from previous units.)

*In addition to the language demands introduced in this unit, the students will be repeat/reinforce the language demands introduced in previous units (especially unit one).

³ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

Standards (Goals & Understandings), Assessment Activities and Assessment Tools:

Standards/Goals/Understandings	Learning/Assessment Activities	Assessment Tools
<p>SS.PI.1.1 In a community of inquiry, explain and practice intellectual safety, ethical relationships (responsibility for expressing ideas that help contribute to the community's development), and listening with empathy.</p> <p><i>Developing Questions and Planning Inquiries</i> SS.PI.1.3 Identify, explain and apply the seven reasoning tools of The Good Thinker's Tool Kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) to make progress in a philosophical inquiry. SS.PI.2.3 Record thoughts and questions in order to analyze primary and secondary text-based sources (cite specific textual evidence) that develop thinking and dialogue for philosophical inquiries.</p> <p><i>Applying Disciplinary Concepts and Tools</i> SS.PI.2.1 Initiate and participate in large-group philosophical inquiries (e.g. Plain Vanilla) in which community members use intellectually safe dialogue to explore (not debate) complex topics, texts and issues of their interest related to history, politics, civics, economics, geography, and philosophy.</p> <p><i>Evaluating Sources and Using Evidence</i> SS.PI.2.4 Write structured memos (notes) to record thinking and dialogue during philosophical inquiry (cite specific spoken and text-based evidence). SS.PI.2.6 Evaluate progress made during philosophical dialogue by identifying specific examples of strengths and challenges of the community (e.g. intellectual safety, listening, participation) and strengths and challenges of the inquiry (e.g. level of interest, focus, use of the Good Thinker's Tool Kit).</p> <p><i>Communicating Conclusions and Taking Informed Action</i> SS.PI.2.5 Use the questions, complex ideas, concepts, and textual information explored during philosophical dialogue to write a logically sequenced argument that includes a precise knowledgeable claim (thesis), the acknowledgment of assumptions embedded in the claim, reasons and evidence from multiple sources (e.g. textual, multimedia) to support the claim, and the identification of counterclaims. SS.PI.4.1 Draw evidence from literary or informational texts, philosophical dialogue, research, and/or self-knowledge to support oral and written reflection. SS.PI.4.2 Analyze, reflect, and generate a conclusion about how meaningful and connected specific knowledge is to self-understanding and/or understanding of the world. SS.PI.4.4 Think about your own thinking during the philosophical inquiry process and communicate findings (orally or through writing) with others. SS.PI.4.5 Identify and respond thoughtfully to diverse perspectives/points of view and determine what additional information, points of view, self-knowledge or research is required to deepen the inquiry.</p>	<p>1. Ethical Self-Assessment</p> <p><i>Developing Questions and Planning Inquiries</i> 2. Text Annotations, <i>Feminism is for Everyone</i> 3. Text Annotations, <i>Bitch Bad</i> 4. Text Annotations, <i>Pew Research & Demographic Trends</i> 5. Text Annotations, <i>The Gender Role Argument</i> 6. Text Annotations, <i>Here is Why the Glass Ceiling Still Exists (statistics)</i> 7. Text Annotations, <i>(Current Event)</i></p> <p><i>Applying Disciplinary Concepts and Tools</i> 10. Plain Vanilla #3</p> <p><i>Evaluating Sources and Using Evidence</i> 11. Inquiry Memos 12. Philosophical Insight Paper (Part I)</p> <p><i>Communicating Conclusions and Taking Informed Action</i> 13. Philosophical Insight Paper (Parts III, IV, & V) 14. Prompts of the Day/Daily Reflections</p>	<p>1. Ethical Self-Assessment Rubric</p> <p><i>Developing Questions and Planning Inquiries</i> 2. Text Annotation Rubric 3. Text Annotation Rubric 4. Text Annotation Rubric 5. Text Annotation Rubric 6. Text Annotation Rubric 7. Text Annotation Rubric</p> <p><i>Applying Disciplinary Concepts and Tools</i> 10. Philosophical Insight Paper Rubric</p> <p><i>Evaluating Sources and Using Evidence</i> 11. Philosophical Insight Paper Rubric 12. Philosophical Insight Paper Rubric</p> <p><i>Communicating Conclusions and Taking Informed Action</i> 13. Philosophical Insight Paper Rubric 14. Prompts of the Day/Daily Reflection Rubrics</p>

Philosophical Inquiry Unit V: Reflection, Assessment, and Future Action

Context: Kailua High School is a small public high school (2014 total enrollment = 750) located on the windward side of Oahu. Ethnically, the school is multicultural with Native Hawaiians making up the largest portion of the student body (54%). Students at Kailua High School are faced with many of the same social (domestic violence, discrimination, substance abuse), economic (approximately 50 percent of the students receive free and reduced lunch), and political issues that face other students in the state of Hawaii. However, the Kailua High School community has fostered a unique approach to education, which empowers students to think for themselves as responsible members of their community. Philosophical Inquiry is a social studies elective that a small group, representative of the overall population of the school, enrolls in during their junior and senior years.

Unit I Thematic/Conceptual/Central Focus: Reflection and Future Action

Compelling Question:

- What is the relationship between my own personal transformation and the change that I want to see in the world?

Supporting Questions:

- Is there truth to Gandhi's philosophy that social transformation begins with personal transformation? Use evidence from your own experiences in this course, self-knowledge, assigned text from this course (including p4teens, "Am I the Same Person that I Used to Be?"), *and* an additional outside (scholarly) source to support your thinking.
- What personal transformation have you experienced (or are you beginning to experience) from your participation in this course?
- How does what you experienced in this course give you a new perspective or help you to see a different perspective from your own?
- How will you use what you learned from your experience in this course in your future?

Culminating Activity: Students will write one "take-home final assessment" and one in-class final assessment in this course. The requirements for the take-home assessment require students to write a reflection. In this reflection they must demonstrate thinking about their own thinking. They must also communicate their findings by clearly addressing each question in the prompt and using evidence from their own experience, self-knowledge, assigned text from this course, *and* an additional outside (scholarly) source. The requirements for the in-class assessment include: (1) Reading and annotating documents. (2) Identifying at least two lenses of philosophical inquiry that relate to the text(s), and using examples and reasons to explain how and why each lens is connected to the text(s). (3) Picking one question, idea, or concept to focus on, and write a constructed response. In their constructed responses students must: use concise language to write a one-sentence claim. (2) Acknowledge the assumptions embedded in their claim. (3) Support their claim with reasons and evidence (concrete details and quotations) from multiple texts. (4) Acknowledge any counter-examples to their claim.

Language Demands Introduced, Practiced and Assessed:*

Vocabulary	Functions	Syntax	Discourse
Personal transformation, social change, M.K. Gandhi, J. Locke, continuity theory, succession theory, D. Parfit, and personal identity.	(Repeated/reinforced from previous units.)	(Repeated/reinforced from previous units.)	In-class document-based constructed response.

*In addition to the language demands introduced in this unit, the students will be repeat/reinforce the language demands introduced in previous units (especially unit one).

Standards (Goals & Understandings), Assessment Activities and Assessment Tools:

Standards/Goals/Understandings	Learning/Assessment Activities	Assessment Tools
<p>SS.PI.1.1 In a community of inquiry, explain and practice intellectual safety, ethical relationships (responsibility for expressing ideas that help contribute to the community's development), and listening with empathy.</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>SS.PI.1.3 Identify, explain and apply the seven reasoning tools of The SS.PI.1.3 Good Thinker's Tool Kit (what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence) to make progress in a philosophical inquiry.</p> <p>SS.PI.2.3 Record thoughts and questions in order to analyze primary and secondary text-based sources (cite specific textual evidence) that develop thinking and dialogue for philosophical inquiries.</p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p><i>Evaluating Sources and Using Evidence</i></p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>SS.PI.2.5 Use the questions, complex ideas, concepts, and textual information explored during philosophical dialogue to write a logically sequenced argument that includes a precise knowledgeable claim (thesis), the acknowledgment of assumptions embedded in the claim, reasons and evidence from multiple sources (e.g. textual, multimedia) to support the claim, and the identification of counterclaims.</p> <p>SS.PI.4.1 Draw evidence from literary or informational texts, philosophical dialogue, research, and/or self-knowledge to support oral and written reflection.</p> <p>SS.PI.4.2 Analyze, reflect, and generate a conclusion about how meaningful and connected specific knowledge is to self-understanding and/or understanding of the world.</p> <p>SS.PI.4.4 Think about your own thinking during the philosophical inquiry process and communicate findings (orally or through writing) with others.</p> <p>SS.PI.4.5 Identify and respond thoughtfully to diverse perspectives/points of view and determine what additional information, points of view, self-knowledge or research is required to deepen the inquiry.</p>	<p>1. Ethical Self-Assessment</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>2. Text Annotations, <i>Am I the Same Person that I Used to Be?</i></p> <p>3. Text Annotations, <i>Follow Your Bliss</i></p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p><i>Evaluating Sources and Using Evidence</i></p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>4. Philosophical Inquiry Final Take Home Reflection</p> <p>5. Philosophical Inquiry In-Class Summative Assessment</p>	<p>1. Ethical Self-Assessment Rubric</p> <p><i>Developing Questions and Planning Inquiries</i></p> <p>2. Text Annotation Rubric</p> <p>3. Text Annotation Rubric</p> <p><i>Applying Disciplinary Concepts and Tools</i></p> <p><i>Evaluating Sources and Using Evidence</i></p> <p><i>Communicating Conclusions and Taking Informed Action</i></p> <p>4. Philosophical Inquiry Final Take Home Reflection</p> <p>5. Philosophical Inquiry In-Class Summative Assessment</p>

Philosophical Inquiry Course Syllabus

TEACHER: CHERIESSE SHIROMA

EMAIL: ms.shiroma@gmail.com

PHONE: 266-7900 ext: 2250 Rm: A10

Course Description

Philosophical inquiry is a standards-based course grounded in a p4c Hawai'i approach to education. It focuses on processes for thinking and learning, and the development of ethical relationships in and beyond school. Co-inquiring alongside their teachers, students who participate in Philosophical Inquiry learn to actively engage in course materials to deepen their understanding of themselves and the world.

The course is designed to give students and teachers opportunities to work on:

- Complex problem solving, critical thinking, good judgment, reasoning, inter-personal communication, personal reflection, group facilitation, note-taking, and writing skills
- Ethical relationship building, and process for thinking responsibly as a member of a reflective *community of inquiry*
- Interdisciplinary methods for conducting research
- Thinking philosophically about historical, economic, geographic, and political science content, issues and concepts
- Wonderment, and connecting thinking across content areas and other areas of life
- Habits of mind necessary for meaningful and purposeful engagement in their current and future schoolwork and life

Successful completion of the course is worth ½ general social studies elective credit.

Rationale for the Course

This is the 21st century. To meet the challenges of this new century, we educators must generate new visions, new horizons, and new definitions of the future. The challenge is to teach children to cope in a world of shifting values; of rapid technological innovations; vast sources of multicultural information; political, social, economic, environmental and global interdependencies; instant yet remote communication; and a world that one can hardly envision but one in which children must be prepared to live (Department of Education, State of Hawai'i, Curriculum Framework for Social Studies, 2008).

Philosophical Inquiry is a course that was designed to directly address many of challenges faced by students and educators in the 21st century. Philosophical Inquiry represents a dramatic shift from traditional social studies courses which typically focus on: narrow perspectives, a predominantly Western view, studying "about" democratic citizenship, chronology as a way of organizing content, coverage, text-books, interpreting texts, the separation of disciplines, emphasis on the past, individualism, and tests that emphasize recall (Department of Education, State of Hawai'i, Curriculum Framework for Social Studies, 2008). Philosophical Inquiry represents a newer paradigm of social studies coursework that values global perspectives, multicultural views, "practicing" democratic citizenship, theme/issue based studies, depth of understanding, experience and interaction, students constructing their own meaning from multiple resources, integration, an emphasis on connecting the past with the present, collaboration, and alternative forms of assessment (Department of Education, State of Hawai'i, Curriculum Framework for Social Studies, 2008). Philosophical Inquiry provides students with the skills and processes necessary for achieving 21st century student outcomes (outlined in the P21 Framework, 2009) and is one component of an effective standards-based education that will help Hawai'i's students be "college and career-ready graduates" (Department of Education, State of Hawai'i Strategic Plan, 2011 – 2018).

Philosophical Inquiry Standards at a Glance

Standard	Topics
1. Community of Inquiry	1.1 Intellectual Safety, Ethical Relationships, and Listening with Empathy
	1.2 Philosophy and Inquiry
	1.3 Tools for Collaborative Inquiry
	1.4 Tools for Thinking and Reasoning
2. Philosophical Dialogue	2.1 Structures for Practicing Philosophical Dialogue
	2.2 Deliberative Philosophical Processes in Multiple Settings
	2.3 Tools for Facilitating Philosophical Dialogue
	2.4 Philosophical Dialogue Annotations and Memos
	2.5 Incorporating Philosophical Dialogue into a Written Response
	2.6 Evaluating Philosophical Dialogue
3. Philosophical Inquiry Research	3.1 Developing Questions
	3.2 Planning Inquiries
	3.3 Using Evidence
	3.4 Analyzing Data, Evidence, and Information
	3.5 Communicating Conclusions
	3.6 Taking Informed Action
4. Reflection	4.1 Oral and Written Philosophical Inquiry Reflection
	4.2 Personal Reflection
	4.3 Inquiry Process Reflection
	4.4 Meta-Cognition
	4.5 Multiple Perspectives

SUPPLIES

1. Writing utensils (blue or black pens or dark led pencils)
2. Composition book (college ruled)

GRADING POLICY

Students will demonstrate mastery of the standards through the following methods:

1. Ethical Self Assessment Rubric
2. Lenses Project
3. Philosophical Insight Paper
4. Community Contributor Hours
5. Final Take-Home Reflection
6. Final In-Class Assessment

Grades will be awarded according to the following table:

Letter Grades	Standard Alignment	Percentage	Graduation Requirements
A	Advanced	90-100%	Passing
B	Proficient	80-89%	Passing
C	Partially Proficient	70-79%	Passing
F	<u>Novice</u>	<u>Below 70%</u>	<u>Not Passing</u>

Students may choose to revise assignments to achieve a higher score. Students', who receive anything below a "C" on an assignment, must make revisions to the assignment in order to meet the standards and benchmarks. Revisions must be made during tutorial. Grades and attendance will be recorded online at www.jupitergrades.com

MAKE UP WORK POLICY

It is the student's responsibility to request and complete anything missed due to an excused absence. The student must make an appointment with the teacher to make up the lost class time. This must be done **immediately upon returning to school during study hall**. Students' will not be able to make up an assignment due to an unexcused absence or tardy.

LATE WORK POLICY

Meeting deadlines are extremely important!!! Deadlines will be strictly enforced and if an assignment is not completed on time, the highest grade a student can receive for it is a B.

ACADEMIC INTEGRITY

Each student must take pride in their work and act with honesty and integrity when completing assignments.

- Cheating is not tolerated; anyone caught will receive a ZERO for that assignment.
- Copying and allowing someone to copy off of you will also result in a ZERO for that assignment.
- Plagiarism will result in a ZERO as well, if you like what someone wrote...give them credit for it by using a citation (APA Format.)

PHILOSOPHY FOR CHILDREN

In this class we will be using Philosophy for Children in order to aid students in the Historical Inquiry Process. History is all about perspectives; it is a collection of people's ideas and opinions about events that occurred in the past. As students in this course you will be required to think critically about the information that you receive and the ideas that are being presented in order to form your own unique historical perspective (your own interpretation of history based on your analysis of primary and secondary sources.)

INTELLECTUAL SAFETY

As a student it is your responsibility to actively contribute to creating a community that is intellectually safe. An intellectually safe community is one where:

- All participants of the community feel free to ask any question or state any view as long as respect for all peers is honored. ~Dr. Thomas Jackson

COMMUNITY CONTRIBUTOR HOURS

As one of Kailua High School's General Learner Outcomes, students need to be community contributors. As a requirement for KHS social studies, **students will need to complete 10 hours of community service per term.** This service can be done anywhere with an organization pending the approval of the students' parents and teacher.

STUDENT ACCOMMODATIONS

Accommodations are made based on IEP and/or individual conferences with student, counselor, and/or parent. Lessons are designed to present and learn information in oral, written, visual and kinesthetic form. Teacher is available for extra help during scheduled tutor time and other times as announced in class.

SCHOOL DISCIPLINE POLICY

Follow the Kailua High School expectations/policies, as well as the Hawaii Department of Education's Chapter 19 rules along with state and federal laws and regulations

SCHOOL ATTENDANCE POLICY

In furtherance of Kailua's Educational Vision, **all students are required to attend classes daily and be present on time.**

1. An excused absence may be cleared for grading purposes only if and when a student makes up class work that was missed during the absence. The teacher will determine a reasonable due date for the completion of the work. It is the responsibility of the student to request make-up work from the teacher. Official attendance records will continue to reflect an absence.
2. The student shall provide a written note for absences to the Registrar's Office.
3. When a student is truant, the student will continue to be enrolled in the class and upon his/her return to school will attend future classes on time and complete class work.
4. Students are required to be present in class on time. An excused tardy may be cleared for grading purposes only if and when a student makes up class work that was missed during the period of absence. The teacher will determine a reasonable due date for the completion of the work. It is the responsibility of the student to request make-up work from his/her teacher.
5. The teacher will complete a **Progress Report** form when a student reaches three and six unexcused absences from a class. The form will be submitted to the counselor for mailing to the student's parent or guardian. *(Note: Mid-Term and Term Progress Reports are entered into eSIS and are generated by the system.)*
6. The teacher will submit an **Action Plan Referral (APR)** to the Student Services Coordinator requesting attendance intervention for a student with 6 or more unexcused absences.
7. The teacher will submit a **Student Referral Form** for a student with 3 or more unexcused tardies to the designated vice-principal for administrative action.

To: Supervisor/Verifier:

I am a social studies teacher at Kailua High School and one of the goals for all KHS students is for them to become a responsible and productive citizen. This opportunity allows students to meet our *General Learner Outcomes, Community Contributor*, as they give back to the community.

Therefore, as an assignment, the student is to fulfill ten hours per semester course or five per term course of assisting others without compensation. All hours need to be completed by _____. Would it be possible for this student to volunteer his/her services with you? I have given the student form to be filled out every time they complete their hours and it needs to be signed by yourself.

Please sign the line below confirming that this student will be able to perform his/her hours for you.

Print name of supervisor/verifier

Date

Signature of Supervisor/Verifier

Contact Number

Print Student's Name

Date

Parent/Guardian Signature

Date

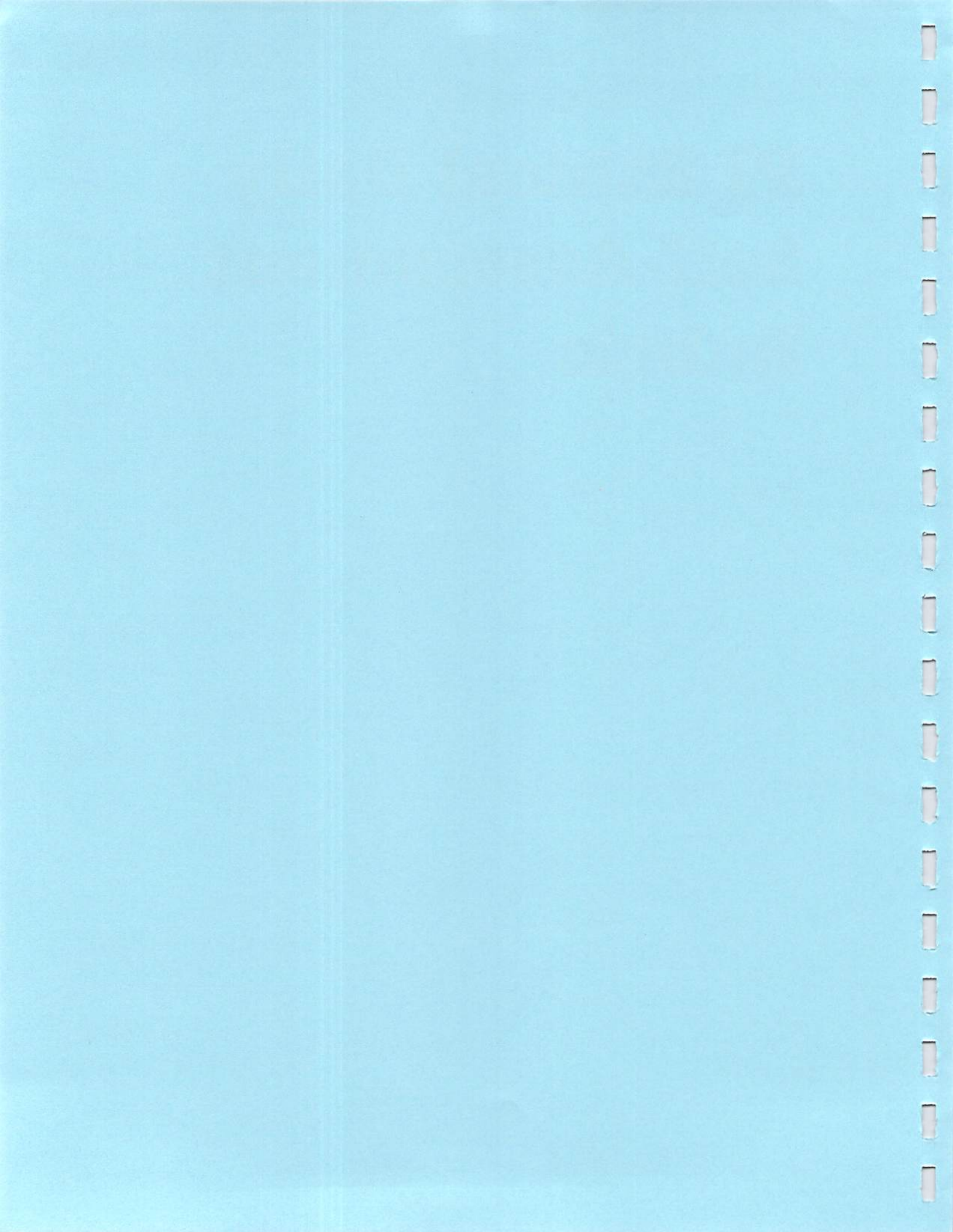
If there are any questions, please don't hesitate to call me at 266-7900.

Aloha,

Kailua High School Social Studies Teachers

Student: You may use one sheet for multiple services. Have the second supervisor/Verifier fill in the information next to the first one.

PI Ethical Daily Self-Assessment Rubric



Name: _____ Period: _____ Week Of: _____

Ethical Self-Assessment Rubric

Am I Positively Contributing to the Development of Our Community of Inquiry?

Date of Class	Exceeds the Standard (20 points)	Attempts to Meet the Standard (15 points)	Not Yet Met (10 points or below)
Date: _____ Date of Make up: _____ Points: _____	My behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class. I practiced intellectual safety, actively listened with empathy and expressed ideas that contributed to the development of our community of inquiry.	I was TARDY, and/or ONLY some of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.	I was ABSENT, and/or none of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.
Date: _____ Date of Make up: _____ Points: _____	My behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class. I practiced intellectual safety, actively listened with empathy and expressed ideas that contributed to the development of our community of inquiry.	I was TARDY, and/or ONLY some of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.	I was ABSENT, and/or none of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.
Date: _____ Date of Make up: _____ Points: _____	My behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class. I practiced intellectual safety, actively listened with empathy and expressed ideas that contributed to the development of our community of inquiry.	I was TARDY, and/or ONLY some of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.	I was ABSENT, and/or none of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.
Date: _____ Date of Make up: _____ Points: _____	My behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class. I practiced intellectual safety, actively listened with empathy and expressed ideas that contributed to the development of our community of inquiry.	I was TARDY, and/or ONLY some of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.	I was ABSENT, and/or none of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.
Date: _____ Date of Make up: _____ Points: _____	My behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class. I practiced intellectual safety, actively listened with empathy and expressed ideas that contributed to the development of our community of inquiry.	I was TARDY, and/or ONLY some of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.	I was ABSENT, and/or none of my behavior in class today demonstrated that I understand the roles and responsibilities of an ethical member of this class.

This Weeks Total Points: _____ **+ Last Week's Total Cumulative Points:** _____ **= New Cumulative Total** _____

Name: _____ Period: _____ Week Of: _____

Ethical Self-Assessment Rubric

Am I Positively Contributing to the Development of Our Community of Inquiry?

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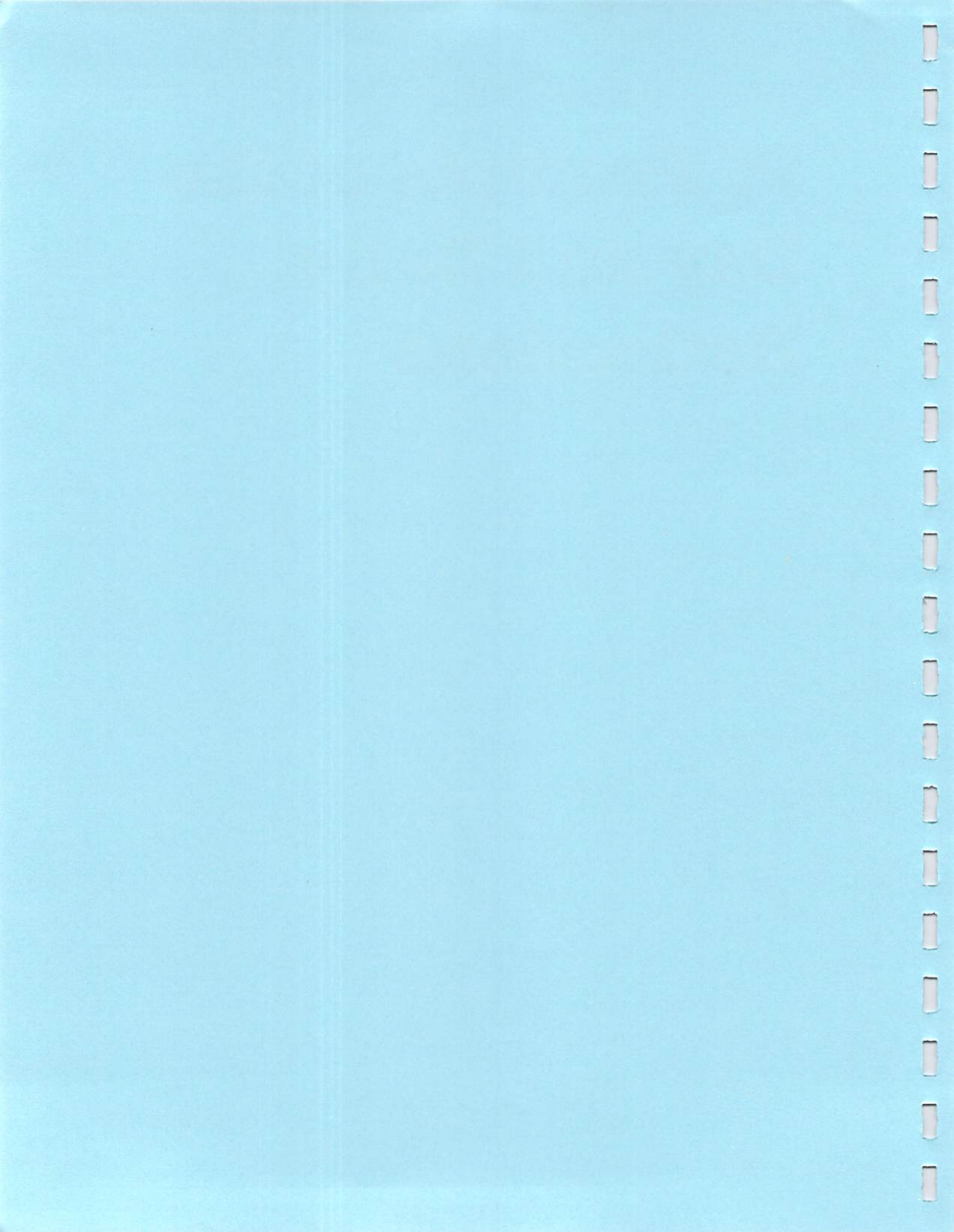
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PI Prompts of the Day and Daily Reflections



Philosophical Inquiry Prompt of the Day and Daily Reflection

Date: _____

1. Reflect on the prompt of the day (POD) in writing. Use textual evidence and/or self-knowledge/experiences to support your response.

	Exceeds the Standard	Meets the Standard ¹	Attempts to Meet the Standard	Does Not Meet the Standard
Prompt of the Day (POD)	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> Using textual evidence AND self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> Using textual evidence OR self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I did not use evidence to support my response.</i></p>	<p><i>I did not complete a written reflection.</i></p>

¹ SSPI.4.1 Reflection, Oral and Written Philosophical Inquiry Reflection; SSPI.4.2 Reflection - Personal Reflection; SSPI.4.4 Reflection - Meta-Cognition; SSPI.4.5 Reflection - Multiple Perspectives

	Exceeds the Standard	Meets the Standard²	Attempts to Meet the Standard	Does Not Meet the Standard
Reflection	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing more than one new perspective or point of view. • Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective of point of view • Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view. 	<p><i>I did not complete a written reflection.</i></p>

2. How does what you learned today connect to your life and the world you live in? Do you see a different perspective or point of view? Use textual evidence *AND* ideas/quotes from classmates/teacher to support your response.

² SSPI.4.1 Reflection, Oral and Written Philosophical Inquiry Reflection; SSPI.4.2 Reflection - Personal Reflection; SSPI.4.4 Reflection - Meta-Cognition; SSPI.4.5 Reflection - Multiple Perspectives

Philosophical Inquiry Prompt of the Day and Daily Reflection

Date: _____

1. Reflect on the prompt of the day (POD) in writing. Use textual evidence and/or self-knowledge/experiences to support your response.

	Exceeds the Standard	Meets the Standard¹	Attempts to Meet the Standard	Does Not Meet the Standard
Prompt of the Day (POD)	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence <i>AND</i> self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence <i>OR</i> self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I did not use evidence to support my response.</i></p>	<p><i>I did not complete a written reflection.</i></p>

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	Exceeds the Standard	Meets the Standard²	Attempts to Meet the Standard	Does Not Meet the Standard
Reflection	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing more than one new perspective or point of view. • Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective of point of view • Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view. 	<p><i>I did not complete a written reflection.</i></p>

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1. Reflect on the prompt of the day (POD) in writing. Use textual evidence and/or self-knowledge/experiences to support your response.

	Exceeds the Standard	Meets the Standard ¹	Attempts to Meet the Standard	Does Not Meet the Standard
Prompt of the Day (POD)	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence <i>AND</i> self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence <i>OR</i> self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I did not use evidence to support my response.</i></p>	<p><i>I did not complete a written reflection.</i></p>

¹ SSPI.4.1 Reflection, Oral and Written Philosophical Inquiry Reflection; SSP14.2 Reflection - Personal Reflection; SSPI.4.4 Reflection - Meta-Cognition; SSPI.4.5 Reflection - Multiple Perspectives

	Exceeds the Standard	Meets the Standard²	Attempts to Meet the Standard	Does Not Meet the Standard
Reflection	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing more than one new perspective or point of view. • Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective of point of view • Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view. 	<p><i>I did not complete a written reflection.</i></p>

2. How does what you learned today connect to your life and the world you live in? Do you see a different perspective or point of view? Use textual evidence *AND* ideas/quotes from classmates/teacher to support your response.

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Philosophical Inquiry Prompt of the Day and Daily Reflection

Date: _____

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Prompt of the Day (POD)	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence AND self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence OR self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I did not use evidence to support my response.</i></p>	<p><i>I did not complete a written reflection.</i></p>

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Reflection	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing more than one new perspective or point of view. • Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective of point of view • Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view. 	<p><i>I did not complete a written reflection.</i></p>

2. How does what you learned today connect to your life and the world you live in? Do you see a different perspective or point of view? Use textual evidence *AND* ideas/quotes from classmates/teacher to support your response.

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Philosophical Inquiry Prompt of the Day and Daily Reflection

Date: _____

1. Reflect on the prompt of the day (POD) in writing. Use textual evidence and/or self-knowledge/experiences to support your response.

	Exceeds the Standard	Meets the Standard¹	Attempts to Meet the Standard	Does Not Meet the Standard
Prompt of the Day (POD)	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> Using textual evidence <i>AND</i> self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> Using textual evidence <i>OR</i> self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I did not use evidence to support my response.</i></p>	<p><i>I did not complete a written reflection.</i></p>

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	Exceeds the Standard	Meets the Standard²	Attempts to Meet the Standard	Does Not Meet the Standard
Reflection	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing more than one new perspective or point of view. • Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view • Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view. 	<p><i>I did not complete a written reflection.</i></p>

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¹ SSPI.4.1 Reflection, Oral and Written Philosophical Inquiry Reflection; SSPI.4.2 Reflection - Personal Reflection; SSPI.4.4 Reflection - Meta-Cognition; SSPI.4.5 Reflection - Multiple Perspectives

	Exceeds the Standard	Meets the Standard²	Attempts to Meet the Standard	Does Not Meet the Standard
Reflection	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing more than one new perspective or point of view. • Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective of point of view • Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view. 	<p><i>I did not complete a written reflection.</i></p>

2. How does what you learned today connect to your life and the world you live in? Do you see a different perspective or point of view? Use textual evidence *AND* ideas/quotes from classmates/teacher to support your response.

² SSP1.4.1 Reflection, Oral and Written Philosophical Inquiry Reflection; SSP1.4.2 Reflection - Personal Reflection; SSP1.4.4 Reflection - Meta-Cognition; SSP1.4.5 Reflection - Multiple Perspectives

Philosophical Inquiry Prompt of the Day and Daily Reflection

Date: _____

1. Reflect on the prompt of the day (POD) in writing. Use textual evidence and/or self-knowledge/experiences to support your response.

	Exceeds the Standard	Meets the Standard¹	Attempts to Meet the Standard	Does Not Meet the Standard
Prompt of the Day (POD)	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence AND self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Using textual evidence OR self-knowledge/experiences to support my response 	<p><i>My response to the POD demonstrated that I did not use evidence to support my response.</i></p>	<p><i>I did not complete a written reflection.</i></p>

¹ SSPI.4.1 Reflection, Oral and Written Philosophical Inquiry Reflection; SSP14.2 Reflection - Personal Reflection; SSPI.4.4 Reflection - Meta-Cognition; SSPI.4.5 Reflection - Multiple Perspectives

	Exceeds the Standard	Meets the Standard²	Attempts to Meet the Standard	Does Not Meet the Standard
Reflection	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing more than one new perspective or point of view. • Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective of point of view • Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p><i>In my written reflections I thought about my own thinking during and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Connecting what I learned to my life or the world I live in. • Describing a new perspective or point of view. 	<p><i>I did not complete a written reflection.</i></p>

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Philosophical Inquiry Prompt of the Day and Daily Reflection

Date: _____

1. Reflect on the prompt of the day (POD) in writing. Use textual evidence and/or self-knowledge/experiences to support your response.

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Date: _____

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Philosophical Inquiry Prompt of the Day and Daily Reflection

Date: _____

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Student Sample

PL 402 Daily Reflection

Name: [REDACTED]

You did a really nice job using specific examples and addressing the question!
 Date: 08/28/14

1. Reflect on the prompt of the day (POD) in writing. Use textual evidence and/or self-knowledge/experiences to support your response.

Standards	Exceeds	Meets	Attempts	Does Not Meet
Prompt of the Day (POD)	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> Clearly addressing the question/prompt Using textual evidence AND self-knowledge/experiences to support my response Raising and exploring new questions that are relevant to my interests and context 	<p><i>My response to the POD demonstrated that I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> Clearly addressing the question/prompt Using textual evidence OR self-knowledge/experiences to support my response Raising new questions that are relevant to my interests and context 	<p><i>My response to the POD demonstrated that I addressed the question/prompt, but I did not use evidence to support my response.</i></p>	<p><i>I did not complete a written reflection.</i></p>

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Examples of intellectually safe places: *that's a good sign!*

- When I am with my boyfriend I feel intellectually safe because I know he is listening to what I say. Things I say matter and he responds to my words. I also like it when I am having a bad day, he does his best to cheer me up with kind words or help me to address my problems. This is why I feel safe to share any thoughts or feelings that I might have.
- In a classroom I feel safe when: I have the right to pass, someone expands or responds to what I say in a respectful way, *great!*

This is a really great specific example to pull from!

Counter Examples:

- I often feel uncomfortable sharing my thoughts with a group of people whom I am unfamiliar with or do not trust or am unacquainted with. This is because I have had times where people will have side conversations, do something else, or ~~look~~ show no response to what I say. When I know people don't care about me or what I have to say, it makes me feel unsafe. *How can teachers prevent this?*
- In school I have felt intellectually unsafe when teachers put me on the spot and I don't know the answer. It makes me feel really embarrassed and stupid.

This is a great insight about the importance of building community

Question: *Great question that we will be exploring this semester!*
 What is philosophy and how does it relate to children?

2. How does what you learned today connect to your life and the world you live in? Do you see a different perspective or point of view? Use textual evidence *AND* ideas/quotes from classmates/teacher to support your

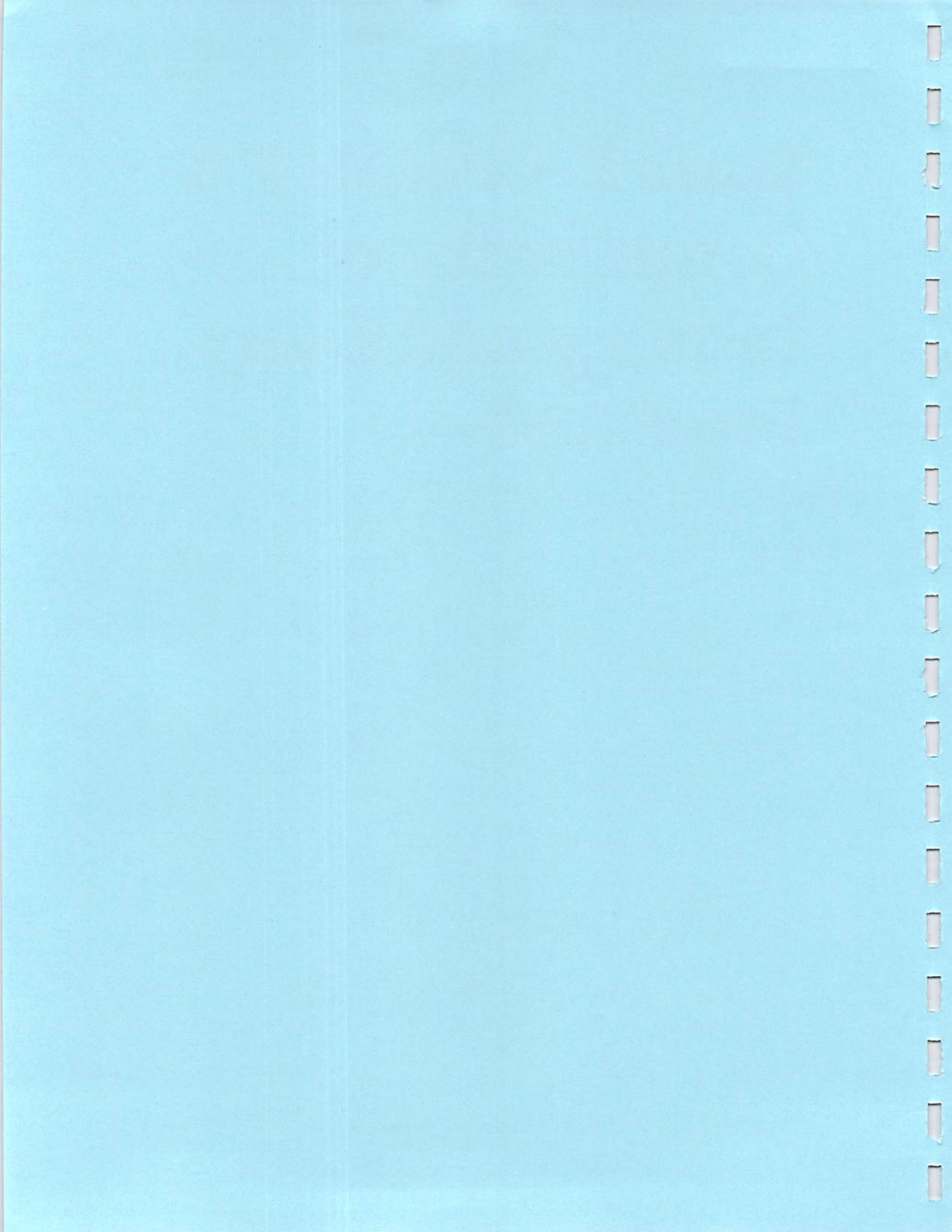
Standards	Exceeds	Meets	Attempts	Does NOT Meet
Reflection	<p>In my written reflection I thought about my own thinking and communicated my findings by:</p> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Describing more than one new perspective or point of view. Using textual evidence <i>AND</i> ideas/quotes from classmates/teacher to support my response. 	<p>In my written reflection I thought about my own thinking and communicated my findings by:</p> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Describing a new perspective of point of view Using textual evidence <i>OR</i> ideas/quotes from classmates/teacher to support my response. 	<p>In my written reflections I thought about my own thinking during and communicated my findings by:</p> <ul style="list-style-type: none"> Connecting what I learned to my life or the world I live in. Describing a new perspective or point of view. 	<p>I did not complete a written reflection.</p>

✓ I think it is important to create an intellectually safe ~~high~~ community as it helps us to share ideas and learn from each other. I really liked what we learned in class because it showed me ~~now~~ that when we create intellectual safety in the classroom and "listen to understand" as opposed to "listen to respond" we can learn a lot from each other. I honestly did not know much about philosophy before walking in today, but now I understand that philosophy is the "search for wisdom" as Lulu said and also in Hana's view: "What you believe". I realize the strong connection between children and philosophy and that children are young philosophers, as they are constantly exploring the world around them.

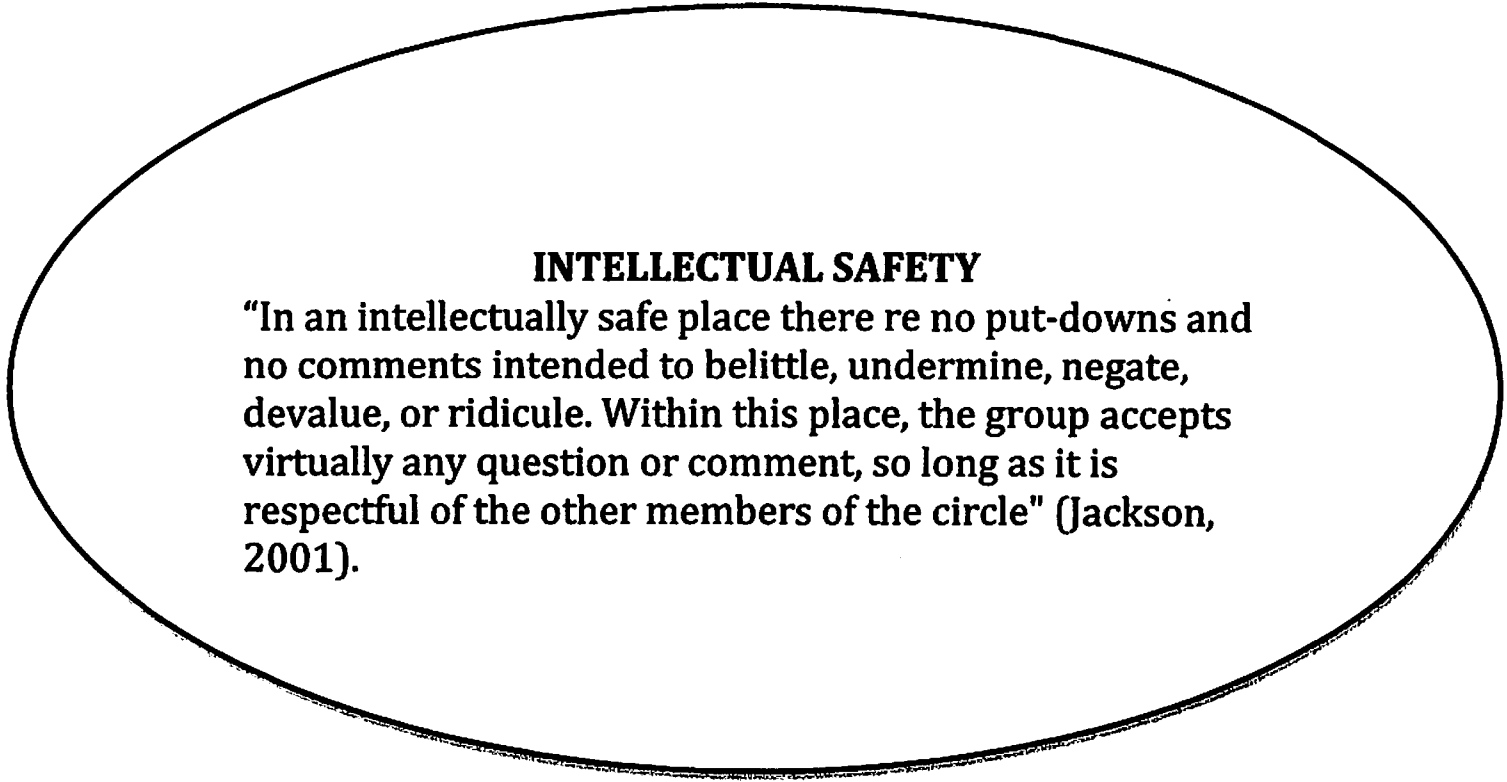
← nice quote from Lulu + "love of wisdom"

great nice job using specific examples to explain your new perspective!!

**Unit I. Creating a
Community of
Inquiry and Daily
Practices**

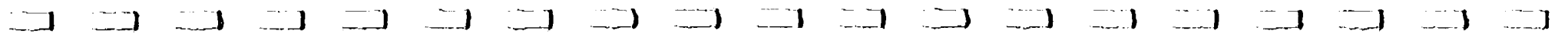


= EXAMPLES
≠ COUNTER-EXAMPLES



INTELLECTUAL SAFETY

"In an intellectually safe place there re no put-downs and no comments intended to belittle, undermine, negate, devalue, or ridicule. Within this place, the group accepts virtually any question or comment, so long as it is respectful of the other members of the circle" (Jackson, 2001).



Making A Community Ball

A. Take some time to think about the questions below. In your journal, record your responses in writing. BE SURE TO USE EXAMPLES FROM YOUR LIFE EXPERIENCE TO ILLUSTRATE YOUR THINKING. Keep in mind that you will be sharing your thinking out loud with our community of inquiry.

1. What is your name?
2. When you think of philosophy what does it mean to you? What do philosophers do?
3. Is it true that human beings need friends, and what does it mean to be friend?
4. Would the world be a better place if everyone always acted to benefit him-or herself?

B. In your journal, write down the name of everyone in our class (skip four lines between names). As we go around the circle and share our thinking out loud, keep a record of your classmates' responses in your journal.

Notes:

Notes:

D. What is the significance of the community ball? How does it represent our classroom community of inquiry?

E. Based upon the first week's activities, what can you infer about this class? We encourage you to ask questions as a part of your response to this question.

The Good Thinker's Tool Kit

WRAITEC

Developed by Dr. Thomas Jackson

Good Thinker's Letter	What is it used for?	Question Stems & Claim Starters
W What do you mean by...?	<i>Seeking clarity</i> - "W" is essentially meant to capture the aspect of thinking that involves sensitivity to complexity, possible ambiguity, and multiplicity of meanings. "W" questions are clarifying questions.	<ul style="list-style-type: none"> • What do you mean by...? • What does the author mean by? • What is the...? • What have I forgotten to ask? • What else do I need to know?
R Reasons	<i>Thinking about why</i> - "R" reflects that for a philosophical thinker it is not enough to simply offer an opinion. Opinions need to be supported by reasons. Are some reasons better than others? When we want to know WHY we ask reason questions.	<ul style="list-style-type: none"> • Are reasons being offered to support claims? • What are the reasons...? • One of the reasons...
A Assumptions	<i>Acknowledging/making clear what we take for granted</i> - "A" recognizes that an important part of philosophical thinking is becoming aware of and making explicit assumptions that underlie a discussion, position, argument or presentation. Identify assumptions, recognize how those assumptions are influencing what we are seeing and judging, and identify other assumptions that can be made.	<ul style="list-style-type: none"> • Is it reasonable to assume...? • Are we aware of and identifying key assumptions being made? • An assumption embedded in this argument/claim is... • The author is assuming...
I Inferences	<i>Thinking about "if...then"</i> - "I" represents "If ... then's...", inferences, and implications. IF, for example, we do, or don't pursue a particular line of action, THEN what follows? What are the consequences? Inferences have a starting point (something seen, heard, smelled tasted or touched) and an ending point (a "place" the mind "moves" to that is beyond what was presented at the starting point). I may see a person frown (STARTING POINT) and infer they are sad (ENDING POINT).	<ul style="list-style-type: none"> • Is it reasonable to infer _____ from _____? • If _____ then is it reasonable to infer _____? • From _____ I infer _____.
T Truth	<i>Thinking about what is true, and the implications of what we think is true</i> - "T" concerns is what's being asserted in fact true? How can we find out? What we take for granted as true must meet certain standards? What are those standards? How do we measure what's true? Even if we aren't sure if something is true can we imagine what might be the implications if it is true?	<ul style="list-style-type: none"> • Is what's being said true, and what are the implications if it is true? • If _____ is true, then what does that imply? • If _____ is true does that imply _____? • When _____ is true it implies _____.
E Examples Evidence	<i>Offering evidence to prove a claim is true</i> - "E" is one way in which clarification of a position or assertion can be accomplished. It is a way of making a general claim specific or testing a claim by presenting an illustrative example. Equally important is the offering of evidence to support assertions. What is the evidence? Evidence looks different depending on the discipline you are in. What does evidence look like in science? Social studies? Math? Language Arts?	<p>What are some examples of _____?</p> <p>Are EXAMPLES being given or is EVIDENCE being offered to support or illustrate claims?</p> <p>_____ is an example of _____.</p>
C Counter – Examples	<i>Offering counter-evidence to prove a claim is not true</i> - "C" reflects the important task of testing the limits of a claim or position by searching for a way to prove it false or at least to test the limits of the claim.	<p>What are some counter-examples to _____?</p> <p>Are there any COUNTER – EXAMPLES to the claim being made?</p> <p>_____ is a counter-example to _____.</p>

Philosophical Inquiry Text Annotations

Philosophical Dialogue and Reflection with Text

“[Texts] let us into their souls and lay open to us the secrets of our own.” ~William Hazlitt

“The ability to read becomes devalued when what one has learned to read adds nothing of importance to one's life.” ~ Bruno Bettleheim

“To read without reflecting is like eating without digesting.” ~Edmund Burke

“A truly good...[text]...teaches me better than to read it. I must soon lay it down, and commence living on its hint.... What I began by reading, I must finish by acting.” ~Henry David Thoreau

As the quotes above suggest, when we allow ourselves to question, think about our own thinking, and wonder as we read, we make reading a philosophical experience. The purpose of philosophical inquiry text annotations is to help us keep a record of our philosophical thinking while we read.

Directions

Philosophical inquiry text annotations can be done in three ways.

1. Write your thoughts and questions directly on the text while you read.

AVOID A PLOT SUMMARY! This is NOT a book report!

This is a way for you to practice and demonstrate the use of the Good Thinker's Tool Kit. Since you are to avoid a plot summary, you cannot be wrong in your responses, so take responsible intellectual risks:

- Say what you think something means
- Identify assumptions
- Make inferences supported by reasons and evidence
- Predict what will happen next
- Relate personal experiences to content in text
- Make connections between the text and other texts (primary documents), history (events, people, places), and other previously learned facts or concepts
- Ask questions (using the Good Thinker's Tool Kit)
- Attempt to answer your questions with reasons and evidence

Here are some suggested sentence lead-ins

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • I wonder what this means... • What does the author mean by... • I like/dislike this idea for these <i>reasons</i>... • The author is <i>assuming</i>... • From _____ I infer _____
(the <i>evidence</i> I have to support this claim is...) • Is what is being said <i>true</i>? What are the implications if it is <i>true</i>? • An example from my life that relates is... • A counter-example to the author's argument is... | <ul style="list-style-type: none"> • I don't understand this part... • The historical context of this part of the text is... • This reminds me of another author's perspective, when they said... • From an economic/civics/historical/geographic perspective... • This shows that the author's point of view is... • The quote reveals the author's biases... • If I were the author, I would have written this part differently because (of these reasons). • This section made me think about... |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

* SS.PI.1.4 Community of Inquiry - Tools for Thinking and Reasoning; SS.P.2.4 Philosophical Dialogue - Philosophical Dialogue Annotations and Memos; SS.PI.4.2 Reflection - Personal Reflection; SS.PI.4.4 Reflection - Meta-Cognition; SS.PI.4.5 Reflection - Multiple Perspectives

Philosophical Inquiry Text Annotations Rubric*

	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
Tools for Thinking and Reasoning	All of my comments and questions apply the seven reasoning tools of the Good Thinker's Tool Kit (<i>what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence</i>) to make progress in my philosophical inquiry. I use multiple aspects of the Good Thinker's Tool Kit together.	More than half of my comments and questions apply the seven reasoning tools of the Good Thinker's Tool Kit (<i>what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence</i>) to make progress in my philosophical inquiry.	Few of my comments and questions apply the seven reasoning tools of the Good Thinker's Tool Kit (<i>what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence</i>) to make progress in my philosophical inquiry. A majority of the questions and comments I raise are for basic comprehension of the text.	I do not apply the seven reasoning tools of the Good Thinker's Tool Kit (<i>what do you mean by, reasons, assumptions, inferences, truth and implications, examples/evidence, and counter-examples/counter-evidence</i>) to make progress in my philosophical inquiry.
Personal Reflection	Many of my comments and questions make connections to my life, and there is ample evidence that my self-understanding, and understanding of the world developed because of this activity.	Many of my comments and questions make connections to my life, and my understanding of the world.	Few of my comments and questions make connections to my life, and my understanding of the world.	My comments and questions don't connect to my life, and my understanding of the world.
Meta-Cognition	There is evidence that I thought about my own thinking in my comments and questions, and that I used my reflections to develop new comments and questions.	There is evidence that I thought about my own thinking in my comments and questions.	I struggled to think about my own thinking in my comments and questions. My comments and questions mostly make observations about the text or author.	I did not think about my own thinking in my comments and questions.
Multiple Perspectives (10 Lenses of Philosophical Inquiry)	Many of my comments or questions identify multiple lenses of philosophical inquiry and respond to diverse points of view, and I determine what additional points of view are needed to deepen the inquiry.	Many of my comments or questions identify some of the lenses of philosophical inquiry and respond to diverse points of view.	Few of my comments or questions identify a few lenses of philosophical inquiry and respond to diverse points of view.	None of my comments or questions identify the lenses of philosophical inquiry and respond to diverse points of view.

* SS.PI.1.4 Community of Inquiry - Tools for Thinking and Reasoning; SS.P.2.4 Philosophical Dialogue - Philosophical Dialogue Annotations and Memos; SS.PI.4.2 Reflection - Personal Reflection; SS.PI.4.4 Reflection - Meta-Cognition; SS.PI.4.5 Reflection - Multiple Perspectives

10/1



Student Sample

I've heard this word in punk rock songs I didn't know it relates to philosophy

Government

what are the reasons one anarchist is more famous than another? what is the difference between famous + infamas?



Thomas Hobbes (1588 - 1679) was fond of saying that he was born "a twin with fear" because his mother gave birth to him prematurely when she was frightened by the sound of the Spanish Armada arriving to do battle with England. Hobbes lived through the English Civil War, a very bloody period that included the execution of King Charles I. His book *Behemoth* is a history of the Civil War. The civil unrest Hobbes witnessed influenced his major political work, *Leviathan*, which presents a very harsh picture of human nature and the human condition. Even toward the end of a very long and productive life, he was still publishing. At the age of 84 he wrote his autobiography in Latin verse, and 2 years later he completed translations of Homer's *Iliad* and *Odyssey*.

but what about Hawaii for example where the new country took over their country?

An anarchist is someone who advocates a society without any government. The word *anarchy* is often used informally for any unruly mob with a grudge. But, some philosophers defend anarchy as a legitimate political position. In 19th-century Russia there were many famous anarchists, including Leo Tolstoy, the author of *Anna Karenina* and *War and Peace*. Because the government in Russia at that time was one of the most repressive governments in history, it is not surprising that anarchism found a place to germinate there.

Given that anarchy is a serious possibility, we should ask what the justification for our own government is. We will address this question by looking at the theories of two early modern English political theorists, Thomas Hobbes and John Locke. We focus on these two not only because of their seminal influence on later political thought but also because each of them imagines what life would be like with no government at all.

Hobbes was a social contract theorist. *Social contract theory* holds that government is created and legitimized by an agreement among the citizens. This contract or agreement may not ever actually be written down or spoken. Most social contract theorists regard living in a country as a metaphorical way of signing a contract. If you take advantage of the benefits a government has to offer, then you are implicitly agreeing to live by its rules. The ancient philosopher Socrates is a good example of a social contract theorist. When he was arrested for corrupting the youth, his friends urged him to escape, but he refused on the grounds that it would be wrong to betray the government that had served and protected him his whole life.

Hobbes argued for social contract theory by asking us to imagine what life would be like without any government at all, in what philosophers call the *state of nature*. Hobbes viewed the state of nature as a perpetual war of everyone against everyone, where life is "solitary, poor, nasty, brutish, and short." (Hobbes, *Leviathan*, 1651/1975, p. 100). According to Hobbes, we make a contract with each other to have a government in order to escape the fear and chaos that is present in the state of nature. He wrote, "I authorize and give up my right of governing myself to this man . . . on this condition, that thou give up thy right to him, and authorize all his actions in a like manner" (Hobbes, *Leviathan*, 1651/1975, p. 132).

What do they mean by NO government?

Can't a government exist in a family or village?

like Lord of the Flies?

What does he mean by this?

I don't think that's our state of nature - what if we lived in peace?

There are lots of reasons I don't agree with this - about of the King Charles II in England?



John Locke (1632-1704) was an English philosopher whose writings influenced the framers of the Declaration of Independence and the United States Constitution. In contrast to Hobbes, in his later life, Locke lived in a time of peace and prosperity. Therefore, it is not surprising that his ideal form of government is less harsh and more respectful of human rights. He published important work on the nature of perception and of the self and human understanding. Politically, he was a strong advocate for the scientific study of nature. He also theorized on the nature of and justification for private property. On this topic, Locke is sometimes thought of as an early environmentalist because he suggested two rules governing private property: Take only as much as you need, and leave things in as good a shape, or better, than you found them.

Wow!
That's interesting how the time period we live in shapes who we are.

Hobbes was convinced that human beings need a strong government to keep them from reverting to the state of nature. He therefore advocates absolute monarchy, where the citizens agree to give the king unlimited power. In this social contract, the people pledge complete obedience to the king in exchange for peace and security. To secure peace, the king can do anything he deems necessary (except harm the citizens). This means, for example, he could make it illegal for anyone to leave home after dark.

Why would we agree to such a harsh form of government? The answer, for Hobbes, is that the alternative is worse. If we opt out of the contract, we return to a state of war, and because there's no right or wrong in this anarchic state, we would probably not survive. As long as the king can protect us, we owe him our complete loyalty. Hobbes' theory is reflected throughout history: When people feel the threat of war, they are always more willing to accept limitations on freedom, even if those limitations aren't fair. In Hobbes's view, it is worth giving up freedom and equality for security. Did this happen with 9/11 + Bush?

but aren't these evidence of Kings taking people to war when they didn't want to?

John Locke (1632-1704) disagreed with Hobbes's concern for security. In his view, everyone has advantages and disadvantages in the state of nature. For example, you may be much stronger than your neighbors, but they may be richer than you. Locke insisted that, because our advantages and disadvantages tend to even out, the state of nature "is not a state of license" (Locke, 1689/1956, p. 5). In Locke's view, human beings are governed by a law of nature derived from reason, which says that we should not harm others or ourselves. This law of nature prevents us from falling into a perpetual war of everyone against everyone.

In Locke's vision of the state of nature, human beings use reason to live together in peace. So, what is the need for government? Human beings need government, in Locke's view, because we do not always act solely according to reason. When we or those close to us have a dispute—over property, for example—we become emotionally involved. Our emotions cloud our judgment and make it difficult for us to be impartial. We need government to settle disputes impartially for us.

OK

Like Hobbes, Locke was a social contract theorist. He believed that we agree to give up some of our freedom in order to establish a ruler who can enforce an impartial system of punishment. According to Locke, however, this ruler should not have total power. Locke rejected the idea of an absolute monarchy because it leaves the citizens without the right of appeal. In an appeal, the

agree

If it is true that everyone has reason shouldn't that imply that our emotions shouldn't over rule us?

citizens ask one judge to check the decision of another judge to make sure it is fair. A government with multiple powers that check and balance each other is more likely to stay impartial than a government with only one final judge.

-like democracy -
but doesn't this
assume the judges
are fair?

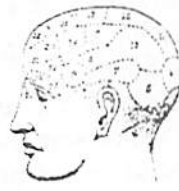
Even though Locke lived under a monarchy, he was sympathetic to democracy. Already in his day the English monarchy had lost much of its power to an elected parliament. (Today, even though Great Britain has a queen, she has no real political power and her role is largely ceremonial.) Locke was also a minimalist about the role of government in our lives. In his view, the sole role of government is the protection of property. He would be critical of most democracies in existence today because they do so much more than protect property. For example, in the United States, the government provides food stamps for unemployed citizens. Do you think it would be better or worse if the government did not do this?

hmm.

like what?

Although the state of nature rarely erupts within a country, many philosophers see the relationship between countries as a state of nature. On the one hand, in a world troubled by war and terrorism, it is easy to see this relationship as hostile, as in Hobbes's theory. On the other hand, international bodies such as the United Nations suggest that countries are trying to cooperate and reason with one another, just as Locke envisioned. Which, if either, is the more accurate depiction of international relations in your view?

I need
to learn
more
about
this.



**Thought Experiment:
An Island of Your Very Own**

For your birthday this year, your best friend gives you a lottery ticket. "It may only have cost a dollar," he says, "but if you win, you will become the sole owner of a beautiful tropical island, along with 1 billion dollars to develop it as you see fit!" And, lucky for you, the ticket wins! As it turns out, the island is the size of Florida and has not been claimed by any country. So, suddenly, you are a king with a vast kingdom. As you set off for your island, you begin to think about what you will do with the billion dollars. How will you develop your island? Who else will you allow to live there? Will you need safeguards against possible violence and other forms of crime? Will you rule the island or will you let the inhabitants elect someone else to rule? What kind of rules would you like to see in place?

maybe it
depends
on the time
period like the
difference between
Locke + Hobbes.

Name:

Our First Structured Philosophical Dialogue – What do we mean by philosophical dialogue and “Plain Vanilla?”

In this philosophical inquiry course we will initiate and participate in intellectually safe “Plain Vanilla” philosophical dialogues to explore (not debate) complex topics and issues related to history, civics, economics, geography, and philosophy. Before we get started, it is important to clarify what we mean by philosophical dialogue and “Plain Vanilla.”

1. Read the following excerpt and circle all of your “W” questions (words or phrases that you don’t understand).

...in an ordinary discussion, the discussants have an obligation to try and respond. This means that if Kimo is a discussant with Pua, then when Kimo says X, Pua has an obligation to give some indication that she heard him say X; he also has an obligation to tailor his remark Y so that it has some relation to X. What distinguishes a discussion from a series of monologues is this process of give and take (Reed, 1992).

2. As a community, let’s work together to define the words or phrases that are unclear so that we can better understand what the excerpt is trying to say.

3. As a group can we establish our own criteria for what defines a philosophical dialogue?

OUR AGREED ON CRITERIA FOR PHILOSOPHICAL DIALOGUE

* SSPI.2.1 Philosophical Dialogue – Structures for Practicing Philosophical Dialogue

What is PLAIN VANILLA?

“Plain Vanilla” Structure for Philosophical Dialogue

1. READ/OBSERVE/EXPERIENCE

2. CREATE QUESTIONS

3. VOTE

4. INITIATING THE DISCUSSION

5. EVALUATION/REFLECTION

Unit I. Readings

- Describe a time when you helped someone. Did you do it to get something for yourself? If so, what did you get and was it worth it? If not, why did you do it?
- Have you ever been unmotivated to do something that you knew you should do? Explain.

Is Knowledge the Greatest Virtue?

Is it good to be selfish? Suppose one of your best friends tells you she's falling in love with a guy you don't know. You ask her to describe him. "Well," she replies, "more than anything else, he's really selfish. . . ." What would you think about that? Would you be happy for her? Probably not. Despite the fact that everyone acts selfishly sometimes, most people regard selfishness as a vice rather than a virtue.

But, why? If we define selfishness as acting to benefit yourself, then it's hard to see what's wrong with it. We have to benefit ourselves in order to survive. Eating, sleeping, studying, and exercising are all examples of benefiting yourself. Yet, these are considered good things. It seems that selfishness is a vice only if we define it as acting to benefit yourself *at the expense of other people*. So, we wouldn't call Jimmy selfish for eating, but we would call him selfish for eating up all the cookies Grandma made before anyone else got any. In Book 1 of his work, *The Republic*, the Greek philosopher Plato (427–347 BC) presents the following thought experiment to test your own level of selfishness.

Thought Experiment: The Ring of Gyges

Suppose one day while you're walking with your friend Gyges in a field you come upon a crevice in the ground. In the crevice lies a large golden ring. Gyges picks it up and puts it on. The minute he twists it into place he disappears. Shocked, he twists the ring off, and immediately reappears. You try the ring on and the same thing happens to you. Gyges is thrilled and begins to think about ways he can use the ring to get rich. It would be easy enough to rob a bank and never get caught! Would you join Gyges in this plan? If so, what would you do with the money? If not, what would you rather do with the ring? Do you think that most people would use the ring to act selfishly?



Plato
(427–347 BC)

Some people believe the world would be a better place if everyone always acted to benefit him- or herself. This view is called *ethical egoism*. Ethical egoists advocate selfishness defined in the first way above, namely "acting to benefit yourself." In their view, it is not a good idea to spend your life trying to solve other people's problems, because it is impossible for you to know what's best for someone else. The only thing you can really know with any certainty in this life is what is best for yourself.

Plato was an ethical egoist. He argued that deep within the soul of every human being lies the secret of happiness. The problem is that the secret lies so deep within us that very few people figure out how to unlock it, or even realize it's there. Although Plato did not claim to have the entire secret figured out, he came to the conclusion after much study that the secret of happiness is justice. Just as justice in the world can mean perfect harmony between people and things, justice within the soul means perfect harmony between thoughts and feelings. Many people are unhappy because they have chaos in their souls. Plato believed that reason and self knowledge would help to put the chaos in order, establishing justice within.

According to Plato, justice is the greatest benefit there is. Those who don't act justly don't know what justice is because justice is happiness, and everyone wants to be happy. He wrote:

Let each one of us leave every other kind of knowledge and seek and follow one thing only, if per adventure we may be able to learn and may find someone who will make us able to learn and discern between good and evil, and so to choose always and everywhere the better life . . . And so we will choose, giving the name of evil to the life which will make our souls more unjust, and good to the life which will make our souls more just; all else we will disregard. . . . [Let us] be undazzled by the desire of wealth or the other allurements of evil, lest, coming upon tyrannies and similar villainies, we do irremediable wrongs to others and suffer yet worse ourselves; but let us know how to choose the mean and avoid the extremes on either side, as far as possible, not only in this life but in all that which is to come. For this is the way of happiness. (From *The Republic*, by Plato, 360 BC [<http://classics.mit.edu/Plato/republic.11.x.html>])

For Plato, unhappiness comes from not knowing how to choose justice. Therefore ignorance is the greatest vice. Happiness, in contrast, comes from knowing how to choose justice, knowing what is *really* in our own best interest. Therefore knowledge is the greatest virtue.

Martha Nussbaum (1947–) is an American philosopher who rejects ethical egoism in favor of altruism. *Altruism* means helping other people even at a cost to you. Nussbaum agrees with Plato that happiness is what everyone wants, but she finds his conception of happiness too individualistic. In particular, his quest for reason and self-knowledge has two main defects. First, knowing the right thing to do does not guarantee that you will do it. The most intelligent person in the world might know how to choose justice but decide to choose injustice out of sheer laziness. Second, Plato's view ignores the fact that human beings are social animals. Suppose you achieve perfect justice within your soul while stranded alone on a desert island. Would you be happy? Probably not. Human beings need friends and friendship requires compassion.

In Nussbaum's view, compassion is the greatest virtue. Compassion means feeling someone else's suffering as if it were your own. Nussbaum writes,

Compassion is frequently linked to beneficent action. Given my analysis, it is easy to see how this link might be thought to occur. If one believes that the misfortunes of others are serious, and that they have not brought misfortune on themselves, and, in addition, that they are themselves important parts of one's own scheme of ends and goals, then the conjunction of these beliefs is very likely to lead to action addressing the suffering . . . [T]he emotion itself acknowledges the pain of another separate person as a bad thing, because of what it is doing to that other life. The compassionate person remains fully aware of the distinction between her own life and that of the sufferer, and seeks the good of the sufferer as a separate person, whom she has made a part of her own scheme of goals and ends. (From *Upheavals of Thought: The Intelligence of Emotions* by Martha Nussbaum, 2001, p. 335)

Altruists seek to help other people without trying to get something for themselves in exchange. If you help your brother so that



Martha Nussbaum
(1947–)

he will return the favor, or so that your parents or God will reward you, or so that you will feel good, then you're really an ethical egoist because you're trying to benefit yourself. Nussbaum advocates helping other people out of compassion, for their sakes instead of your own.

Altruists acknowledge the egoist concern that it is hard to know what is best for other people. They feel, however, that making an effort to help is better than not helping, even if you don't actually solve the problem—even if you accidentally make it worse! People gain courage and strength just knowing that others care. Perhaps egoists and altruists would agree that, in a perfect world, everyone would always act with both knowledge and compassion. But, it is not a perfect world, and we often have to choose one over the other. Which will it be for you?

Fallacy Files

Is Implies Ought

Also known as "The Naturalistic Fallacy," you commit this fallacy when you draw a conclusion about what you should do from a fact about the world. For example, someone might say: Cruelty is natural, therefore we should all be cruel. Even if it is true that cruelty is natural, this does not necessarily imply that it is good. You would have to add the premise that everything natural is good. And, this would be difficult, if not impossible, to defend. Facts about the world are important to moral reasoning, but cannot determine moral conclusions on their own.

Reading Comprehension Questions

1. What is ethical egoism? Which philosopher holds this view?
2. What is altruism? Which philosopher holds this view?
3. Why is ignorance the greatest vice, according to Plato?
4. What are the two main defects of egoism, according to Nussbaum?
5. What is the Ring of Gyges thought experiment designed to show? Explain.

On Being Pono

1 “If it is good, if it is in balance, if it is right, if it helps, if it is righteous, if it corrects, if it is
2 responsible, if it is caring, if it is humble, if it is peaceful, if it honors, it is pono...The Kanaka
3 maoli (indigenous people) didn’t speak of right or wrong, but whether or not it was pono. When
4 they fell away from being pono-if they were tempted to do wrong or to bring sadness or sorrow
5 to another, or if they were greedy, acted foolishly, or were lazy and didn’t do their share of the
6 work-the elders would remind them that they were becoming pono’ole (not being pono). This
7 was usually all that was needed for a person to get back on track. If however, problems
8 continued, there would be a call for ho’oponopono, a situation where the entire family came
9 together and discussed the problem. In a ho’oponopono meeting, everyone did their best to
10 understand why the person willfully did what he or she was doing. They listened to any
11 argument and were led by the elders in order to see and understand all points of view. Then they
12 tried to find a solution...Today, there are people we see almost daily that are well on their way
13 to being pono...These are not people with great egos, and perhaps no one knows their names,
14 but they are always there, always friendly, and always assisting where it is needed. They have
15 aloha and that helps bring them into balance, moment by moment. These people have good
16 mana. They work diligently to help those in the community and family unit” (Lee, 2006, pp. 69
17 – 73).

Lee, P. J. (2006). *Ho’opono; The Hawaiian Way to Put Things Back into Balance*. Mountain View, HI: I.M. Publishing.

Generating a Question for Philosophical Inquiry

Instructions:

1. Re-read the Text Annotations, PODs, Daily Reflections, and other assignments that you completed during this unit.
2. Use the Good Thinker's Tool Kit to generate a philosophical question that:
(a) moves beyond the "text" or uses the text to question a larger issue, and
(b) is something that you truly want to think and talk about with our community of inquiry.
3. Write down the "textual evidence" (quote from a reading, excerpt from a reflection, POD, etc.) that you used to generate your question.
4. Explain the logical reasoning behind why the textual evidence you cited relates to the question you generated.

Your Philosophical Question:

Textual Evidence (Write down the quote OR page/line number where this textual evidence is found):

Logical Reasoning:

Question Assessment Checklist:

- Uses the Good Thinker's Tool Kit
- Moves beyond the "text" or uses the text to question a larger issue
- Is something that you truly want to think and talk about with our community of inquiry

Inquiry Memos:

Date of Philosophical Dialogue: _____ **Topic of Philosophical Dialogue:** _____

Your Question (*include your name*): _____

Selected Question (*include author*): _____

Initial Response to the Question:

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

Key Points & Questions

Details

Include: specific spoken evidence, and examples of from your own thinking.

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Student Sample

Inquiry Memos*

Date of Philosophical Dialogue: 2-14-14 Topic: Race and politics.

Your Question (include your name):

CTI equality will help determine justice?

Selected Question (include author):

Is it true that war is a socially constructed idea that we can change, or is it a biological instinct that will always be? (Makajaw, 2014)

Initial Response to the Question:

I think we could change it but the idea of "war" just comes natural to human nature. But really, what are they fighting if war continues and nobody seems to win? People are fighting over resources and all these different kinds of things & somebody "supposedly" wins. If so, why don't they stop fighting? causing trouble for nothing. People are taught to fight for what they believe but 100% like people know camps are just fighting to fight.

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>
Kai.	"we're still animals. and animals will always fight."
Mr. Miller	"if we can think for ourselves, we can choose to do otherwise."
Mrs. Shiroma	"we don't have the brain, to make rational decisions"
Mr. Miller	"have we constructed what war is?"

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>
lei.	"it's the way you're raised." "we don't know what we're thinking till we're the taught."
kai.	"were born around it and how were gona deal w/it & react to it."
Pono	"socially constructed."
Dr. Miller	"most violent part of our head is thinking."
lei.	"you never know what war is till we experience it."
Chloe	"we take what we see, we assume."
Dr. Miller	"is it in our DNA to be attracted to war?"
Dean.	"survival is an instinct in us."
Mrs. Shirona	"different ways for different peoples."
Dr. Miller	"were born lazy & uncooperative to understand other people."
Dean.	"do we have to fight to get what we want?"
lei.	"it's all what we want."
Momi	"what were willing to do to get it?"
ken.	"i don't think you need to be violent to get what you want."
Dean.	"as long as war is beneficial, it's gona keep happening."
Mrs. Shirona.	"war comes from what we want instead of what we need & being content w/what we have."
Pono	"if you hate an enemy, soon you become to love them."

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Inquiry Memos*

Date: ~~March 31~~ ^{March 31} 2014 Topic of Philosophical Dialogue: Gender Inequalities

Your Question (include your name):

NATR People are so caught into an illusion? CA they are afraid to face reality?

~~_____~~

Selected Question (include author):

IS OUR PERCEPTION OF REALITY CLEAR?

~~_____~~

Initial Response to the Question:

ITS HARD TO SAY "OUR" AS EVERYONE BECAUSE EVERYONE HAS A DIFFERENT VIEW: I DON'T THINK ITS VERY CLEAR BECAUSE WE PUT SO MUCH IN OUR HEAD ABOUT REALITY AND HOW OTHERS PORTRAY IT THAT WE MAKE UP THIS REALITY WORLD IN OUR HEADS THAT MIGHT NOT EVEN EXIST. AND HONESTLY WE MAKE OUR OWN REALITY. REALITY IS JUST LIKE A SIDE THING IN LIFE THAT FORMS FROM OUR ACTIONS.

J

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>
Zsanrei	divisional
green shirt lady	men are a second as a man
Kapono	the reality that we know is stupid.
(Scott) white shirt guy	Could there be multiple realities?
Momi	does our experiences make our own reality?
Zsanrei	no ones reality is the same... if know one knows what reality is than how do we know we achieved reality?
Dr. M.	What makes some thing clear?
Lei	all we see is the cover and not the pages in side. Depends on who you are as a person.

Key Points & Questions

Details

Include: specific spoken evidence, and examples of from your own thinking.

SHYOMA
MOM

+ we have to all work to experience the real world.
+ is it that we walk so long in our own shoes that we want a change and try other people's shoes on.

KHS SHIRT ON

the desire of clarity makes us see things that aren't there.
KIM - HUMANS ARE LAZY THINKERS.

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Inquiry Memos*

Date: FRIDAY April 4, 2014 Topic of Philosophical Dialogue: Building Community!!

Your Question (include your name):

why is it bad to be selfish

Selected Question (include author):

Can that culture be a religion? ~~no~~

Initial Response to the Question:

* culture & religion is about our human nature & how social forces of culture & religion can bring people together

* religion influences the culture of a society

* religion is a set of ethics that follows the message of god, whereas culture is something that is common to all people

* religion depends on the god we worship & culture is followed by the religion we belong.

that who are you? and religion making when what are we?

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>
ALEX MR. MILLER	- culture is part of being religious. (lifestyle) - what is the purpose of religion? * culture as religion religion touches the soul in a different way as of culture religion can impact culture, both ways.

Key Points & Questions	Details Include: specific spoken evidence, and examples of from your own thinking.
<p>Ms. Shiroma</p> <p>TREVOR</p> <p>Ms Shiroma</p> <p>(ALEX)</p> <p>(ME)</p> <p>TOM</p> <p>Ms. Shiroma</p>	<p>Religion Required Faith.</p> <p>Things that make people feel Complete is like finding a piece of yourself.</p> <p>were more Complete when we connect more to something.</p> <p>* everyone worships the things there interested in.</p> <p>I just thought is religion just a set of ethics that follows the message of god, whereas, Alphon is something that is common to all people.</p> <p>are we enjoying it or covering it up.</p> <p>were not complete as individuals we need other things to complete us. we were wired to be connected to others.</p>

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Philosophical Insight Paper #1

This assignment will follow a unit of study, which consists of several readings, and philosophical dialogues (Plain Vanilla).

After each unit, you will be asked to reflect on your experience in writing. The purpose of this Philosophical Insight Paper is to continue our thinking about the topic we philosophized about. Please type your Philosophical Insight Paper and organize it into the five sections described below. **ATTACH ALL OF YOUR ANNOTATED READINGS AND YOUR INQUIRY MEMOS FROM THE UNIT TO THE BACK OF YOUR PHILOSOPHICAL INSIGHT PAPER.**

PART ONE

Evaluation of the Community of Inquiry – Take some time to think about how we are doing in our community of inquiry. Focus your evaluation on the community as a whole. When you evaluate COMMUNITY think about: listening, intellectual safety and participation. When you evaluate INQUIRY think about: our focus, whether the inquiry was interesting or not, use of the Good Thinker’s Tool Kit to scratch beneath the surface of the topic, and whether or not we challenged our thinking. Use the following questions to guide your response:

- a. COMMUNITY STRENGTHS- What do we do well as a community?
- b. COMMUNITY CHALLENGES -What do we need to improve on as a community?
- c. INQUIRY STRENGTHS - What was a strength of our inquiry?
- d. INQUIRY CHALLENGES - What was a challenge in our inquiry?

Make sure to apply the notes that you took in your inquiry memos to support your evaluation. This means **USE SPECIFIC EXAMPLES**.

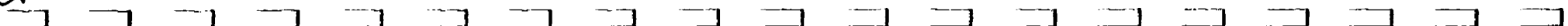
~~PART TWO~~ (not to be completed until after unit two)

~~Lenses of Philosophical Inquiry~~—Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).

- ~~a. LENS~~—Identify lens.
- ~~b. TEXTUAL EVIDENCE~~—Site direct textual evidence that relates to the lens.
- ~~c. LOGIC~~—Use reasons to explain how the textual evidence relates to the lens.

¹ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

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PART THREE

Constructed Response – Pick one idea or concept and write a constructed response.

- a. **CLAIM**- Use concise language to write a one-sentence claim.
- b. **ASSUMPTION(S)** - Next, acknowledge the assumptions embedded in your claim.
- c. **SUPPORTING EVIDENCE** - Then, support your claim with textual evidence (e.g. direct quotes from the readings or our inquires) and reasons that explain why the evidence supports your claim. Be sure to use multiple texts (three to exceed) to support your claim.
- d. **COUNTER-EXAMPLES** - Finally, acknowledge any counter-examples to your claim.

PART FOUR

Personal Reflection and Action – Use the following questions to guide your response:

- a. How did this inquiry connect to you and the world that you live in?
- b. Do you now see a different perspective or point of view?
- c. How will you apply what you learned to make positive change in your life or the world around you?

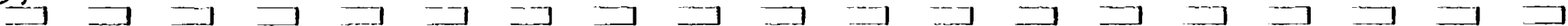
PART FIVE

References – Use APA format to cite in-text references and to generate a reference list at the end of your response. (See the *Purdue Online Writing Lab* for assistance with APA format - <http://owl.english.purdue.edu/owl/resource/560/01/>).

Philosophical Insight Paper Rubric

	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
PART I Evaluation of the Community of Inquiry	I used more than one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I used at least one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did use specific examples to support my written evaluation of some of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did not write an evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges
PART II Lenses of Philosophical Inquiry	I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).
PART III Constructed Response	I brought together multiple questions, ideas, or concepts discussed in our philosophical dialogue to develop a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a one-sentence claim (argument).	I did not develop a claim in response to a question, idea, or concept discussed in our philosophical dialogue.
	Using sound reasoning I correctly identified more than one assumption embedded in my claim.	Using sound reasoning I correctly identified an assumption embedded in my claim.	I tried to identify an assumption embedded in my claim but it is unclear and illogical.	I did not identify an assumption embedded in my claim.
	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from three or more different texts (in-class readings, an additional scholarly source, inquiry memos).	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from two different texts (in-class readings, an additional scholarly source, inquiry memos).	My evidence was not clear/concise and I was not able to establish a strong connection to my claim.	I did not support my claim with reasons and evidence.
	I identified and explained with clear and logical reasoning more than one counter-example related to my claim.	I identified and explained with clear and logical reasoning at least one counter-example related to my claim.	I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not identify a counter-example related to my claim.
PART IV Personal Reflection	In my written reflection I thought about my own thinking and my response to each question is clearly stated, well thought out logical, reflective and is supported with evidence. I also explained what actions I will take in my life as a result of my reflections.	In my written reflection I thought about my own thinking and my response to each question is logical and reflective.	In my written reflection I thought about my own thinking and my response to each question is difficult to understand, and/or is not logical and is not reflective.	<i>I did not complete a written reflection.</i>
PART V References	I accurately apply the APA style guide to document sources in-text and in my reference list.	I accurately apply the APA style guide to document sources in my reference list.	I made errors when applying the APA style guide to document sources my reference list.	I did not document sources.
ANNOTATED RESOURCES	I attached all of my annotated readings and inquiry memos to my philosophical insight paper.		I did not attach all of my annotated readings and inquiry memos to my philosophical insight paper.	

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Philosophical Insight Paper Graphic Organizer

PART ONE: Evaluation of the Community of Inquiry

- a. **Community Strengths**
 - One thing we did well as a community was....
 - An example from my Inquiry Memos/Memory that provides evidence for this strength is....
 - This illustrates that...
- b. **Community Challenges**
 - One challenge we faced as a community was....
 - An example from my Inquiry Memos/Memory that provides evidence for this challenge is....
 - This illustrates that...
- c. **Inquiry Strengths**
 - One thing we did well in our inquiry was...
 - An example from my Inquiry Memos/Memory that provides evidence for this strength is....
 - This illustrates that...
- d. **Inquiry Challenges**
 - One challenge we faced in our inquiry...
 - An example from my Inquiry Memos/Memory that provides evidence for this challenge is....
 - This illustrates that...

PART TWO: Lenses of Philosophical Inquiry

- a. **Philosophical Inquiry Lens #1:**
- b. **Textual Evidence:**
- c. **Logic:**

- a. **Philosophical Inquiry Lens #2:**
- b. **Textual Evidence:**
- c. **Logic:**

- a. **Philosophical Inquiry Lens #3:**
- b. **Textual Evidence:**
- c. **Logic:**

PART THREE: Constructed Response

- a. **Claim**
- b. **Identify Assumptions**
 - 1:
 - 2:
- c. **Supporting Evidence**
 - Textual Evidence #1:
 - Logic:
 - Textual Evidence #2:
 - Logic:
 - Textual Evidence #3:
 - Logic:
- d. **Counter-Example**
 - Counter-example #1:
 - Counter-example #2

PART FOUR: Personal Reflection & Action

- How did this inquiry connect to you and the world that you live in?
- Do you now see a different perspective or point of view?
- How will you apply what you learned to make positive change in your life or the world around you?

PART FIVE: Works Cited

(Use APA format to cite in-text references and to generate a reference list at the end of your response. (See the *Purdue Online Writing Lab* for assistance with APA format - <http://owl.english.purdue.edu/owl/resource/560/01/>)

Student Sample

Part Three: Constructed Response:

A Claim:

- Fear restricts your ability to live a full life.

B. Identify Assumptions

- We can live a full life.
- Everyone has fear.

C. Supporting Evidence

+

Textual Evidence #1: "Many people are unhappy because they have chaos in their souls." (Kaye & Thompson, 2007)

Logic: In order to live a full life you need to be happy. The chaos in our souls is the fear that is holding us back from happiness.

Textual Evidence #2: "Is it going to be worth it in the end?" (Kalua, 2014)

just logic!
very nice explanation!

Logic: If we constantly have the thought of fear in the back of our head, it automatically takes us out of the game. Giving up without even trying. How will that ever ensure us that were living life to fullest? It won't. Overcoming your fears will be worth it in the end, and then you can decide if you've lived life to the fullest.

Textual Evidence #3: "People are so scared to lose that they don't even try." (West, 2014)

good chance.

+

Logic: The fear of losing are what holds people back. Part of the reason they have fear is because they lack self-confidence. If you go out and get what you want in the world while being confident you'll never have to worry about being fearful. I think this the main key to living a "full life".

D. Counter-Example

This is an example that supports your claim

Counter Example #1: My first time standing in line to ride the Zipper I shook in fear. My cousin begged me to go with her. She told me how fun it would be and how everyone else rode it. Being scared made me not want to go on the ride. I ended up riding it and it turned out to be a thrill, I felt alive. I overcame my fear and had a lot of fun doing it.

Counter-Example #2: My friend was scared to tell her parents about having a boyfriend because she thought she'd get in trouble for it. I encouraged her to tell them because maybe things would turn out alright since she decided to tell the truth. She ended up

Counter-examples are examples of things that disprove your claim or make your claim false.
Ex - Fear helps us to live a full life because it protects

fully life
I don't get what following means by living

telling them and they ended up being okay with it and liked her boyfriend. Now she didn't have that fear of getting caught and felt the weight was lifted off her shoulders.

Part Four: Personal Reflection & Action

This inquiry connects to me and the world I live in because everyone has fear. It is the doubt of fear that restricts us from getting what we want. We've all experienced fear and I'm pretty sure we can agree that it is something we don't need.

The new perspective I have because of this inquiry is that fear can affect me living my life to the fullest. Being scared or fearful can limit my options in life. I could get a chance to something great but without taking that risk overcoming my fears I could never know what might just pass me by. I've learned that life is about taking chances; not being afraid to fall because the only option you have is to get back up.

I will apply what I learned to make my life and the world around me positive by thinking positively. If I think positive on everything in life it would give me no reason to have fear. It could help me be a better person and have a positive effect on others too. They could enjoy my company and soon adapt to overcome whatever fears they have by positive thinking.

Part Five: Works Cited

Kalua, L. (2013). Inquiry Memos. Kailua, Hawaii.

Kaye, S.M., & Thompson, P. (2007). Philosophy for teens: questioning life's big ideas. Waco, Texas: Prufrock Press.

+

Excellent
reflection!

Period 3

March 10, 2014

PIP: Class and the Environment

PART ONE: Evaluation of the Community of Inquiry

Community Strengths:

- One thing we did well as a community was actively listening. An example that shows this is when we were discussing, the talking wasn't all over the place and everyone focused on the person who had the community ball. Another example is when someone said something important I could see everyone writing those ideas/thoughts in their inquiry memos.

Community Challenges:

- One thing we need to work on as a community is full participation. An example that provides evidence for this is during the discussion only a hand full of people were engaged in speaking and we had to pull others who haven't talked, into the discussion at the end to share their thoughts. Another example is in my inquiry memos, only the same people show up.

Inquiry Strengths:

- One thing we did well in our inquiry was the focus. An example for this is my inquiry memo. A large majority of the things I wrote down all had to do with the focus question and we didn't go off topic. Another example for this is that we gave many ideas about the topic during the discussion.

Inquiry Challenges:

- One thing that challenged our inquiry was questioning. An example for this is during the discussion we were sharing more ideas rather than asking questions. Another example is in my inquiry memos. A lot of what I wrote down was statements instead of questions.

PART TWO: Lenses of Philosophical Inquiry

Lens 1: Political

Textual Evidence: "The class which has the means of material production at its disposal, has control at the same time over the means of mental production." (Marx, 1845)

Logic: This quote means that the higher class, which has the top materials, has control over others minds as well. This relates to politics because I feel that our government controls the media and purposely

programs the idea that more possessions makes you higher in rank, into people's heads. For example, in a lot of popular rap songs, they rap about having money, women, cars, a nice house, gold, and other possessions which makes them above others. This way the government uses media to program that way of thinking into people's minds.

Lens 2: Metaphysics

Textual Evidence: "Man can hardly even recognize the devils of his own creation." (Schweitzer)

Logic: This quote means that man is not able to recognize the wrong that he is doing to nature. This makes the wrong doings seem almost non-existent. This relates to metaphysics because it deals with questioning existence.

Lens 3: Ethics

Textual Evidence: "...if all the money spent on war was spent on finding environmental answers ending poverty and in finding treaties, what a wonderful place this earth would be." (Suzuki, 1992)

Logic: In this quote Severn Cullis-Suzuki explains that we are using money in unethical ways, instead of using money for morally right and positively beneficial purposes. If we endorsed our money towards more ethical things then this world would be a much happier place.

PART THREE: Constructed Response

Claim: Humans are easily influenced.

Assumptions:

1. Humans exist
2. Humans are influenced

Supporting Evidence:

Textual Evidence 1: "The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force." (Marx, 1845)

Logic: This quote relates to my claim because it explains that society gets influenced into the idea that the materials which the higher class has in possession, rule the way of society as a whole. This states that humans can be so easily influenced; even just materialistic things can rule their lives.

Textual Evidence 2: "The latest craze in green and ethical consumerism may just be another way for corporations to exploit people and make money by misrepresenting the facts." (Shah, 2002)

Logic: In this quote, the author explains that corporations use false advertising or misrepresenting of what they claim to be facts in order to influence people to buy their products. These false claims deceive people and in turn they make their money.

Textual Evidence 3: "At school, even in kindergarten, you teach us how to behave in the world." (Suzuki, 1992)

Logic: This quote relates to my claim because it explains that children become influenced by what adults teach them. When we are young and growing up, our parents are one of our biggest influences in life. This proves that we can easily be influenced even starting at a young age.

Counter-Examples:

Counter-Example 1: There are people around the world who choose to rebel against what others tell them are right and wrong and live off of their own ways. These people do not get influenced easily and instead create their own way of living based on what they think and believe themselves.

Counter-Example 2: I am aware of how companies and corporations use false statements to advertise and get people to buy their products just to make money. Knowing this, I don't get influenced into buying these things like others do because I know what is going on.

PART FOUR: Personal Reflection & Action

This inquiry connected to me because it really made me think and question about how we all treat our environment. Many people have different views about how nature is meant to be used or treated. Some people think that nature is meant to be shared equally for all humans while some people think that nature something that can be owned personally.

At the beginning of this inquiry I thought that a majority of people believed that nature could be fully controlled by humans and humans have power over nature. My viewpoint of that changed because in the many discussions that we had, I learned that a large majority of our class believed that nature controls us and we should be using nature wisely and equally between the world's population.

How I will apply what I've learned to make a positive change in my life is to treat nature in a different way. From even just small things like throwing my trash away into bins instead of on the ground will help. I can also do more community service clean ups to help out as well. Nature should be treated well and be taken care of positively and just doing small things around can help, even if it's not a big change.

[Redacted]

February 24, 2014

Period 3

Philosophical Insight Paper

Overall you did a good job. Consider reading through the comments to improve your paper

B -

PART ONE: Evaluation of the Community of Inquiry:

a. Community Strengths

✓ -One thing we did well as a community was listening to each other. An example that shows we were listening is our Inquiry memos. Our inquiry memos shows that we were listening because its a record of what people said. Also actually quotes that someone might of said, and our memories. *what's an example of what someone said? add in a quote from your memos.*

b. Community Challenges

✓ -One thing we need to work well on as a community is to slow down a little because I had hard time processing some of the things that was said during the discussion. *Is there an example of a time in the discussion when things went too fast? explain.*

c. Inquiry Strengths

✓ -One thing we need to work on in our inquiry we were able to use examples and relate it to the topic. I think that friday's class discussion really open my mind and think deeper. For example one thing that stood out to me was Pono's question, if there are rules for war then why do we kill? (Pono, 2014). *need one more example to exceed,*

PART TWO: Lenses of Philosophical Inquiry:

a. Philosophical Inquiry Lens #1: Logic

✗ b. Textual Evidence # 1: "human beings are governed by a law of nature derived from reason"

c. Logical Reasoning: This is Locke's logic of the logic of human beings. If we harm others and ourselves or have conflict then as the government we have to find methods to solve the problems.

a Philosophical Inquiry Lens # 2: Metaphysics

b. Textual Evidence # 2 :Elijah Muhammad's Muslim movement which was movement that frustrated over the continued existence of racial discrimination. People who have lost faith

in America.

c. This relates to metaphysic because since the people lost faith in america they started to question their faith and questions themselves on what is real.

a. Philosophical Inquiry Lens # 3: Social

b. " That until there no longer first- class and second- class citizens of any nation"

c. This relates to social because the government is separated people into two categories.

PART THREE: Constructed Response:

a. Claim: " We still fight for freedom and equality

b. Identify Assumptions:

- Everyone deserves to their freedom and be treated equally
- People won't stop fighting until they have their freedom and finally be equally treated well.

c. Supporting Evidence:

- Textual Evidence #1: " The dream of lasting peace , world citizenship, And a rule of international morality" (in-text citation?)

- Logic: This relates to my claim because it talks about people fighting for world peace and live in a world where there's no segregation and where everyone from all around the world finally be able to co exist and live in harmony.

Textual Evidence #2: Justice too long delayed is justice denied" (in-text citation)

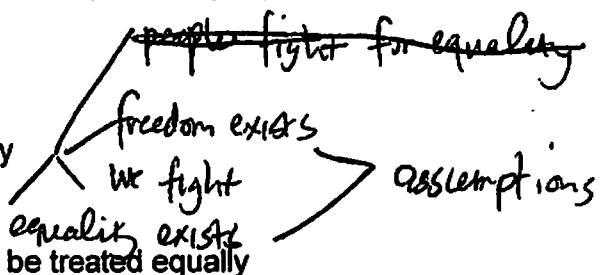
-Logic: Every Time the Negroes heard the word " wait" to them it means never. They wanted their freedom and be treated equally, but there are those who want to achieve it there the one's who fight against those who oppose,so even though they know will be hard they will continue to fight no matter what.

- Textual Evidence #3: "We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed" (Martin Luther King Jr, 1963).

- Logic: This relates to my class to my claim because fighting for freedom and equality won't be easily achieved because their are those who want to control others. Those who

+

Assumptions need to come from the claim



+

from same source used three diff sources.

are power hungry and want to make sure they maintain their power, which leads rebellion because the people dislike how they're being treated, so the only way is to fight against those who deny your freedom and equality.

d. Counter- Example:

- Counter- example #1: Not fighting for freedom and equality because you're so use to the status quote that you choose to letter others control and define you. *good! +*

- Counter- example # 2: People fight for freedom and equality with the help others but sometimes there's always someone waiting to take it away from you.

This is not a CE

it's a Ex

PART FOUR: Personal Reflection & Action:

- My claim relates to me because I believe everyone deserves to be ~~free~~ free and be treated the same. Across the world people still continue to fight for freedom and equality. We live in a world where people who have power abuse it . They do whatever they see fit, while the people suffer. The government may have the power without the people there wouldn't be a government. As the people we will continue to fight against those who think we deserve to be treated differently.

+

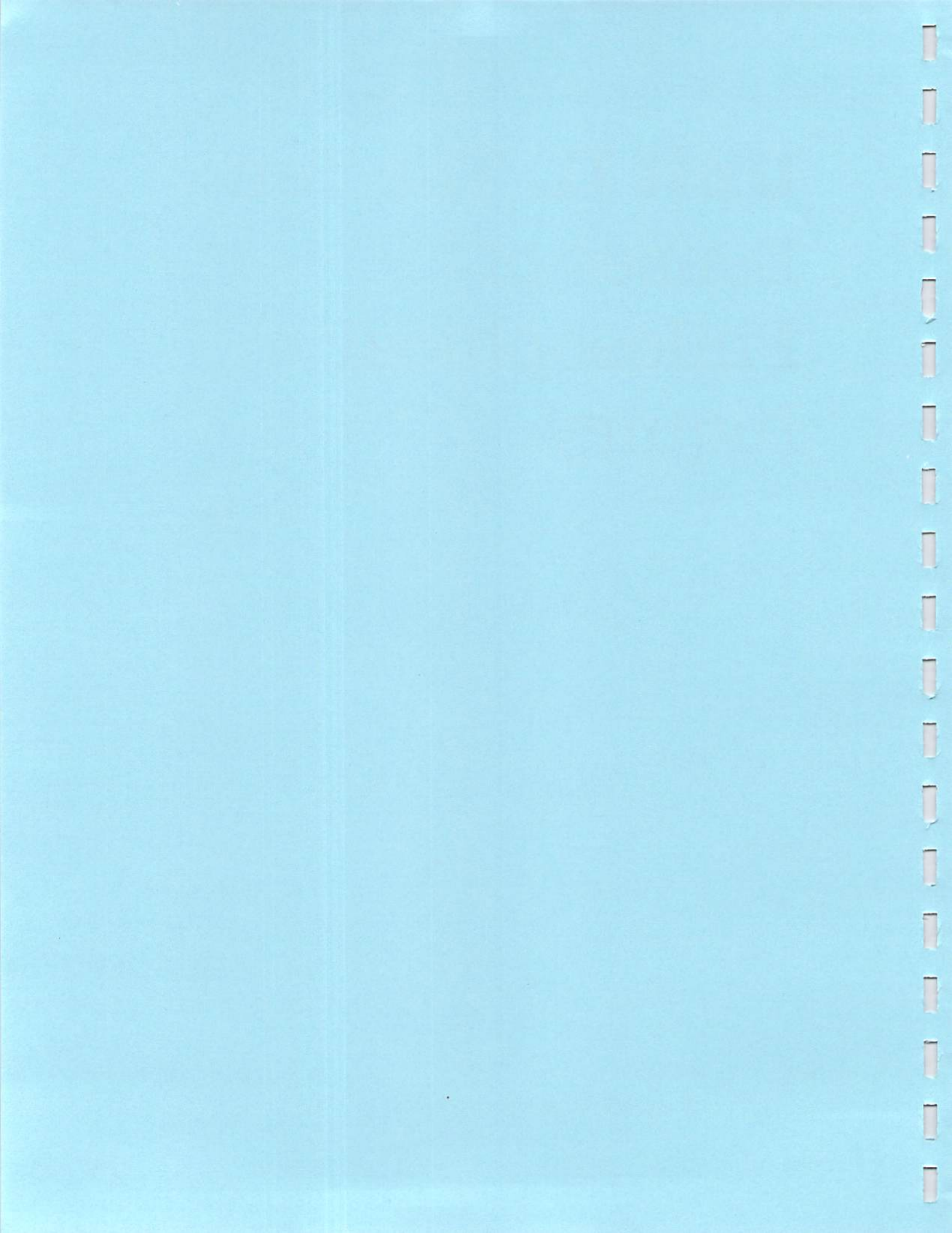
-I will apply what I learned and make positive change in my life and the world by remaining open to others and try to understand what's happening.

PART FIVE: Work Cited:

- Class Discussion (2014). Inquiry Memos. Kailua, Hawaii.
- Bob Marley lyrics, War (No More Trouble)
- Dr. Martin Luther King Jr. "The Brigimaham Letter"

needs to be in APA Format

Unit II. The Ten
Lenses of
Philosophical
Inquiry



The Ten Lenses of Philosophical Inquiry

Philosophical Inquiry Research Project¹

The real voyage of discovery consists not in seeking new landscapes, but in having new eyes. – Marcel Proust

A huge part of Philosophical Inquiry is learning how to see the world with new eyes. To accomplish this goal, you will be introduced to the “ten lenses of philosophical inquiry.” The ten lenses of philosophical inquiry are tools to help us critically engage with, and analyze ourselves, and the world around us. Like a pair of glasses, the ten lenses help to change our perception and give us the power to re-examine our reality. In this philosophical inquiry research project you will get introduced to each of the ten lenses so that you become comfortable using the lenses both inside and out of our class. You will also learn more about a philosopher, their philosophy and the lens of philosophical inquiry that they are most clearly connected to.

Focus Question

What are the ten lenses of philosophical inquiry, and what are some examples of how they are connected to the philosophies of different philosopher’s throughout history?

Philosophical Inquiry Research Process

- 1) **QUESTION** - Develop the philosophical questions that you will use to drive your inquiry.
- 2) **PLAN** - Determine the types of sources that you will need to answer your questions.
- 3) **GATHER EVIDENCE** - Gather the information (textual, visual, quantitative, etc.) you need to explore and answer your questions.
- 4) **ANALYZE** - Analyze the answers to your questions, making sure to keep in mind the larger focus question guiding this inquiry.
- 5) **COMMUNICATE CONCLUSIONS** - Use evidence and reasons to write an organized (logically sequenced) explanation to the inquiry’s topic/focus question. Share your findings in our community of inquiry, and record the findings of others.
- 6) **ACTION** - Apply what you learned in your inquiry to take action in your life.

The Ten Lenses of Philosophical Inquiry²

Lens	Definition	Essential Questions	Example Philosophers
Aesthetics	Aesthetics is the branch of philosophy concerned with the nature and appreciation of beauty.	<ul style="list-style-type: none"> • What is beauty? • What is beautiful? 	Kant Picasso Maya Lin Leonardo DaVinci Vincent Van Gogh Andy Warhol Mozart
Culture	Culture includes all things that society passes from one generation to the next. (For example: beliefs, values, traditions, art, language, etc.)	<ul style="list-style-type: none"> • If all cultures have the same elements, what are some example of how they are different? • How do different cultures choose what they pass down from one generation to the next? • How does the legacy of early groups and individuals influence subsequent groups and generations? 	Maya Angelo Joseph Campbell bel hooks Samuel Kamakau Israel “Iz” Ka’anoi Kamakawiwo’ole Voltaire Alice Walker Harriet Beecher Stowe John Lennon Robert Nesta Marley Nel Noddings Friedrich Nietzsche

¹ SSPI.1.4 Philosophical Community of Inquiry – Ten Lenses of Philosophical Inquiry; SSPI.3.1 Philosophical Inquiry Research – Developing Questions; SSPI.3.2 Philosophical Inquiry Research – Planning Inquiries; SSPI.3.3 Philosophical Inquiry Research – Using Evidence; SSPI.3.4 Philosophical Inquiry Research – Analyzing Data, Evidence and Information; SSPI.3.5 Philosophical Inquiry Research – Communicating Conclusions; SSPI.3.6 Philosophical Inquiry Research – Taking Action

² The ten lenses of philosophical inquiry are based off of a Western academic philosophical tradition and worldview.

Lens	Definition	Essential Questions	Example Philosophers
Economic	The study of how individuals and groups make decisions about the distribution of resources (e.g. labor, land, time, money).	<ul style="list-style-type: none"> • How do we decide who gets what resources? • Who gets what resources? 	Feidrich Engles Adam Smith Karl Marx John Keynes FDR Rosa Luxembourg
Epistemology	Epistemology is the branch of philosophy that examines the origin, nature, and limits of human knowledge.	<ul style="list-style-type: none"> • How do I know what I know? • What is knowledge? 	Albert Einstein John Dewey Dorthy Hodgkin William James BF Skinner Socrates Manu Meyer
Ethics	Ethics is the branch of philosophy that examines what is right and wrong (morals)?	<ul style="list-style-type: none"> • What is moral? • What is right and what is wrong? 	St. Thomas Aquainas Immanuel Kant Soren Kierkegard Peter Singer Adam Smith Mother Theressa Mary Midgely Confucius
Interaction Between Humans and the Environment	The study of the relationship between humans and nature (e.g. geography, land, ocean, climate, etc.)?	<ul style="list-style-type: none"> • What is our relationship with our environment? • Who will take care of the environment? 	Rachel Carson Severn Cullis -Suzuki Charles Darwin Jared Diamond Henry David Thoreau Galieleo Galilei Nainoa Thompson Chuang-Tzu
Logic	Logic is the branch of philosophy that examines the methods of reasoning and argumentation.	<ul style="list-style-type: none"> • Is my reasoning logical? • What are good methods for thinking reasonably? • How do I make a logical arguments? 	Aristotle Noam Chomsky Hypatia Nishida Kitaro Ludwig Wittgenstein
Metaphysics	Metaphysics is the branch of philosophy that explores being and existence.	<ul style="list-style-type: none"> • What is real? • Do I exist? 	Lord Buddah Dariel Dennett Rene Descartes Sigmund Freud His Holiness, The 14 th Dalai Lama Karen Horney Aldous Huxley Carl Jung Laozi Plato Ayn Rand Jean-Paul Sarte Nagarjuna
Politics	Politics encompasses the distribution of power; the ways in which society delegates authority to make decisions and the power to enforce those decisions.	<ul style="list-style-type: none"> • What is the relationship between power, authority, and political structure? • Who has power and authority? 	Susan B. Anthony Hannah Arendt Zack De La Rocha Michel Foucault Mahatma Gandhi Che Gueverra Thomas Jefferson David Kalakaua Kamaka'eha, Lydia Lili'u Loloku Walaria Wewehi John F. Kennedy Aung San Suu Kyi Thomas Paine Haunani Kay Trask Mary Wollstonecraft Malcolm X Abraham Lincoln Niccolo Machiavelli Barack Obama

Lens	Definition	Essential Questions	Example Philosophers
Social	The social lens examines the organization of individual society members into groups and categories (e.g. families, ethnic groups, gender, and classes).	<ul style="list-style-type: none"> • How are we organized into groups? • How do the social groups we belong to have an impact on our lives? 	Simone De Beauvoir Paulo Freire Betty Frieden Nelson Manela Martin Luther King Jr. Florence Nightengale

1) Question

- SELECT** - Start by randomly selecting one of the ten lenses to focus on in your inquiry. Read through the definition of the lens, and the essential questions associated with that lens. Next, choose a philosopher associated with that lens to inquire about in your research project.
- QUESTION** - Generate five philosophical questions about your philosopher and their philosophy. Make sure that each of your five questions meet the following criteria:
 - Uses the Good Thinker's Tool Kit
 - Is something that you genuinely wonder about
 - Relates to/will help you answer the focus question

2) Plan

- DETERMINE SOURCES** - Before you answer your questions, determine the types of sources that you will need to best answer your questions. Make sure that at least one of these sources is a primary source and one is a secondary source (see the distinction below). Also keep in mind that you will need to include a bibliography for the sources that you use³.

What is the difference between a primary and secondary source? Retrieved from http://www.princeton.edu/~refdesk/primary2.html on June 26, 2013.	
PRIMARY SOURCE	SECONDARY SOURCE
<p>Definition: "A primary source is a document or physical object which was written or created during the time under study. These sources were present during an experience or time period and offer an inside view of a particular event"</p> <p>Types:</p> <ul style="list-style-type: none"> • ORIGINAL DOCUMENTS (excerpts or translations acceptable): Diaries, speeches, manuscripts, letters, interviews, news film footage, autobiographies, official records • CREATIVE WORKS: Poetry, drama, novels, music, art • RELICS OR ARTIFACTS: Pottery, furniture, clothing, buildings <p>Examples:</p> <p>Diary of Queen Lili'uokalani - Experiences of the illegal overthrow of the Hawaiian monarch</p> <p>The U.S. Constitution - American History</p> <p>A journal article reporting NEW research or findings</p> <p>Pictures of Japanese Picture Brides - Japanese-American history.</p>	<p>Definition: "A secondary source interprets and analyzes primary sources. These sources are one or more steps removed from the event. Secondary sources may have pictures, quotes or graphics of primary sources in them"</p> <p>Types:</p> <ul style="list-style-type: none"> • PUBLICATIONS: Textbooks, magazine articles, histories, criticisms, commentaries, encyclopedias <p>Examples:</p> <p>A journal/magazine article which interprets or reviews previous findings</p> <p>A history textbook</p> <p>A book about the effects of plantations in Hawai'i</p>

³ Author last name, author first initial. (date page was created). Title of the page. *Foundation, group or corporation that sponsored the page.* Retrieved on today's date, from web page.

For example: Pappas, P. (1999) Analyzing primary sources. *International Center for Research on Education.* Retrieved January 2, 2007, from <http://www.edtec.com/dbq/more/analyzing.htm>.

3) Gather Evidence

- a) READ - Read through your sources, and explore your questions.
- b) WRITE - Write answers to your questions, and record your answers using the note-taking format outlined below.

F.Q. - What are the ten lenses of philosophical inquiry, and what are some examples of how they are connected to the philosophies of different philosopher's throughout history?		
Questions	Answers	Relationship to the FQ
1. What are some examples of texts written by the philosopher Hypatia?	<p>Historians are unsure if Hypatia wrote any texts on her own. It appears as if she collaborated with her father to write many books. However, because she was a woman, she might have written the book on her own, but she was not given credit for it. The books were:</p> <ul style="list-style-type: none"> • A Commentary on the 13-Volume Arithmetica • A Commentary on the Conics of Apollonius • (edited) Ptolemy's Almagest • (edited) her father's Commentary on Euclid's Elements • Astronomical Canon <p>Source: Zielinski, S. (2010). Hypatia, ancient Alexandria's great female scholar. <i>Smithsonian.com</i>. Retrieved from http://www.smithsonianmag.com/specialsections/womens-history/Hypatia-Ancient-Alexandrias-Great-Female-Scholar.html</p>	

4) Analyze

- a) ANALYZE - Use the note-taking format to explain how each of your answers relates to the focus question.

F.Q. - What are the ten lenses of philosophical inquiry, and what are some examples of how they are connected to the philosophies of different philosopher's throughout history?		
Questions	Answers	Relationship to the FQ
1. What are some examples of texts written by the philosopher Hypatia	<p>Historians are unsure if Hypatia wrote any texts on her own. It appears as if she collaborated with her father to write many books. However, because she was a woman, she might have written the book on her own, but she was not given credit for it. The books were:</p> <ul style="list-style-type: none"> • A Commentary on the 13-Volume Arithmetica • A Commentary on the Conics of Apollonius • Book III of Theon's version of Ptolemy's <i>Almagest</i> • (edited) her father's Commentary on Euclid's Elements • Astronomical Canon <p>In Book III of Theon's version of Ptolemy's <i>Almagest</i> Hypatia presented a reasonable argument that the Earth is the center of the Universe. She also wrote about developing a portable astronomical calculator to help her think through mathematical problems.</p> <p>Source: Zielinski, S. (2010). Hypatia, ancient Alexandria's great female scholar. <i>Smithsonian.com</i>. Retrieved from http://www.smithsonianmag.com/specialsections/womens-history/Hypatia-Ancient-Alexandrias-Great-Female-Scholar.html</p>	<p>The lens of philosophical inquiry that I am focusing on in this inquiry is logic. Logic is the branch of philosophy that examines the methods of reasoning and argumentation. It is clear that Hypatia wrote mathematical text, and math is a logical method of reasoning and argumentation. She also wrote about developing a calculator, which shows how she used mathematical methods to solve problems. Hypatia's philosophies on mathematical reasoning that she wrote about in her texts explains how Hypatia is connected to the logical lens of philosophical inquiry.</p>



5) Communicate Conclusions

- a) **WRITE** -Use the evidence and reasons that you gathered to write an organized (logically sequenced) explanation to the inquiry's topic/focus question. Make sure to address each of the following prompts in your explanation:
- Who is your philosopher?
 - What did your philosopher philosophize about?
 - What is an excerpt from a primary source written by your author?
 - Provide the logic explaining the reasons why the philosopher's primary source you selected is a good example of the philosophical inquiry lens you were assigned.
- b) **CREATE** - Design and produce a visual representation of your work on a poster. Use the format below. Use illustrations (printed or original drawings, charts, diagrams, etc.) to bring your poster to life. Reference your sources on the back of your poster.

LENS

Essential Question: _____?

Copy the definition of the lens that you are focusing on.

Example Philosopher: Write an example sentence describing a) who your philosopher is, and b) what they philosophized about.

Primary Source: Insert a primary source, or part of a primary source to illustrate the philosopher's philosophy, and the lens of philosophical inquiry that they are most connected to (e.g. a written quote, an image, a song lyric, etc.).

Description and Logic: Provide the logic explaining the reasons why the philosopher's primary source you selected is a good example of the philosophical inquiry lens you were assigned.

- c) **PRESENT & RECORD** - Start by writing down each of the ten lenses of philosophical inquiry in the back of your journal. Write them in alphabetical order and skip at least **fifteen** lines between each term. Next, we will take turns presenting our terms and posters. Everyone in the class will be responsible for writing the definition of each lens, the essential questions, and the philosopher examples (names only) in their glossaries.

Special Note: We will be using our glossaries, and the ten lenses of philosophical inquiry throughout the term. This implies that the work that we produce on this assignment is important; it will serve as a strong foundation for all of our future inquires and philosophical dialogues.

Ten Lenses of Philosophical Inquiry Research Project Rubric

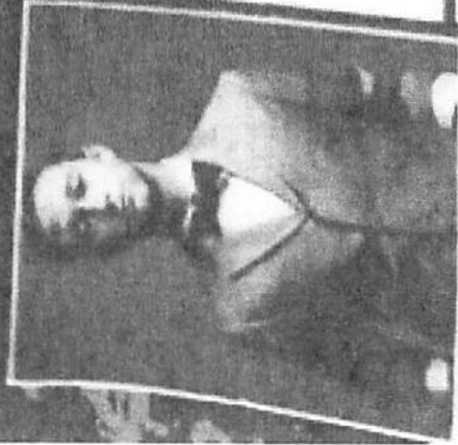
ORAL PRESENTATION:

YES

NO

	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
QUESTIONS	I constructed more than five philosophical questions that used the Good Thinker's Tool Kit (only one "W" question), related to my interests, and deepened my inquiry into the philosophy and philosophical lens connected to the philosopher that I am inquiring about.	I constructed at least five philosophical questions that used the Good Thinker's Tool Kit (a few "W" questions), related to my interests, and deepened my inquiry into the philosophy and philosophical lens connected to the philosopher that I am inquiring about.	I constructed at less than five philosophical questions that used the Good Thinker's Tool Kit, and that deepened my inquiry into the philosophy and philosophical lens connected to the philosopher that I am inquiring about.	I constructed a few questions to help me understand the philosophy and philosophical lens connected to the philosopher that I am inquiring about.
SOURCES	I used more than two sources (at least one primary & one secondary). I used multiple types of sources (e.g. visual, quantitative, qualitative) from different authors. It was clear that the sources I used connected to the questions I asked. I have a correct bibliography for all sources.	I used at least two sources (one primary & one secondary). I used at least two types of sources (e.g. visual, quantitative, qualitative). It was clear that the sources I used connected to the questions I asked. I have a correct bibliography for all sources.	I used less than two sources (one primary & one secondary). I stuck to one type of source (e.g. visual, quantitative, qualitative) from different authors. At times it was unclear as to whether the sources I used connected to the questions I asked. There are some errors in my bibliography and I may not have included all of my sources.	I did not use any resources for research. I do not have a bibliography.
ANSWERS & RELATIONSHIP TO THE FOCUS QUESTION	I used evidence from multiple sources to construct answers to my philosophical questions. I made sure that the claims in my answers were fully developed, addressed the questions, and were accurate. I included quotes and in-text references in my answers. I used reasons and evidence to explain why or why not the answers to my questions related to the focus of my inquiry. I generated more questions.	I used evidence from multiple sources to construct answers to my questions. I made sure that the claims in my answers were fully developed, addressed the questions, and were accurate. I used reasons and evidence to explain why or why not the answers to my questions related to the focus of my inquiry.	I used evidence from a few sources to construct answers to my questions. I didn't always make sure that the claims in my answers were fully developed, addressed the questions, and were accurate. I used reasons and evidence to explain why or why not the (some of the) answers to my questions related to the focus of my inquiry.	I answered a few of my questions, but I didn't use evidence from my sources to support my claims. It seemed like I didn't know what my question was asking. I did not make any relationships between the answers to my questions and the focus of my inquiry.
COMMUNICATING CONCLUSIONS	I wrote an eloquent, accurate and well-organized (logically sequenced) description of my philosopher and their philosophy. I included an excerpt from a "quintessential" primary document that was written about or by my philosopher. I provided the logic explaining the reasons why the primary source I selected is a good example of the philosophical inquiry lens that I was assigned. I ended with more questions	I wrote an accurate and well-organized (logically sequenced) description of my philosopher and their philosophy. I included an excerpt from a primary document that was written about or by my philosopher. I provided the logic explaining the reasons why the primary source I selected is a good example of the philosophical inquiry lens that I was assigned.	I wrote a somewhat accurate description of my philosopher and their philosophy, but I had a bit of trouble with my organization. I included an excerpt from a primary document that was written about or by my philosopher. I provided some logic explaining the reasons why the primary source I selected is an example of the philosophical inquiry lens that I was assigned.	I did not communicate my conclusions clearly.
CREATING, IMAGINING AND INNOVATING	I found more than three visual images that are historically accurate and relevant to my lens and philosopher.	I found at least three visual images that are historically accurate and relevant to my lens and philosopher.	I found at least two visual images that are historically accurate and relevant to my lens and philosopher.	I did not find visual images.
TOTAL SCORE				

Student Sample



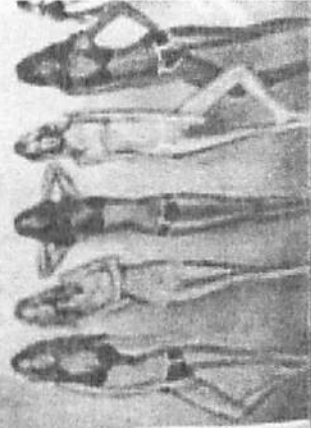
AESTHETICS

THE STUDY OF WHAT IS
BEAUTIFUL, UNATTRACTIVE,
OR SUPERB.

Q: WHAT
DO WE
MEAN BY
"BEAUTY?"

"Beauty is no quality in things themselves. It exists merely in the mind which contemplates them & each mind perceives a different beauty." (HUME, 1757).

DAVID HUME PHILOSOPHIZED ABOUT EMPIRICISM, SKEPTICISM, & ATHEISM. HE'S AN INFLUENTIAL SCOTTISH HISTORIAN & ESSAYIST. HE WROTE MANY BOOKS, ONE OF WHICH IS TITLED "ON THE STANDARD OF TASTE." ALTHOUGH HE MAY NOT BE AN EXPERT ON THIS LENS, HUME GIVES A GREAT ANSWER AS TO WHAT WE MEAN BY BEAUTY. HE IS BASICALLY SAYING OUR VIEWS OF WHAT IS AESTHETICALLY PLEASING IS OUR OWN OPINION & EVERY VIEW IS DIFFERENT.



Unit II. Readings

How Should I Live?

When you are little, you tend to think everyone lives just like you. You meet kids at school and assume that their homes are more or less the same as yours. As you grow up, however, you learn that there are often significant differences. For example, at Stacy's house there is no eating in the living room and no staying out past 10 p.m. on school nights. At Aaron's, in contrast, you can eat wherever you want and stay out until whenever you want, but you are never allowed to wear your shoes past the front door. Also, while Stacy's mom doesn't mind swearing, Aaron's mom will ask you to leave if she hears you swear. Every home has its own set of rules, and sometimes the differences show in public. For example, some families don't eat meat, some smoke cigarettes, and some go to church while others don't. There are so many different lifestyles!

For some people, lifestyle differences are uncomfortable or even scary. But, almost everyone goes through a stage, usually during his or her teenage years, when the idea of something different seems exciting and attractive. You realize that the set of rules you've been living under are not a necessity but a choice. You become interested in choosing a different set of rules for yourself. Known as *teenage rebellion*, this often causes a great deal of strife at home.

Those who set out to make their own rules often become moral relativists. *Moral relativism* is the view that right and wrong both depend on the person—there are no universal moral truths. Relativism is appealing because it enables you to disagree with people without having to tell them they're wrong. Suppose Ingrid decides to have an abortion and her parents get mad. Instead of fighting with them over who's right, she can simply insist that they should respect her values. Relativism seems to help preserve peace and harmony while allowing for significant differences.

Ruth Benedict (1887–1948) was an American anthropologist who advocated moral relativism. She spent a good part of her career observing different societies all around the world. Throughout her travels she was struck by how different their values were. For example, in India, someone who went into a trance was admired as a mystic; whereas, in the United States, the same person would more likely be taken to the hospital for mental illness. Just as values vary from place to place, they vary from time to time. For example, in ancient Greece, it was cool to be gay. By



Ruth Benedict
(1887–1948)

contrast, gays were arrested and killed in Nazi Germany. Benedict noticed that, despite their differences, the members of each society typically believed that they were right and that anyone who did not conform was wrong. Can you think of other examples?

Relativists argue that it is absurd to impose your own values onto others. They point out that, even within one society, there are always some deviants who refuse to conform. According to Benedict, conformity is a habit that some choose to accept and others choose to reject. She wrote:

Mankind has always preferred to say, "It is a moral good," rather than "It is habitual". . . . But historically the two phrases are synonymous. . . . The vast majority of individuals in any group are shaped to the fashion of that culture. In other words, most individuals are plastic to the molding force of the society into which they are born. In a society that values trance, as in India, they will have supernormal experience. In a society that institutionalizes homosexuality, they will be homosexual. In a society that sets the gathering of possessions as the chief human objective, they will amass property. The deviants, whatever the type of behavior the culture has institutionalized, will remain few in number. . . . (From "Anthropology and the Abnormal," by Ruth Benedict, 1934, p. 61)

A society might criticize or punish its deviant members for bad behavior, but if these same deviants had been born at another time or in another place they may have been admired and praised instead for the very same behavior. Why not just realize that values are relative and respect each person's choices?

All philosophers agree that it is good to be tolerant of different lifestyles.

Moral objectivists argue, however, that relativists have gone too far. To see whether this is the case, threaten to do something that a relativist thinks is wrong (such as hurting that person), while saying "It is right for me." Will the relativist still be a relativist in this situation? Objectivists argue that relativists have gone too far because there is an important difference between lifestyle and morality—how late you stay out is a matter of lifestyle and there is no right or wrong answer, whereas abortion is a matter of morality, and there is a right answer and a wrong answer (even if the answer is hard to find). *Moral objectivism* holds that there

are universal moral truths, even though we may not always know what they are, and may not always agree about them. The following thought experiment is designed to test the relativist claim that there are no such truths.

Thought Experiment: Hansel and Gretel Stew

Suppose your new friend Darek brings you to his eccentric aunt's house for dinner. You arrive early and are invited to watch her cook the stew. In the kitchen, Darek's aunt has two small children bound and gagged in a large pot. After adding a few potatoes, carrots, and onions to the pot, she beckons Darek over to help her hoist it into a gigantic oven. As he moves to help her, you grab his arm. "Darek," you whisper, "is she putting those children in the oven?" "Yes, it seems so," Darek answers, and moves once again to help her. You grab his arm again. "Darek," you whisper, "Do you realize that those children will die in that oven?" "Yes, that seems to be the idea," Darek answers with a shrug. Once again, he moves to help his aunt. You grab his arm yet again. "Darek," you whisper, "can't you see that this is wrong?" Darek thinks about it, and then replies: "I see that the children are going in the oven, and I see that they will die, but I don't see anything wrong. I told you this dinner would be different. If you don't like it you don't have to stay."

What would you say to Darek? Would you do anything to save the children?



Judith Jarvis Thomson (1929–) is an American philosopher who rejects relativism in favor of objectivism. Thomson argues that "right" and "wrong" are adjectives that describe the world in the same way that color words do. Try to remember how you first learned your colors. Most likely someone older than you would point to something and say "This is blue" or "This is red." Before long you were able to make these identifications all by yourself. Suppose you now see a new object that you never saw before, and you correctly identify it as blue. How is this possible? Because everything that is blue has an objectively observable quality that is similar to the first blue item you observed. Whenever you see an object with



Judith Jarvis Thomson
(1929–)

this quality, you know it belongs in the same category. Imagine that your devious Uncle Frank tries to mix you up by telling you all the wrong names for colors. His trick will not work for long, and you will soon find out the truth, because everyone is in fundamental agreement about color.

The only time people disagree about colors is when it comes to "borderline cases." For example, suppose you go to school in a brick building. Because the bricks are red with a tinge of yellow, some students call the building orange while others call it red. Which is it really? It all depends on how we define these colors, and the definitions may vary. Suppose a scientist tells us that, technically, red is any color that emits wavelength "xyz." Then we can measure the wavelength of the color of the school and determine that, technically, it is red. A professional painter, however, might disagree with the scientist's definition, and call the building orange. In borderline cases, even experts disagree and there is no ultimate expert who can settle the question once and for all. Despite this, there is no reason to conclude that colors are different for everybody.

Thomson insists that the same idea applies to morality. Although there are some difficult borderline cases, there is no reason to conclude that values are different for everybody. She writes,

The point I wish to make here, then, is the following: just as, if a man calls a thing "red" when it is blue and he can see it clearly, we are justified in saying that he does not know the meaning of the word, so, if a man calls an act "right" when it is wrong . . . and he can see it clearly (see what was in fact done), we are justified in saying that he does not know the meaning of the word. . . . There are no more borderline acts than there are borderline colors; we are no more uncertain as to how to classify them. . . . It is just in the way we deal with them that the difference lies: in the case of the latter, since there is no connection with action, we do not care which we say, "red" or "orange" or "xyz" or "brick-colored"; in the case of the former, since there is a connection with action, we do care, and so we go on disputing. (From "In Defense of Moral Absolutes," by Judith Jarvis Thomson, 1958, pp. 1044-51)

According to objectivists, someone who does not see what is wrong with acts such as murder is just like someone who is colorblind. It is not just that they see things differently; they see things incorrectly. Colorblindness should be corrected whenever possible so that the person can see the world the way it really is. Moral blindness should be corrected for the same reason, not accepted as a choice to be different.

If objectivists are correct to suppose that there are some universal moral truths, then they owe us an account of exactly what they are. For example, some people think eating meat is a matter of lifestyle while others think it is a matter of morality. Sorting out borderline cases such as this one is a difficult task; in the meantime, objectivists can agree with relativists that we should respect others' choices whenever possible.

Fallacy Files

Two Wrongs

Many children attempt to defend their bad behavior by telling their parents, "You do it too!" This is not a successful defense strategy, however, because in the end, two wrongs do not make a right. The fallacy known as "two wrongs" occurs when you defend your view by showing that your opponent's view contains similar flaws. Suppose your opponent proves that some of the evidence in your argument is inaccurate. Rather than correcting the inaccuracy, you prove some of the evidence in your opponent's argument to be inaccurate. There is nothing wrong with showing that your opponent has made the same mistake as you. This does not justify your mistake, however, and the success of your defense ultimately depends on your ability to correct it.

Reading Comprehension Questions

1. What is moral relativism? Which philosopher holds this view?
2. What is moral objectivism? Which philosopher holds this view?
3. What is the phrase "it is a moral good" synonymous with, according to Benedict?
4. How is color like right and wrong, according to Thomson?
5. What is the thought experiment about Hansel and Gretel designed to show? Explain.

Generating a Question for Philosophical Inquiry

Instructions:

1. Re-read the Text Annotations, PODs, Daily Reflections, and other assignments that you completed during this unit.
2. Use the Good Thinker's Tool Kit to generate a philosophical question that:
(a) moves beyond the "text" or uses the text to question a larger issue, and
(b) is something that you truly want to think and talk about with our community of inquiry.
3. Write down the "textual evidence" (quote from a reading, excerpt from a reflection, POD, etc.) that you used to generate your question.
4. Explain the logical reasoning behind why the textual evidence you cited relates to the question you generated.

Your Philosophical Question:

Textual Evidence (Write down the quote OR page/line number where this textual evidence is found):

Logical Reasoning:

Question Assessment Checklist:

- Uses the Good Thinker's Tool Kit
- Moves beyond the "text" or uses the text to question a larger issue
- Is something that you truly want to think and talk about with our community of inquiry

Inquiry Memos

Date of Philosophical Dialogue: _____ Topic of Philosophical Dialogue: _____

Your Question (include your name): _____

Selected Question (include author): _____

Initial Response to the Question:

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

Key Points & Questions

Details

Include: specific spoken evidence, and examples of from your own thinking.

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Philosophical Insight Paper #2

This assignment will follow a unit of study, which consists of several readings, and philosophical dialogues (Plain Vanilla).

After each unit, you will be asked to reflect on your experience in writing. The purpose of this Philosophical Insight Paper is to continue our thinking about the topic we philosophized about. Please type your Philosophical Insight Paper and organize it into the five sections described below. **ATTACH ALL OF YOUR ANNOTATED READINGS AND YOUR INQUIRY MEMOS FROM THE UNIT TO THE BACK OF YOUR PHILOSOPHICAL INSIGHT PAPER.**

PART ONE

Evaluation of the Community of Inquiry – Take some time to think about how we are doing in our community of inquiry. Focus your evaluation on the community as a whole. When you evaluate COMMUNITY think about: listening, intellectual safety and participation. When you evaluate INQUIRY think about: our focus, whether the inquiry was interesting or not, use of the Good Thinker's Tool Kit to scratch beneath the surface of the topic, and whether or not we challenged our thinking. Use the following questions to guide your response:

- a. **COMMUNITY STRENGTHS**- What do we do well as a community?
- b. **COMMUNITY CHALLENGES** -What do we need to improve on as a community?
- c. **INQUIRY STRENGTHS** - What was a strength of our inquiry?
- d. **INQUIRY CHALLENGES** - What was a challenge in our inquiry?

Make sure to apply the notes that you took in your inquiry memos to support your evaluation. This means **USE SPECIFIC EXAMPLES**.

PART TWO (*not to be completed until after unit two*)

Lenses of Philosophical Inquiry - Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).

- a. **LENS** – Identify lens.
- b. **TEXTUAL EVIDENCE** – Site direct textual evidence that relates to the lens.
- c. **LOGIC** – Use reasons to explain how the textual evidence relates to the lens.

¹ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

PART THREE

Constructed Response – Pick one idea or concept and write a constructed response.

- a. CLAIM- Use concise language to write a one-sentence claim.
- b. ASSUMPTION(S) - Next, acknowledge the assumptions embedded in your claim.
- c. SUPPORTING EVIDENCE - Then, support your claim with textual evidence (e.g. direct quotes from the readings or our inquires) and reasons that explain why the evidence supports your claim. Be sure to use multiple texts (three to exceed) to support your claim.
- d. COUNTER-EXAMPLES - Finally, acknowledge any counter-examples to your claim.

PART FOUR

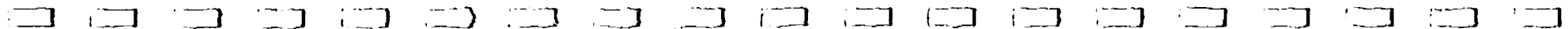
Personal Reflection and Action – Use the following questions to guide your response:

- a. How did this inquiry connect to you and the world that you live in?
- b. Do you now see a different perspective or point of view?
- c. How will you apply what you learned to make positive change in your life or the world around you?

PART FIVE

References – Use APA format to cite in-text references and to generate a reference list at the end of your response. (See the *Purdue Online Writing Lab* for assistance with APA format - <http://owl.english.purdue.edu/owl/resource/560/01/>).

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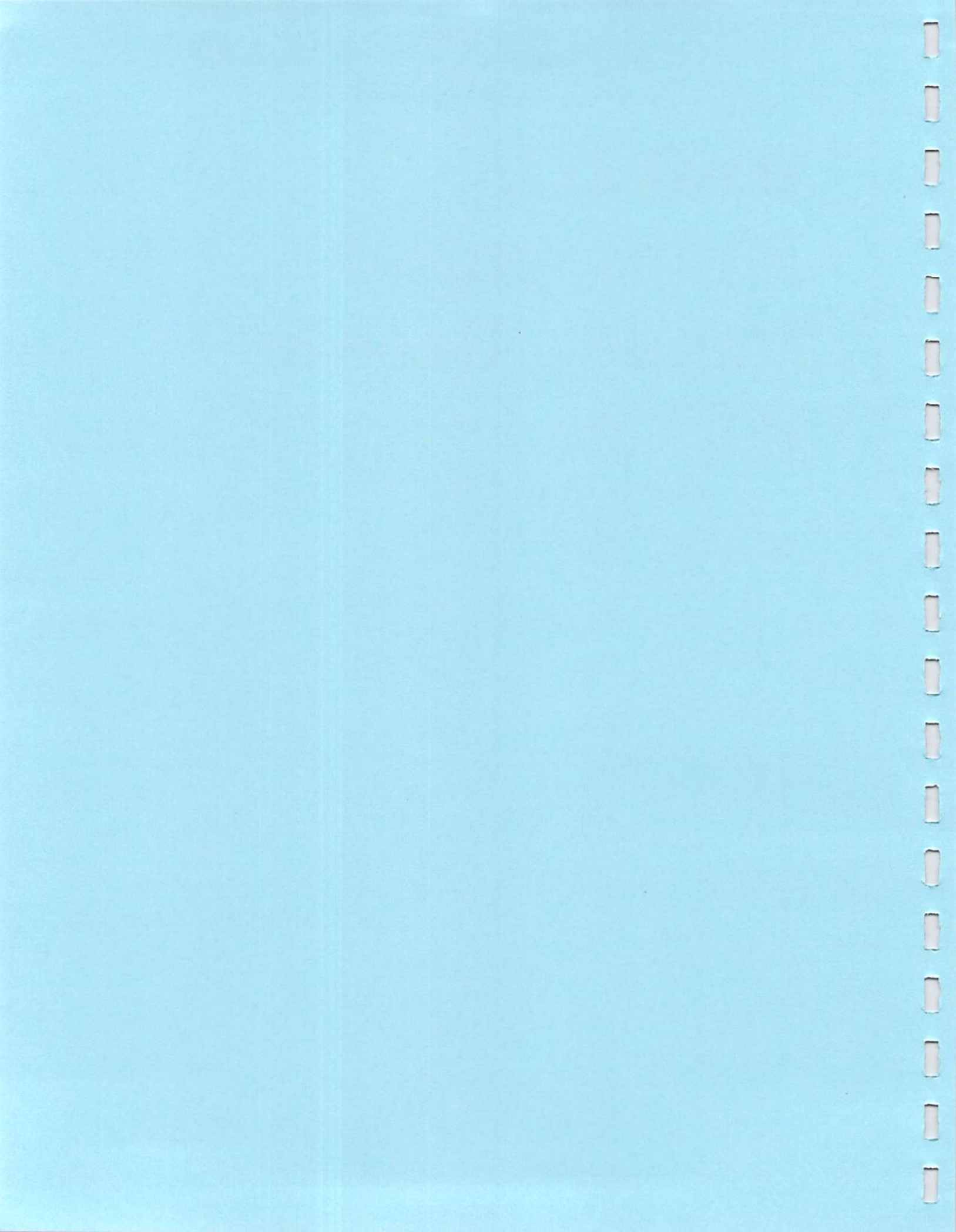
Philosophical Insight Paper Rubric

	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
PART I Evaluation of the Community of Inquiry	I used more than one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I used at least one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did use specific examples to support my written evaluation of some of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did not write an evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges
PART II Lenses of Philosophical Inquiry	I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).
PART III Constructed Response	I brought together multiple questions, ideas, or concepts discussed in our philosophical dialogue to develop a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a one-sentence claim (argument).	I did not develop a claim in response to a question, idea, or concept discussed in our philosophical dialogue.
	Using sound reasoning I correctly identified more than one assumption embedded in my claim.	Using sound reasoning I correctly identified an assumption embedded in my claim.	I tried to identify an assumption embedded in my claim but it is unclear and illogical.	I did not identify an assumption embedded in my claim.
	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from three or more different texts (in-class readings, an additional scholarly source, inquiry memos).	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from two different texts (in-class readings, an additional scholarly source, inquiry memos).	My evidence was not clear/concise and I was not able to establish a strong connection to my claim.	I did not support my claim with reasons and evidence.
	I identified and explained with clear and logical reasoning more than one counter-example related to my claim.	I identified and explained with clear and logical reasoning at least one counter-example related to my claim.	I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not identify a counter-example related to my claim.
PART IV Personal Reflection	In my written reflection I thought about my own thinking and my response to each question is clearly stated, well thought out logical, reflective and is supported with evidence. I also explained what actions I will take in my life as a result of my reflections.	In my written reflection I thought about my own thinking and my response to each question is logical and reflective.	In my written reflection I thought about my own thinking and my response to each question is difficult to understand, and/or is not logical and is not reflective.	<i>I did not complete a written reflection.</i>
PART V References	I accurately apply the APA style guide to document sources in-text and in my reference list.	I accurately apply the APA style guide to document sources in my reference list.	I made errors when applying the APA style guide to document sources my reference list.	I did not document sources.
ANNOTATED RESOURCES	I attached all of my annotated readings and inquiry memos to my philosophical insight paper.		I did not attach all of my annotated readings and inquiry memos to my philosophical insight paper.	

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Unit III.

Philosophical Inquiry: Race & Politics



Unit III. Readings

Government

An *anarchist* is someone who advocates a society without any government. The word *anarchy* is often used informally for any unruly mob with a grudge. But, some philosophers defend anarchy as a legitimate political position. In 19th-century Russia there were many famous anarchists, including Leo Tolstoy, the author of *Anna Karenina* and *War and Peace*. Because the government in Russia at that time was one of the most repressive governments in history, it is not surprising that anarchism found a place to germinate there.

Given that anarchy is a serious possibility, we should ask what the justification for our own government is. We will address this question by looking at the theories of two early modern English political theorists, Thomas Hobbes and John Locke. We focus on these two not only because of their seminal influence on later political thought but also because each of them imagines what life would be like with no government at all.

Hobbes was a social contract theorist. *Social contract theory* holds that government is created and legitimized by an agreement among the citizens. This contract or agreement may not ever actually be written down or spoken. Most social contract theorists regard living in a country as a metaphorical way of signing a contract. If you take advantage of the benefits a government has to offer, then you are implicitly agreeing to live by its rules. The ancient philosopher Socrates is a good example of a social contract theorist. When he was arrested for corrupting the youth, his friends urged him to escape, but he refused on the grounds that it would be wrong to betray the government that had served and protected him his whole life.

Hobbes argued for social contract theory by asking us to imagine what life would be like without any government at all, in what philosophers call the *state of nature*. Hobbes viewed the state of nature as a perpetual war of everyone against everyone, where life is "solitary, poor, nasty, brutish, and short." (Hobbes, *Leviathan*, 1651/1975, p. 100). According to Hobbes, we make a contract with each other to have a government in order to escape the fear and chaos that is present in the state of nature. He wrote, "I authorize and give up my right of governing myself to this man . . . on this condition, that thou give up thy right to him, and authorize all his actions in a like manner" (Hobbes, *Leviathan*, 1651/1975, p. 132).



Thomas Hobbes (1588–1679) was fond of saying that he was born "a twin with fear," because his mother gave birth to him prematurely when she was frightened by the sound of the Spanish Armada arriving to do battle with England. Hobbes lived through the English Civil War, a very bloody period that included the execution of King Charles I. His book *Behemoth* is a history of the Civil War. The civil unrest Hobbes witnessed influenced his major political work, *Leviathan*, which presents a very harsh picture of human nature and the human condition. Even toward the end of a very long and productive life, he was still publishing. At the age of 84 he wrote his autobiography in Latin verse, and 2 years later he completed translations of Homer's *Iliad* and *Odyssey*.



John Locke (1632–1704) was an English philosopher whose writings influenced the framers of the Declaration of Independence and the United States Constitution. In contrast to Hobbes, in his later life, Locke lived in a time of peace and prosperity. Therefore, it is not surprising that his ideal form of government is less harsh and more respectful of human rights. He published important work on the nature of perception and of the self and human understanding. Politically, he was a strong advocate for the scientific study of nature. He also theorized on the nature of and justification for private property. On this topic, Locke is sometimes thought of as an early environmentalist because he suggested two rules governing private property: Take only as much as you need, and leave things in as good a shape, or better, than you found them.

Hobbes was convinced that human beings need a strong government to keep them from reverting to the state of nature. He therefore advocates absolute monarchy, where the citizens agree to give the king unlimited power. In this social contract, the people pledge complete obedience to the king in exchange for peace and security. To secure peace, the king can do anything he deems necessary (except harm the citizens). This means, for example, he could make it illegal for anyone to leave home after dark.

Why would we agree to such a harsh form of government? The answer, for Hobbes, is that the alternative is worse. If we opt out of the contract, we return to a state of war, and because there's no right or wrong in this anarchic state, we would probably not survive. As long as the king can protect us, we owe him our complete loyalty. Hobbes' theory is reflected throughout history: When people feel the threat of war, they are always more willing to accept limitations on freedom, even if those limitations aren't fair. In Hobbes's view, it is worth giving up freedom and equality for security.

John Locke (1632–1704) disagreed with Hobbes's concern for security. In his view, everyone has advantages and disadvantages in the state of nature. For example, you may be much stronger than your neighbors, but they may be richer than you. Locke insisted that, because our advantages and disadvantages tend to even out, the state of nature "is not a state of license" (Locke, 1689/1956, p. 5). In Locke's view, human beings are governed by a law of nature derived from reason, which says that we should not harm others or ourselves. This law of nature prevents us from falling into a perpetual war of everyone against everyone.

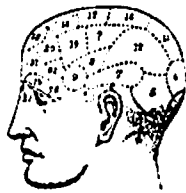
In Locke's vision of the state of nature, human beings use reason to live together in peace. So, what is the need for government? Human beings need government, in Locke's view, because we do not always act solely according to reason. When we or those close to us have a dispute—over property, for example—we become emotionally involved. Our emotions cloud our judgment and make it difficult for us to be impartial. We need government to settle disputes impartially for us.

Like Hobbes, Locke was a social contract theorist. He believed that we agree to give up some of our freedom in order to establish a ruler who can enforce an impartial system of punishment. According to Locke, however, this ruler should not have total power. Locke rejected the idea of an absolute monarchy because it leaves the citizens without the right of appeal. In an appeal, the

citizens ask one judge to check the decision of another judge to make sure it is fair. A government with multiple powers that check and balance each other is more likely to stay impartial than a government with only one final judge.

Even though Locke lived under a monarchy, he was sympathetic to democracy. Already in his day the English monarchy had lost much of its power to an elected parliament. (Today, even though Great Britain has a queen, she has no real political power and her role is largely ceremonial.) Locke was also a minimalist about the role of government in our lives. In his view, the sole role of government is the protection of property. He would be critical of most democracies in existence today because they do so much more than protect property. For example, in the United States, the government provides food stamps for unemployed citizens. Do you think it would be better or worse if the government did not do this?

Although the state of nature rarely erupts within a country, many philosophers see the relationship between countries as a state of nature. On the one hand, in a world troubled by war and terrorism, it is easy to see this relationship as hostile, as in Hobbes's theory. On the other hand, international bodies such as the United Nations suggest that countries are trying to cooperate and reason with one another, just as Locke envisioned. Which, if either, is the more accurate depiction of international relations in your view?



Thought Experiment: An Island of Your Very Own

For your birthday this year, your best friend gives you a lottery ticket. "It may only have cost a dollar," he says, "but if you win, you will become the sole owner of a beautiful tropical island, along with 1 billion dollars to develop it as you see fit!" And, lucky for you, the ticket wins! As it turns out, the island is the size of Florida and has not been claimed by any country. So, suddenly, you are a king with a vast kingdom. As you set off for your island, you begin to think about what you will do with the billion dollars. How will you develop your island? Who else will you allow to live there? Will you need safeguards against possible violence and other forms of crime? Will you rule the island or will you let the inhabitants elect someone else to rule? What kind of rules would you like to see in place?

tion has been going on in which ever more toxic materials must be found. This has happened because insects, in a triumphant vindication of Darwin's principle of the survival of the fittest, have evolved super races immune to the particular insecticide used, hence a deadlier one has always to be developed—and then a deadlier one than that. . . .

The "control of nature" is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy, when it was supposed that nature exists for the convenience of man. The concepts and practices of applied entomology for the most part date from that Stone Age of science. It is our alarming misfortune that so primitive a science has armed itself with the most modern and terrible weapons, and that in turning them against the insects it has also turned them against the earth.

MARTIN LUTHER KING, JR.



LETTER FROM BIRMINGHAM CITY JAIL

Injustice anywhere is a threat to justice everywhere.

Martin Luther King, Jr., (1929–1968) was born in Atlanta, Georgia, the son and grandson of Baptist ministers. He entered Morehouse College at the age of fifteen in a program for gifted students then earned a divinity degree at Crozer Theological Seminary in Chester, Pennsylvania, and a doctorate in philosophy from Boston University.

King was pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama, when a boycott of public buses began. His leadership of the boycott for a year made him a national figure. He then organized the Southern Christian Leadership Conference and became the leader of the rapidly spreading civil rights movement.

In 1963, King brought a campaign of nonviolence and passive resistance to Birmingham, where racial segregation and discrimination were pervasive. During protest demonstrations, hundreds of people were arrested. King chose to go to jail rather than to obey a court order to end the demonstrations. While in solitary confinement, he responded to a letter written to him by eight leading clergymen. They had asked him to call off the demonstrations and to rely instead on negotiations and the courts. King spent Easter weekend drafting his response.

For his leadership of the civil rights movement, King was awarded the Nobel Peace Prize in 1964. He was assassinated in 1968 while directing a strike in Memphis, Tennessee.

While confined here in the Birmingham City Jail, I came across your recent statement calling our present activities "unwise and untimely." . . .

I think I should give the reason for my being in Birmingham, since you have been influenced by the argument of "outsiders coming in." . . . I am here, along with several members of my staff, because we were invited here. I am here because I have basic organizational ties here. Beyond this, I am in Birmingham because injustice is here. Just as the 8th century prophets left their little villages and carried their "thus saith the Lord" far beyond the boundaries of their home town, and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Graeco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular home town. . . . Injustice anywhere is a threat to justice everywhere. . . .

You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being. I am sure that each of you would want to go beyond the superficial social analyst who looks merely at effects, and does not grapple with underlying causes. I would not hesitate to say that it is unfortunate that so-called demonstrations

are taking place in Birmingham at this time, but I would say in more emphatic terms that it is even more unfortunate that the white power structure of this city left the Negro community with no other alternative.

In any nonviolent campaign there are four basic steps: 1) collection of the facts to determine whether injustices are alive; 2) negotiation; 3) self-purification; and 4) direct action. We have gone through all of these steps in Birmingham. There can be no gainsaying of the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of police brutality is known in every section of this country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than any city in this nation. There are the hard, brutal, and unbelievable facts. . . .

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly I have never yet engaged in a direct action movement that was "well timed," according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with a piercing familiarity. This "wait" has almost always meant "never." It has been a tranquilizing Thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that "justice too long delayed is justice denied." We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence, and we still creep at horse and buggy pace toward the gaining of a cup of coffee at a lunch counter. . . .

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954

outlawing segregation in the public schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: There are *just* laws and there are *unjust* laws. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with Saint Augustine that "An unjust law is no law at all."

Now what is the difference between the two? How does one determine when a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of Saint Thomas Aquinas, an unjust law is a human law that is not rooted in eternal and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust.

All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. To use the words of Martin Buber, the great Jewish philosopher, segregation substitutes an "I-it" relationship for the "I-thou" relationship, and ends up relegating persons to the status of things. So segregation is not only politically, economically, and sociologically unsound, but it is morally wrong and sinful. Paul Tillich has said that sin is separation. Isn't segregation an existential expression of man's tragic separation, an expression of his awful estrangement, his terrible sinfulness? So I can urge men to obey the 1954 decision of the Supreme Court because it is morally right, and I can urge them to disobey segregation ordinances because they are morally wrong. . . .

Let me give another explanation. An unjust law is a code inflicted upon a minority which that minority had no part in enacting or creating because it did not have the unhampered right to vote. Who can say the Legislature of Alabama which set up the

segregation laws was democratically elected? Throughout the state of Alabama all types of conniving methods are used to prevent Negroes from becoming registered voters and there are some counties without a single Negro registered to vote despite the fact that the Negro constitutes a majority of the population. Can any law set up in such a state be considered democratically structured? . . .

We can never forget that everything Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. But I am sure that, if I had lived in Germany during that time, I would have aided and comforted my Jewish brothers even though it was illegal. If I lived in a Communist country today where certain principles dear to the Christian faith are suppressed, I believe I would openly advocate disobeying these anti-religious laws. . . .

We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of good people. We must come to see that human progress never rolls in on wheels of inevitability. It comes through the tireless efforts and persistent work of men willing to be co-workers with God, and without this hard work time itself becomes an ally of the forces of social stagnation. . . .

You spoke of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my non-violent efforts as those of the extremist. I started thinking about the fact that I stand in the middle of two opposing forces in the Negro community. One is a force of complacency made up of Negroes who, as a result of long years of oppression, have been so completely drained of self-respect and a sense of "somebodiness" that they have adjusted to segregation, and of a few Negroes in the middle class who, because of a degree of academic and economic security, and because at points they profit by segregation, have unconsciously become insensitive to the problems of the masses. The other force is one of bitterness and hatred and comes per-

ilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up over the nation, the largest and best known being Elijah Muhammad's Muslim movement. This movement is nourished by the contemporary frustration over the continued existence of racial discrimination. It is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incurable "devil."

I have tried to stand between these two forces saying that we need not follow the "do-nothingism" of the complacent or the hatred and despair of the black nationalist. There is the more excellent way of love and nonviolent protest. I'm grateful to God that, through the Negro church, the dimension of nonviolence entered our struggle. If this philosophy had not emerged I am convinced that by now many streets of the South would be flowing with floods of blood. And I am further convinced that if our white brothers dismiss us as "rabble rousers" and "outside agitators"—those of us who are working through the channels of nonviolent direct action—and refuse to support our nonviolent efforts, millions of Negroes, out of frustration and despair, will seek solace and security in black nationalist ideologies, a development that will lead inevitably to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The urge for freedom will eventually come. This is what has happened to the American Negro. Something within has reminded him of his birthright of freedom; something without has reminded that he can gain it. . . .

But as I continued to think about the matter I gradually gained a bit of satisfaction from being considered an extremist. Was not Jesus an extremist in love? "Love your enemies, bless them that curse you, pray for them that despitefully use you." Was not Amos an extremist for justice—"Let justice roll down like waters and righteousness like a mighty stream." Was not Paul an extremist for the gospel of Jesus Christ—"I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist—"Here I

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stand; I can do none other so help me God." Was not John Bunyan an extremist—"I will stay in jail to the end of my days before I make a butchery of my conscience." Was not Abraham Lincoln an extremist—"This nation cannot survive half slave and half free." Was not Thomas Jefferson an extremist—"We hold these truths to be self evident that all men are created equal."

So the question is not whether we will be extremist but what kind of extremist will we be. Will we be extremists for hate or will we be extremists for love? Will we be extremists for the preservation of injustice—or will we be extremists for the cause of justice? . . .

I have traveled the length and breadth of Alabama, Mississippi, and all the other Southern states. On sweltering summer days and crisp autumn mornings I have looked at her beautiful churches with their spires pointing heavenward. I have beheld the impressive outlay of her massive religious education buildings. Over and over again I have found myself asking: "Who worships here? Who is their God? Where were their voices when the lips of Governor Barnett dripped with words of interposition and nullification? Where were they when Governor Wallace gave the clarion call for defiance and hatred? . . . The contemporary Church is so often a weak, ineffectual voice with an uncertain sound. It is so often the arch-supporter of the *status quo*. Far from being disturbed by the presence of the Church, the power structure of the average community is consoled by the Church's silent and often vocal sanction of things as they are.

But the judgment of God is upon the Church as never before. If the Church of today does not recapture the sacrificial spirit of the early Church, it will lose its authentic ring, forfeit the loyalty of millions and be dismissed as an irrelevant social club with no meaning for the 20th century. . . . I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom . . . they have gone with the faith that right defeated is stronger than evil triumphant. These

men have been the leaven in the lump of the race. Their witness has been the spiritual salt that has preserved the true meaning of the Gospel in these troubled times. They have carved a tunnel of hope through the dark mountain of disappointment. . . . But even if the Church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are presently misunderstood. We will reach the goal of freedom in Birmingham and all over the nation, because the goal of America is freedom. Abused and scorned though we may be, our destiny is tied up with the destiny of America. . . . One day the South will recognize its real heroes.

They will be the James Merediths, courageously and with a majestic sense of purpose, facing jeering and hostile mobs and the agonizing loneliness that characterizes the life of the pioneer. They will be old, oppressed, battered Negro women, symbolized in a 72-year-old woman of Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride the segregated buses, and responded to one who inquired about her tiredness with ungrammatical profundity: "My feet is tired, but my soul is rested." They will be young high school and college students, young ministers of the Gospel and a host of the elders, courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience's sake. One day the South will know that when these disinherited children of God sat down at lunch counters they were in reality standing up for the best in the American dream and the most sacred values in our Judeo-Christian heritage, and thus carrying our whole nation back to great wells of democracy which were dug deep by the founding fathers in the formulation of the Constitution and the Declaration of Independence. . . .

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil rights leader, but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away, that the deep fog of

misunderstanding will be lifted from our fear-drenched communities, and that in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all of their scintillating beauty.

JOHN F. KENNEDY



SPEECH AT THE BERLIN WALL

Ich bin ein Berliner.

On the night of August 12–13, 1961, the government of East Germany erected the Berlin Wall to divide East and West Berlin. At first it was a simple barbed-wire barrier, intended to prevent the flow of East Germans to West Germany. But the barbed wire was soon replaced by a massive concrete wall, patrolled by armed guards. The wall stood as an ugly reminder of the postwar division of Europe between East and West. Many would-be escapees died trying to cross the border to the West.

When President Kennedy visited Europe in 1963, the high point of his trip occurred on June 26 when he stood before the Berlin Wall and declared: "Ich bin ein Berliner"—"I am a Berliner."

Twenty-eight years later, on November 9, 1989, the East German government opened the Berlin Wall in a paradoxical effort to stop the exodus of people fleeing their repressive society across the Hungarian border. During that remarkable year, the East European Communist regimes collapsed. Throughout Europe and the rest of the world, the opening of the Berlin Wall was hailed as symbolic of the end of the Cold War.

Two thousand years ago the proudest boast was "Civitas Romanus sum." Today, in the world of freedom, the proudest boast is "Ich bin ein Berliner."

There are many people in the world who really don't understand, or say they don't, what is the great issue between the free world and the Communist world. Let them come to Berlin. There are some who say that Communism is the wave of the future. Let them come to Berlin. And there are some who say in Europe and elsewhere we can work with the Communists. Let them come to Berlin. And there are even a few who say that it is true that Communism is an evil system, but it permits us to make economic progress. "Lasst sie nach Berlin kommen."

Freedom has many difficulties and democracy is not perfect, but we have never had to put a wall up to keep our people in, to prevent them from leaving us. I want to say, on behalf of my countrymen, who live many miles away on the other side of the Atlantic, who are far distant from you, that they take the greatest pride that they have been able to share with you, even from a distance, the story of the last eighteen years. I know of no town, no city, that has been besieged for eighteen years that still lives with the vitality and the force, and the hope and the determination of the city of West Berlin. While the wall is the most obvious and vivid demonstration of the failures of the Communist system, for all the world to see, we take no satisfaction in it, for it is an offense not only against history but an offense against humanity, separating families, dividing husbands and wives and brothers and sisters, and dividing a people who wish to be joined together.

What is true of this city is true of Germany—real, lasting peace in Europe can never be assured as long as one German out of four is denied the elementary right of free men, and that is to make a free choice. In eighteen years of peace and good faith, this generation of Germans has earned the right to be free, including the right to unite their families and their nation in lasting peace with good will to all people. You live in a defended island of freedom, but your life is part of the main. So let me ask you, as I close, to lift your eyes beyond the dangers of today to the hopes of tomorrow, beyond the freedom merely of this city of Berlin, or your country of Germany, to the advance of freedom everywhere, beyond the

APPEAL TO THE LEAGUE OF NATIONS

Haile Selassie

June 1936

"I, Haile Selassie I, Emperor of Ethiopia, am here today to claim that justice which is due to my people, and the assistance promised to it eight months ago, when fifty nations asserted that aggression had been committed in violation of international treaties.

There is no precedent for a Head of State himself speaking in this assembly. But there is also no precedent for a people being victim of such injustice and being at present threatened by abandonment to its aggressor. Also, there has never before been an example of any Government proceeding to the systematic extermination of a nation by barbarous means, in violation of the most solemn promises made by the nations of the earth that there should not be used against innocent human beings the terrible poison of harmful gases. It is to defend a people struggling for its age-old independence that the head of the Ethiopian Empire has come to Geneva to fulfil this supreme duty, after having himself fought at the head of his armies.

I pray to Almighty God that He may spare nations the terrible sufferings that have just been inflicted on my people, and of which the chiefs who accompany me here have been the horrified witnesses.

It is my duty to inform the Governments assembled in Geneva, responsible as they are for the lives of millions of men, women and children, of the deadly peril which threatens them, by describing to them the fate which has been suffered by Ethiopia. It is not only upon warriors that the Italian Government has made war. It has above all attacked populations far removed from hostilities, in order to terrorize and exterminate them.

At the beginning, towards the end of 1935, Italian aircraft hurled upon my armies bombs of tear-gas. Their effects were but slight. The soldiers learned to scatter, waiting until the wind had rapidly dispersed the poisonous gases. The Italian aircraft then resorted to mustard gas. Barrels of liquid were hurled upon armed groups. But this means also was not effective; the liquid affected only a few soldiers, and barrels upon the ground were themselves a warning to troops and to the population of the danger.

It was at the time when the operations for the encircling of Makalle were taking place that the Italian command, fearing a rout, followed the procedure which it is now my duty to denounce to the world. Special sprayers were installed on board aircraft so that they could vaporize, over vast areas of territory, a fine, death-dealing rain. Groups of nine, fifteen, eighteen aircraft followed one another so that the fog issuing from them formed a continuous sheet. It was thus that, as from the end of January, 1936, soldiers, women, children, cattle, rivers, lakes and pastures were drenched continually with this deadly rain. In order to kill off systematically all living creatures, in order to more surely to poison waters and pastures, the Italian command made its aircraft pass over and over again. That was its chief method of warfare.

Ravage and Terror

The very refinement of barbarism consisted in carrying ravage and terror into the most densely populated parts of the territory, the points farthest removed from the scene of hostilities. The object was to scatter fear and death over a great part of the Ethiopian territory. These fearful tactics succeeded. Men and animals

succumbed. The deadly rain that fell from the aircraft made all those whom it touched fly shrieking with pain. All those who drank the poisoned water or ate the infected food also succumbed in dreadful suffering. In tens of thousands, the victims of the Italian mustard gas fell. It is in order to denounce to the civilized world the tortures inflicted upon the Ethiopian people that I resolved to come to Geneva. None other than myself and my brave companions in arms could bring the League of Nations the undeniable proof. The appeals of my delegates addressed to the League of Nations had remained without any answer; my delegates had not been witnesses. That is why I decided to come myself to bear witness against the crime perpetrated against my people and give Europe a warning of the doom that awaits it, if it should bow before the accomplished fact.

Is it necessary to remind the Assembly of the various stages of the Ethiopian drama? For 20 years past, either as Heir Apparent, Regent of the Empire, or as Emperor, I have never ceased to use all my efforts to bring my country the benefits of civilization, and in particular to establish relations of good neighbourliness with adjacent powers. In particular I succeeded in concluding with Italy the Treaty of Friendship of 1928, which absolutely prohibited the resort, under any pretext whatsoever, to force of arms, substituting for force and pressure the conciliation and arbitration on which civilized nations have based international order.

Country More United

In its report of October 5th 1935, the Committee of Thirteen recognized my effort and the results that I had achieved. The Governments thought that the entry of Ethiopia into the League, whilst giving that country a new guarantee for the maintenance of her territorial integrity and independence, would help her to reach a higher level of civilization. It does not seem that in Ethiopia today there is more disorder and insecurity than in 1923. On the contrary, the country is more united and the central power is better obeyed.

I should have procured still greater results for my people if obstacles of every kind had not been put in the way by the Italian Government, the Government which stirred up revolt and armed the rebels. Indeed the Rome Government, as it has today openly proclaimed, has never ceased to prepare for the conquest of Ethiopia. The Treaties of Friendship it signed with me were not sincere; their only object was to hide its real intention from me. The Italian Government asserts that for 14 years it has been preparing for its present conquest. It therefore recognizes today that when it supported the admission of Ethiopia to the League of Nations in 1923, when it concluded the Treaty of Friendship in 1928, when it signed the Pact of Paris outlawing war, it was deceiving the whole world. The Ethiopian Government was, in these solemn treaties, given additional guarantees of security which would enable it to achieve further progress along the specific path of reform on which it had set its feet, and to which it was devoting all its strength and all its heart.

Wal-Wal Pretext

The Wal-Wal incident, in December, 1934, came as a thunderbolt to me. The Italian provocation was obvious and I did not hesitate to appeal to the League of Nations. I invoked the provisions of the treaty of 1928, the principles of the Covenant; I urged the procedure of conciliation and arbitration. Unhappily for Ethiopia this was the time when a certain Government considered that the European situation made it imperative at all costs to obtain the friendship of Italy. The price paid was the abandonment of Ethiopian independence to the greed of the Italian Government. This secret agreement, contrary to the obligations of the Covenant, has exerted a great influence over the course of events. Ethiopia and the whole world have suffered and are still suffering today its disastrous consequences.

This first violation of the Covenant was followed by many others. Feeling itself encouraged in its policy against Ethiopia, the Rome Government feverishly made war preparations, thinking that the concerted

pressure which was beginning to be exerted on the Ethiopian Government, might perhaps not overcome the resistance of my people to Italian domination. The time had to come, thus all sorts of difficulties were placed in the way with a view to breaking up the procedure; of conciliation and arbitration. All kinds of obstacles were placed in the way of that procedure. Governments tried to prevent the Ethiopian Government from finding arbitrators amongst their nationals: when once the arbitral tribunal was set up pressure was exercised so that an award favourable to Italy should be given.

All this was in vain: the arbitrators, two of whom were Italian officials, were forced to recognize unanimously that in the Wal-Wal incident, as in the subsequent incidents, no international responsibility was to be attributed to Ethiopia.

Peace Efforts

Following on this award, the Ethiopian Government sincerely thought that an era of friendly relations might be opened with Italy. I loyally offered my hand to the Roman Government. The Assembly was informed by the report of the Committee of Thirteen, dated October 5th, 1935, of the details of the events which occurred after the month of December, 1934, and up to October 3rd, 1935.

It will be sufficient if I quote a few of the conclusions of that report Nos. 24, 25 and 26 "The Italian memorandum (containing the complaints made by Italy) was laid on the Council table on September 4th, 1935, whereas Ethiopia's first appeal to the Council had been made on December 14th, 1934. In the interval between these two dates, the Italian Government opposed the consideration of the question by the Council on the ground that the only appropriate procedure was that provided for in the Italo-Ethiopian Treaty of 1928. Throughout the whole of that period, moreover, the despatch of Italian troops to East Africa was proceeding. These shipments of troops were represented to the Council by the Italian Government as necessary for the defense of its colonies menaced by Ethiopia's preparations. Ethiopia, on the contrary, drew attention to the official pronouncements made in Italy which, in its opinion, left no doubt "as to the hostile intentions of the Italian Government."

From the outset of the dispute, the Ethiopian Government has sought a settlement by peaceful means. It has appealed to the procedures of the Covenant. The Italian Government desiring to keep strictly to the procedures of the Italo-Ethiopian Treaty of 1928, the Ethiopian Government assented. It invariably stated that it would faithfully carry out the arbitral award even if the decision went against it. It agreed that the question of the ownership of Wal-Wal should not be dealt with by the arbitrators, because the Italian Government would not agree to such a course. It asked the Council to despatch neutral observers and offered to lend itself to any enquiries upon which the Council might decide.

Once the Wal-Wal dispute had been settled by arbitration, however, the Italian Government submitted its detailed memorandum to the Council in support of its claim to liberty of action. It asserted that a case like that of Ethiopia cannot be settled by the means provided by the Covenant. It stated that, "since this question affects vital interest and is of primary importance to Italian security and civilization" it "would be failing in its most elementary duty, did it not cease once and for all to place any confidence in Ethiopia, reserving full liberty to adopt any measures that may become necessary to ensure the safety of its colonies and to safeguard its own interests."

Covenant Violated

Those are the terms of the report of the Committee of Thirteen, The Council and the Assembly unanimously

adopted the conclusion that the Italian Government had violated the Covenant and was in a state of aggression. I did not hesitate to declare that I did not wish for war, that it was imposed upon me, and I should struggle solely for the independence and integrity of my people, and that in that struggle I was the defender of the cause of all small States exposed to the greed of a powerful neighbour.

In October, 1935. the 52 nations who are listening to me today gave me an assurance that the aggressor would not triumph, that the resources of the Covenant would be employed in order to ensure the reign of right and the failure of violence.

I ask the fifty-two nations not to forget today the policy upon which they embarked eight months ago, and on faith of which I directed the resistance of my people against the aggressor whom they had denounced to the world. Despite the inferiority of my weapons, the complete lack of aircraft, artillery, munitions, hospital services, my confidence in the League was absolute. I thought it to be impossible that fifty-two nations, including the most powerful in the world, should be successfully opposed by a single aggressor. Counting on the faith due to treaties, I had made no preparation for war, and that is the case with certain small countries in Europe.

When the danger became more urgent, being aware of my responsibilities towards my people, during the first six months of 1935 I tried to acquire armaments. Many Governments proclaimed an embargo to prevent my doing so, whereas the Italian Government through the Suez Canal, was given all facilities for transporting without cessation and without protest, troops, arms, and munitions.

Forced to Mobilize

On October 3rd, 1935, the Italian troops invaded my territory. A few hours later only I decreed general mobilization. In my desire to maintain peace I had, following the example of a great country in Europe on the eve of the Great War, caused my troops to withdraw thirty kilometres so as to remove any pretext of provocation.

War then took place in the atrocious conditions which I have laid before the Assembly. In that unequal struggle between a Government commanding more than forty-two million inhabitants, having at its disposal financial, industrial and technical means which enabled it to create unlimited quantities of the most death-dealing weapons, and, on the other hand, a small people of twelve million inhabitants, without arms, without resources having on its side only the justice of its own cause and the promise of the League of Nations. What real assistance was given to Ethiopia by the fifty two nations who had declared the Rome Government guilty of a breach of the Covenant and had undertaken to prevent the triumph of the aggressor? Has each of the States Members, as it was its duty to do in virtue of its signature appended to Article 15 of the Covenant, considered the aggressor as having committed an act of war personally directed against itself? I had placed all my hopes in the execution of these undertakings. My confidence had been confirmed by the repeated declarations made in the Council to the effect that aggression must not be rewarded, and that force would end by being compelled to bow before right.

In December, 1935, the Council made it quite clear that its feelings were in harmony with those of hundreds of millions of people who, in all parts of the world, had protested against the proposal to dismember Ethiopia. It was constantly repeated that there was not merely a conflict between the Italian Government and the League of Nations, and that is why I personally refused all proposals to my personal advantage made to me by the Italian Government, if only I would betray my people and the Covenant of the League of Nations. I was defending the cause of all small peoples who are threatened with aggression.

What of Promises?

What have become of the promises made to me as long ago as October, 1935? I noted with grief, but without surprise that three Powers considered their undertakings under the Covenant as absolutely of no value. Their connections with Italy impelled them to refuse to take any measures whatsoever in order to stop Italian aggression. On the contrary, it was a profound disappointment to me to learn the attitude of a certain Government which, whilst ever protesting its scrupulous attachment to the Covenant, has tirelessly used all its efforts to prevent its observance. As soon as any measure which was likely to be rapidly effective was proposed, various pretexts were devised in order to postpone even consideration of the measure. Did the secret agreements of January, 1935, provide for this tireless obstruction?

The Ethiopian Government never expected other Governments to shed their soldiers' blood to defend the Covenant when their own immediately personal interests were not at stake. Ethiopian warriors asked only for means to defend themselves. On many occasions I have asked for financial assistance for the purchase of arms. That assistance has been constantly refused me. What, then, in practice, is the meaning of Article 16 of the Covenant and of collective security?

The Ethiopian Government's use of the railway from Djibouti to Addis Ababa was in practice a hazardous regards transport of arms intended for the Ethiopian forces. At the present moment this is the chief, if not the only means of supply of the Italian armies of occupation. The rules of neutrality should have prohibited transports intended for Italian forces, but there is not even neutrality since Article 16 lays upon every State Member of the League the duty not to remain a neutral but to come to the aid not of the aggressor but of the victim of aggression. Has the Covenant been respected? Is it today being respected?

Finally a statement has just been made in their Parliaments by the Governments of certain Powers, amongst them the most influential members of the League of Nations, that since the aggressor has succeeded in occupying a large part of Ethiopian territory they propose not to continue the application of any economic and financial measures that may have been decided upon against the Italian Government. These are the circumstances in which at the request of the Argentine Government, the Assembly of the League of Nations meets to consider the situation created by Italian aggression. I assert that the problem submitted to the Assembly today is a much wider one. It is not merely a question of the settlement of Italian aggression.

League Threatened

It is collective security: it is the very existence of the League of Nations. It is the confidence that each State is to place in international treaties. It is the value of promises made to small States that their integrity and their independence shall be respected and ensured. It is the principle of the equality of States on the one hand, or otherwise the obligation laid upon small Powers to accept the bonds of vassalship. In a word, it is international morality that is at stake. Have the signatures appended to a Treaty value only in so far as the signatory Powers have a personal, direct and immediate interest involved?

No subtlety can change the problem or shift the grounds of the discussion. It is in all sincerity that I submit these considerations to the Assembly. At a time when my people are threatened with extermination, when the support of the League may ward off the final blow, may I be allowed to speak with complete frankness, without reticence, in all directness such as is demanded by the rule of equality as between all States Members of the League?

Apart from the Kingdom of the Lord there is not on this earth any nation that is superior to any other. Should

it happen that a strong Government finds it may with impunity destroy a weak people, then the hour strikes for that weak people to appeal to the League of Nations to give its judgment in all freedom. God and history will remember your judgment.

Assistance Refused

I have heard it asserted that the inadequate sanctions already applied have not achieved their object. At no time, and under no circumstances could sanctions that were intentionally inadequate, intentionally badly applied, stop an aggressor. This is not a case of the impossibility of stopping an aggressor but of the refusal to stop an aggressor. When Ethiopia requested and requests that she should be given financial assistance, was that a measure which it was impossible to apply whereas financial assistance of the League has been granted, even in times of peace, to two countries and exactly to two countries who have refused to apply sanctions against the aggressor?

Faced by numerous violations by the Italian Government of all international treaties that prohibit resort to arms, and the use of barbarous methods of warfare, it is my painful duty to note that the initiative has today been taken with a view to raising sanctions. Does this initiative not mean in practice the abandonment of Ethiopia to the aggressor? On the very eve of the day when I was about to attempt a supreme effort in the defense of my people before this Assembly does not this initiative deprive Ethiopia of one of her last chances to succeed in obtaining the support and guarantee of States Members? Is that the guidance the League of Nations and each of the States Members are entitled to expect from the great Powers when they assert their right and their duty to guide the action of the League? Placed by the aggressor face to face with the accomplished fact, are States going to set up the terrible precedent of bowing before force?

Your Assembly will doubtless have laid before it proposals for the reform of the Covenant and for rendering more effective the guarantee of collective security. Is it the Covenant that needs reform? What undertakings can have any value if the will to keep them is lacking? It is international morality which is at stake and not the Articles of the Covenant. On behalf of the Ethiopian people, a member of the League of Nations, I request the Assembly to take all measures proper to ensure respect for the Covenant. I renew my protest against the violations of treaties of which the Ethiopian people has been the victim. I declare in the face of the whole world that the Emperor, the Government and the people of Ethiopia will not bow before force; that they maintain their claims that they will use all means in their power to ensure the triumph of right and the respect of the Covenant.

I ask the fifty-two nations, who have given the Ethiopian people a promise to help them in their resistance to the aggressor, what are they willing to do for Ethiopia? And the great Powers who have promised the guarantee of collective security to small States on whom weighs the threat that they may one day suffer the fate of Ethiopia, I ask what measures do you intend to take?

Representatives of the World I have come to Geneva to discharge in your midst the most painful of the duties of the head of a State. What reply shall I have to take back to my people?"

June, 1936. Geneva, Switzerland.

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Bob Marley & The Wailers
"War/No More Trouble" (Live in Paris, France 1978)

Until the philosophy which hold one race superior
And another
Inferior
Is finally
And permanently
Discredited
And abandoned
Well, everywhere is war
Me say war.

That until there no longer
First-class and second-class citizens of any nation
Until the color of a man's skin
Is of no more significance than the color of his eyes -
Me say war.

That until the basic human rights
Are equally guaranteed to all,
Without regard to race
Dis a war.

That until that day
The dream of lasting peace,
World citizenship
And a rule of international morality
Will remain in but a fleeting illusion to be pursued,
But never attained
Well, everywhere is war
Dis a war.

War in the east
War in the west
War up north
War down south
Dis a war - a war
Rumours of war.

And until the ignoble and unhappy regimes
That hold our brothers in South Africa
Sub-human bondage
Have been toppled
Utterly destroyed
Well, everywhere is war

War in the east
War in the west
War up north
War down south
Dis a war - a war
Rumours of war.

And until all these things
have a meaning
to mankind
There be always war, now
There be always war

War in the east,
War in the west,
War up north,
War down south

Some winning
Some losing
Some dying
Some crying
Some singing

We don't need,
No more troubles
We don't need,
No more troubles

What we need is love
To guide and protect us on
If you hope good down from above,
Help the weak if you are strong now.

We don't need no trouble;
What we need is love.
We don't need, no more trouble
We don't need, no more trouble
No more war
No more war
No more war, I say!

Seek happiness!
Come on and speak of love!
We don't need no trouble;
What we need is love
We don't need...



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Colorblindness: the New Racism?

Blogs and Articles: [Race and Ethnicity](#) ^[1]

Overview:

Kawania Wooten's voice tightens when she describes the struggle she's having at the school her son attends. When his class created a timeline of civilization, Wooten saw the Greeks, the Romans and the Incas. But nothing was said about Africa, even though the class has several African American students.

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[Afi-Odelia E. Scruggs](#) ^[3]

Kawania Wooten's voice tightens when she describes the struggle she's having at the school her son attends. When his class created a timeline of civilization, Wooten saw the Greeks, the Romans and the Incas. But nothing was said about Africa, even though the class has several African American students.

Wooten, who is black, spoke to the school's director, a white woman — who insisted that the omission wasn't racially biased.

"Her first comment was, 'you know, we've just been following the curriculum. We're not talking about whether people are white or black,'" recalls Wooten, who lives in Bowie, Md. "I said that the children have eyes and they can see. And I'd like them to see that our culture was a strong, viable culture."

That kind of story brings a groan from Mark Benn, a psychologist and adjunct professor at Colorado State University. He hears similar tales whenever he delivers lectures about race relations.

Such incidents are examples of racial "colorblindness" — the idea that ignoring or overlooking racial and ethnic differences promotes racial harmony.

Trainers and facilitators say colorblindness does just the opposite: folks who enjoy racial privilege are closing their eyes to the experiences of others.

"It benefits me not to pay attention," says Benn, who is white. "I never have to question whether or not my race is being held in question when I apply for a job. It benefits me not to question that (because) it makes it look like I got here on my own."

Paying attention to the cultural experience of students is becoming increasingly important, given

the differences between the demographics of American students and their teachers.

According to reports from the National Center for Education Statistics, roughly 80 percent of American teachers are white, while children of color make up more than 40 percent of the student body.

As the nation's demographics shift, the sight of a white teacher leaning over the desk of a brown or black student is likely become more and more common. In order to be effective, teachers will have to learn about the cultural experiences of their students, while using these experiences as a foundation for teaching. The approach is called culturally relevant pedagogy.

But that is hard to do if a teacher doesn't see differences as valuable. That means the blinders have to come off, says Randy Ross, a senior equity specialist at the New England Equity Assistance Center, a program of Brown University's Education Alliance. Ross facilitates workshops on racism and culturally responsive teaching. And in her experience, white people have the hardest time opening their eyes.

"I have never heard a teacher of color say 'I don't see color,'" Ross says. "There may be issues of cultural competence [among teachers of color], but colorblindness is not one of them. The core of 'I don't see color,' is 'I don't see my own color, I don't see difference because my race and culture is the center of the universe.'"

Such tunnel vision is the reason a teacher can omit Africa from a timeline of world civilizations, Ross says. Still, she cautions, the flaws of the colorblind approach run deeper than curriculum.

Failure to see and acknowledge racial differences makes it difficult to recognize the unconscious biases everyone has. Those biases can taint a teacher's expectations of a student's ability and negatively influence a student's performance. Study after study has shown that low teacher expectations are harmful to students from socially stigmatized groups.

In her article "Culturally Responsive Pedagogy for the Nineties and Beyond", Ana Maria Villegas pointed out that ignorance of cultural differences could lead teachers to "underestimate the true academic potential" of minority students.

"Teachers' judgments on students' potential have profound and long-lasting effects on students' lives," Villegas wrote. "For minority children in particular, such judgments or misjudgments may prove costly..."

"The evidence is overwhelming. When compared to their 'high-ability' peers, 'low-ability' students are called on less often in class, given less time to respond, praised less frequently...and prompted less often in the case of incorrect responses."

Ross says a teacher who professes to be "colorblind" is not going to understand how unconscious biases can influence expectations, actions, and even the way a teacher addresses students of color.

After talking to her son's teacher, Kawania Wooten wondered whether her son was being harmed in just that way.

She'd asked for advice on helping the youngster complete a difficult project. Instead, the teacher immediately offered to give him easier work. Just as quickly, Wooten refused. Then she explained the racial subtext of the exchange: the white teacher doubted the intelligence of an African American child.

"I heard that expectations of my son were low," Wooten says.

Such misunderstandings could be avoided, she believes, if the teacher learned some things about African American culture.

Society's persistent segregation doesn't make these interactions any easier, says Brown University's Randy Ross.

"You don't get comfortable talking about race by talking to people who look like yourself," Ross notes.

The fear of appearing racist also throws up roadblocks. Ross recalled a workshop participant who said she'd been taught to ignore race when she'd gone to college in the 1950s. Now, the woman lamented, she was being urged to practice behavior she considered bigoted.

But claims of colorblindness really are modern-day bigotry, according to Eduardo Bonilla-Silva, a sociology professor at Duke University. In his book *White Supremacy and Racism in the Post-Civil Rights Era*, Bonilla-Silva argues that racism has become more subtle since the end of segregation. He considers colorblindness the common manifestation of the "new racism."

"Whites believed that the Sixties was the end of racism," says Bonilla-Silva, who is a Puerto Rican of African descent. "In truth, we have to admit that struggles of the Sixties and Seventies produced an alteration of the order."

That alteration upended the rhetoric of the civil rights struggle, Bonilla-Silva said, so that historically oppressed groups would seem to be the perpetrators of discrimination, not its victims. As an example, he points to the way affirmative action foes buttressed their position with the Rev. Martin Luther King, Jr.'s quote from the 1963 March on Washington.

"They say 'like Martin Luther King, I believe that people should be judged by the content of their character.' People eliminate the history and contemporary practice of discrimination and play the morality tale," Bonilla-Silva says.

Building a bridge to another culture can be difficult, but rewarding, as Aileen Moffitt has seen during her 20 years at Prescott Elementary School in Oakland, Calif.

The 300-student population of the school is overwhelmingly black, but Latinos, Asian Americans, whites and Native Americans also attend.

Moffitt never claimed to be colorblind. Before becoming a teacher, she had quite a bit of interaction with African-American youngsters because she worked in the city's parks and recreation department. She was surprised, then, when she had trouble reaching her students.

"I started as a well-intentioned white woman who was not awake," she says with a deep laugh.

Moffitt found mentors in other veteran teachers who were African American. The women led the way when it came to integrating cultural references from their students' backgrounds across the curriculum.

"My point is that it behooves us as educators to utilize the strengths that our children bring to the classroom — a rich language, a strong culture, a remarkable history. We do not need to be afraid of these strengths," she wrote. "The children I teach are more likely to be productive members of society if they have a strong sense of self to accompany their mastery of the curriculum."

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Source URL: <http://www.tolerance.org/magazine/number-36-fall-2009/feature/colorblindness-new-racism>

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- [2] <http://www.tolerance.org/magazine/number-36-fall-2009>
- [3] <http://www.tolerance.org/author/afi-odella-e-scruggs>

(Okamura, 2008)

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TABLE 3.1 OCCUPATIONAL DISTRIBUTION WITHIN ETHNIC GROUPS IN HAWAII, 2000 (PERCENT)

OCCUPATIONAL CATEGORY	Hawai'i		African American		Chinese American		Filipino American		Japanese American		Native Hawaiian		Korean American		Samoan		White	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Management/ Business	13.8	12.0	13.7	9.7	12.8	12.7	<u>6.7</u>	7.8	16.9	13.9	<u>9.1</u>	10.3	14.7	12.1	<u>6.7</u>	<u>2.4</u>	15.4	12.7
Professional	16.6	22.2	19.1	24.0	16.4	19.3	<u>8.4</u>	<u>13.6</u>	18.6	24.4	<u>9.5</u>	<u>16.9</u>	14.7	<u>13.5</u>	<u>7.2</u>	<u>14.0</u>	19.9	27.3
Sales and Office	17.5	39.3	19.4	38.1	19.2	43.1	15.4	39.3	21.1	45.3	14.6	44.0	22.9	42.4	15.7	45.0	16.7	36.8
Construction/ Maintenance	16.1	0.6	<u>10.2</u>	1.6	15.0	0.5	17.6	0.5	16.2	0.5	20.5	1.0	15.4	0.3	15.8	1.0	16.5	0.6
Production/ Transportation	13.4	4.2	15.6	<u>3.1</u>	14.0	4.3	17.5	6.5	10.8	<u>2.5</u>	18.8	<u>5.1</u>	11.5	3.4	24.0	6.5	12.3	2.9
Service	20.9	20.9	21.2	23.5	21.6	19.6	31.4	30.3	<u>15.2</u>	<u>13.0</u>	25.3	22.1	19.9	27.9	29.3	28.0	17.8	19.2
Farming/ Fishing	1.7	0.8	0.9	0.0	1.0	0.4	2.9	2.0	1.1	0.4	2.2	0.5	0.9	0.4	0.9	0.2	1.4	0.5

White -
color

Blue -
collar

Note: Italicized numbers indicate overrepresentation in an occupational category compared to Hawai'i workers, while underlining denotes underrepresentation.

Source: "Sex by Occupation for the Employed Civilian Population 16 Years and Over," table PCT86, from Summary File 4 of the 2000 U.S. Census, <http://factfinder.census.gov/servlet/DatasetMainPageServlet?>

While information on the table, I do not con (4,800) and women (2, than 15,000 workers if civilians, sixteen years. Whites and African Am was an increase of abou parable figure for men played males was due to that of women in 2000 a the "brain drain" out-r 1990s.

The column for "Ha male and female worke represents an overall "av ers that can be compare if the respective percent played as "Professionals' cent) and males (16.6 occupational status of th

As a composite pictu the data in the Hawai'i ci state economy. One obvi women employed in "Ser economy' dominated by t has become the largest o second largest area for w of almost 14,000 males an tween 1990 and 2000, wh Hawai'i's economy in gen other distinctive charactei sector evident in the lim 6,000 women). Comparis categories are not as direc classification of workers: Professionals in 2000, but support" workers in 1990.

Gender differences in data in the Hawai'i colum category of employment t cluding more than 60 per well represented in the hig

Okamura, et al

TABLE 3.2 MEDIAN INCOME OF ETHNIC GROUPS IN HAWAII, 1999 (DOLLARS)

ETHNIC GROUP	FAMILY	MALE	FEMALE
Japanese American	69,214	44,034	33,962
Hawaiian American	57,312	39,759	29,255
White	55,543	37,332	30,990
Filipino American	53,942	30,213	24,795
Native Hawaiian	49,282	35,049	26,654
Korean American	46,613	39,089	27,605
Asian American	42,097	29,062	25,943
Hispanic American	33,040	28,633	23,349

Note: This group includes the group alone or in any combination. Male and female median income is for full-time workers, fifteen years and older, who worked year-round in 1999.

Source: "Median Family Income in 1999 (Dollars)," table PCT113, <http://factfinder.census.gov/servlet/tables>; "Median Income in 1999 (Dollars) by Sex by Work Experience in 1999 for the Population 13 Years and Over with Income," table PCT133, http://factfinder.census.gov/servlet/Data?_lang=en&_ds=1&_ss=1&_tid=133&_cid=133. Both tables are from Summary File 4 of the 2000 U.S. census.

difficulties to the relatively low-income rank of their families, despite their inter-

national occupational position.

Concerning median male income, Japanese Americans, Chinese Ameri-

cans, Korean Americans, and Whites (in descending order) have earnings

above the Hawai'i median (\$36,808), while the other ethnic groups are all be-

low this figure. This situation also prevailed in 1990 (Okamura 1998c: 196).

The income hierarchy among men approximates their ranking by occupational

status (see Table 3.1) in which these same four ethnic groups generally hold

higher positions in Management/Business and as Professionals. Conversely, the

lower income status of Filipino American, Native Hawaiian, and Samoan

males is consistent with their overrepresentation in Production/Transporta-

tion and Service work. To some extent, the higher income rank of Japanese

American men can be attributed to their relatively older median age (forty

years) compared to the Hawai'i male median (thirty-five years) insofar as

earnings generally increase with age. The higher income status of Chinese

American men is significant given the increasing percentage of service workers

among them as a result of ongoing immigration from China and Hong Kong

since the 1990s.

Regarding median female income, only Japanese Americans and Whites are above the median for Hawai'i (\$29,831), although Chinese Americans are slightly below that level. The other ethnic groups all have earnings less than the Hawai'i median, which also was the case in 1990. The female income ranking was comparable to that for their occupational status (see Table 3.1) with those American, Japanese American, and White women well represented in Management/Business and Professional positions, while Samoan, Native Hawaiian, and Filipino American females are especially employed in Service

The reason for this difference in the 1990 and 2000 relative occupational

status of Chinese Americans is uncertain, but it is unlikely that it can be attrib-

uted to an actual decline in their significant socioeconomic resources such as

income, educational attainment, wealth, and property. Given their relatively

high socioeconomic status, it is also improbable that Chinese Americans, ex-

cept for recent immigrants, were subject to institutionalized discriminatory

practices in employment and education. The difference in the 1990 and 2000

occupational status of Chinese Americans may very well be due to the change

determining ethnic group membership since many Native Hawaiians could

have indicated their Chinese ancestry in the 2000 census. Native Hawaiians as

a group have a significantly lower employment status than Chinese Americans.

Therefore, if a sufficient number of Native Hawaiians were included with Chi-

nese Americans as a "group alone or in combination," this may have resulted in

lower occupational rank of Chinese Americans.⁷ Thus, the intermediate

occupational status of Chinese Americans can be understood as resulting from

2000 census data on Chinese Americans alone or in combination with

other races rather than reflecting the employment status of those who claim

Chinese American as their primary ethnic identity.

Family and Individual Income

can be seen in Table 3.2, the median income ranking of families, females, and males by ethnic group in Hawai'i is roughly comparable with that for occupational status.⁴ For family income, Japanese Americans and Chinese Americans are the only groups above the Hawai'i median (\$56,961), although they are very near to it. All the other ethnic groups are below the state median. This factor also accounts for the higher income rank of Filipino Americans (61 percent) is their relatively high female labor force participation rate (61 percent). This factor also accounts for the higher income rank of Filipino American families than might be expected from their low occupational and national status. The income ranking of White families below the Hawai'i national status is surprising given that group's high occupational status, but this can be attributed to the significant proportion of lower-paid military personnel in the population. The same factor accounts for the comparatively low-income status of African American families, despite their intermediate occupational rank. The lesser earnings of Native Hawaiian and Samoan families correspond to their low occupational and educational status. In the case of Korean

Hawai'i median (Okamura 1998c: 196).

d considerably. Beginning in the 1980s, Filipino Americans had been progressive enrollment gains throughout the UH system, although continued to be represented below their proportion of public school students. This steady progress continued to the early 1990s when they emerged as the largest ethnic group in the UH community college system at about 20 percent of students and as the largest group at a few of those campuses near Filipino American communities. At UH Manoa, Filipino Americans attained the highest-ever total of students in 1995 (1,900), including both undergraduate and graduate students (Institutional Research Office 1995b: 15). At UH Hilo, they became the second-largest ethnic group (after Japanese American) among first-time freshmen, that is, students who enter college in the fall immediately after graduating from high school. Boosted by these enrollment gains, Filipino Americans achieved their all-time greatest number in the UH system in 1994 at 7,600 students who represented 15 percent of the total enrollment (Institutional Research Office 1994: 13). While those percentages in the UH system they still were represented below their proportion of public school students at that time (19 percent), there was a strong belief among UH Filipino American faculty and staff that the future looked extremely promising for continued enrollment growth and that parity representation at the system level would occur by the early 2000s.

However, the tuition increases in 1996 and 1997 brought an abrupt end to the trend of Filipino American advancement in higher education. Their total enrollment in the UH system plummeted by about 1,500 students from 7,500 in 1995 to a low of about 6,000 students in 2001 before finally starting to rebound in the following year (Institutional Research Office 2001a; see Table 4.1). The last time the number of Filipino American UH students was that low was in 1990; since then, the tuition hikes had eliminated a decade of progressive gains from which they have yet to recover. As of fall 2005, there were still 1,100 fewer Filipino American students in the UH system than in 1995 (Institutional Research Office 2006a). At UH Manoa, Filipino American undergraduate enrollment decreased six consecutive years from about 1,600 students in 1995 to about 1,200 in 2001 when the downward spiral finally came to an end. At UH Hilo, which had an average enrollment of about 2,700 students in the late 1990s, the 1996 and 1997 tuition hikes had an even greater negative impact on Filipino American students. As can be seen in Table 4.1, in 1995 there were 500 Filipino Americans, and that figure dropped to 169 students in 2001 before beginning to rebound in the next several years to about 177 students in fall 2005 (Institutional Research Office 2006a). Filipino Americans are only 5 percent of the total enrollment of UH students, a considerable decline from their highest-ever percentage of 21 percent in 1985 (Office of Institutional Research and Analysis 1985).

(Okamura, 2008)

TABLE 4.1 FILIPINO AMERICAN, NATIVE HAWAIIAN, AND WHITE UNDERGRADUATE ENROLLMENT AT UH MANOA, UH HILO, AND UH SYSTEM, 1995, 2001, AND 2005

	UH Manoa		
	1995	2001	2005
Filipino American	1,613 (11.0%)	1,164 (10.1%)	1,288 (9.3%)
Native Hawaiian	1,165 (10.2%)	1,122 (9.8%)	1,252 (9.1%)
White	1,775 (13.6%)	1,936 (16.9%)	3,080 (22.3%)
	UH Hilo		
	1995	2001	2005
Filipino American	200 (7.0%)	169 (5.8%)	177 (5.2%)
Native Hawaiian	522 (18.2%)	494 (17.0%)	547 (16.0%)
White	793 (27.6%)	980 (33.6%)	1,264 (36.9%)
	UH System		
	1995	2001	2005
Filipino American	7,507 (14.9%)	6,012 (13.3%)	6,371 (12.7%)
Native Hawaiian	6,386 (12.7%)	6,248 (13.6%)	6,901 (13.8%)
White	9,715 (19.3%)	9,106 (19.8%)	10,688 (21.3%)

Source: Institutional Research Office, Fall Enrollment Reports, University of Hawai'i, 1995, 2001, 2005; Institutional Research Office, Fall Enrollment Reports, University of Hawai'i at Manoa, 1995, 2001, 2005.

students. In other words, while the university was growing by 22 percent, Filipino Americans were going in the opposite direction toward the same number of students they had in 1991 (Institutional Research Office 1991). The substantial enrollment growth at UH Hilo has been the result of a concerted effort to recruit students from the continental United States rather than from Hawai'i Island, where the university is located, or from other islands in the state. A primary reason for that recruitment target is because nonresident tuition is almost three times greater than that for state residents, and UH Hilo, like other UH institutions in the 1990s, was facing ongoing budget cuts. However, in pursuing out-of-state students, UH Hilo has been grossly violating UH Board of Regents policy established in 2002 that limits their proportion of the enrollment to 30 percent. Since that year, UH Hilo has never complied with that policy, and nonresidents have been nearly 40 percent of Hilo students in most years, while UH Manoa has exceeded the limit once in 2003 (Gima 2007: A1). As is evident, Filipino Americans and other ethnic minority students from Hawai'i have been the sacrificial victims of the University of Hawai'i's initiative to address its budget deficits by increasing the recruitment and admission of out-of-state students.

Native Hawaiians are another underrepresented group that suffered enrollment declines because of the 1996 and 1997 tuition increases, although to a lesser extent than Filipino Americans. The reason for their different experience

(Okamura, 2008)

Hawaii's population by ethnicity

Hawai'i

population of 1,211,537 that is not as many as other ethnicities (see Table 2.1).¹ Like California, which has a numerical majority; this has the decimation of the Native Hawaiian population in 1778 and the recruitment of immigrants in the mid-nineteenth century. Hawaii has relatively large White, African American and Native Hawaiian populations. The general public commonly describes ethnic groups, such as Native Hawaiian, Filipino Americans, and Asian Americans. This description implies that those groups are mutually exclusive units. A group is said to represent a specific ethnic group. In the decades of substantial intermarriage and ethnic mixtures within all racial terms such as "Filipino

showing respondents for the first time a racial category rather than merely a general category may have been of multiracial descent. The distribution of Hawaii's population including combinations of two or more races (including Native Hawaiian and White), provides a more accurate picture. Given the high rate of intermarriage that divided Hawaii's people into mutually exclusive ethnic groups, the most groups who are of mixed descent. the value of the census limiting re- was that it provided some individuals chose for themselves; individual asserts for him or herself

racial membership in 2000, more respondents reported that they belong to a group other than that for the United

TABLE 2.1 POPULATION OF HAWAII BY ETHNICITY, 2000

GROUP	Ethnic Group Alone		Ethnic Group Alone or in Any Combination	
	NUMBER	PERCENT	NUMBER	PERCENT
White	294,102	24.3	476,162	39.3
Japanese American	201,764	16.7	296,674	24.5
Filipino American	170,635	14.1	275,728	22.8
Native Hawaiian	80,137	6.6	239,655	19.8
Chinese American	56,600	4.7	170,803	14.1
Korean American	23,537	1.9	41,352	3.4
African American	22,003	1.8	33,343	2.8
Samoan	16,166	1.3	28,184	2.3
Vietnamese American	7,867	0.6	10,040	0.8
Tongan	3,993	0.3	5,988	0.5
American Indian and Alaska Native	3,535	0.3	24,882	2.1
Laotian American	1,842	0.2	2,437	0.2
Guamanian or Chamorro	1,663	0.1	4,221	0.3
Asian Indian	1,441	0.1	3,145	0.3
Thai American	1,259	0.1	2,284	0.2

Note: For "Ethnic Group Alone," the percentages do not add up to 100 because groups less than 1,000 are not included. For "Ethnic Group Alone or in Any Combination," "Number" refers to responses rather than individuals; therefore, the percentages add up to more than 100. There were about 1.57 million responses for the 1.21 million ethnically unmixed and mixed persons in Hawaii in 2000.

Source: "Ranking of Races: 2000," table 1.35, *The State of Hawaii Data Book 2004*.

Hawaii has huge multiethnic population

States as a whole (2.4 percent). Furthermore, of the 259,343 persons in the state who claimed multiracial descent, about one-third (32.4 percent) indicated membership in three or more races. Note that those multiracial percentages do not include persons of multiethnic ancestry (for example, Filipino and Japanese), and I estimate below that the combined multiracial and multiethnic population represents about 40 percent of Hawaii's people.

An issue to consider when respondents indicate membership in more than one ethnic or racial category on a census or other survey form (perhaps because they thought they had to) is that such an assertion does not necessarily constitute a claim to a particular ethnic identity. In their daily lives, such individuals may assert a primary ethnic or racial identity that emphasizes belonging to only one of those groups that may not necessarily represent the largest component of their ancestry. In short, ethnic and racial identities are socially constructed by both individuals and groups rather than being accurate representations of ancestral background.

Another new feature of the 2000 census was the introduction of the racial category "Native Hawaiian and Other Pacific Islander." This new category resulted from some Native Hawaiians who wanted to have their group transferred from the census category of Asian American and Pacific Islander to the

→ Social construction of ethnic identities 241 281



WHO MAKES THE MOST MONEY?

People of Japanese descent have much higher incomes on average than any other large ethnic group in Hawaii. Samoans are at the bottom of the income ranking.

BY STACY YUEN

If you have lived in Hawaii for a while, the ranking of the richest and poorest ethnic groups shouldn't surprise you.

The hierarchy has remained the same for the past four decades, says UH ethnic studies professor Jonathan Okamura, who published a book in 2008 called "Ethnicity and Inequality in Hawaii."

Simply put, people of Japanese and Chinese descent and white people make the most money on average, while Native Hawaiians and people of Filipino and Samoan descent make the least on average.

The most recent American Community Survey by the U.S. Census Bureau shows that median annual family income in Hawaii from 2006 to 2010 was \$77,245. The same five-year survey showed the median Japanese annual household income was \$88,651 - more than \$11,000 higher than the statewide median. Whites and Chinese were slightly above the median at \$78,174 and \$77,411, respectively.

Filipinos were at \$75,087, Native Hawaiians at \$70,179 and Samoans at \$57,826.

What about people who share more than one ethnic heritage?

Jan Nakamoto, research statistician with the state Department of Business, Economic Development and Tourism, says the U.S. Census Bureau began allowing respondents to select more than one race beginning with the 2000 Census.

"One thing to keep in mind is that Hawaii has a large multiracial population," explains Nakamoto. "In 2012, about 24 percent of our population were two or more races."

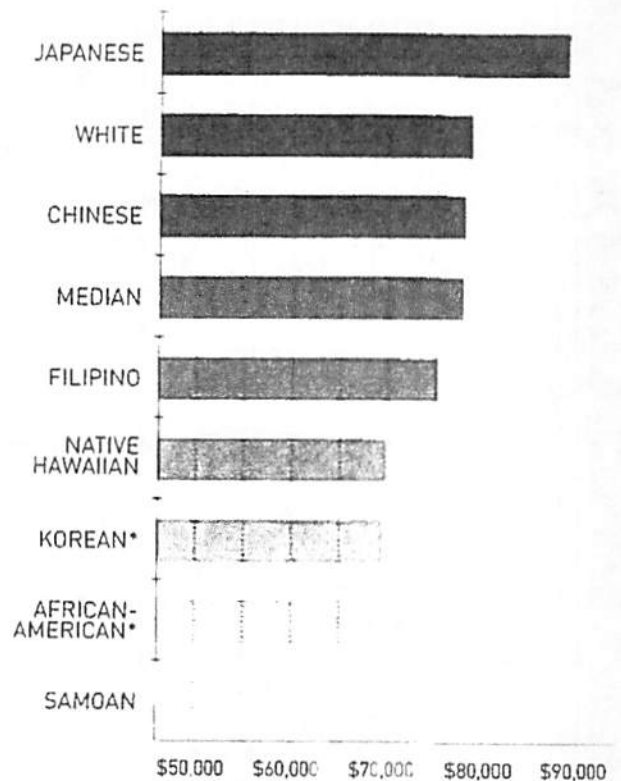
Okamura says the Census option to choose multiple races provides a more accurate view of Hawaii's population, but it also complicates comparisons with pre-2000 data, when Census respondents could only choose one ethnicity. For instance, people who say they are both Chinese and Hawaiian are now counted twice, once in each category. However, he believes valid comparisons can still be made between past and present data. That comparison shows overall rankings among the ethnic groups in Hawaii have remained virtually the same for four decades.

"It's clear that Japanese have the highest income, whether it's family or individuals," he says.

In research for his book, Okamura analyzed three objective indicators of socioeconomic status: income, education and occupational status. Each indicator shows a similar hierarchy among Hawaii's ethnic groups, Okamura says.

Whites, Japanese and Chinese top the list in percentage of those 25 years of age or older who have

Median Family Income of Ethnic Groups in Hawaii, 2006-2010



Source: U.S. Census Bureau

* These groups have relatively small populations compared with the other groups, so the statistical sample is less reliable.

Notes:

• A family consists of two or more people (one of whom is the head of household) related by birth, marriage, or adoption residing in the same housing unit.

• Numbers include military personnel, but their income does not include military housing allowances.

• Ethnic groups includes the group alone or in any combination with one or more races.

earned a bachelor's degree or higher educational status. Filipinos, Native Hawaiians and Samoans ranked lowest on average on the educational attainment list. (See chart on page 46 for detailed rankings on education.)

The percentage of whites, Japanese and Chinese in the career fields of management, business, science and the arts are higher than the percentages for Native Hawaiians, Filipinos and Samoans. (See another chart on page 46 for details.)

For other ethnic groups, the Census Bureau numbers are not as conclusive, Nakamoto says.

"In general, the (Census Bureau's) American Community Survey collects data from a sample of

“We need to ask, ‘Does the system provide for equal opportunity? Does it provide for a public education system that serves as a means of mobility? Is the university accessible to particular groups, particularly minority groups?’”

—Jonathan Okamura,
University of Hawaii ethnic studies professor

Hawaii’s population. This means we must be careful when viewing the rankings of subgroups that are small in size,” she says

These smaller populations in Hawaii include African Americans and people of Vietnamese and Korean descent. There are other complications: For instance, a high percentage of African-Americans in Hawaii are in the military and their calculated income does not include military housing allowances.

Why have the income differences between the major ethnic groups persisted for so many decades? Okamura says the reasons don’t necessarily lie within the groups themselves, but within Hawaii’s social and economic system.

“We need to ask, ‘Does the system provide for equal opportunity? Does it provide for a public education system that serves as a means of mobility? Is the university accessible to particular groups, particularly minority groups?’ If you focus on the group, then stereotypes kick in and you’ll be saying, ‘Oh, they don’t work hard enough,’ or ‘They don’t value education.’”

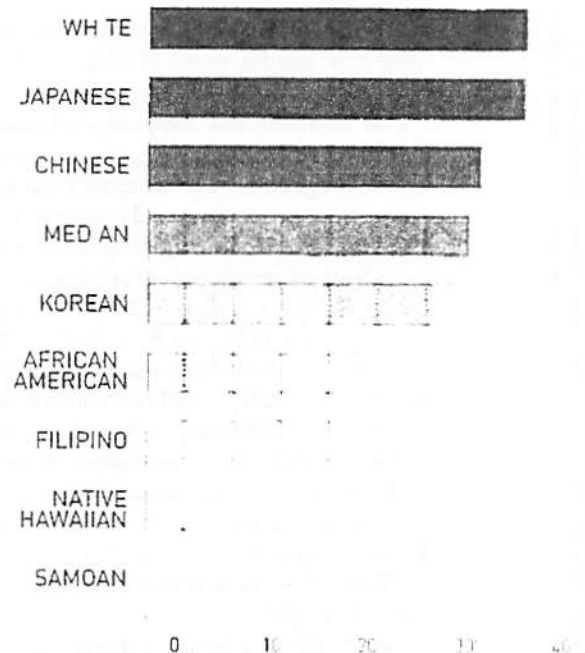
Okamura adds that institutional discrimination perpetuates inequality, citing underfunded public schools and substantial tuition increases at UH Manoa that helped lead to decreased Filipino and Samoan enrollment.

This type of institutional discrimination is not intentional, says Okamura. “When Gov. Lingle decided to shut the schools down 17 days, I don’t think she meant to discriminate against minority students, but it was a policy decision that disadvantaged students of some ethnic groups more than others.”

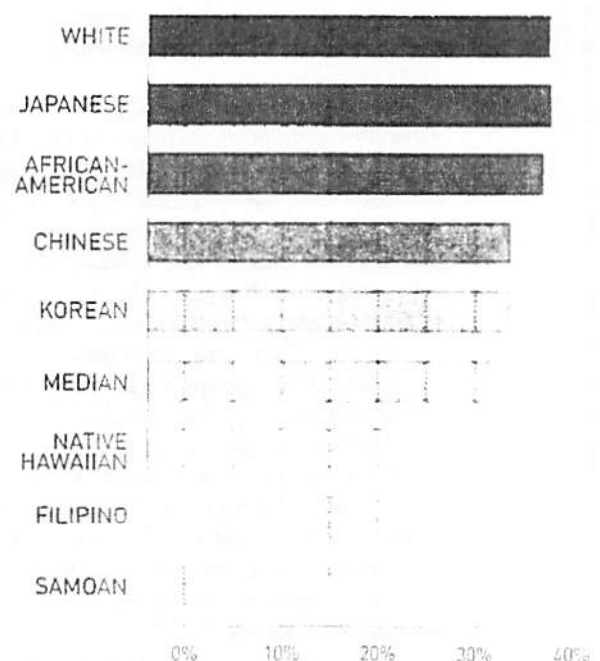
Source for charts at right: Census Bureau, 2006-2010 ACS Selected Population Tables (May 24, 2012), compiled by the Hawaii Department of Business, Economic Development & Tourism. The data describes the average characteristics of people living in Hawaii between the years 2006 and 2010. Based on a sample and subject to sampling variability.

OTHER MEASURES OF STATUS

EDUCATION: % of Adults 25 and Older Who Have Bachelor’s Degree or Higher



OCCUPATION: % of Workers in the Management, Business, Science and Arts



Note: Census data covers only part of this population as it counts only civilian employed population and not military.

Generating a Question for Philosophical Inquiry

Instructions:

1. Re-read the Text Annotations, PODs, Daily Reflections, and other assignments that you completed during this unit.
2. Use the Good Thinker's Tool Kit to generate a philosophical question that:
 - (a) moves beyond the "text" or uses the text to question a larger issue, and
 - (b) is something that you truly want to think and talk about with our community of inquiry.
3. Write down the "textual evidence" (quote from a reading, excerpt from a reflection, POD, etc.) that you used to generate your question.
4. Explain the logical reasoning behind why the textual evidence you cited relates to the question you generated.

Your Philosophical Question:

Textual Evidence (Write down the quote OR page/line number where this textual evidence is found):

Logical Reasoning:

Question Assessment Checklist:

- Uses the Good Thinker's Tool Kit
- Moves beyond the "text" or uses the text to question a larger issue
- Is something that you truly want to think and talk about with our community of inquiry

Inquiry Memos:

Date of Philosophical Dialogue: _____ **Topic of Philosophical Dialogue:** _____

Your Question (*include your name*): _____

Selected Question (*include author*): _____

Initial Response to the Question:

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

Key Points & Questions

Details

Include: specific spoken evidence, and examples of from your own thinking.

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Philosophical Insight Paper #3

This assignment will follow a unit of study, which consists of several readings, and philosophical dialogues (Plain Vanilla).

After each unit, you will be asked to reflect on your experience in writing. The purpose of this Philosophical Insight Paper is to continue our thinking about the topic we philosophized about. Please type your Philosophical Insight Paper and organize it into the five sections described below. **ATTACH ALL OF YOUR ANNOTATED READINGS AND YOUR INQUIRY MEMOS FROM THE UNIT TO THE BACK OF YOUR PHILOSOPHICAL INSIGHT PAPER.**

PART ONE

Evaluation of the Community of Inquiry – Take some time to think about how we are doing in our community of inquiry. Focus your evaluation on the community as a whole. When you evaluate COMMUNITY think about: listening, intellectual safety and participation. When you evaluate INQUIRY think about: our focus, whether the inquiry was interesting or not, use of the Good Thinker’s Tool Kit to scratch beneath the surface of the topic, and whether or not we challenged our thinking. Use the following questions to guide your response:

- a. COMMUNITY STRENGTHS- What do we do well as a community?
- b. COMMUNITY CHALLENGES -What do we need to improve on as a community?
- c. INQUIRY STRENGTHS - What was a strength of our inquiry?
- d. INQUIRY CHALLENGES - What was a challenge in our inquiry?

Make sure to apply the notes that you took in your inquiry memos to support your evaluation. This means **USE SPECIFIC EXAMPLES.**

PART TWO *(not to be completed until after unit two)*

Lenses of Philosophical Inquiry - Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).

- a. LENS – Identify lens.
- b. TEXTUAL EVIDENCE – Site direct textual evidence that relates to the lens.
- c. LOGIC – Use reasons to explain how the textual evidence relates to the lens.

¹ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.



PART THREE

Constructed Response – Pick one idea or concept and write a constructed response.

- a. CLAIM- Use concise language to write a one-sentence claim.
- b. ASSUMPTION(S) - Next, acknowledge the assumptions embedded in your claim.
- c. SUPPORTING EVIDENCE - Then, support your claim with textual evidence (e.g. direct quotes from the readings or our inquires) and reasons that explain why the evidence supports your claim. Be sure to use multiple texts (three to exceed) to support your claim.
- d. COUNTER-EXAMPLES - Finally, acknowledge any counter-examples to your claim.

PART FOUR

Personal Reflection and Action – Use the following questions to guide your response:

- a. How did this inquiry connect to you and the world that you live in?
- b. Do you now see a different perspective or point of view?
- c. How will you apply what you learned to make positive change in your life or the world around you?

PART FIVE

References – Use APA format to cite in-text references and to generate a reference list at the end of your response. (See the *Purdue Online Writing Lab* for assistance with APA format - <http://owl.english.purdue.edu/owl/resource/560/01/>).

Philosophical Insight Paper Rubric

	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
PART I Evaluation of the Community of Inquiry	I used more than one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I used at least one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did use specific examples to support my written evaluation of some of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did not write an evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges
PART II Lenses of Philosophical Inquiry	I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).
PART III Constructed Response	I brought together multiple questions, ideas, or concepts discussed in our philosophical dialogue to develop a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a one-sentence claim (argument).	I did not develop a claim in response to a question, idea, or concept discussed in our philosophical dialogue.
	Using sound reasoning I correctly identified more than one assumption embedded in my claim.	Using sound reasoning I correctly identified an assumption embedded in my claim.	I tried to identify an assumption embedded in my claim but it is unclear and illogical.	I did not identify an assumption embedded in my claim.
	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from three or more different texts (in-class readings, an additional scholarly source, inquiry memos).	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from two different texts (in-class readings, an additional scholarly source, inquiry memos).	My evidence was not clear/concise and I was not able to establish a strong connection to my claim. It came from two different texts (in-class readings, an additional scholarly source, inquiry memos).	I did not support my claim with reasons and evidence.
	I identified and explained with clear and logical reasoning more than one counter-example related to my claim.	I identified and explained with clear and logical reasoning at least one counter-example related to my claim.	I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not identify a counter-example related to my claim.
PART IV Personal Reflection	In my written reflection I thought about my own thinking and my response to each question is clearly stated, well thought out logical, reflective and is supported with evidence. I also explained what actions I will take in my life as a result of my reflections.	In my written reflection I thought about my own thinking and my response to each question is logical and reflective.	In my written reflection I thought about my own thinking and my response to each question is difficult to understand, and/or is not logical and is not reflective.	<i>I did not complete a written reflection.</i>
PART V References	I accurately apply the APA style guide to document sources in-text and in my reference list.	I accurately apply the APA style guide to document sources in my reference list.	I made errors when applying the APA style guide to document sources my reference list.	I did not document sources.
ANNOTATED RESOURCES	I attached all of my annotated readings and inquiry memos to my philosophical insight paper.		I did not attach all of my annotated readings and inquiry memos to my philosophical insight paper.	

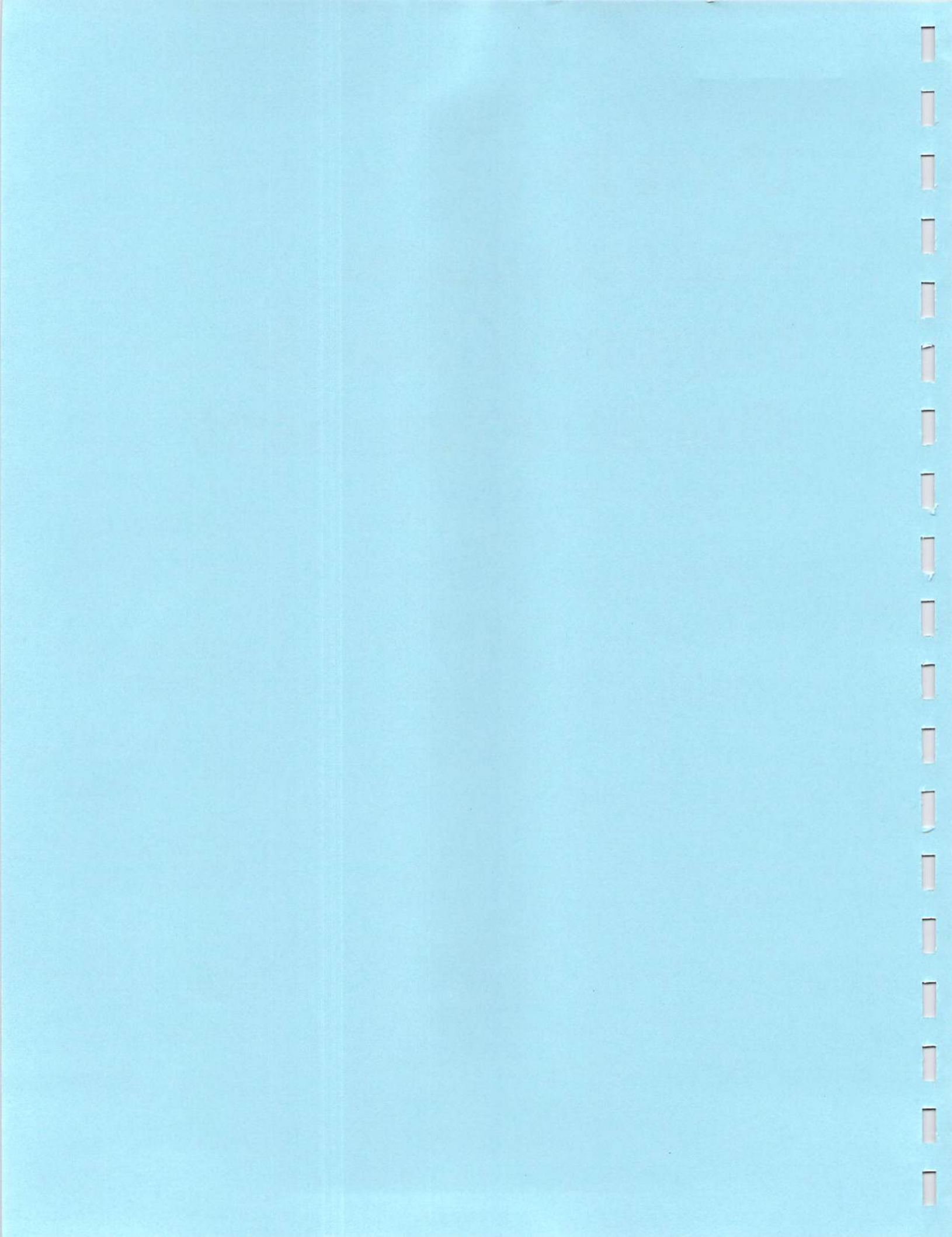
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Unit IV.

Philosophical

Inquiry: Class &

The Environment



Unit IV. Readings

Protecting the Environment

We are not being kind to Earth, our only home. The ozone layer that protects us from harmful solar rays is rapidly disintegrating. Air pollution in many cities is causing chronic health problems, and global warming threatens our coasts. (The next time you see a beautiful sunset, remember that much of the color you see is caused by smog particles in the air.) Overfishing and pollution threaten many species of fish with extinction. We are warned to limit consumption of certain kinds of fish because of the high levels of toxic pollutants they have ingested. The common practice of clear-cutting forests, or simply burning them down to make farmland, results in great numbers of plant and animal extinctions.

Some people maintain that we can find technological fixes for these problems, and therefore that we should not worry about them too much. Others insist that instead of hoping to fix problems we need to stop causing them. They worry that Earth's "disease" will advance so far that no amount of medicine will be able to cure the patient.

Early modern philosophers did not care much about the environment. The French philosopher René Descartes justified the mistreatment of animals by claiming they cannot feel pain. At the same time in England, Francis Bacon (1561–1626) argued that all of nature exists for us to use. He goes further, though, when he said that science will make nature a slave to man, in a way that does "not merely exert gentle guidance over nature's course, but having the power to conquer and subdue her, to shake her to her foundations" (from *Selected Philosophical Works*, by Francis Bacon, 1999, p. 506).

The same attitude is reflected throughout Bacon's culture. For example, the King James Bible, produced at roughly the same time, translates a passage in the book of Genesis as God granting man dominion over creation. The word *dominion* suggests power and control. More modern translations often use a word like *stewardship*, suggesting care and protection instead.

We have come a long way from Bacon's era. Today environmentalism is a fact of life. An *environmentalist* is someone who tries to conserve and recycle, rather than pollute and endanger nature. Although no one can avoid environmentalism in our society, each person chooses his or her own level of commitment to it.



Francis Bacon (1561–1626)

was trained as a lawyer.

Because his friend the Earl of Essex gave him an estate, he was reasonably wealthy.

When the Earl was accused of treason, Bacon was named prosecutor, and he succeeded in getting his "friend"

hanged! Although credited as the father of modern experimental science, Bacon

was not much of an experimenter himself. He was more of a promoter, urging gov-

ernment funding for science.

He did do one at least one experiment, however, and it caused his death. Living

at a time before refrigeration, he wondered whether cold would help stop meat

from rotting. One winter day he bought some chickens, packed some in snow

and left some out in the air, and compared how quickly each would rot. Unfortunately, working in the cold

and damp made him seriously ill, and he died shortly thereafter.

What personal sacrifices should we be prepared to accept? What sorts of reasons should motivate our commitment to environmentalism?

The terms *shallow ecology* and *deep ecology* capture two ends of the spectrum. Shallow ecology follows some of these ideas (Naess, 1998):

- Natural diversity is valuable as a resource for us.
- It is nonsense to talk about value except as value for mankind.
- Plant species should be saved because of their value as generic reserves for human agriculture and medicine.
- Pollution should be decreased if it threatens economic growth. (p. 138)



Thought Experiment: The Grandchildren That Never Were

It is the year 2100. In the year 2090, World War III began. In the year 2095, a biological weapon that destroys the human immune system only was released and used by both sides in the war. As a result, human beings have become extinct. The beautiful parks that the people of the early 21st century worked so hard to build and protect are now enjoyed by no one but the squirrels and birds that live there. At the entrance of the biggest, most beautiful park of all, there is a golden plaque that reads as follows: "This park is dedicated with love to our future grandchildren. We worked very hard and made many sacrifices, knowing that you would one day appreciate having this green space to enjoy." Of course, the "future grandchildren" referred to in this plaque were never born, because their parents all died in WWII. Was it still worth the effort? Should the people of the 21st century have put their effort toward preventing WWII instead? Should we be thinking about our future grandchildren now?

We might think of shallow ecology as an extension of Bacon's view. It still views nature as a force to be harnessed and used for our purposes. We need to be environmentally conscious only in order to use it more effectively. We should keep our rivers, lakes, and oceans clean so our children and their children will have clean water to drink and swim in.

There are two troubling aspects to shallow ecology. The first is simply that it seems selfish to

claim that nothing has value unless it has value to human beings. A second troubling aspect arises when we look beyond our existing family members. Why should we care about preserving the environment for them? How can these "possible people" have any value for you when they do not now—and may never—even exist?

Deep ecology is an attempt to respond to the troubling aspects of shallow ecology. It follows these ideas (Naess, 1998):

- Natural diversity has its own (intrinsic) value.

- Equating value with value for humans is nothing but prejudice.
- Plant species should be saved because of their intrinsic value.
- Decrease of pollution has priority over economic growth. (p. 138)



With its commitment to the intrinsic value of all forms of life, deep ecology solves the problems with shallow ecology, but it is also more demanding, as any unselfish act is bound to be.

The 20th-century philosopher Garrett Hardin (1915–2003) was a deep ecologist. In his view, we should treat the environment as valuable whether or not it is to our economic advantage. He writes,

A number of years ago I decided to plant a redwood tree in my backyard. As I did so I mused, "What would my economist friends say to this? Would they approve? Or would they say I was an economic fool?"

The seedling cost me \$1.00. When mature the tree would (at the then current prices) have \$14,000 worth of lumber in it—but it would take two thousand years to reach that value. Calculation showed that the investment of so large a sum of money as \$1.00 to secure so distant a gain would be justified only if the going rate of interest was no more than 0.479 percent per year. So low a rate of interest has never been known. Plainly I was being a rather stupid "economic man" in planting that tree. But I planted it. (From "Who Cares for Posterity," by Garrett Hardin, 1998, p. 281)

Simply put, Hardin believes it costs more to pollute less. Clean landfills are difficult to site and expensive to build. Logging that preserves the forest is much less efficient than clear-cutting. Yet, Hardin is willing to put up with this cost. Why? Because he loves

nature for its own sake. In the same way that we don't expect our friends to exist for our use, we should not expect nature to exist for our use.

Some philosophers believe that human beings are naturally selfish and that any philosophy that depends on unselfish acts is unrealistic. Others, however, insist that although human beings are often selfish, they do not have to be. In this chapter we have seen how there may be both selfish and unselfish reasons for caring about the environment.

Discussion Questions

1. Review the dialogue at the beginning of this chapter. Would Tyrel agree more with Bacon or Hardin? What about Samantha? Give evidence.
2. What do you think would be a fair sacrifice for the United States to make to protect the environment?
3. Would you be willing to pay a bit more for products you know are produced in an environmentally friendly way?
4. How might you respond to someone who says, "One person can never make a difference, so why should I bother?"
5. Do you regard nature as a tool or as a friend?

Exercises

1. Write a dialogue between Earl and Nancy. Earl argues that we have an obligation to recycle. Nancy argues that that we do not.
2. Construct a thought experiment to test the claim that technology can solve our environmental problems.

Activities

1. Draw a picture of your favorite place outdoors. Try to convey in the picture why you like it.

ED MCCURDY



LAST NIGHT I HAD THE STRANGEST DREAM

Ed McCurdy (1919-) was born in Willow Hall, Pennsylvania. A singer and composer, he performed on radio and television, in cafés and in theaters. His song "Last Night I Had the Strangest Dream" was written in 1950 but achieved great popularity during the 1960s among opponents of the war in Vietnam. Since it was written without reference to any particular conflict, it remained popular over the years for its simply stated pacifism.

Last night I had the strangest dream,
I'd never dreamed before,
I dreamed the world had all agreed
To put an end to war.
I dreamed I saw a mighty room
And the room was full of men,
And the paper they were signing said
They'd never fight again.
And when the paper was all signed,
And a million copies made,
They all joined hands and bowed their heads
And grateful prayers were prayed.
And the people in the streets below
Were dancing 'round and 'round,
While swords and guns and uniforms
Were scattered on the ground.

RACHEL CARSON



SILENT SPRING

The "control of nature" is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy, when it was supposed that nature exists for the convenience of man.

In the early 1960s, Rachel Carson's book *Silent Spring* created international concern about the dangers of environmental pollution. More than any other individual at that time, Carson alerted the world to the human and natural toll that was exacted by indiscriminate use of chemicals. Carson (1907-1964) was a biologist who had a long career with the U.S. Bureau of Fisheries. She was also a successful writer. In 1951, she won the National Book Award for *The Sea Around Us*. Her most enduring legacy, however, was created by the publication in 1962 of *Silent Spring*, which was instrumental in launching the environmental movement in the United States.

The history of life on earth has been a history of interaction between living things and their surroundings. To a large extent, the physical form and the habits of the earth's vegetation and its animal life have been molded by the environment. Considering the whole span of earthly time, the opposite effect, in which life actually modifies its surroundings, has been relatively slight. Only within the moment of time represented by the present century has one species—man—acquired significant power to alter the nature of his world.

During the past quarter century this power has not only increased to one of disturbing magnitude but it has changed in character. The most alarming of all man's assaults upon the envi-

ronment is the contamination of air, earth, rivers, and sea with dangerous and even lethal materials. This pollution is for the most part irrecoverable; the chain of evil it initiates not only in the world that must support life but in living tissues is for the most part irreversible. In this now universal contamination of the environment, chemicals are the sinister and little-recognized partners of radiation in changing the very nature of the world—the very nature of its life. Strontium 90, released through nuclear explosions into the air, comes to the earth in rain or drifts down as fallout, lodges in soil, enters into the grass or corn or wheat grown there, and in time takes up its abode in the bones of a human being, there to remain until his death. Similarly, chemicals sprayed on croplands or forests or gardens lie long in the soil, entering into living organisms, passing from one to another in a chain of poisoning and death. Or they pass mysteriously by underground streams until they emerge and, through the alchemy of air and sunlight, combine into new forms that kill vegetation, sicken cattle, and work unknown harm on those who drink from once pure wells. As Albert Schweitzer has said, “Man can hardly even recognize the devils of his own creation.”

It took hundreds of millions of years to produce the life that now inhabits the earth—eons of time in which that developing and evolving and diversifying life reached a state of adjustment and balance with its surroundings. The environment, rigorously shaping and directing the life it supported, contained elements that were hostile as well as supporting. Certain rocks gave out dangerous radiation; even within the light of the sun, from which all life draws its energy, there were short-wave radiations with power to injure. Given time—time not in years but in millennia—life adjusts, and a balance has been reached. For time is the essential ingredient; but in the modern world there is no time.

The rapidity of change and the speed with which new situations are created follow the impetuous and heedless pace of man rather than the deliberate pace of nature. Radiation is no longer merely the background radiation of rocks, the bombardment of

cosmic rays, the ultraviolet of the sun that have existed before there was any life on earth; radiation is now the unnatural creation of man's tampering with the atom. The chemicals to which life is asked to make its adjustment are no longer merely the calcium and silica and copper and all the rest of the minerals washed out of the rocks and carried in rivers to the sea; they are the synthetic creations of man's inventive mind, brewed in his laboratories, and having no counterparts in nature.

To adjust to these chemicals would require time on the scale that is nature's; it would require not merely the years of a man's life but the life of generations. And even this, were it by some miracle possible, would be futile, for the new chemicals come from our laboratories in an endless stream; almost five hundred annually find their way into actual use in the United States alone. The figure is staggering and its implications are not easily grasped—500 new chemicals to which the bodies of men and animals are required somehow to adapt each year, chemicals totally outside the limits of biologic experience.

Among them are many that are used in man's war against nature. Since the mid-1940's over 200 basic chemicals have been created for use in killing insects, weeds, rodents, and other organisms described in the modern vernacular as “pests”; and they are sold under several thousand different brand names.

These sprays, dusts, and aerosols are now applied almost universally to farms, gardens, forests, and homes—nonselective chemicals that have the power to kill every insect, the “good” and the “bad,” to still the song of birds and the leaping of fish in the streams, to coat the leaves with a deadly film, and to linger on in the soil—all this though the intended target may be only a few weeds or insects. Can anyone believe it is possible to lay down such a barrage of poisons on the surface of the earth without making it unfit for all life? They should not be called “insecticides,” but “biocides.”

The whole process of spraying seems caught up in an endless spiral. Since DDT was released for civilian use, a process of escala-

tion has been going on in which ever more toxic materials must be found. This has happened because insects, in a triumphant vindication of Darwin's principle of the survival of the fittest, have evolved super races immune to the particular insecticide used, hence a deadlier one has always to be developed—and then a deadlier one than that. . . .

The "control of nature" is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy, when it was supposed that nature exists for the convenience of man. The concepts and practices of applied entomology for the most part date from that Stone Age of science. It is our alarming misfortune that so primitive a science has armed itself with the most modern and terrible weapons, and that in turning them against the insects it has also turned them against the earth.

MARTIN LUTHER KING, JR.



LETTER FROM BIRMINGHAM CITY JAIL

Injustice anywhere is a threat to justice everywhere.

Martin Luther King, Jr., (1929–1968) was born in Atlanta, Georgia, the son and grandson of Baptist ministers. He entered Morehouse College at the age of fifteen in a program for gifted students then earned a divinity degree at Crozer Theological Seminary in Chester, Pennsylvania, and a doctorate in philosophy from Boston University.

King was pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama, when a boycott of public buses began. His leadership of the boycott for a year made him a national figure. He then organized the Southern Christian Leadership Conference and became the leader of the rapidly spreading civil rights movement.

In 1963, King brought a campaign of nonviolence and passive resistance to Birmingham, where racial segregation and discrimination were pervasive. During protest demonstrations, hundreds of people were arrested. King chose to go to jail rather than to obey a court order to end the demonstrations. While in solitary confinement, he responded to a letter written to him by eight leading clergymen. They had asked him to call off the demonstrators and to rely instead on negotiations and the courts. King spent Easter weekend drafting his response.

For his leadership of the civil rights movement, King was awarded the Nobel Peace Prize in 1964. He was assassinated in 1968 while directing a strike in Memphis, Tennessee.

While confined here in the Birmingham City Jail, I came across your recent statement calling our present activities "unwise and untimely." . . .

I think I should give the reason for my being in Birmingham, since you have been influenced by the argument of "outsiders coming in." . . . I am here, along with several members of my staff, because we were invited here. I am here because I have basic organizational ties here. Beyond this, I am in Birmingham because injustice is here. Just as the 8th century prophets left their little villages and carried their "thus saith the Lord" far beyond the boundaries of their home town, and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Graeco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular home town. . . . Injustice anywhere is a threat to justice everywhere. . . .

You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being. I am sure that each of you would want to go beyond the superficial social analyst who looks merely at effects, and does not grapple with underlying causes. I would not hesitate to say that it is unfortunate that so-called demonstrations

Severn Suzuki Speech – 1992 Earth Summit in Rio de Janeiro

Here's the transcript of the speech:

"Hello, I am Severn Suzuki speaking for E.C.O – the Environmental Children's Organization. We are a group of 12 and 13 year-olds trying to make a difference, Vanessa Suttie, Morgan Geisler, Michelle Quigg and me. We've raised all the money to come here ourselves, to come 5,000 miles to tell you adults you must change your ways. Coming up here today, I have no hidden agenda. I am fighting for my future. Losing my future is not like losing an election, or a few points on the stock market."

"I am here to speak for all generations to come. I am here to speak on behalf of the starving children around the world whose cries go unheard. I am here to speak for the countless animals dying across this planet, because they have nowhere left to go. I am afraid to go out in the sun now, because of the holes in our ozone. I am afraid to breathe the air, because I don't know what chemicals are in it. I used to go fishing in Vancouver, my home, with my Dad until, just a few years ago, we found a fish full of cancers. And now we hear of animals and plants going extinct every day, vanishing forever. In my life, I have dreamt of seeing the great herds of wild animals, jungles and rainforests full of birds and butterflies, but now I wonder if they will even exist for my children to see."

"Did you have to worry of these things when you were my age? All this is happening before our eyes and yet we act as if we have all the time we want and all the solutions. I'm only a child and I don't have all the solutions, but I want you to realize, neither do you. You don't know how to fix the holes in our ozone layer. You don't know how to bring the salmon back up a dead stream. You don't know how to bring back an animal now extinct. And you can't bring back the forest that once grew where there is now a desert. If you don't know how to fix it, please stop breaking it."

"Here you may be delegates of your governments, business people, organizers, reporters or politicians. But, really, you're mothers and fathers, sisters and brothers, aunts and uncles and all of you are someone's child. I'm only a child, yet I know we are all part of a family, 5 billion strong, in fact 30 million species strong. And borders and governments will never change that. I'm only a child, yet I know we are all in this together and should act as one single world towards one single goal."

"In my anger, I am not blind and in my fear I am not afraid of telling the world how I feel. In my country we make so much waste, we buy and throw away, buy and throw away, buy and throw away and yet Northern countries will not share with the needy. Even when we have more than enough we are afraid to share, we are afraid to let go of some of our wealth. In Canada, we live the privileged life. We've plenty of food, water and shelter. We have watches, bicycles, computers and television sets. The list could go on for 2 days. Two days ago here in Brazil, we were shocked when we spent time with some children living on the streets. This is what one child told us, 'I wish I was rich and if I were, I would give all the street children food, clothes, medicines, shelter and love and affection'. If a child on the street who has nothing is willing to share, why are we who have everything still so greedy? I can't stop thinking that these are children my own age that it makes a tremendous difference where you are born. And that I could be one of those children living in the favelas of Rio. I could be a child starving in Somalia, or a victim of war in the Middle East or a beggar in India. I am only a child, yet I know if all the money spent on war was spent on finding environmental answers ending poverty and in finding treaties, what a wonderful place this earth would be."

"At school, even in kindergarten, you teach us how to behave in the world. You teach us to not to fight with others, to work things out, to respect others and to clean up our mess, not to hurt other creatures, to share, not be greedy. Then, why do you go out and do the things you tell us not to do? Do not forget why you are attending these conferences, who you are doing this for. We are your own children. You are deciding what kind of a world we are growing up in. Parents should be able to comfort their children by saying 'Everything is going to be all right, it's not the end of the world, and we are doing the best we can'. But I don't think you can say that to us anymore. Are we even on your list of priorities? My dad always says, 'You are what you do, not what you say'. Well, what you do makes me cry at night. You grown-ups say you love us. But I challenge you, please, make your actions reflect your words. Thank you."

Karl Marx
"Greatest Hits"

On Philosophers

"The philosophers have only interpreted the world, in various ways: the point, however, is to change it." (From "The German Ideology," 1845)

On Consumerism

"Private property has made us so stupid and one-sided that an object is only ours when we have it – when it exists for us as capital, or when it is directly possessed, eaten, drunk, worn, inhabited, etc., – in short, when it is used by us. Although private property itself again conceives all these direct realizations of possession only as means of life, and the life which they serve as means is the life of private property – labour and conversion into capital." (From "Private Property and Communism," 1844)

On "The 99 Percent"

You are horrified at our intending to do away with private property. But in your existing society, private property is already done away with for nine-tenths of the population; its existence for the few is solely due to its non-existence in the hands of those nine-tenths." (From "The Communist Manifesto," 1848)

On the Mainstream Media

"The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas." (From "The German Ideology," 1845)

On Religion

"Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people." (From the "Introduction to the Critique of Hegel's Philosophy of Right," 1843)

On Labor

"The fact that labor is external to the worker, i.e., it does not belong to his intrinsic nature; that in his work, therefore he does not affirm himself but denies himself, does not feel content but unhappy, does not develop freely his physical and mental energy but mortifies his body and his mind. The worker therefore only feels himself outside his work, and in his work feels outside himself." (From "Estranged Labour," 1844)

On Economic and Labor Choice

"For as soon as the distribution of labour comes into being, each man has a particular exclusive sphere of activity, which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a shepherd, or a critical critic and must remain so if he does not wish to lose his means of livelihood; while in communist society, where nobody has one exclusive sphere of activity but each can become accomplished in any branch he wishes, society regulates the general production and thus makes it possible for me to do one thing today and another tomorrow, to hunt in the morning, to fish in the afternoon, rear cattle in the evening, criticize after dinner, just as I have in mind, without ever becoming hunter, fisherman, shepherd or critic." (From "The German Ideology")

On Consciousness

"It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness." (From "A Contribution to the Critique of Political Economy," 1859)

Philosophical Inquiry – Economics & Human Interaction with the Environment

"The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas." (From Karl Marx's "The German Ideology," 1845)

In the developing world, many development projects have come under criticism for damaging the environment, even when they are presented as helping it. Concerns have increased in line with the rising investment in the developing world.

In the late 1990s attention was drawn to a United Nations (U.N.) project to get corporate collaboration/sponsorship in development projects, supporting human rights and the environment, and being generally more responsible and accountable. However it fell under a lot of criticism for involving corporations that are known to have contributed or caused some of the more severe human rights and environment problems, allowing these companies to attempt to repair their tarnished image, while not actually tackling the problems.

In May 2002, the United Nations Environment Program (UNEP) released an extensive report saying that, "there was a growing gap between the efforts to reduce the impact of business and industry on nature and the worsening state of the planet" and that "this gap is due to the fact that only a small number of companies in each industry are actively integrating social and environmental factors into business decisions." (The actual quote is from a U.N. News Centre article, 15 May 2002 that introduces the report.)

One sharp example of environmental problems caused by multinational corporations, is the drive to extract oil from Nigeria. As the previous link, from this site's section on Africa shows, corporations have even backed the military to harass, even kill, local people who continue to protest at the environmental and other problems the activities of the various oil companies have caused. Some local groups have become extreme themselves, kidnapping foreigners for example.

The interests of the various big polluters, such as the auto, mining, oil and chemical corporations influenced the Kyoto Global Climate Change Conference outcome.

And with biotechnology and genetically engineered food production, companies are accused of following a profit motive even as they promote the technology as a means to address world hunger. Environmental concerns also feature quite strongly on this issue.

With increased consumerism, there has been a rise in the number of environmental groups campaigning on various issues such as environmentally friendly products. To varying extents then, environmental concerns are issues that sometimes make the mainstream news. However, a cover story, of *Down To Earth* magazine from Delhi-based Centre for Science and Environment as an example, warns that the latest craze in green and ethical consumerism may just be another way for corporations to exploit people and make money by misrepresenting the facts. As another example of this, Earth Day Resources' annual Don't Be Fooled Awards highlight some of what they call the corporate "greenwashing" that goes on through advertising and lobbying campaigns.

There are countless examples where corporate involvement in various issues could contribute to environmental problems as a result. Corporations are major entities in the world and thus have an enormous impact (negative and positive) on all our lives. And concerns of overly corporate-led globalization contributing to environmental problems are increasing, as reported and documented by countless environmental and social justice groups around the world.

Shah, A. (2002, May, 25). *Corporate Interests And Actions Can Harm The Environment*. Retrieved from <http://www.globalissues.org/print/article/55>

in thinking about consumerism today. Commodities have both use value, which refers to their particular use in a particular society, and exchange value, which refers to what they cost in a particular system of exchange. Marxist theory critiques the emphasis in capitalism on exchange value over use value, in which things are valued not for what they really do but for what they are worth in abstract, monetary terms. As the Frankfurt School theorists would say, we value the price of the ticket over the experience itself; this would explain why sometimes goods sell more when their prices are raised.

A look at different kinds of products can help us to see how exchange value works. Certain kinds of products have important use value in our society—food and clothing, for instance, that we feel we cannot live without. Yet we can see that within those categories, there is a broad range of exchange values. A loaf of mass-produced bread has a significantly lower exchange value than a loaf of high-end specialty bakery bread, though they both have the same use value. Similarly, a Mossimo shirt made in China and purchased at the local Target will have a significantly lower price tag than a designer shirt (most likely also made in China) by Quicksilver or Roxy and bought at Macy's. Both have the same use value as clothing but different exchange values. But here, of course, we can see how this theory does not take into account other forms of value that are equally meaningful in our society—the designer shirt may seem important to one's sense of style and commodity self, perhaps even to the image one feels is necessary for one's school or workplace. The idea of use value is tricky, because the concepts of what is and is not useful are highly ideological—one could argue endlessly about whether or not certain so-called leisure goods are "useful," and it is difficult to assess the use value of such qualities as pleasure and status.

One of the most useful concepts in understanding how consumerism creates an abstract world of signs and symbols separate from the economic context of commerce and production is the idea of commodity fetishism. This refers to the process by which mass-produced goods are emptied of the meaning of their production (the context in which they were produced and the labor that created them) and then filled with new meanings in ways that both mystify the product and turn it into a fetish object. For instance, a designer shirt does not contain within it the meaning of the context in which it is produced. The consumer is given no information about who sewed it, the factory in which the material was produced, or the society in which it was made. Rather, the product is affixed with logos and linked to advertising images that imbue it with cultural meanings quite apart from those of its specific production conditions and context. This erasure of labor and the means of production has larger social consequences. Not only does it allow the development of a broader social context of devaluing labor, making it hard for workers to take pride in their work, but it also allows consumers (most of whom are also workers) to remain ignorant of working conditions, the consequences of the global outsourcing of labor and the global production of goods, and the relationship of brand image to corporate practices.

The tensions between consumers and the use of labor have only become stronger in postindustrial global capitalism, in which the production of goods has been increasingly outsourced from western centers to developing nations around the world. Many products designated "made in the United States" (such as some automobile brands) are in fact assembled in the United States from parts that are made in other places around the world. With the use of the shipping container in the late twentieth century, goods could be shipped in large metal boxes that are taken directly from ship to tractor trailers and rail way cars for distribution. The price of shipping goods around the world fell significantly, a result of increased outsourcing of labor. This means that most of the goods produced for developed nations are made by low-paid laborers in developing nations. Thus the distance in global capitalism between the workers who produce commodities and the consumers who purchase them has only grown larger in both geographic and social terms. For instance, most of the clothing that is sold in North America and Europe is manufactured by low-paid workers in China, Korea, Indonesia, the Philippines, and India. Indeed, only a very small fraction of clothing sold in the United States (one of the world's largest markets for clothes) is made by workers in the United States. Rising oil prices at the end of the nineties of the 1990s may impact the cost of shipping goods, and that cost may be transferred into the prices of consumer goods, but the situation is unlikely to change the practice of outsourcing labor. The complexity of global outsourcing means that consumers may feel hopeless when we do learn of the hard conditions of manufacture because we feel there is little we can do to address them. Thus a four-year-old child may suffer from the process that resulted in experience when we think about the troubling relationship between labor exploitation and the goods we own and then decide not to wear our clothes anyway.

Comments left from a very notable outcome of mass production, the practices of advertising and marketing, and the proliferation of goods to mass-market consumers. It is essentially a process of institutionalization that not only empties commodities of the meaning of

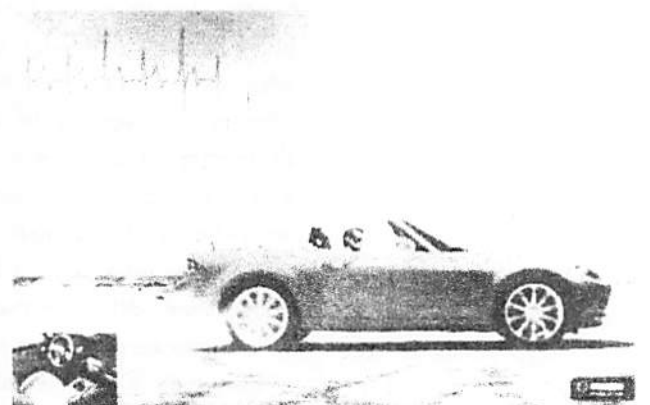




FIG. 7.14
Nike ad, 2007

their production but also fills them with new, appealing meanings, such as empowerment, beauty, and sexiness. This fetishization often affirms deeply personal kinds of relationships to commodities. This Miata ad (fig. 7.13) asks the consumer to imagine him- or herself as one with the car ("be the car") by using the graphic chart of heartbeat and rpm merging together, accompanied by the requisite image of the man in the sports car in action, driving through the desert. Such an ad promises masculine affirmation through the fantasy of the car that will extend one's body and commodity self through speed and the fantasy of mastery and control. This mystification of the meaning of the car erases the production context in which the car was made.

It is easiest to see commodity fetishism at work by looking at instances in which it fails. For instance, Nike shoes for women have been promoted as signifiers of female self-empowerment, healthy women's bodies (as opposed to the dangerously thin ones in many fashion ads), feminism, and hip social politics. As this ad shows, Nike is adept at selling empowerment (here, permission to "look like hell" at the gym) while retaining codes of the gaze and appearance management (none of these women even remotely "look like hell"). The text here sells empowerment, independence, and action.

However, in 1992, there was public outcry over the fact that Nike had outsourced the production of their shoes to factories in Indonesia, South Korea, China, and Vietnam, where women were underpaid and working under terrible conditions. The companies to which they outsourced production were not in compliance with Nike's own stated Code of Conduct, which, for example, condemned child labor and mandated fair wages, placed caps on shifts, and mandated implementation of programs benefiting workers' health and safety. When these conditions became known, the process of commodity fetishism was momentarily ruptured. The empowerment of the Nike commodity sign was undermined by revelations about the actual labor

Excerpt taken from

Practices of Looking: An Introduction to Visual Culture. by Maria Sturken and Lisa Cartwright.
Oxford University Press, NY/Oxford, 2009.

Essential Question :

SELECT THIS TEXT

RETURN TO LIST

Central Text

Visual;Class;Justice;

How Rich Are the Superrich?

Dave Gilson and Carolyn Perot

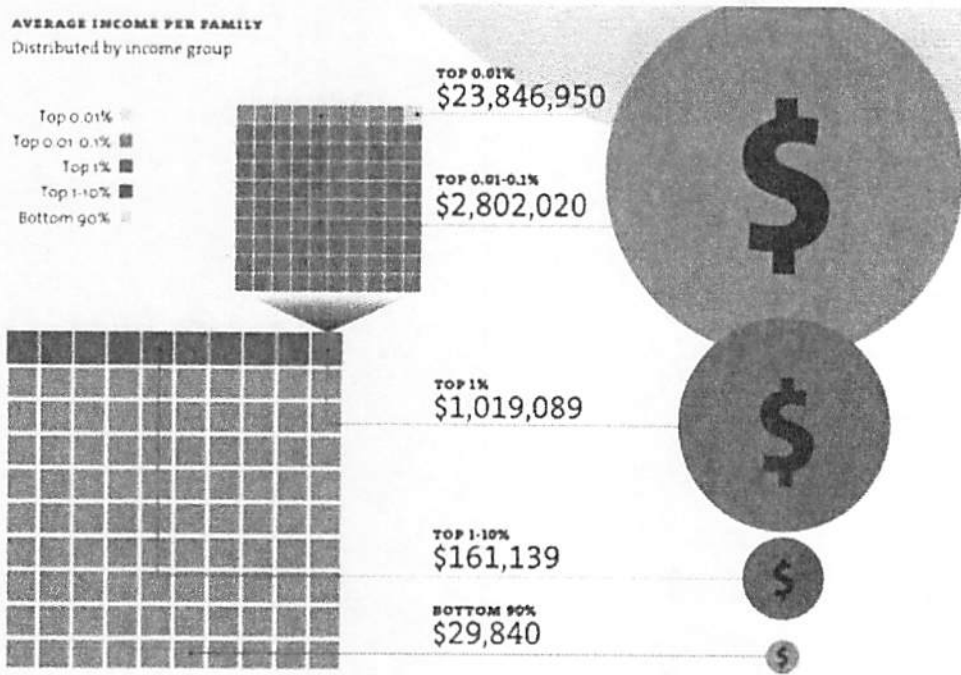
"How Rich Are the Superrich?" is a graphic from Mother Jones magazine depicting income inequality in the United States.

[This graphic from Mother Jones magazine depicts income inequality in the United States.]

AVERAGE INCOME PER FAMILY

Distributed by income group

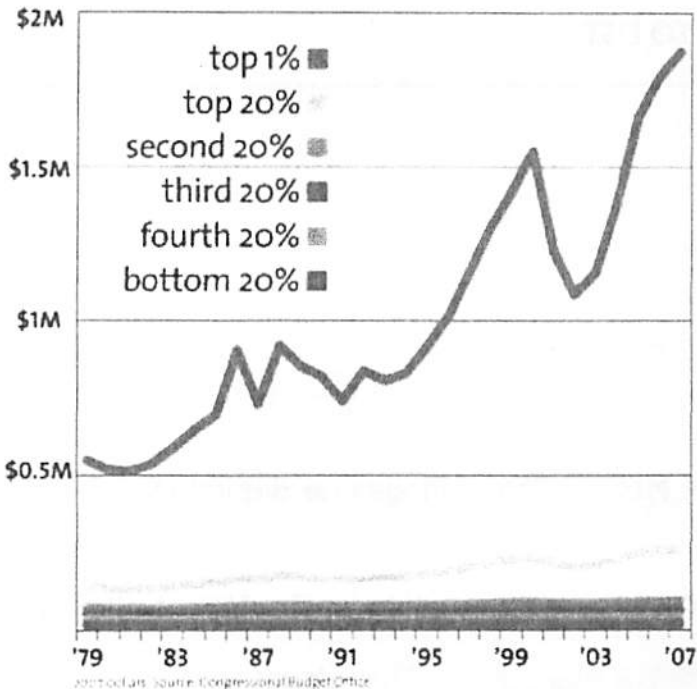
- Top 0.01%
- Top 0.01-0.1%
- Top 1%
- Top 1-10%
- Bottom 90%



This visual text aligns to the following anti-bias standards: Justice 12, 13 and 14.

This article has been reprinted courtesy of Mother Jones. To view the article as it originally appeared [click here](#).

AVERAGE HOUSEHOLD INCOME before taxes



This visual text aligns to the following anti-bias standards: Justice 12, 13 and 14.

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Mother Jones

Essential Question :

SELECT THIS TEXT

RETURN TO LIST

Central Text

Visual;Class;Justice;Power & Privilege

Average Household Income

Dave Gilson and Carolyn Perot

"Average Household Income" is a graphic from Mother Jones magazine depicting income inequality in the United States.

[This graphic from Mother Jones depicts income inequality in the United States.]

Generating a Question for Philosophical Inquiry

Instructions:

1. Re-read the Text Annotations, PODs, Daily Reflections, and other assignments that you completed during this unit.
2. Use the Good Thinker's Tool Kit to generate a philosophical question that:
(a) moves beyond the "text" or uses the text to question a larger issue, and
(b) is something that you truly want to think and talk about with our community of inquiry.
3. Write down the "textual evidence" (quote from a reading, excerpt from a reflection, POD, etc.) that you used to generate your question.
4. Explain the logical reasoning behind why the textual evidence you cited relates to the question you generated.

Your Philosophical Question:

Textual Evidence (Write down the quote OR page/line number where this textual evidence is found):

Logical Reasoning:

Question Assessment Checklist:

- Uses the Good Thinker's Tool Kit
- Moves beyond the "text" or uses the text to question a larger issue
- Is something that you truly want to think and talk about with our community of inquiry

Inquiry Memos:

Date of Philosophical Dialogue: _____ **Topic of Philosophical Dialogue:** _____

Your Question (*include your name*): _____

Selected Question (*include author*): _____

Initial Response to the Question:

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Philosophical Insight Paper #4

This assignment will follow a unit of study, which consists of several readings, and philosophical dialogues (Plain Vanilla).

After each unit, you will be asked to reflect on your experience in writing. The purpose of this Philosophical Insight Paper is to continue our thinking about the topic we philosophized about. Please type your Philosophical Insight Paper and organize it into the five sections described below. **ATTACH ALL OF YOUR ANNOTATED READINGS AND YOUR INQUIRY MEMOS FROM THE UNIT TO THE BACK OF YOUR PHILOSOPHICAL INSIGHT PAPER.**

PART ONE

Evaluation of the Community of Inquiry – Take some time to think about how we are doing in our community of inquiry. Focus your evaluation on the community as a whole. When you evaluate COMMUNITY think about: listening, intellectual safety and participation. When you evaluate INQUIRY think about: our focus, whether the inquiry was interesting or not, use of the Good Thinker’s Tool Kit to scratch beneath the surface of the topic, and whether or not we challenged our thinking. Use the following questions to guide your response:

- a. COMMUNITY STRENGTHS- What do we do well as a community?
- b. COMMUNITY CHALLENGES -What do we need to improve on as a community?
- c. INQUIRY STRENGTHS - What was a strength of our inquiry?
- d. INQUIRY CHALLENGES - What was a challenge in our inquiry?

Make sure to apply the notes that you took in your inquiry memos to support your evaluation. This means **USE SPECIFIC EXAMPLES**.

PART TWO (*not to be completed until after unit two*)

Lenses of Philosophical Inquiry - Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).

- a. LENS – Identify lens.
- b. TEXTUAL EVIDENCE – Site direct textual evidence that relates to the lens.
- c. LOGIC – Use reasons to explain how the textual evidence relates to the lens.

¹ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

PART THREE

Constructed Response – Pick one idea or concept and write a constructed response.

- a. CLAIM- Use concise language to write a one-sentence claim.
- b. ASSUMPTION(S) - Next, acknowledge the assumptions embedded in your claim.
- c. SUPPORTING EVIDENCE - Then, support your claim with textual evidence (e.g. direct quotes from the readings or our inquires) and reasons that explain why the evidence supports your claim. Be sure to use multiple texts (three to exceed) to support your claim.
- d. COUNTER-EXAMPLES - Finally, acknowledge any counter-examples to your claim.

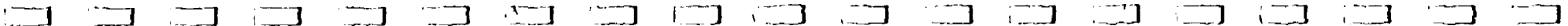
PART FOUR

Personal Reflection and Action – Use the following questions to guide your response:

- a. How did this inquiry connect to you and the world that you live in?
- b. Do you now see a different perspective or point of view?
- c. How will you apply what you learned to make positive change in your life or the world around you?

PART FIVE

References – Use APA format to cite in-text references and to generate a reference list at the end of your response. (See the *Purdue Online Writing Lab* for assistance with APA format - <http://owl.english.purdue.edu/owl/resource/560/01/>).



Philosophical Insight Paper Rubric

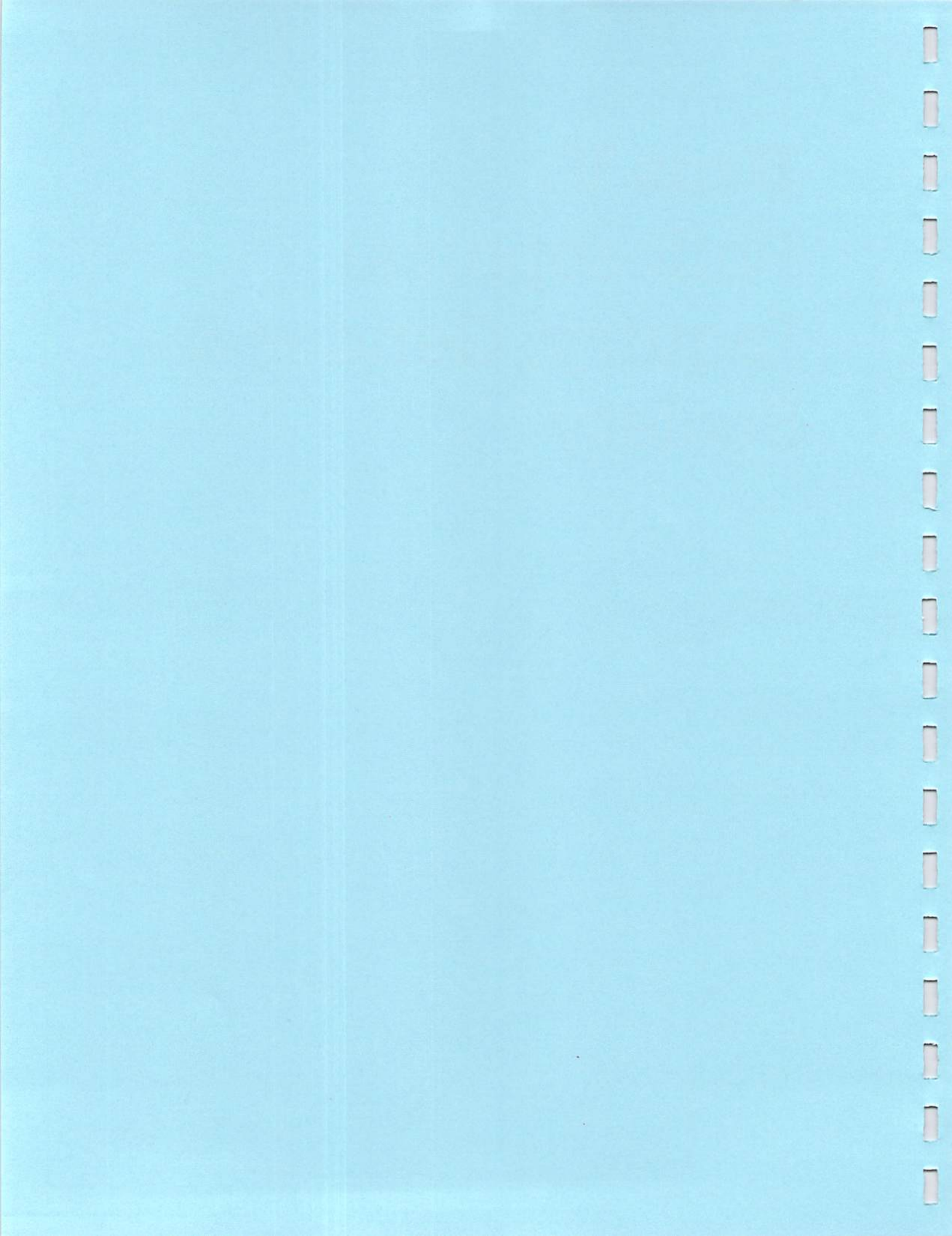
	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
PART I Evaluation of the Community of Inquiry	I used more than one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I used at least one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did use specific examples to support my written evaluation of some of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did not write an evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges
PART II Lenses of Philosophical Inquiry	I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).
PART III Constructed Response	I brought together multiple questions, ideas, or concepts discussed in our philosophical dialogue to develop a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a one-sentence claim (argument).	I did not develop a claim in response to a question, idea, or concept discussed in our philosophical dialogue.
	Using sound reasoning I correctly identified more than one assumption embedded in my claim.	Using sound reasoning I correctly identified an assumption embedded in my claim.	I tried to identify an assumption embedded in my claim but it is unclear and illogical.	I did not identify an assumption embedded in my claim.
	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from three or more different texts (in-class readings, an additional scholarly source, inquiry memos).	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from two different texts (in-class readings, an additional scholarly source, inquiry memos).	My evidence was not clear/concise and I was not able to establish a strong connection to my claim.	I did not support my claim with reasons and evidence.
	I identified and explained with clear and logical reasoning more than one counter-example related to my claim.	I identified and explained with clear and logical reasoning at least one counter-example related to my claim.	I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not identify a counter-example related to my claim.
PART IV Personal Reflection	In my written reflection I thought about my own thinking and my response to each question is clearly stated, well thought out logical, reflective and is supported with evidence. I also explained what actions I will take in my life as a result of my reflections.	In my written reflection I thought about my own thinking and my response to each question is logical and reflective.	In my written reflection I thought about my own thinking and my response to each question is difficult to understand, and/or is not logical and is not reflective.	<i>I did not complete a written reflection.</i>
PART V References	I accurately apply the APA style guide to document sources in-text and in my reference list.	I accurately apply the APA style guide to document sources in my reference list.	I made errors when applying the APA style guide to document sources my reference list.	I did not document sources.
ANNOTATED RESOURCES	I attached all of my annotated readings and inquiry memos to my philosophical insight paper.		I did not attach all of my annotated readings and inquiry memos to my philosophical insight paper.	

Unit V.

Philosophical

Inquiry: Gender &

Society



Unit V. Readings

- Name a food or a color that you love and that someone else you know hates. What do you think accounts for this difference of opinion?
- Have you ever wondered whether you experience something differently from the way other people experience it? Give an example and explain.

What Is It Like to Be Somebody Else?

Do you ever imagine what it would be like to be someone else? You probably do this every time you read a novel or go to the movies. Many people read or watch stories with a great action hero because they like to pretend to be that hero. For example, people of all ages enjoy the Harry Potter series because they all think it would be fun to be someone who knows how to do magic.

It doesn't seem very difficult to imagine what it would be like to be someone else. When you read a novel or watch a movie you tend to take it for granted that being the hero of the story wouldn't be that different from being yourself. This is to say that you assume other human beings experience the world more or less the same way you do. But, how do you know? Maybe it feels completely different to be them and you can never know what it's like because you can't stop being yourself. In his essay "What is it like to be a bat?" (1974), the American philosopher Thomas Nagel presents a thought experiment to show why it is so hard to stop being yourself. This chapter's thought experiment is a summary of his main argument.

Bertrand Russell (1872–1970) was an English philosopher who argues that we do know what it's like to be other people because the same law of cause and effect holds for everyone. If you hit a delicate object, you will damage it. If the object is unconscious, like a flower, then it won't register this damage by having feelings of pain. If the object is conscious, such as a human being, then it will register the damage in the form of pain. Pain is just an indication of damage to one's body. Likewise for the other things we experience. Sweetness is just a record of oral contact with a certain chemical compound; pinkness is just a record of visual contact with a certain light wave. If two healthy human beings come into contact with this chemical compound and this light wave,



Bertrand Russell
(1872–1970)

Thought Experiment: Being a Bat

Try to imagine what it's like to be a bat. As a bat, you sleep upside down on the ceilings of caves all day long. At night you fly around squealing and catching insects in your mouth. You can't see but you navigate with sonar: By listening to how your squealing noises travel, you get a mental image of what's around you. You could practice being a bat by blindfolding yourself, hanging upside down, and eating bugs (yum!). If you get good at this you might find out what it would be like for *you* to be a bat. But, does that mean you know what it's like for *a bat* to be a bat?



their minds register this contact in the same way. If you put two different thermometers into a pot of boiling water, they should both register 212 degrees Fahrenheit. In the same way, according to Russell, human minds are instruments that measure the effects of causes.

In Russell's view, human language proves that we measure the effects of causes in the same way. For example, hot sunshine makes you sweat and sweating depletes your bodily water supply. When your body is low on water it sends a message of thirst to the brain. This causes you to have the thought, *I'm thirsty*, which you may then say out loud. There is no reason to suppose that this causal process works any differently on other people. Russell wrote:

We know, from observation of ourselves, a causal law of the form "A causes B," where A is a "thought" and B a physical occurrence. We sometimes observe a B when we cannot observe any A; we then infer an unobserved A. For example: I know that when I say "I'm thirsty," I say so, usually, because I am thirsty, and therefore, when I hear the sentence "I'm thirsty," at a time when I'm not thirsty, I assume that someone else is thirsty. (From *Human Knowledge: Its Scope and Limits* by Bertrand Russell, 1948, p. 485)

If someone else says "I'm thirsty" you know what he or she means only because you have said the same words in the same circum-

stances. If each human being experienced the world differently, then we wouldn't be able to communicate with each other at all. Russell concluded that successful communication proves we experience the world in the same way. The world causes us to have thoughts and our thoughts cause us to say things. This view is called *internalism*, because it holds that language is a sign of what goes on inside our heads.

Although internalism seems to prove that we can know what it's like to be someone else, it may be flawed. Human language is much more complicated than Russell's thirst model suggests. Sometimes people say they're thirsty when they aren't or they don't say so when they are. Furthermore, saying "I'm thirsty" is likely to be more than a simple report of a physical effect. It's likely to mean: "I'd like something to drink." Or even, "Could you get me something to drink?"

Russell had an Austrian student named Ludwig Wittgenstein (1889–1951) who developed a more complex model of human communication. Wittgenstein's view can be called *externalist*, because he denied that language is a sign of what goes on inside our heads. In his view, we use words to do things. For example, most people use a password to secure the privacy of their e-mail accounts. This password can be anything as long as you can remember it when you need it. Suppose your password is "Wizard85." Does this mean you were born in 1985? Does it mean you like Harry Potter? Does it mean you know how to do magic? Although any of those things *might* be true, your password doesn't *mean* any of them. You might have picked any random set of letters and numbers. The password's only meaning is its use—to give you private access to your e-mail account. According to Wittgenstein, all words get their meaning from their use.

Wittgenstein is famous for asserting that language is like a game. You have to take turns and follow the rules in order to accomplish your goals. You have to pay attention to what your fellow players do in order to make the right moves. But, you don't have to know what they're thinking or feeling. It is evident that their thoughts and feelings are irrelevant because you can play a game with a computer that doesn't think at all. You could go through your entire day pretending that everyone you meet is actually a very sophisticated computer android without any thoughts or feelings and it wouldn't make any difference in how you interact. In fact, you have no way of knowing that this isn't actually the case!



Ludwig Wittgenstein
(1889–1951)

Wittgenstein uses a thought experiment to show why we can never know what goes on inside other people's heads.

Thought Experiment: The Beetle in the Box

Suppose everyone had a box with something in it: we call it a "beetle." No one can look into anyone else's box, and everyone says he knows what a beetle is only by looking at his beetle. —Here it would be quite possible for everyone to have something different in his box. One might even imagine such a thing constantly changing. —But suppose the word 'beetle' had a use in these people's language? —If so it would not be used as the name of a thing. The thing in the box has no place in the language game at all; not even as a something: for the box might even be empty. [Wittgenstein, *Philosophical Investigations*, §293]



This line of reasoning indicates that we really don't know what's in other people's minds. There are thousands of different kinds of beetles! Examining your own gives you no basis for knowing what kind anybody else might have. Likewise, even though we all talk about what's in our minds, we don't know whether or not we're talking about the same thing. So, we can never know what it's like to be somebody else.

Someone might object that Wittgenstein's thought experiment actually shows that we *can* know what it's like to be someone else. Although every beetle may be different from every other in some way, they are all the same in some way, as well. Although we can't look into anyone else's box, we can draw pictures and write descriptions. Your pictures and descriptions will make sense to other people only if they have something similar in their boxes. Sometimes when we draw pictures and write descriptions of our thoughts, feelings, and sensations, it makes sense to other people. This suggests that they are experiencing similar things. Perhaps both Russell and Wittgenstein were right in some ways. When it comes to simple, concrete things, human beings often understand each other. When it comes to complex, abstract things, like philosophy, we sometimes don't understand each other at all. For example, try writing a description of beauty. Those who do so often find it difficult to capture their ideas with words. This is why philosophy is so rewarding. When you succeed in making

yourself understood or in understanding someone else, you know you're not alone in the world.

Fallacy Files

Ad hominem

Like many philosophers, Bertrand Russell and Ludwig Wittgenstein were eccentric individuals. For example, Russell openly admitted to having several extramarital affairs. Many people rejected his ideas when they found out how promiscuous he was. Do you think you should take an author's personal life into account when you decide whether or not to agree with him or her? Philosophers don't think so. Making comments about someone's personal life is a fallacious form of argumentation called *ad hominem* (meaning "against the person"). Consider a parallel case: When politicians attack each other's personal lives it is called *mudslinging*. Mudslinging, like *ad hominem*, is a mistake because you're changing the subject and distracting attention from the real issue at hand.

Reading Comprehension Questions

1. What is internalism? Which philosopher holds this view?
2. What is externalism? Which philosopher holds this view?
3. How do we know what it is like to be other people, according to Russell?
4. Why is language like a game, according to Wittgenstein?
5. What is the thought experiment about being a bat designed to show? Explain.

Discussion Questions

1. Review the dialogue at the beginning of this chapter. Would Erika agree more with Russell or Wittgenstein? What about Ken? Give evidence.
2. Describe a time when you caught yourself doing or saying something exactly the way a sibling or a friend does it. Does this give you a glimpse of what it's like to be him or her? Why or why not?
3. Does medicine prove that pain is the same for everyone? Why do different medicines work differently for different people?

FEMINISM IS FOR EVERYBODY
Passionate Politics

bell hooks

South End Press
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INTRODUCTION

Come Closer to Feminism

Everywhere I go I proudly tell folks who want to know who I am and what I do that I am a writer, a feminist theorist, a cultural critic. I tell them I write about movies and popular culture, analyzing the message in the medium. Most people find this exciting and want to know more. Everyone goes to movies, watches television, glances through magazines, and everyone has thoughts about the messages they receive, about the images they look at. It is easy for the diverse public I encounter to understand what I do as a cultural critic, to understand my passion for writing (lots of folks want to write, and do). But feminist theory — that's the place where the questions stop. Instead I tend to hear all about the evil of feminism and the bad feminists: how "they" hate men; how "they" want to go against nature — and god; how "they" are all lesbians; how "they" are taking all the jobs and making the world hard for white men, who do not stand a chance.

When I ask these same folks about the feminist books or magazines they read, when I ask them about the feminist talks they have heard, about the feminist activists they know, they respond by letting me know that everything they know about feminism has come into their lives thirdhand, that they really have not come close enough to feminist movement to know what really happens, what it's really about. Mostly they think feminism is a bunch of angry

women who want to be like men. They do not even think about feminism as being about rights — about women gaining equal rights. When I talk about the feminism I know — up close and personal — they willingly listen, although when our conversations end, they are quick to tell me I am different, not like the “real” feminists who hate men, who are angry. I assure them I am as a real and as radical a feminist as one can be, and if they dare to come closer to feminism they will see it is not how they have imagined it.

Each time I leave one of these encounters, I want to have in my hand a little book so that I can say, read this book, and it will tell you what feminism is, what the movement is about. I want to be holding in my hand a concise, fairly easy to read and understand book; not a long book, not a book thick with hard to understand jargon and academic language, but a straightforward, clear book — easy to read without being simplistic. From the moment feminist thinking, politics, and practice changed my life, I have wanted this book. I have wanted to give it to the folk I love so that they can understand better this cause, this feminist politics I believe in so deeply, that is the foundation of my political life.

I have wanted them to have an answer to the question “what is feminism?” that is rooted neither in fear or fantasy. I have wanted them to have this simple definition to read again and again so they know: “Feminism is a movement to end sexism, sexist exploitation, and oppression.” I love this definition, which I first offered more than 10 years ago in my book *Feminist Theory: From Margin to Center*. I love it because it so clearly states that the movement is not about being anti-male. It makes it clear that the problem is sexism. And that clarity helps us remember that all of us, female and male, have been socialized from birth on to accept sexist thought and action. As a consequence, females can be just as sexist as men. And while that does not excuse or justify male domination, it does mean that it

would be naive and wrongminded for feminist thinkers to see the movement as simplistically being for women against men. To end patriarchy (another way of naming the institutionalized sexism) we need to be clear that we are all participants in perpetuating sexism until we change our minds and hearts, until we let go of sexist thought and action and replace it with feminist thought and action.

Males as a group have and do benefit the most from patriarchy, from the assumption that they are superior to females and should rule over us. But those benefits have come with a price. In return for all the goodies men receive from patriarchy, they are required to dominate women, to exploit and oppress us, using violence if they must to keep patriarchy intact. Most men find it difficult to be patriarchs. Most men are disturbed by hatred and fear of women, by male violence against women, even the men who perpetuate this violence. But they fear letting go of the benefits. They are not certain what will happen to the world they know most intimately if patriarchy changes. So they find it easier to passively support male domination even when they know in their minds and hearts that it is wrong. Again and again men tell me they have no idea what it is feminists want. I believe them. I believe in their capacity to change and grow. And I believe that if they knew more about feminism they would no longer fear it, for they would find in feminist movement the hope of their own release from the bondage of patriarchy.

It is for these men, young and old, and for all of us, that I have written this short handbook, the book I have spent more than 20 years longing for. I had to write it because I kept waiting for it to appear, and it did not. And without it there was no way to address the hordes of people in this nation who are daily bombarded with anti-feminist backlash, who are being told to hate and resist a movement that they know very little about. There should be so many little feminist primers, easy to read pamphlets and books, telling us all

about feminism, that this book would be just another passionate voice speaking out on behalf of feminist politics. There should be billboards; ads in magazines; ads on buses, subways, trains; television commercials spreading the word, letting the world know more about feminism. We are not there yet. But this is what we must do to share feminism, to let the movement into everyone's mind and heart. Feminist change has already touched all our lives in a positive way. And yet we lose sight of the positive when all we hear about feminism is negative.

When I began to resist male domination, to rebel against patriarchal thinking (and to oppose the strongest patriarchal voice in my life — my mother's voice), I was still a teenager, suicidal, depressed, uncertain about how I would find meaning in my life and a place for myself. I needed feminism to give me a foundation of equality and justice to stand on. Mama has come around to feminist thinking. She sees me and all her daughters (we are six) living better lives because of feminist politics. She sees the promise and hope in feminist movement. It is that promise and hope that I want to share with you in this book, with everybody.

Imagine living in a world where there is no domination, where females and males are not alike or even always equal, but where a vision of mutuality is the ethos shaping our interaction. Imagine living in a world where we can all be who we are, a world of peace and possibility. Feminist revolution alone will not create such a world; we need to end racism, class elitism, imperialism. But it will make it possible for us to be fully self-actualized females and males able to create beloved community, to live together, realizing our dreams of freedom and justice, living the truth that we are all "created equal." Come closer. See how feminism can touch and change your life and all our lives. Come closer and know firsthand what feminist movement is all about. Come closer and you will see: feminism is for everybody.

FEMINIST POLITICS

Where We Stand

Simply put, feminism is a movement to end sexism, sexist exploitation, and oppression. This was a definition of feminism I offered in *Feminist Theory: From Margin to Center* more than 10 years ago. It was my hope at the time that it would become a common definition everyone would use. I liked this definition because it did not imply that men were the enemy. By naming sexism as the problem it went directly to the heart of the matter. Practically, it is a definition which implies that all sexist thinking and action is the problem, whether those who perpetuate it are female or male, child or adult. It is also broad enough to include an understanding of systemic institutionalized sexism. As a definition it is open-ended. To understand feminism it implies one has to necessarily understand sexism.

As all advocates of feminist politics know, most people do not understand sexism, or if they do, they think it is not a problem. Masses of people think that feminism is always and only about women seeking to be equal to men. And a huge majority of these folks think feminism is anti-male. Their misunderstanding of feminist politics reflects the reality that most folks learn about feminism from patriarchal mass media. The feminism they hear about the most is portrayed by women who are primarily committed to gender equality — equal pay for equal work, and sometimes women and

"Bitch Bad"

[Intro]

Yeah

I say bitch bad, woman good, lady better
Hey, hey, hey, hey

[Verse 1]

Now imagine there's a shawty, maybe five maybe four
Ridin' 'round with his mama listening to the radio
And a song comes on and a not far off from being born
Doesn't know the difference between right and wrong
Now I ain't trying to make it too complex
But let's just say shawty has an undeveloped context
About the perception of women these days
His mama sings along and this what she says
"Niggas I'm a bad bitch, and I'm bad bitch
far above average"

And maybe other rhyming words like cabbage and savage
And baby carriage and other things that match it
Couple of things that are happenin' here
First he's relatin' the word "bitch" with his mama, comma
And because she's relatin' to herself, his most important source
of help,
And mental health, he may skew respect for dishonor

[Hook]

Bitch bad, woman good
Lady better, they misunderstood
(I'm killin' these bitches)
Uh, tell 'em
Bitch bad, woman good
Lady better, they misunderstood
They misunderstood
(I'm killin' these bitches)

[Verse 2]

Yeah, now imagine a group of little girls nine through twelve
On the internet watchin' videos listenin' to songs by themselves
It doesn't really matter if they have parental clearance
They understand the internet better than their parents

Now being the interent, the content's probably uncensored
They're young, so they're maleable and probably unmentored
A complicated combination, maybe with no relevance
Until that intelligence meets their favorite singer's preference
 "Bad bitches, bad bitches, bad bitches
That's all I want and all I like in life is bad bitches, bad bitches"
 Now let's say that they less concerned with him
 And more with the video girl acquiescent to his whims
 Ah, the plot thickens
 High heels, long hair, fat booty, slim
 Reality check, I'm not trippin'
They don't see a paid actress, just what makes a bad bitch

[Hook]

[Verse 3]

Disclaimer: This rhymer, Lupe's not usin' bitch as a lesson
 But as a psychological weapon
To set in your mind and really mess with your conceptions
 Discretions, reflections, it's clever misdirection
 Cause, while I was rappin' they was growin' up fast
 Nobody stepped in to ever slow `em up, gasp
 Sure enough, in this little world
 The little boy meets one of those little girls
And he thinks she a bad bitch and she thinks she a bad bitch
 He thinks disrespectfully, she thinks of that sexually
 She got the wrong idea, he don't wanna fuck her
 He thinks she's bad at being a bitch like his mother
Momma never dress like that, come out the house, hot mess like
 that
 Ass, titties, dress like that
 All out to impress like that
 Just like that, you see the fruit of the confusion
 He caught in a reality, she caught in an illusion
 Bad mean good to her, she really nice and smart
 But bad mean bad to him, bitch don't play your part
 But bitch still bad to her if you say it the wrong way
 But she think she a bitch, what a double entendre

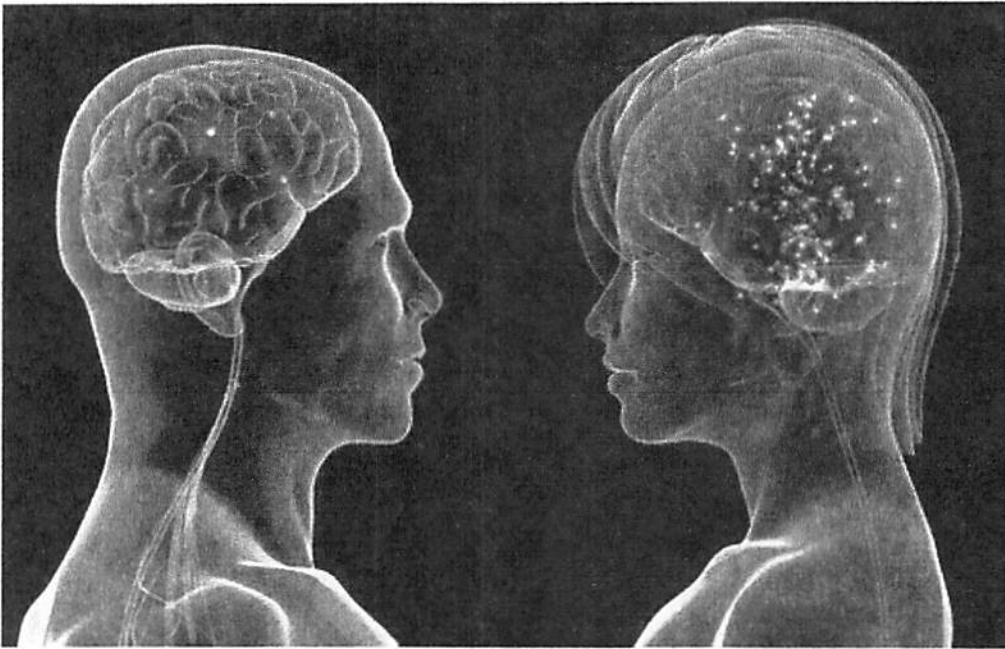
[Hook]

[Outro]

Bitch bad, woman good
Lady better, they misunderstood
You're misunderstood
Bitch bad, woman good
Lady better, greatest motherhood
(I'm killin' these bitches)

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The gender role argument – Noble pursuit or a moot point?

Posted by [Jesse Perez](#) on Wednesday, May 22, 2013 · [Leave a Comment](#)

The 21st century has heralded an influx of discussion about gender in society, and while many of these discussions involve truly notable topics such as gender equality in the workforce, equal pay, equal distribution of duties and responsibilities, equality of marriage, and equal rights, if you look at the minutia of the conversations, you'll see a growing trend towards an abstract notion that no real distinction should be made between the sexes, and that traditional behaviours associated with each gender are a social abomination, and should be ironed out of the fabric of society.

While every opportunity should be provided for members of either gender (or those who associate with either gender, or none at all), there is also an important factor that is rarely considered in this age of gender intellectualisation.

The fabric of our world is based on binary principles. There is a union between the strong and the supple, the positive magnetic and the negative magnetic, the one and the zero, that weaves the threads that sustain everything that we are. Throughout all of nature, the union of male and female is unwavering.

Biologically, males across practically all species, are assertive, aggressive, physically stronger, and more dominating. Binary 1.

Females, across practically all species, are yielding, physically supple and nurturing. Binary 0.

These biological factors, seen in the human sphere, are the primordial driving forces that have morphed intellectually and culturally into what we know as gender roles.

Certainly, it can be argued that the complexity of societal influence and reinforcement keeps these roles intact, but it is this very root that provides the ground for these roles to develop.

Our sentience allows us to contemplate the meaning of our sex organs, much as it allows us to contemplate the meaning of our own existence. But, in a general sense, there can be a tendency over-contemplate, which creates a mental interference with viewing the actual process of how life operates.

The complexity of these discussions feeds us into a whirlpool of competing ideas, but in the realm of abstract philosophising, it is easy to disappear up our own intellectual arse, and forget extraordinarily simple truths about the nature of reality.

These binary principles have been in action for billions of years. The Chinese, in Taoist theology, determined these principles, as Yin, supple, yielding and earthed, and Yang, as engaging, progressive and sun-bound. The intertwining of these forces create the play of the Tao, or the 'way'. The union of Yin and Yang, in the ancient Chinese context, provides the balance between Heaven (that which seeks) and Earth (that which settles).

These principles, however, are not fixed or set in stone. The way changes, folds, forms into different manifestations. Yang turns into Yin and vice versa. The Chinese I Ching, or 'The Book Of Change' – one of the oldest books in Chinese history – details the interplay between these two primordial forces. That which may be traditionally known as Yang might have a distinct proportion of Yin contained within, and yield a drastically different path than what common ideas of Yang may elicit. The unfold in and out of each other, yet remain distinct halves to a whole.

To transplant these somewhat arcane elements of Chinese metaphysics onto modern day society, you can see this in an every day fashion.

A boy may be born who has the inclination towards the supple and yielding. While he may be born traditionally Yang, he yields to his Yin, and gravitates towards a more feminine space. Dancing, singing or dolls may be what he favours as a child, and he feels comfortable and at ease with these inclinations. But of course, traditional gender roles might be imposed upon him by an unyielding father, causing distress and discomfort about his own identity. Conversely, the same can be said of a girl born towards the inclination of her own interests which may be at odds with specific gender roles assigned for her.

The modern day thrust of arguments against gender roles, as far as The Modern Ritual can see, is an aversion to the discomfort those impositions may cause, and the idea that no individual should determine gender roles on another, based on traditional ideas. For the most part, we agree with this.

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However, what the modern aversion to gender roles seems to be pushing toward, is the idea that a boy who grows full of determination, embracing trucks, toy guns, cowboys and indians, and traditionally male oriented pursuits, should not be allowed these inclinations purely out of aversion to the perceived male dominance these pursuits embody. Or, for a girl to be born with a natural inclination towards loving Barbie dolls, pretty dresses, fairies and beauty, should not be entitled to these inclinations purely of aversion to gender roles that infer that females should be prettified and objectified.

To be denied these inclinations by parents who views traditional male and female gender roles as abhorrent, is just as contemptible as a parent who denies children the pleasure of seeking out whatever interests them based on an insistence of adherence to traditional roles.

A person is born with their own inclination, which is an argument proudly held by those who support acceptance of gay, lesbian, bisexual and transgender people. This inclination can be shaped by influence, or can be grown in defiance or outside of influence. If a person is born with an inclination towards aggressive aspiration and power, or a nature of suppleness and yielding, irrespective of the gender they are assigned at birth, it is their nature to experience.

In general terms, throughout history and probably for the remaining of our time as a species, most of those who are born boys remain boys, and most of those who are born girls remain girls. The boys, generally, will grow up to be thirsty seekers of position and influence, from boyhood to adulthood, they will seek to touch the sun, and taking cue from their natural biological strength advantage, they will act upon this adopting competitive behaviours. The girls, generally, will grow up to pretty themselves, embracing their supple and yielding form. Taking cues from their natural biological gift to grow children in their bodies, they will grow to be nesters, seeking to root in the soil of life. They will rule the family. They will protect and shelter. This majority has been, and this is the way it probably will be, until we are no more.

For those who incline towards a venture into the alternate arena, differing from the inclination of their biology, they will always face challenges.

It will pain many readers to view these ideas.

But a person should be free to seek out and act on the inclinations of whatever they wish. If their inclination is to adopt traditional male or female gender roles, it is their inclination. If they choose to defy traditional gender roles, it is their inclination. The fruit of their own inclinations, and the trials and tribulations of their endeavours will be their own to experience.

If you are a woman, the truth is, it's going to be somewhat difficult for you to assert power and dominance. If you are a man, the truth is, it's going to be somewhat difficult for you to yield to subtlety.

However, in the face of this truth, is an almost untold principle in this age. The uncomfot that may transgress as a result of going against your assigned gender role is one that is difficult to avoid, but can provide valuable fruit of human experience. The Yang does not dissolve into Yin, and the Yin does not grow into Yang without a significant transmutation, which can involve an alchemy of hardship, determination and perseverance in the face of the great, unrelenting stream of strong dancing with supple. Ultimately, the integration of ones own personal inclination, and the satisfaction that results from acting truthfully on that inclination, bears a unique fruit that those who follow along the lines of their biological imperative will never get to experience.

As long as the principles of respect, non-violence, compassion and intelligence are fostered, an individual should be encouraged to be as aspirational or as yielding as they want to be. Whatever their gender.

Above all, the adoption of the idea that an individual should be given the chance to pursue whatever they are inclined towards should be paramount. However, upon acute investigation of the nature of reality, one should also realise that some paths are going to be harder than others.

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The major feature of the social status of men and women is the dominance of men in virtually every aspect of modern life. This culturally-installed male dominance can be explained in many ways and from a variety of perspectives. A strictly evolutionary approach might suggest that the gender roles have evolved over large expanses of time in a way that naturally selected men and women into the roles and social statuses they hold today. From a Judeo-Christian standpoint, one is led to believe that God created the world this way and everything is as it should be.

A brief reflection on the last few hundred years suggests that women have "come a long way" in establishing their basic worth and value in modern society. There are other informed perspectives that suggest that the male dominance in modern society is a function of culturally-installed patriarchy that not only favors men but also oppresses women in our society. However it gets explained, in the social order of things, men are the dominant group and women are the subordinated group in our society.

Patriarchy enthusiasts would point to the numerous benefits society enjoys because of male dominance and our respective gender roles. Feminist philosophers and activists are quick to point out the great suffering women have experienced over the years and the discrimination faced every day in these modern times. While extremists in both groups discount the other, the underlying facts suggest that both points of view are valid and remain in a dialectic tension with each other.

Ultimately, our work today is not necessarily to right every wrong and validate every good espoused by these polarized points of view. Our work today requires us to focus on the visible and invisible mechanisms of power, privilege, and influence that characterize the dominant-subordinated system of cultural oppression that robs masculinity of its dignity by the overuse/misuse of male privilege and subjects women in our society to the dark shadow of an age-old patriarchal culture.

On the Issue of Male Privilege

As a man, I am the recipient of a myriad of privileges that come to me simply as a function of my gender. Here is a short list of the power, privilege, and influences afforded to me because I am a man born in these modern time.

- As a student (K-12 and college), I was called upon when I raised my hand in class. This happened more frequently for me than my female classmates. Even today this privilege is still afforded to boys and young men.
- In my adolescence, it was cool for me to be thought of as attractive and involved with many girls, while girls presenting this behavior were ridiculed and shamed.
- During my high school experience, I could count on the resources, equipment and organization to play a wide range of sports, while only a select number of opportunities were available to girls.
- In my young adult experience, sexually-active men were considered "studs" (a positive hero-like status), while women exhibiting the same behavior were considered promiscuous and labeled with a variety of degrading and dehumanizing terms.
- At work, the "ultimate powers that be" are men, and the culture favors men on the issues driving the organization.
- At work I earn more than women in the same job function and receive more opportunities for advancement than my women colleagues.

- I will get a better price and be offered better terms when buying a car than a women in similar circumstances.
- When purchasing maintenance services for my car or home, I pay less for the same services.
- When applying for a job or promotion, I will be offered more pay than a woman, especially if my employer knows I have a family.
- In society in general, men are steeped in the culturally-installed patriarchy and thus act to preserve the societal norm of male dominance in government, civic leadership, religious stewardship and other major features of power and influence in our society.
- I am unlikely to be the target of sexual harassment at work, sexually motivated attacks in public or domestic violence at home. As such, my personal safety is not a daily concern for me, as it is for many women.
- I do not face social pressure to bear children, raise them and maintain the domestic affairs of a household.
- I am not expected to change my name at the time of marriage.
- I do not face a constant barrage of media pressure to change the shape of my body to match a male defined ideal, either through diet, exercise or surgery.

These are but a few of the privileges I can readily see and acknowledge, while fully understanding that there may be many more I receive unconsciously but I am nevertheless privileged by them.

Contrasting Views Between Men and Women

The power of group membership cannot be underestimated. The influences are so pervasive and often invisible that a certain kind of blind spot renders most men unable to gain a balanced view of the issues. This becomes abundantly clear in a comparison of the views of men and women on workplace-related issues. Even among young and upwardly mobile professionals, perspectives on gender suggest that the age-old man-woman disconnect is still in tact.

In a survey, Catalyst (a leading research group studying experiences of women in our society) surveyed over 1,200 professionals born between 1964 and 1975 from eight companies in the U.S. and two in Canada. The results of this survey revealed:

- Over half of the men Catalyst surveyed think advancement opportunities for white women have increased greatly compared to ten years ago. Only one-fourth of women agree.
- 37% of white men believe advancement opportunities for women of color have increased greatly over the last ten years. Only 9% of women of color agree.
- 60% of men in dual-career marriages say their career is the primary career, but women are more likely to report that neither career is primary.
- 62% of men believe that men and women are paid the same for similar work. Less than one-third of women agree.
- Almost half of women say they have to outperform men to get the same rewards. Only 11% of men agree.

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The Effects of Pay Inequity Reach Far

According to a 1999 study by the Institute for Women's Policy Research and the AFL-CIO, based on U.S. Census Bureau and Bureau of Labor statistics, women who work full time earn just 74 cents for every dollar men earn. That equals \$148 less each week, or \$7,696 a year. Women of color who work full time are paid even less, only 64 cents for every dollar men earn—\$210 less per week and \$11,440 less per year.

With a record 64 million women in the workforce, pay discrimination hurts the majority of American families. Families lose \$200 billion in income annually to the wage gap—an average loss of more than \$4,000 for each working family. In addition, wage discrimination lowers total lifetime earnings, thereby reducing women's benefits from Social Security and pension plans.

Wage Inequalities Are Not a Result of Women's Qualifications or Choices.

Wage discrimination persists despite women's increased educational attainment, greater level of experience in workforce, and decreased amount of time spent out of the workforce raising children.

- *Education.* Although the number of women attaining baccalaureate and advanced degrees now surpasses the number of men, in 1999 the median wages of female college graduates were \$14,665 less than those of male graduates. College-educated African American women earn only \$1,500 more than white male high school graduates.
- *Experience.* Women gain only approximately 30 cents per hour for five additional years of work experience, compared to \$1.20 for white men.
- *Childcare.* Women spend more time in the workforce than ever before. Sixty-one percent of women with children under the age of 2, and 78 percent of mothers with school-age children remain in the workforce. Time spent out of the workforce is not enough to account for the persistent wage gap that women experience.

Source: American Association of University Women

Where We Go From Here

There is much work to be done to bridge the gender divide. However, given the dynamics of the relationship between dominant and subordinated groups, real and lasting change requires the thoughtful work of the dominant group. In this case, it means that the responsibility for creating lasting change in the culturally-installed patriarchy is the work of men in our society. This important work of extending privilege, power, and influence to women as a group does not require the disadvantaging of men. The work also requires men to self-assess and to address the issues of overt oppression of women (including domestic violence, workplace disparity, and other gender equity issues).

What Men Can Do

- Recognize and accept the culturally-installed bias toward male privilege, power, and influence.
- Become more aware of the group-level patterns of behavior exhibited by men acting out of their group-level identity.
- Become more aware of your own behaviors and the impact those behaviors have on the people around you.

- Be willing to act as an ally and partner to women and others seeking a balance in opportunities afforded to women in particular and to all people in general.
- Refrain from all forms of abuse and control over women.
- Extend your group-level power, privilege, and influence wherever appropriate.

Success in closing the gender gap also requires the partnership of women. This partnership requires women to assert their talent, skills and ability in the home, at work, and in the community at large. It calls on women to point out what is not working in the gender gap, which means not colluding with the patriarchy with silence and the denial that serious problems still exist and must be addressed.

What Women Can Do

- Make a personal choice to develop your signature capabilities to the maximum degree possible without regard for culturally-installed barriers or obstacles.
- Make a personal choice to fully contribute your signature capability to family, work and community without regard for culturally installed barriers and obstacles.
- Learn to partner with dominant group allies to alleviate the negative impact of culturally-installed oppression on all groups.
- Call out and name those circumstances and instances of gender oppression as they present themselves.

Suggested Readings and Resources

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Sheryl Sandberg Presents: Deeply Troubling Stats About Women

Nicholas Carlson

February 19, 2013, 7:32 PM

The Business Insider

Facebook COO Sheryl Sandberg is well on her way to becoming And that's pretty impressive. More impressive though, is how, instead of buying her own island and retreating to it, Sandberg is using her power and influence to try and improve the world. She's written a book called "Lean In: Women, Work, and the Will to Lead." It's an unapologetic manifesto aimed at fixing one of the world's biggest problems: a lack of women in power. Sandberg says there are all sorts of reasons women do not hold equal power. But in this book she talks about one reason in particular: that women are taught that they need to keep themselves out of power, and that they therefore limit their own ambitions and sabotage their own careers. Sandberg's most powerful rhetorical device in the book is a saturation of stats that are sometimes shocking and sometimes reverberating – but always the kind that make you reevaluate what's going on around us.

1. Women are 57% of college graduates and 63% of masters degree holders, but that majority fades as careers progress.
2. 21 of the Fortune 500 CEOs are women.
3. Women hold 14% of executive officer positions.
4. Women hold 16% of board seats.
5. Congress is 18% female.
6. In 1970, Women were paid \$0.59 for every dollar men made. It's now \$0.77.
7. Women have to prove themselves more than men. A McKinsey study says men are promoted based on potential, while women are promoted on accomplishments.
8. In a survey of 4,000 employees at big companies, 36% of men said they want to be CEO. Only 18% of women said the same.
9. More male college students say they want to "reach managerial level" three years after school than females.
10. Women are much less likely to say they want to be president.
11. Middle school boys say they want to be leaders when they grow up. Middle school girls usually don't say that.
12. Successful women are more likely to feel like "impostors" who will be found out.
13. Despite outperforming men, female surgical students give themselves lower grades.
14. Girls perform worse on tests when they have to check off M or F before taking it.
15. Men attribute their success to innate qualities and skills. Women attribute their success to luck and help from others.
16. When men fail, they say its because they weren't interested. Women blame their lack of ability.
17. Men are 60% more likely to think of themselves as "very qualified" to run for office.
18. Parents talk to girl babies more than boy babies.
19. Mothers overestimate their sons' ability to crawl and underestimate their daughters.
20. Mothers spend more time comforting and hugging infant girls.
21. Mothers are more likely to just watch their infant boys play by themselves.
22. Teachers call on boys more often.
23. Teachers answer boys when they call out, but scold girls who call out, and tell them to raise their hands.
24. 41% of women are primary breadwinners. 23% are co-breadwinners. 52% of black kids are raised by a single mother
25. ... Sharing financial and childcare responsibilities with a husband makes for less guilty moms, more involved dads, and "thriving" children.



Welcome to Hawaii and America, where full-time working women are paid less than men in every industry, at every age and at every level of education. Want equity? Everybody's attitudes have to change, and that includes women's.

BY STACY YUEN

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Payday is always a great day. It means more money in your wallet or bank account.

But imagine if your pay stub had an asterisk and tiny print that was hardly readable: *Each dollar worth only 82 cents.

That's what Hawaii's full-time working women face, according to an annual report by the American Association of University Women. The AAUW says that nationwide in 2011, women working full time were paid an average of 77 cents compared with a dollar for their male counterparts who work full time.

Hawaii's women fare better than the national average: 82 cents. That puts the state 11th out of the 50 states and the District of Columbia. Washington, D.C., ranks No. 1, with women earning 90 cents to the male dollar. In last place is Wyoming, where women collect only 67 cents.

The gap everywhere is smaller than it was 50 years ago when President John F. Kennedy signed into law the Equal Pay Act of 1963. But, over the years, the law "has been weakened by loopholes, inadequate remedies and adverse court rulings, resulting in protection that is far less effective than Congress originally intended," according to a national report by the American Civil Liberties Union.

"I'm not sure what we can do to educate employers that are being discriminatory," says Cathy Betts, executive director of the Hawaii State Commission on the Status of Women. "The U.S. Department of Labor conducts outreach and education with employers, but the employers need to be willing to be educated. For employers that are discriminatory, sometimes it's overt, sometimes it's covert, and sometimes it's totally unconscious. Laws need to be passed to give women a remedy."

The pay gap persists even though women have outnumbered men in American college enrollment since the late 1970s. Women now earn the majority of doctorates and master's degrees nationwide and outnumber men in many professional schools. At UH's law school, fall 2012 enrollment was 57 percent female. At the medical school, fall 2012 enrollment was 62 percent female and, overall, UH enrollment for 2012-2013 was 54 percent female.

The pay gap exists at every age level and within every industry, according to the federal Bureau of Labor Statistics. Interestingly, in the male-dominated construction industry, women fare the best: 92 cents for every male dollar. The biggest pay gap is in the

Median earnings for full-time workers, 2011



U.S.A.



Men
\$48,202



Women
\$37,118



77%
Earnings
ratio



HAWAII



Men
\$45,494



Women
\$37,242



82%
Earnings
ratio



WASHINGTON, D.C.
(most equal)



Men
\$66,760



Women
\$60,332



90%
Earnings
ratio



WYOMING
(least equal)



Men
\$51,630



Women
\$34,381

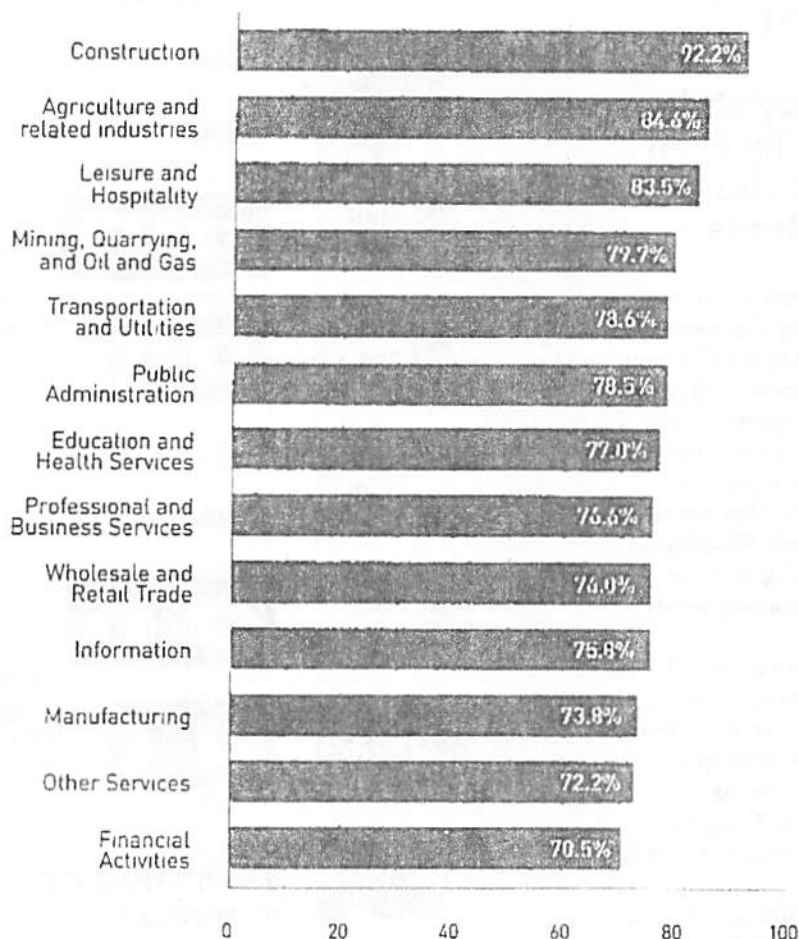


67%
Earnings
ratio

Source: AAUW and fightforfairpay.org (joint study)

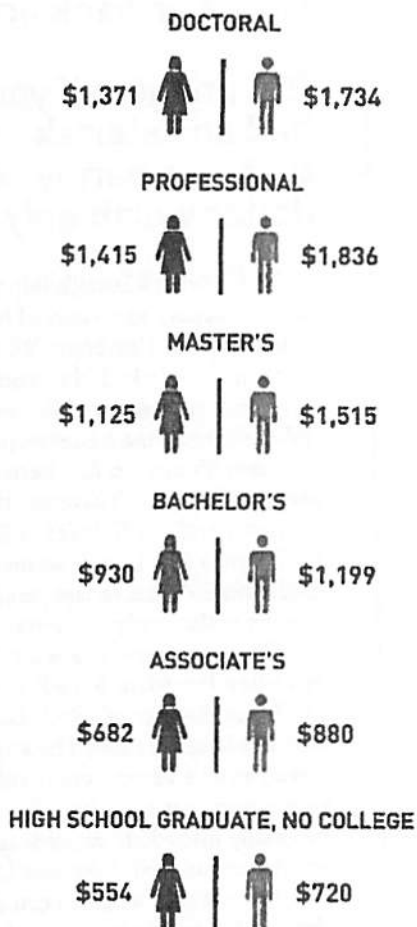
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UNITED STATES:
Women's Earnings as a Percent of Men's, by Industry



Source: Bureau of Labor Statistics, "Women's Earnings and Employment by Industry, 2009"

Earnings by Degree and Sex, Median Weekly Earnings



Source: Bureau of Labor Statistics (2011)

financial services industry, where the average woman gets 70.5 cents compared with the average man.

Diplomas don't bridge the gap either: No matter what level of education, the average woman makes substantially less than the average man with the same education.

"Sometimes it feels a little hopeless as far as pinpointing what it will take to alleviate the disparity," says Betts. "Educating women to ask for raises will take care of this millennial group of educated women with college degrees, but it's not going to take care of the fast-food workers, the janitors and bus drivers. That's where policy needs to come in."

Betts adds that family-friendly work policies offering workplace flexibility may not solve the wage gap, but they could make a difference in changing

social norms and stereotypes about women at work.

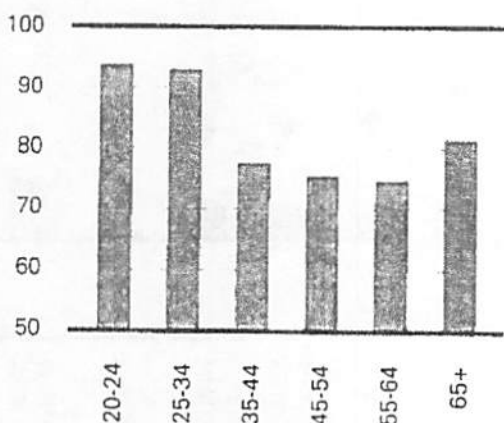
"In reality, women make up nearly half of the labor force and workplace flexibility recognizes the reality that most families must work as well as provide care to others. Workplace flexibility makes it OK for family members - both mothers and fathers - to do both without affecting their careers or pay," says Betts.

Coralie Chun Matayoshi, CEO of the American Red Cross, Hawaii State Chapter, has been on her self-described "soapbox" on the issue of pay equity her entire professional life.

Matayoshi thinks that, despite education and policy, Hawaii will never close the pay gap completely until societal expectations about the role of women changes. Both genders need to take responsibility for that, she says.

PAY EQUITY BY AGE

The earnings difference between women and men varies with age, with younger women more closely approaching pay equity than older women. (Chart shows 2011 median weekly earnings for full-time wage and salary workers.)



Source: Bureau of Labor Statistics (2011).

“What needs to change is not only how men view women, but how women view themselves. The younger generation is more inclined to seek personal and family balance by avoiding long hours and accepting less pay. Women are increasingly valued for their emotional intelligence and ability to manage, balance and multitask. But women cannot and should not be expected to do it all, both at work and at home,” says Matayoshi.

“The more balance that exists in household chores and childcare at home, the more women can be free to climb the ladder of success at work. When husbands fail to bear equal weight at home, exhaustion and guilt keep women from traveling or rainmaking after hours in order to work the ‘second shift’ at home.”

The attorney and former executive director of the Hawaii State Bar Association said the HSBA commissioned a survey in 1991 on pay equity in the Hawaii legal profession. The study, conducted by SMS Research, found the average income of Hawaii women attorneys was only 58 percent of Hawaii male attorneys. Since then, the wage gap has narrowed but not closed.

Betts says a 2012 AAUW study determined that the pay gap starts immediately after college graduation when women are offered less than men with the same

“For employers that are discriminatory (on pay), sometimes it’s overt, sometimes it’s covert, and sometimes it’s totally unconscious.”

—Cathy Betts, executive director of the Hawaii State Commission on the Status of Women

degree in the same field, in the same situation, at the “get-go.”

Betts says a combination of education and policy change needs to take place and, as history has proven, there is no quick, guaranteed fix.

AAUW’s Start Smart Salary Negotiation workshops give graduating college women the knowledge and skills needed to negotiate salary and benefits. The AAUW Honolulu branch holds Start Smart workshops four to six times a year at UH-Manoa. At the time this issue went to press, dates were not yet finalized for the fall workshops. Updated information can be found at honolulu-hi.aauw.net.

If women graduating from college struggle for pay equity, so have college faculty, though there seem to be recent changes on that front. A pay equity study conducted in 1993 by University of Hawaii professors Kiyoshi Ikeda and Linda Johnsrud found that UH female faculty members made about \$1,700 less annually than their male counterparts. A 2008 follow up that analyzed both gender and ethnicity found more favorable results. The second study, launched by the UH President’s Office and the faculty union, which is called the University of Hawaii Professional Assembly, found no gender disparities in faculty salary at UH-Manoa, when college, tenure status, education, job classification, date hired, years of experience at UH and current rank and ethnicity were factored in. However, the study found an average pay gap of 13.4 percent at UH Hilo and UH West Oahu among non-instructional faculty.

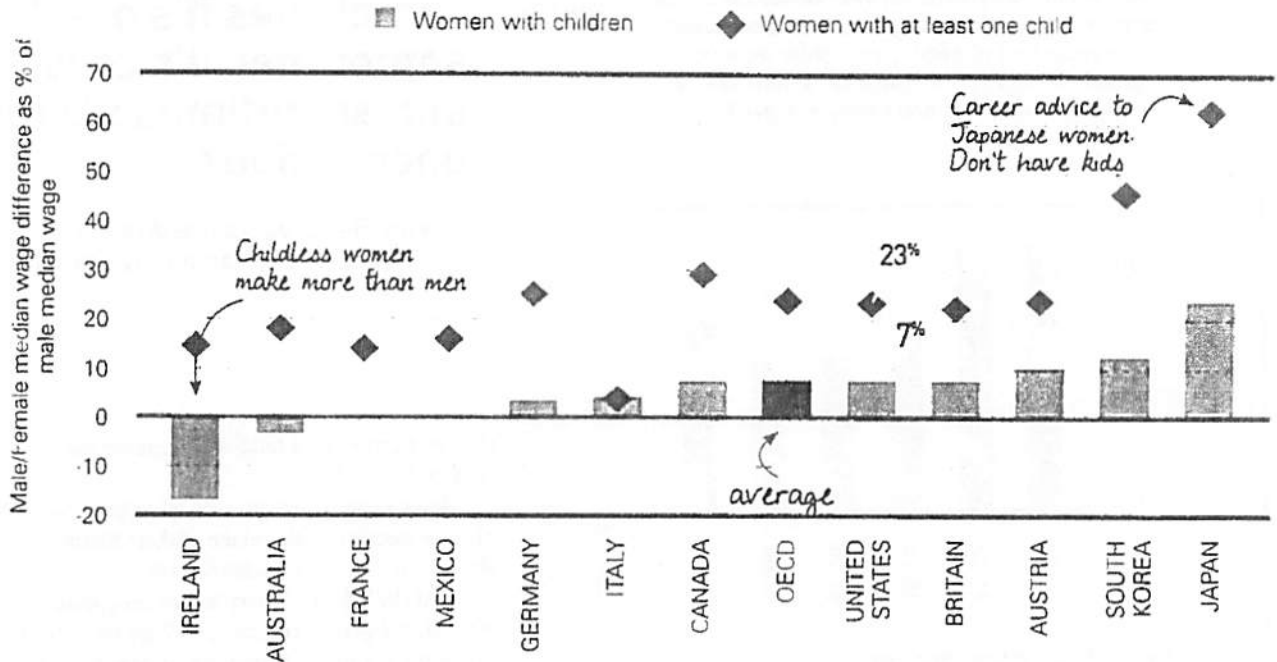
A summary of the report suggested that much had changed in 15 years. “These results are in stark contrast to a similar study conducted in 1993 in which female faculty were found to be substantially underpaid. This new result might suggest that the problem of pay disparity has improved substantially since the last study,” the summary said.

However, not all employees are in a position to

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THE HIGH PRICE OF MOTHERHOOD

How does America's pay gap compare with some other developed countries? Chart shows the gender pay gap for women aged 25 to 44 with and without children compared with all men from the same age group.



Source: Organization for Economic Cooperation and Development (2012). OECD is an association of 34 developed countries.



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advocate in the manner that the unionized UH faculty can.

Betts and many other people think the best hope for pay equity will come from new laws. President Obama has been a staunch advocate of equal pay for women and the first bill that he signed into law was the Lilly Ledbetter Fair Pay Act. The act followed on the heels of Ledbetter v. Goodyear Tire and Rubber Co., a case that Ledbetter lost in the U.S. Supreme Court because her pay discrimination had started many decades earlier, and so was beyond the statute of limitations. The Ledbetter Act changed the legal rules so that the time limit to bring a pay discrimination case was renewed with every discriminatory paycheck received.

In his second inaugural address in January, Obama confirmed his commitment to wage equality by

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If the wage gap between full-time working women and men continues to decline at the same pace as it has for 50 years, pay equity will be reached in the year 2056, according to the Institute for Women's Policy Research.

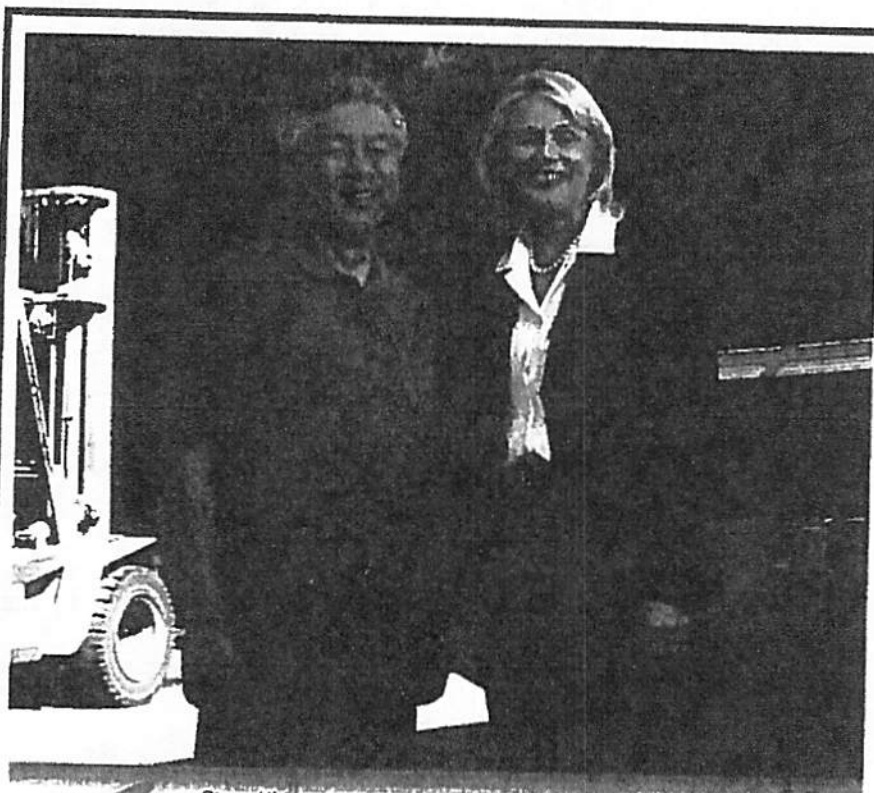
encouraging Congress to pass this year the Paycheck Fairness Act, which came within two votes of passage in 2009. The act would give employees the legal tools to challenge the pay gap and would close some of the loopholes that have made the Equal Pay Act less effective over time.

The act has been referred to the Senate Committee on Health, Education, Labor & Pensions, to consider before passing it on to the full Senate, but the website GovTrack.us, which tracks congressional bills, says it has only a 10 percent chance of moving past committee and a 1 percent chance of being enacted.

Change is slow moving and some women might feel hopeless, but Matayoshi remains optimistic. She cites a 2010 market research survey by New York-based Reach Advisors, which found that in 147 of 150 of the largest U.S. cities, young single women earned a median income 8 percent more than their male counterparts.

Although the women polled were unmarried, childless and under 30 years of age, Matayoshi says, the survey results are hopeful.

"I have to wonder if this is the start of the revolution required to prompt culture change and expectations. The test will be whether women sustain these gains," she says. "I wonder if the same young women will continue to earn more than their male peers throughout their careers, when and if their advantage will taper off, and what happens when the babies come?"



Steve Hidano
Owner, Hidano Construction, Inc.

Karin Holma
Partner, Bays Lung Rose & Holma

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Generating a Question for Philosophical Inquiry

Instructions:

1. Re-read the Text Annotations, PODs, Daily Reflections, and other assignments that you completed during this unit.
2. Use the Good Thinker's Tool Kit to generate a philosophical question that:
(a) moves beyond the "text" or uses the text to question a larger issue, and
(b) is something that you truly want to think and talk about with our community of inquiry.
3. Write down the "textual evidence" (quote from a reading, excerpt from a reflection, POD, etc.) that you used to generate your question.
4. Explain the logical reasoning behind why the textual evidence you cited relates to the question you generated.

Your Philosophical Question:

Textual Evidence (Write down the quote OR page/line number where this textual evidence is found):

Logical Reasoning:

Question Assessment Checklist:

- Uses the Good Thinker's Tool Kit
- Moves beyond the "text" or uses the text to question a larger issue
- Is something that you truly want to think and talk about with our community of inquiry

Inquiry Memos

Date of Philosophical Dialogue: _____ **Topic of Philosophical Dialogue:** _____

Your Question (*include your name*): _____

Selected Question (*include author*): _____

Initial Response to the Question:

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

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In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Philosophical Insight Paper #5

This assignment will follow a unit of study, which consists of several readings, and philosophical dialogues (Plain Vanilla).

After each unit, you will be asked to reflect on your experience in writing. The purpose of this Philosophical Insight Paper is to continue our thinking about the topic we philosophized about. Please type your Philosophical Insight Paper and organize it into the five sections described below. **ATTACH ALL OF YOUR ANNOTATED READINGS AND YOUR INQUIRY MEMOS FROM THE UNIT TO THE BACK OF YOUR PHILOSOPHICAL INSIGHT PAPER.**

ART ONE

evaluation of the Community of Inquiry – Take some time to think about how we are doing in our community of inquiry. Focus your evaluation on the community as a whole. When you evaluate COMMUNITY think about: listening, intellectual safety and participation. When you evaluate INQUIRY think out: our focus, whether the inquiry was interesting or not, use of the Good Thinker's Tool Kit to scratch beneath the surface of the topic, and whether or not we challenged our thinking. Use the following questions to guide your response:

- a. **COMMUNITY STRENGTHS**- What do we do well as a community?
- b. **COMMUNITY CHALLENGES** -What do we need to improve on as a community?
- c. **INQUIRY STRENGTHS** - What was a strength of our inquiry?
- d. **INQUIRY CHALLENGES** - What was a challenge in our inquiry?

Make sure to apply the notes that you took in your inquiry memos to support your evaluation. This means **USE SPECIFIC EXAMPLES.**

ART TWO (*not to be completed until after unit two*)

lenses of Philosophical Inquiry - Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).

- a. **LENS** – Identify lens.
- b. **TEXTUAL EVIDENCE** – Site direct textual evidence that relates to the lens.
- c. **LOGIC** – Use reasons to explain how the textual evidence relates to the lens.

social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

ART THREE

Constructed Response – Pick one idea or concept and write a constructed response.

- a. **CLAIM**- Use concise language to write a one-sentence claim.
- b. **ASSUMPTION(S)** - Next, acknowledge the assumptions embedded in your claim.
- c. **SUPPORTING EVIDENCE** - Then, support your claim with textual evidence (e.g. direct quotes from the readings or our inquires) and reasons that explain why the evidence supports your claim. Be sure to use multiple texts (three to exceed) to support your claim.
- d. **COUNTER-EXAMPLES** - Finally, acknowledge any counter-examples to your claim.

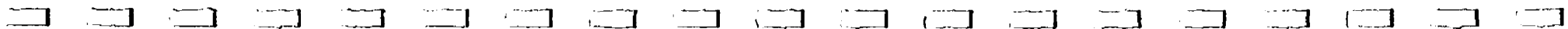
ART FOUR

Personal Reflection and Action – Use the following questions to guide your response:

- a. How did this inquiry connect to you and the world that you live in?
- b. Do you now see a different perspective or point of view?
- c. How will you apply what you learned to make positive change in your life or the world around you?

ART FIVE

References – Use APA format to cite in-text references and to generate a reference list at the end of your response. (See the *Purdue Online Writing Lab* for assistance with APA format - <http://owl.english.purdue.edu/owl/resource/560/01/>).



Philosophical Insight Paper Rubric

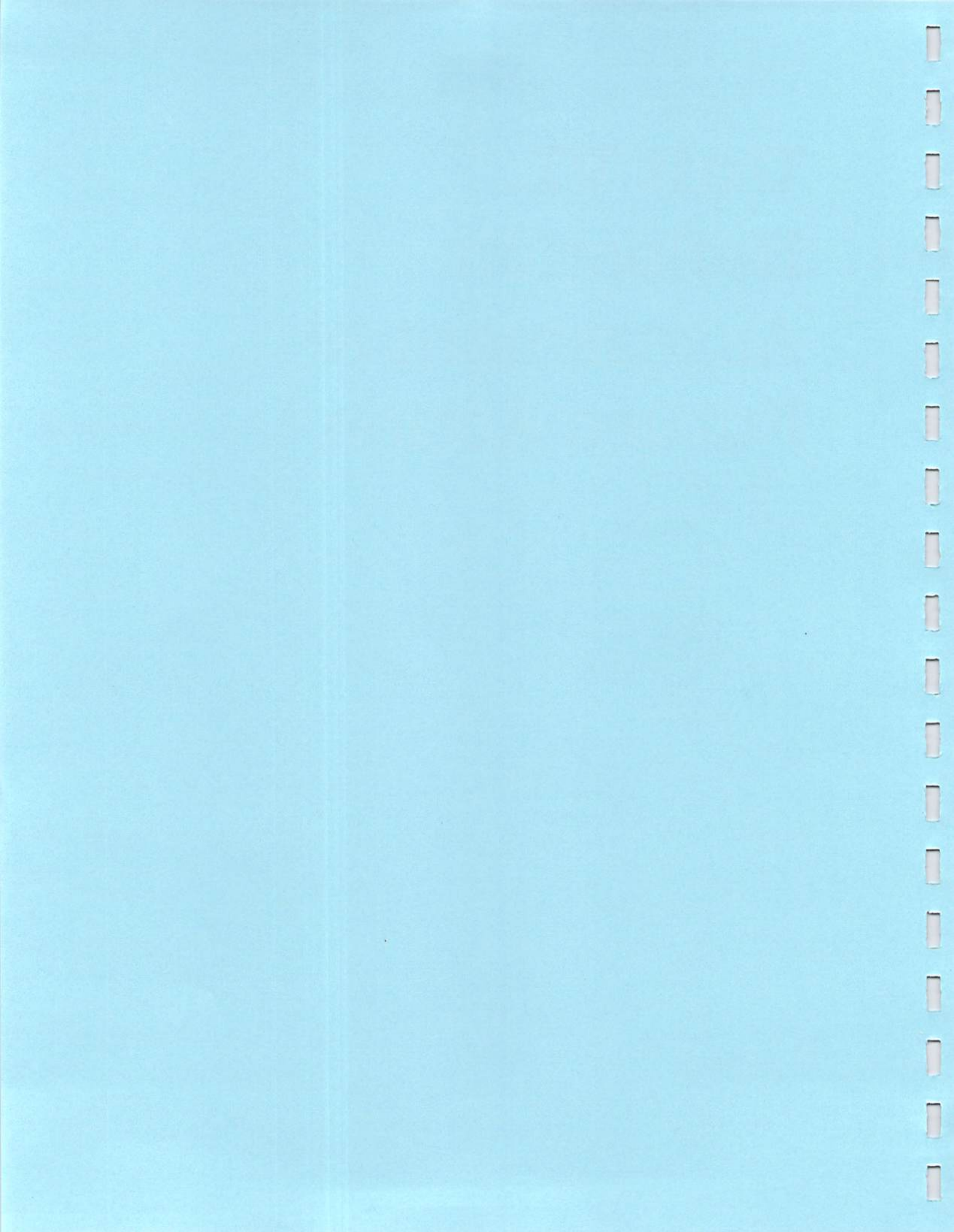
	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
PART I Evaluation of the Community of Inquiry	I used more than one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I used at least one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did use specific examples to support my written evaluation of some of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did not write an evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges
PART II Lenses of Philosophical Inquiry	I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).
PART III Constructed Response	I brought together multiple questions, ideas, or concepts discussed in our philosophical dialogue to develop a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a one-sentence claim (argument).	I did not develop a claim in response to a question, idea, or concept discussed in our philosophical dialogue.
	Using sound reasoning I correctly identified more than one assumption embedded in my claim.	Using sound reasoning I correctly identified an assumption embedded in my claim.	I tried to identify an assumption embedded in my claim but it is unclear and illogical.	I did not identify an assumption embedded in my claim.
	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from three or more different texts (in-class readings, an additional scholarly source, inquiry memos).	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from two different texts (in-class readings, an additional scholarly source, inquiry memos).	My evidence was not clear/concise and I was not able to establish a strong connection to my claim.	I did not support my claim with reasons and evidence.
	I identified and explained with clear and logical reasoning more than one counter-example related to my claim.	I identified and explained with clear and logical reasoning at least one counter-example related to my claim.	I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not identify a counter-example related to my claim.
PART IV Personal Reflection	In my written reflection I thought about my own thinking and my response to each question is clearly stated, well thought out logical, reflective and is supported with evidence. I also explained what actions I will take in my life as a result of my reflections.	In my written reflection I thought about my own thinking and my response to each question is logical and reflective.	In my written reflection I thought about my own thinking and my response to each question is difficult to understand, and/or is not logical and is not reflective.	<i>I did not complete a written reflection.</i>
PART V References	I accurately apply the APA style guide to document sources in-text and in my reference list.	I accurately apply the APA style guide to document sources in my reference list.	I made errors when applying the APA style guide to document sources my reference list.	I did not document sources.
ANNOTATED RESOURCES	I attached all of my annotated readings and inquiry memos to my philosophical insight paper.		I did not attach all of my annotated readings and inquiry memos to my philosophical insight paper.	

Unit VI.

Reflection

Assessment &

Future Action



Unit VI. Readings

The Meaning of Life

Everyone experiences moments when life seems empty and futile. If it happens during your forties and causes you to buy a red sports car, it's called a "mid-life crisis." But most people don't wait until mid life to question their own existence. Why go on? Does anything really matter? Questioning along these lines is a common cause of depression, anxiety, and even suicide. The 20th-century philosopher Albert Camus (1913–1960) suggested that suicide, the problem of whether life is worth it or not, is the only real philosophical problem.

Camus is part of a movement of the last two centuries called *existentialism*. Existentialists get their name from their preoccupation with the existential crisis described above. Although many people try to ignore it or cover it up, existentialists boldly face it and try to find solutions. According to Camus, once you notice how repetitive life is, you have to admit that your existence is pointless. Think about it: You get up, go to school or work, come home, and go to bed, only to do the same thing again tomorrow. You may sometimes feel as though you are making progress toward something, but you eventually discover that you never really get there. Camus made his point through the ancient Greek myth in the following thought experiment.



Albert Camus
(1913–1960)

Thought Experiment: The Myth of Sisyphus

Suppose you wake up one morning to find the gods are angry with you. They have decided to sentence you to an eternal life of punishment. The first thing they require you to do is roll a boulder to the top of a mountain. The boulder is so heavy it takes you many weeks to reach the



top. When you finally make it you feel relieved and even a little proud of yourself for accomplishing your task. The gods are not impressed, however. They immediately send the boulder back to the bottom of the mountain and command you to roll it up again. At that moment the horror of your fate becomes clear: You are condemned to roll the same rock to the top of the same mountain over and over again forever. How would this make you feel? Is this a good metaphor for life? Why or why not?



Søren Kierkegaard
(1813–1855)

Søren Kierkegaard (1813–1855) was a 19th-century Danish existentialist. He was a young man in love when he experienced his existential crisis. The girl of his dreams was named Regina. Kierkegaard wrote her beautiful love poetry, and she returned his affections. He came to feel so passionately about this girl that he asked her to be his wife. Even though he knew she would marry him, he soon decided he could not go through with the wedding. He realized that what he truly loved was an idealistic picture of Regina that he had in his mind. The real Regina, being an ordinary human, would never live up to this ideal. So, he broke off the engagement—although he hated himself for doing it—and he soon became suicidal.

For Kierkegaard, questions about the meaning of existence lead to questions about God. He wrote:

My life has been brought to an impasse, I loathe existence, it is without savor, lacking salt and sense. . . . I stick my finger into existence—it smells of nothing. Where am I? Who am I? How came I here? What is this thing called “the world”? What does this word mean? Who is it that has lured me into the thing, and now leaves me there? Who am I? How did I come into the world? Why was I not consulted? . . . How did I obtain an interest in this big enterprise they call reality? Why should I have an interest in it? Is it not a voluntary concern? And if I am to be compelled to take part in it, where is the director? I should like to make a remark to him. (From *Repetition*, by Søren Kierkegaard, 1843/1941, p. 114)

Although Kierkegaard started out angry with God for making life so difficult, he eventually realized that God is the only true solution to the existential crisis every human being must face.

In Kierkegaard’s view, God is the only being who lives up to the idealistic picture we have of him in our minds. Therefore, according to Kierkegaard, God is the only thing worthy of our love. Kierkegaard was convinced that the main problem with human life is that we develop passionate desires for things that don’t last. Every time we lose something we love, our hearts break a little bit. This happens over and over again until we are lost in despair. God is the only thing that lasts forever. Kierkegaard insists therefore that the only way to avoid despair is to love God and God alone with all your strength. Because of his religious orientation, Kierkegaard is known as the first Christian existentialist.

One problem with Kierkegaard's solution, however, is that his ideal of God may be just as artificial as his image of Regina. When Kierkegaard fell in love with Regina, he was caught up in a fantasy in his own imagination. How do we know God is not just another fantasy? Many people would rather face the truth—even if the truth is depressing—than live in a dream world.

Richard Taylor (1919–2003) was an American philosopher who looked for a solution to the existential crisis without resorting to God. In Taylor's view, people come to believe life is meaningless when they feel like nothing comes of what they do. But, according to Taylor, this feeling is based on a misunderstanding. Although it is true that the accomplishments we strive after fade, these accomplishments are not the point of the striving. Rather, the striving itself is the point. The truth is that we would die of boredom if we accomplished all of our goals once and for all! Conceiving new goals and working toward them is what by nature human beings do best. Taylor believed that the most valuable thing that comes of our striving is the enjoyment of being human and living a human life. In order to illustrate his point, Taylor retold the myth of Sisyphus, summed up in the paragraph below.

Imagine the gods have watched you rolling that boulder up the mountain for a while and begin to feel sorry for you. They decide to cast a spell on you so that you have one and only one desire in life, namely, to roll the same boulder up the same mountain. Whereas before you dreaded your fate because you had no desire to roll the boulder—now you're happy because you're doing exactly what you want to do. You can't think of any better way to spend your time, and you'd be very disappointed if the gods made you stop.

Would your life have meaning now? Taylor thought it would, and he thought this version of the myth provides a good metaphor for life. Granted—our daily routines are repetitive, and we may not accomplish anything in the end, but that shouldn't stop us from having a good time. We don't need any kind of special point for our lives any more than worms or birds do. Taylor wrote:

You no sooner drew your first breath than you responded to the will that was in you to live. You no more ask whether it will be worthwhile, or whether anything of significance will come of it than the worms or the birds. The point of living is simply to be living, in the manner that it is your nature to be living. You go through life building your castles, each of



Richard Taylor
(1919–2003)

these beginning to fade into time as the next is begun; yet it would be no salvation to rest from all this. . . . The meaning of life is from within us, it is not bestowed from without, and it far exceeds in both its beauty and permanence any heaven of which men have ever dreamed or yearned for. (From "The Meaning of Life," by Richard Taylor, 2004, p. 27–8)

Non-religious existentialists like Taylor stress the importance of investing ourselves in our daily routines rather than always looking forward to a better future.

Taylor's solution to the existential crisis is attractive in so far as it suggests human beings already have everything they need within themselves to be happy. But, this raises an important question: Why aren't more people happy more often? Taylor makes it sound easy to enjoy life. If they are honest, however, many people will admit they find this very difficult. First of all, the goals that determine our daily routines often are not the goals we choose for ourselves. For example, students rarely get much choice as to which school to attend. It is hard to enjoy earning a diploma from a school you don't like. Yet, even when we choose our own goals, we often find them too hard to reach. For example, many people want to be physically fit but can't find time and energy to exercise and eat right. So, it is not clear whether Taylor is correct to say that working toward goals is what human beings by nature do best.

Perhaps Taylor would say that striving wouldn't be striving if it were easy. He might insist that there are things we can do to make our daily routines manageable and even fun. But, Kierkegaard would still worry that Taylor is missing the underlying unifying principle for life that God provides. As with all of the issues we have discussed in this book, it is up to you to decide where the truth lies.

Reading Comprehension Questions

1. What is Christian existentialism? Which philosopher holds this view?
2. What is non-religious existentialism? Which philosopher holds this view?

Fallacy Files***Non Sequitur***

Non sequitur is a Latin phrase that means "it doesn't follow." Philosophers use this phrase to point out instances where someone makes a leap in logic. In a good argument, each point leads to the next so that if you follow it step-by-step you arrive unavoidably at the conclusion. If the argument skips a step, then there is no reason to accept its conclusion. For example, suppose someone says, "I need a summer job. Lawn mowing is a summer job. Therefore, I need to mow lawns." The philosophical response to this logic would be "Non sequitur!" There is no reason to accept the conclusion because there may be other summer jobs. In order for this argument to work it would need to add a step asserting that lawn mowing is the *only* summer job available. Avoiding non sequiturs helps us think more clearly and speak more persuasively.

3. Why is loving God the only way to avoid despair, according to Kierkegaard?
4. What is the point of striving for accomplishments, according to Taylor?
5. What is the myth of Sisyphus thought experiment designed to show? Explain.

Discussion Questions

1. Review the dialogue at the beginning of this chapter. Would Shannon agree more with Kierkegaard or Taylor? What about Devon? Give evidence.
2. Do you think Kierkegaard made the right choice breaking his engagement to Regina? What would you have done?
3. Do you think most people enjoy their daily routines? Do you? What would Taylor say about those who do not?
4. Do you find it hard to be happy? Why or why not? What do you think it would take to make you happy once and for all?

Essay Question

Do you believe that God is necessary to make life meaningful? Discuss both sides of this debate, making reference to Kierkegaard and Taylor. Then, resolve the debate from your own point of

- With whom do you agree more, and why?
- Describe a time when someone you know was acting like a different person.
- Do you think people have souls that always stay the same? Why or why not?
- Do you think it is possible for someone to have a brain transplant? Explain.

Am I the Same Person I Used to Be?

Try to remember what it was like to be you 10 years ago. Are you the same person today? You certainly don't look the same. You also know a lot more than you did then and you act differently. Furthermore, over time new cells have replaced most of the cells that were in your body 10 years ago. Of course, you probably have the same name. But, your name doesn't define you, because you can change your name and still be you. Pick a new name right now and pretend that you are going to move to a new city. When you meet new people there, you will tell them your new name. Suppose you also dye your hair and buy new clothes. After 10 years away you are unrecognizable to anyone in your old town, even your own family members. Would you still be *you*?

There are two different kinds of change: continuity and succession. In continuity, one thing remains throughout the change despite being different at the end. For example, a banana undergoes a change of continuity when it ripens from green to yellow to brown. In succession, one thing changes into another thing. For example, a caterpillar turns into a butterfly in a change of succession.

Do human beings change in the first way or in the second way? On the one hand, you could compare your life to the ripening of a banana: You are one person taking on different qualities with age. On the other hand, if you think about it, the difference between a baby and an elderly person is extreme, much like the difference between a caterpillar and a butterfly. Are you one continuous thing throughout your life or are you a succession of things? This is known as the problem of personal identity, and it has vexed philosophers for centuries. The following thought experiment illustrates why it is so hard to tell whether one thing remains throughout a change or turns into something else.



John Locke
(1632–1704)

John Locke (1632–1704) was an English philosopher who supported the *continuity theory*—that each person is one continuous thing throughout life. For Locke, it doesn't matter if our bodies change drastically during that time. In fact, one and the same person could come to inhabit a totally different body. This is exactly what happens to human beings who go to heaven, according to Locke. Upon death, your physical body decomposes, while you live on in a new spiritual body in heaven. This is a radical change: Your new heavenly body will have none of the same matter or form as your earthly body. And yet, you will still be you. How is this possible?

Locke had an answer: memory. When you go to heaven, you will be able to remember living your life on Earth. You will not remember living anyone else's life, and no one else will be able to remember living your life. Your memories are completely unique and they have shaped your personality. You are who you are based on the experiences you have had. No one can ever take those away from you or know what they were like from the inside.

Although memory helps to explain how each person stays him- or herself when he or she moves from Earth to the afterlife, it also helps to explain how each person stays him- or herself throughout life on Earth. The change from infancy to elderly years is extreme. As time goes by you look and feel like a completely different person. But, you're not really, according to Locke, because your memories connect you to your past. You remember that it was *you* that fell down the stairs at age 4. You can still remember the pain even if there are no physical scars. And, 10 years from now, you will remember that it was *you* who read this book 10 years ago. Even if you had an identical twin, or if you were to be cloned, memory is what would keep you distinct from the twin or the clone.

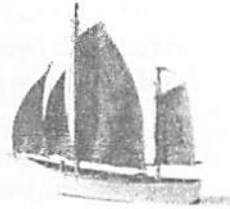
Of course, you can't remember your entire life. There may be vast stretches of time that you can't picture at all. But for Locke, this doesn't matter. Those memories are still there, buried deep in your mind. (This is evident in that people often recall forgotten pieces of the past when they have a reminder, such as a photograph, and hypnosis is a well-known method for revisiting forgotten experiences.) Locke wrote:

For as far as any intelligent being *can* repeat the idea of any past action with the same consciousness it had of it at first, and with the same consciousness it has of any present action; so far it is the same personal self. For it is by the con-

Thought Experiment: The Ship of Theseus

Imagine that your friend Theseus buys a little wooden ship. He names it "The Marlin" and carefully follows a preventative maintenance program. Every month, he takes one old plank off, replacing it with a new plank. Most of us would say that it is the same ship; after all, you don't claim to have a new car when you get a new tire. This maintenance goes on for years. All the while, you secretly collect the old planks. When Theseus finally replaces the last original plank, you reconstruct all of the old planks, including the one that has "The Marlin" painted on it, into a ship. So now, the question arises: Who owns the Marlin? On the one hand, Theseus bought the Marlin, named it, and took care of it for many years. He never sold it or gave it to you. On the other hand, your ship has the same shape as Theseus's ship and is made of the Marlin's original planks. Which ship is the Marlin? Both? Neither? How does this story relate to the life of a human being?

One final twist: Would it make any difference to your answers if the ship in question was of historical significance, one of Columbus' ships, for example? Imagine that all of the wood of the original ship on display in the museum has been replaced over the years. We still call it Columbus' ship. But now, suppose that the curator has taken all of the original wood and reassembled it in his backyard. Which one has historic value?



consciousness it has of its present thoughts and actions, that it is self to itself now, and so will be the same self, as far as the same consciousness can extend to actions past or to come, and would be by distance of time, or change of substance, no more two persons, than a man be two men by wearing other clothes to-day than he did yesterday, with a long or a short sleep between: the same consciousness uniting those distant actions into the same person, whatever substances contributed to their production. (From *An Essay Concerning Human Understanding*, by John Locke, 1690, [<http://ethnicity.rutgers.edu/~jlynch/Texts/locke227.html>])

Changing bodily form is a superficial difference just like changing clothes, according to Locke.

Although Locke's view seems like common sense, it does have some strange implications. Imagine the case of a prince who wakes up one morning to find himself in the body of a pauper. The prince still remembers being crowned and ruling his kingdom. So, according to the continuity theory, the prince is still the prince, and he should be allowed to continue his rule, even though he no



Derek Parfit
(1942–)

longer looks the part. Locke is happy to admit this implication, but he fails to consider further problems pointed out by the English philosopher Derek Parfit (1942–).

Parfit rejects Locke's continuity theory in favor of the *succession theory*—that each person is a succession of beings throughout life. A prince who woke up in a little girl's body would be a different person, according to Parfit, and he would not be able to go on ruling in a country that only allowed male rulers. Think about it: He may remember some things about ruling in the past, but memories are notoriously unreliable. Furthermore, the prince now has the brain, the voice, the desires, and the stature of a little girl. He wouldn't be allowed to do his job, and some would argue that he wouldn't be able to do his job.

The case of the prince and the little girl provides a good illustration for Parfit's view of the change that each person actually experiences throughout life. When you are 20, you can remember some of the things you did when you were 4, but you can't do them anymore. (If you doubt this, try eating lots of cheap candy and watching kiddie cartoons over and over again like you used to!) Likewise, when you're 50, you may remember experiences you had when you were 20, but you can't relive them. Nor would you want to! (Think about competing on the school track team at age 50.) Have you ever noticed how so many of the things you used to do for fun don't even sound appealing any more? This shows that you are not the same person you used to be.

Parfit uses science fiction to update the case of the prince and the little girl. Suppose that, in the future, scientists perfect teletransportation, a mode of travel portrayed in many science fiction movies, such as *Star Trek*. Here is how it works: You enter a booth where a machine scans the type and position of every atom in your body, then painlessly destroys the body. This information is immediately sent to your destination where another machine reconstructs your body from the plan. It doesn't matter that the machine is using different atoms, because the ones in your body right now are being replaced all of the time anyway. So, you step into the transporter and it recreates you in the machine at your destination. But—oops!—a malfunction occurs and the teletransporter recreates you at two different destinations. Now, there are two of you, with identical bodies and all the same memories. This shows that memory does not guarantee uniqueness and therefore cannot be the answer to the problem of personal identity as Locke thought. Without this answer, continuity theory falls apart.

Parfit is happy to concede instead that each person is a succession of beings throughout life. In his view, you are related to your past selves in much the same way that you are related to your family members: You care about them, and take responsibility for them, but only up to a point, because ultimately they are not you. Just as your past selves are not you, your future selves are not you either. So, your future self might make it to heaven, but it won't be *you*. Your existence is no further fact beyond the experiences you are having right now. Parfit writes:

The truth is very different from what we are inclined to believe. . . . Is the truth depressing? Some may find it so. But I find it liberating and consoling. When I believed that my existence was such a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air. There is still a difference between my life and the lives of other people. But the difference is less. Other people are closer. I am less concerned about the rest of my own life, and more concerned about the lives of others. (From *Reasons and Persons* by Derek Parfit, 1984, p. 281)

Parfit indicates that identifying with the past and the future makes it hard to appreciate the present. Rather than focusing your attention vertically on the timeline running between the past and the future, you should focus your attention horizontally, on everything else happening around you right now. You will then be able appreciate how the experiences of others intersect with your experiences.

Is Parfit correct to suppose that he is a succession of beings? One way to focus this question is to consider our attitude toward criminals. Does it make sense to hold a 50-year-old man responsible for a crime he committed when he was 20? Suppose that, while in prison, he earns a college degree and comes to devote most of his free time to a charity program. Some would say that he is a new man now. On the other hand, it is very difficult for human beings not to identify with their past selves. A 50-year-old may still feel guilty for a crime he committed when he was 20. Furthermore, suppose this same man got married at age 20 and never divorced. Because, in Parfit's view, it was not he, but his past self

who said the vows, do you think that these vows are still binding? Parfit's succession theory raises all kinds of interesting questions about whether anything really lasts.

Fallacy Files

Loaded Definition

It is always important to be as clear as possible when you make your point. Often this will involve defining your terms. But, philosophers also try to avoid defining their terms in a way that is "loaded." A *loaded definition* is biased to favor one side of the argument over the other. For example, if you defined abortion as "the killing of an unborn person," you would be loading the definition. The reason is that it is already against the law to kill people. So, if abortion is killing a person then it has to be wrong. But, many people do not think abortion is wrong precisely because they do not think it constitutes the killing of a person. Instead, they would define abortion as the "destruction of a fetus." There may be some argument over which definition is less biased. It is usually best if you keep searching until you find one neutral definition upon which both sides can agree.

Reading Comprehension Questions

1. What is the continuity theory of personal identity? Which philosopher holds this view?
2. What is the succession theory of personal identity? Which philosopher holds this view?
3. What makes it possible for a single person to persist through radical change, according to Locke?
4. How does Parfit prove that memory does not guarantee uniqueness?
5. What is the Ship of Theseus thought experiment designed to show? Explain.

Discussion Questions

1. Review the dialogue at the beginning of this chapter. Would Shanique agree more with Locke or with Parfit? What about Freddy? Give evidence.

future without "future shock" is the main theme of ethics, remembering who we are, what we really need, and what we stand for. What endures, what keeps us whole, is our integrity.

AN "ARISTOTELEAN" APPROACH TO BUSINESS

The good life, according to Aristotle, is the happy life, the flourishing life, "doing well." The point is not that we should stop thinking about money or trying to make a living. It is a question of perspective, and a question of what that living amounts to. Is it, in fact, just a means to make money? Or is it, as it should be, a worthwhile activity that provides the meaningful substance of our adult lives, the source of our sense of self-worth and where we meet our closest friends? Is the company we work for a white-collar version of Hell, or is it a community where we are glad to see our colleagues and get on with the work of the day? It was Aristotle who insisted on the virtues or "excellences" as the basic constituents of individual and collective happiness. The underlying assumption was that a person is who he or she is by virtue of his or her place and role in the community, and the virtues of the community, in turn, nurture and encourage each of its members be "a good person." It takes little leap of philosophical imagination to recognize this same relationship between the individual employee, manager or executive and the modern corporation. On the "Aristotelean" approach to business, a good corporation is one that is not only profitable but provides a morally rewarding environment in which good people can develop not only their skills but their virtues.

JOSEPH CAMPBELL
Follow Your Bliss

JOSEPH CAMPBELL (1904-1987) is best known for his extensive work on world mythology and his PBS television series with Bill Moyers on that subject. The following excerpt expresses one of his best-known expressions, "follow your bliss."

THE man who never followed his bliss . . . may have a success in life, but then just think of it—what kind of life was it? What good was it—you've never done the thing you wanted to do in all your life. I always tell my students, go where your body and soul want to go. When you have the feeling, then stay with it, and don't let anyone throw you off. . . .

That is following your bliss. . . .

When I taught at Sarah Lawrence, I would have an individual conference with every one of my students at least once a fortnight, for a half hour or so. Now, if you're talking on about the things that students ought to be reading, and suddenly you hit on something that the student really responds to, you can see the eyes open and the complexion change.

The life possibility has opened there. All you can say to yourself is, "I hope this child hangs on to that." They may or may not, but when they do, they have found life right there in the room with them. . . .

It is miraculous. I even have a superstition that has grown on me as the result of invisible hands coming all the time—namely, that if you do follow your bliss you put yourself on a kind of track that has been there all the while, waiting for you, and the life that you ought to be living is the one you are living. When you can see that, you begin to meet people who are in the field of your bliss, and they open the doors to you. I say, follow your bliss and don't be afraid, and doors will open where you didn't know they were going to be.

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Generating a Question for Philosophical Inquiry

Instructions:

1. Re-read the Text Annotations, PODs, Daily Reflections, and other assignments that you completed during this unit.
2. Use the Good Thinker's Tool Kit to generate a philosophical question that:
(a) moves beyond the "text" or uses the text to question a larger issue, and
(b) is something that you truly want to think and talk about with our community of inquiry.
3. Write down the "textual evidence" (quote from a reading, excerpt from a reflection, POD, etc.) that you used to generate your question.
4. Explain the logical reasoning behind why the textual evidence you cited relates to the question you generated.

Your Philosophical Question:

Textual Evidence (Write down the quote OR page/line number where this textual evidence is found):

Logical Reasoning:

Question Assessment Checklist:

- Uses the Good Thinker's Tool Kit
- Moves beyond the "text" or uses the text to question a larger issue
- Is something that you truly want to think and talk about with our community of inquiry

Inquiry Memos:

Date of Philosophical Dialogue: _____ **Topic of Philosophical Dialogue:** _____

Your Question (*include your name*): _____

Selected Question (*include author*): _____

Initial Response to the Question:

During our philosophical dialogue write memos (notes). Record your thoughts and questions, as well as those of your peers. Make sure to cite specific spoken evidence that you find interesting or important. You will use your memos (notes) to write Part One of your Philosophical Insight Paper.

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

Key Points & Questions	Details <i>Include: specific spoken evidence, and examples of from your own thinking.</i>

In your daily reflection, refer back to your initial response to the selected question. What progress was made: What new ideas emerged? Were new connections made? Did you get more confused or see the complexity of the topic? Did a possible answer emerge? What new questions do you have?

Philosophical Insight Paper #6

This assignment will follow a unit of study, which consists of several readings, and philosophical dialogues (Plain Vanilla).

After each unit, you will be asked to reflect on your experience in writing. The purpose of this Philosophical Insight Paper is to continue our thinking about the topic we philosophized about. Please type your Philosophical Insight Paper and organize it into the five sections described below. **ATTACH ALL OF YOUR ANNOTATED READINGS AND YOUR INQUIRY MEMOS FROM THE UNIT TO THE BACK OF YOUR PHILOSOPHICAL INSIGHT PAPER.**

PART ONE

Evaluation of the Community of Inquiry – Take some time to think about how we are doing in our community of inquiry. Focus your evaluation on the community as a whole. When you evaluate COMMUNITY think about: listening, intellectual safety and participation. When you evaluate INQUIRY think about: our focus, whether the inquiry was interesting or not, use of the Good Thinker’s Tool Kit to scratch beneath the surface of the topic, and whether or not we challenged our thinking. Use the following questions to guide your response:

- a. COMMUNITY STRENGTHS- What do we do well as a community?
- b. COMMUNITY CHALLENGES -What do we need to improve on as a community?
- c. INQUIRY STRENGTHS - What was a strength of our inquiry?
- d. INQUIRY CHALLENGES - What was a challenge in our inquiry?

Make sure to apply the notes that you took in your inquiry memos to support your evaluation. This means **USE SPECIFIC EXAMPLES**.

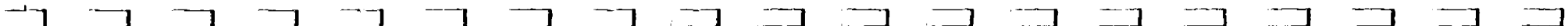
PART TWO (*not to be completed until after unit two*)

Lenses of Philosophical Inquiry - Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).

- a. LENS – Identify lens.
- b. TEXTUAL EVIDENCE – Site direct textual evidence that relates to the lens.
- c. LOGIC – Use reasons to explain how the textual evidence relates to the lens.

¹ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

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PART THREE

Constructed Response – Pick one idea or concept and write a constructed response.

- a. **CLAIM**- Use concise language to write a one-sentence claim.
- b. **ASSUMPTION(S)** - Next, acknowledge the assumptions embedded in your claim.
- c. **SUPPORTING EVIDENCE** - Then, support your claim with textual evidence (e.g. direct quotes from the readings or our inquires) and reasons that explain why the evidence supports your claim. Be sure to use multiple texts (three to exceed) to support your claim.
- d. **COUNTER-EXAMPLES** - Finally, acknowledge any counter-examples to your claim.

PART FOUR

Personal Reflection and Action – Use the following questions to guide your response:

- a. How did this inquiry connect to you and the world that you live in?
- b. Do you now see a different perspective or point of view?
- c. How will you apply what you learned to make positive change in your life or the world around you?

PART FIVE

References – Use APA format to cite in-text references and to generate a reference list at the end of your response. (See the *Purdue Online Writing Lab* for assistance with APA format - <http://owl.english.purdue.edu/owl/resource/560/01/>).

Philosophical Insight Paper Rubric

	Exceeds the Standard	Meets the Standard	Attempts to Meet the Standard	Does Not Meet the Standard
PART I Evaluation of the Community of Inquiry	I used more than one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I used at least one specific example (from my inquiry memos or memory) to support my written evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did use specific examples to support my written evaluation of some of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges	I did not write an evaluation of each of the following areas: a. Community strengths b. Community challenges c. Inquiry strengths d. Inquiry challenges
PART II Lenses of Philosophical Inquiry	I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).
PART III Constructed Response	I brought together multiple questions, ideas, or concepts discussed in our philosophical dialogue to develop a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a clear one-sentence claim (argument).	In response to a question, idea, or concept discussed in our philosophical dialogue I developed a one-sentence claim (argument).	I did not develop a claim in response to a question, idea, or concept discussed in our philosophical dialogue.
	Using sound reasoning I correctly identified more than one assumption embedded in my claim.	Using sound reasoning I correctly identified an assumption embedded in my claim.	I tried to identify an assumption embedded in my claim but it is unclear and illogical.	I did not identify an assumption embedded in my claim.
	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from three or more different texts (in-class readings, an additional scholarly source, inquiry memos).	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence was clear, concise and established a strong connection to my claim. It came from two different texts (in-class readings, an additional scholarly source, inquiry memos).	My evidence was not clear/concise and I was not able to establish a strong connection to my claim.	I did not support my claim with reasons and evidence.
	I identified and explained with clear and logical reasoning more than one counter-example related to my claim.	I identified and explained with clear and logical reasoning at least one counter-example related to my claim.	I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not identify a counter-example related to my claim.
PART IV Personal Reflection	In my written reflection I thought about my own thinking and my response to each question is clearly stated, well thought out logical, reflective and is supported with evidence. I also explained what actions I will take in my life as a result of my reflections.	In my written reflection I thought about my own thinking and my response to each question is logical and reflective.	In my written reflection I thought about my own thinking and my response to each question is difficult to understand, and/or is not logical and is not reflective.	<i>I did not complete a written reflection.</i>
PART V References	I accurately apply the APA style guide to document sources in-text and in my reference list.	I accurately apply the APA style guide to document sources in my reference list.	I made errors when applying the APA style guide to document sources my reference list.	I did not document sources.
ANNOTATED RESOURCES	I attached all of my annotated readings and inquiry memos to my philosophical insight paper.		I did not attach all of my annotated readings and inquiry memos to my philosophical insight paper.	

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Philosophical Inquiry Final Take-Home Reflection

In 1913 Mahatma K. Gandhi wrote,

We but mirror the world. All the tendencies present in the outer world are to be found in the world of our body. If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. This is the divine mystery supreme. A wonderful thing it is and the source of our happiness. We need not wait to see what others do.¹

Reflect on your experience in Philosophical Inquiry this semester. Answer each of the following questions.

- Is there truth to Gandhi’s philosophy that social transformation begins with personal transformation? Use evidence from your own experiences in this course, self-knowledge, assigned text from this course (including p4teens, “Am I the Same Person that I Used to Be?”), and an additional outside (scholarly) source to support your thinking.
- What personal transformation have you experienced (or are you beginning to experience) from your participation in this course?
- How does what you experienced in this course give you a new perspective or help you to see a different perspective from your own?
- How will you use what you learned from your experience in this course in your future?

	Exceeds	Meets	Attempts	Does Not Meet
Response	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Clearly addressing each question in the prompt • Using evidence from my own experience, self-knowledge, assigned text from this course, and an additional outside (scholarly) source to support my thinking 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Clearly addressing each question in the prompt • Using evidence from my own experience, self-knowledge, and assigned text from this course to support my thinking 	<p><i>In my written reflection I thought about my own thinking and communicated my findings by:</i></p> <ul style="list-style-type: none"> • Addressing each question in the prompt • Using evidence from my own experience, and self-knowledge to support my thinking 	<p><i>In my written reflection I did not think about my own thinking and communicate my findings.</i></p>

¹ VOL 13, Ch 153. General Knowledge About Health; Page 24 |, Printed in the Indian Opinion on 8/9/1913 From The Collected Works of M.K.Gandhi; published by The Publications Division, New Delhi, India.

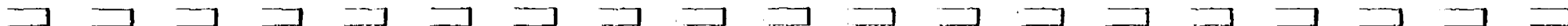
Philosophical Inquiry In-Class Summative Assessment

1. Read and annotate the documents you have been provided.
2. Identify at least two lenses of philosophical inquiry¹ that relate to the text(s). Use examples and reasons to explain how and why each lens is connected to the text(s).
3. Pick one question, idea, or concept to focus on, and write a constructed response.
 - a. Use concise language to write a one-sentence claim.
 - b. Next, acknowledge the assumptions embedded in your claim.
 - c. Then, support your claim with reasons and evidence (concrete details and quotations). Be sure to use multiple texts (three to exceed) to support your claim.
 - d. Finally, in your closing statements, acknowledge any counter-examples to your claim.

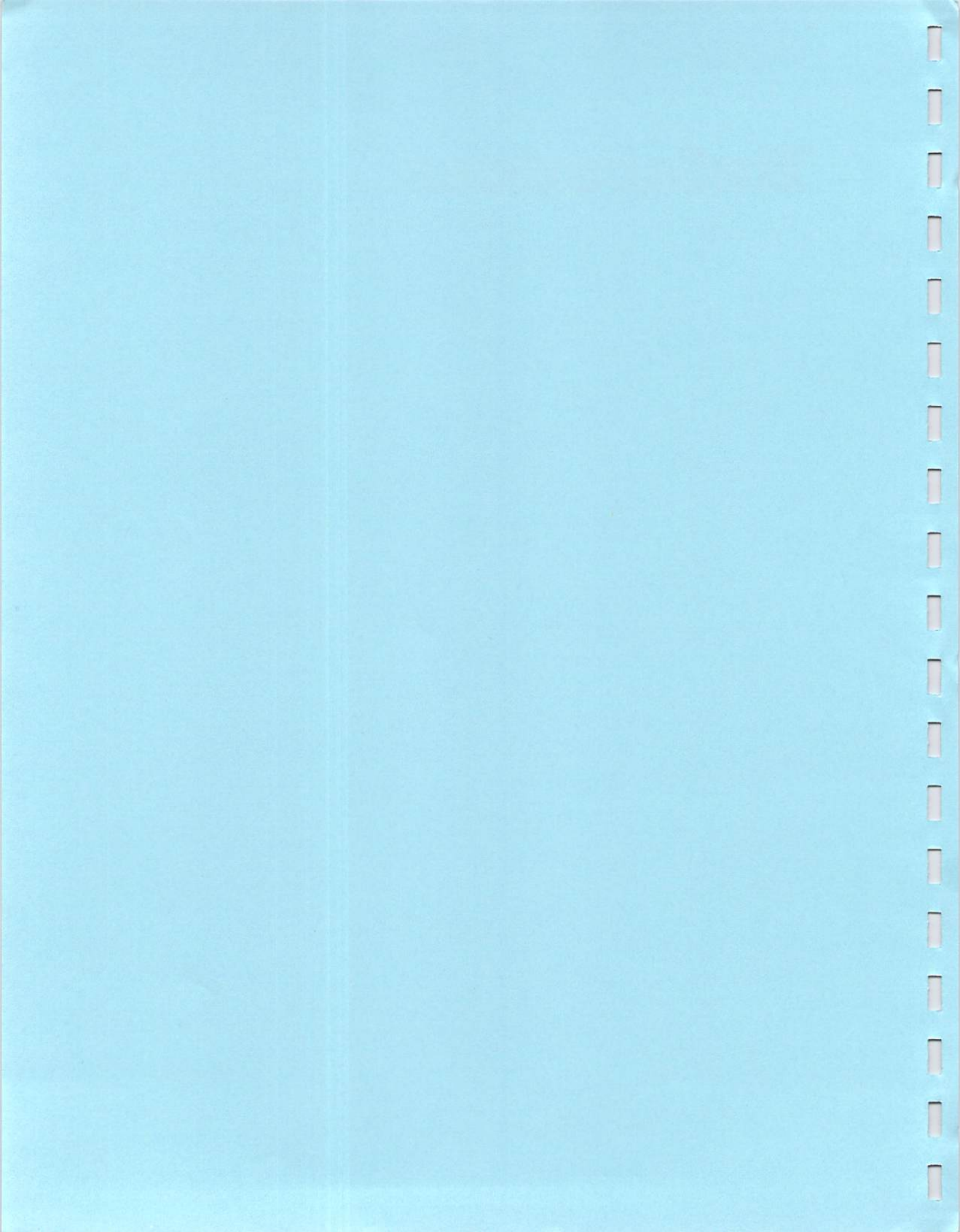
	<i>Exceeds the Standard</i>	<i>Meets the Standard</i>	<i>Attempts to Meet the Standard</i>	<i>Does Not Meet the Standard</i>
Lenses of Philosophical Inquiry	I identified more than two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at least two lenses of philosophical inquiry that related to the text(s). I used direct textual evidence to support each lens I identified. I used examples and reasons to explain how and why each lens is connected to the text(s).	I identified at less than two lenses of philosophical inquiry that related to the text(s). I may or may not have used direct textual evidence to support each lens I identified. I attempted to use examples and reasons to explain how and why each lens is connected to the text(s).	I did not identify at least two lenses of philosophical inquiry that related to the text(s).
Constructed Response	I brought together multiple questions, ideas, or concepts from my text annotations to develop a clear one-sentence claim (argument).	I used a question, idea, or concept from my text annotations to develop a clear one-sentence claim (argument).	I used a question, idea, or concept from my text annotations to develop a (somewhat unclear) one-sentence claim (argument).	I did not develop a claim in response to a question, idea, or concept explored in my text annotations.
	Using sound reasoning, I correctly identified more than one assumption embedded in my claim.	Using sound reasoning, I correctly identified an assumption embedded in my claim.	I tried to identify an assumption embedded in my claim, but it is unclear and illogical.	I did not identify an assumption embedded in my claim.
	I supported my claim with logical reasons and evidence (concrete details, quotations, and in-text citations). My evidence came from three or more texts.	I supported my claim with logical reasons and evidence (concrete details and quotations). My evidence came from two or more texts.	I supported my claim with reasons and evidence. My evidence came from one of the texts.	I did not support my claim with reasons and evidence.
	I identified and explained more than one counter-example related to my claim.	I identified and explained at least one counter-example related to my claim.	I tried to explain at least one counter-example related to my claim but my reasoning was confusing.	I did not identify a counter-example related to my claim.

¹ Social, political, economic, culture, interaction between humans and the environment, ethics, epistemology, metaphysics, aesthetics, and logic.

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