

# TEACHING PORTFOLIO

BLAKE HERETH, PH.D.

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## TEACHING STATEMENT

I am an openly queer, disabled, Hindu philosopher. My identities and teaching history inform my teaching expectations and practices. I make sure my students know and I ask them to use my pronouns, but I try—in accordance with my faith—to practice grace and forgiveness. While I am particularly concerned with teaching students who traditionally feel marginalized, my job is to teach everyone. The ‘teaching bullseye’ of my classroom is sparking philosophical curiosity. It is my desire that students have a deep but wide understanding of philosophical perspectives, arguments, and figures, and that their understanding instills in them an intense curiosity for the world. It is to provoke, as J.R.R. Tolkien wrote, “questions that need answering,” and to equip their natural curiosity with philosophical rigor.

### TEACHING PHILOSOPHY IN PRISONS

In Autumn 2016, I co-taught an Introduction to Philosophy course at the Washington Corrections Center for Women. My students were held in minimum- and medium-security facilities but were brought together for class. While undergoing Department of Corrections safety and policy training, I was told that because I was considered a contracted hire, I was not permitted to question Department of Corrections policies or practices with students. Since I was operating under the assumption that my students would care deeply about the ethics of confinement and other issues that immediately affected them, this presented a serious teaching difficulty both in terms of what to teach and how to teach it. Still other difficulties included unexpected lockdowns, which often meant some or even most of our students could not get back to our classroom after the break, and one student who was sent to solitary confinement for a month.

We primarily focused pedagogy on a single problem: fixing boredom. Students told us they were often bored in prison. One attributed her frequent disciplinary problems to boredom. When our student was sent to solitary confinement for a month, she told us the only thing that kept her sane was reading metaphysics (on universals, no less!) and philosophy of religion. While initially unsure how to make the course especially interesting to students beyond the selection of provocative readings, something unexpected happened the first week of class when we asked students to complete a true/false philosophical survey of their views. One of the propositions, “We should believe what is true and disbelieve what is false,” was *universally rejected* by the students. This surprised me, and I wondered if had some intuitive awareness of problems with doxastic voluntarism. But they rejected the proposition solely on the grounds that, as they put it, their “one freedom” in prison was believing as they pleased. They thus viewed claims of the form “S ought to believe X” as objectionably privileged, an obligation that applied only to individuals whose liberties far outstripped theirs. This largely reshaped how I taught the course, which I had initially planned as a merely typical philosophical exercise in providing reasons for various views and testing reasons-responsiveness, as I knew they would not respond well to that approach. Instead, we emphasized throughout the course that we were hearing from oppressed people and their perspectives, including my own (as a queer person) and my co-instructor (as a person of color), and that doing philosophy can be liberatory insofar as it solicits and invites careful consideration of diverse reasons.

Students were also eager to share their own experiences without being stigmatized for them. When we discussed the problem of evil against theism, several of our students were open about their suffering in prison, their experiences with illness, and (in some cases) how their religious faith helped them through hard times. One of our students shared, on several occasions, how her experience with cancer and her long endurance with chemotherapy changed her life and altered

a number of her philosophical positions. It was around this time that I was diagnosed with cancer and, while given a good prognosis, wanted to share my experience with my students. We openly discussed suffering and what we should make of it. This enabled some of the most open, empathetic, and applied philosophical teaching I have ever done, and when I had to hand things off to my co-instructor due to my illness, students frequently asked my co-instructor to pass along messages to me about what they were learning.

Where opportunities exist to teach philosophy in prisons, I am eager to do so. I realize most colleges and universities do not currently offer such opportunities, but I am only too happy to create those opportunities when reasonably feasible. Regardless of whether I am ever in the position to teach in prisons again, my past experience has improved my general teaching pedagogy in three important ways. First, it is encouraged me to be *flexible* in how I teach. Student needs and expectations vary both widely and unexpectedly, and it is critical to meet them where they are. Second, assume that students can be intellectually *resilient* even under difficult circumstances. Be understanding (and flexible!), but do not let them feel that you do not expect much from them. Third, resist the temptation to strike an *enlightened pose*, especially if you are privileged and your students are not (or are not as much). Teaching invariably entails attempts at student enlightenment, but an enlightened pose is different: It assumes a strict asymmetry in which you have much to give and they have much to receive.

### **TEACHING PHILOSOPHY TO THE UNDERREPRESENTED**

I am convinced the best way to do this is to *be* underrepresented, and transparently so. For me, this means outing myself in each and every course as a non-binary trans person and a bisexual, usually with a touch of humor. (I once joked in a lecture on same-sex marriage that, as a bisexual, “all the marriages are mine.”) In addition, I invite students to disclose their pronouns when they introduce themselves in their groups, if they want, but I make clear they are not required to out themselves. These efforts do not always succeed, of course. One student refused to use my pronouns. Another questioned the very existence of binary and non-binary trans people. But these are problems of a more general kind: What do you do with students who refuse to abide by the rules of minimal decency, or who lack the background education to see where they have gone wrong? I wish I could point to a universally useful strategy here, but I do not always know what works. Nevertheless, I am convinced that it is a battle better fought on *my* turf (where I, if anyone, will bear the scars) than on a queer student’s, whom I am obligated to protect in my classroom.

It is useful to start with yourself when teaching philosophy. Students are naturally curious about their instructor’s view on most everything. Attempts to hide your views and appear like a dispassionate thinker do not pass their smell test, so I do not bother. Once students know I am queer, they make inferences about my beliefs: some good, some bad, but what matters is their sense that I am not hiding from them. Everyone has a right to keep their views private—to a “closet,” one might say—but when students know you are being private, you model privacy instead of openness. Students who disagree cannot learn to deal with their differences unless they know they have them, and that is because a spirit of inclusivity was never built that way. Outing yourself also models a kind of philosophical vulnerability. In her book *The Minority Body*, Elizabeth Barnes claims that she was afraid of doing philosophy of disability because of a fear that others would interpret her work as self-interested (Barnes 2016: ix). She came to realize, as I have, that philosophy is sometimes best done this way because underrepresented perspectives are epistemically crucial, but also because we have something to lose if philosophy about the underrepresented is done poorly. When students have a sense of the moral costs of doing philosophy poorly—at the potential expense

of me or their classmates—they tend to do it better. It also invites students who *aren't* from underrepresented groups to model vulnerability, since their privileged perspectives can be called into question.

### **TEACHING PHILOSOPHY TO ONE-TIME PHILOSOPHY STUDENTS**

Most of the students I have taught take at most one philosophy course, so I am all about making it a memorable impression. Some philosophical skills are taught elsewhere, but not so reliably that I am unconcerned students learn them in my courses. To that end, I introduce a variant of the Preface Paradox in every course I teach: You endorse every view that you hold about Y (e.g., medical ethics or philosophy of science), but you also endorse the view that, probably, at least one of your views about X is false. Upon realizing they are wrong about *something*, most students are more willing and eager to discover *what* they are wrong about. Since it might be anything, they are open to reconsidering their views on (almost) anything about X. But this recognition is worth little if I do not take the time to *show* students the nuances of at least some arguments. For that reason, I do not rush material that is worth exploring accessibly. For example, in my Introduction to Medical Ethics course, I spent a week on the arguments of Julian Savulescu's "Procreative Beneficence" paper, offering students an opportunity to think deeply about principles of rational choice, beneficence, and the nature of disability. But too much focus tends to result in philosophical surrender, so I balance out fine-grained reading expectations with course-grained ones—readings where I am expecting little more than for students to grasp the broad strokes of a position or argument and evaluate it critically but briefly. This tends to keep students' philosophical imagination alive and nicely complements deep exploration of nuanced argumentation.

Since one of my goals for the one-time philosophy student is to make their course memorable, I aim to keep my lectures funny. And I mean *damn* funny. A number of studies show that laughing improves memory retention (Kellaris & Cline 2007; Garner 2007; and Watson, Matthews, and Allman 2006). One consistent thread running through my teaching evaluations is that I make students laugh, and I have had numerous students tell me over the years that they remember my courses (and have recommended them) because my humor is philosophically engaging. Students in philosophy courses find any number of philosophical views and arguments laughably absurd, which presents an opportunity to concede that some views are genuinely funny but might nonetheless be true. Pairing humor with philosophical rigor has, I have found, been a powerful tool in student engagement and memory retention.

### **SOURCES**

- Barnes, Elizabeth. (2016) *The Minority Body: A Theory of Disability* (NY: Oxford University Press).
- Garner, R.L. (2007) "Humor in Pedagogy: How Ha-Ha Can Lead to Aha!" *College Teaching* 54 (1): 177-180.
- Kellaris, James J., and Thomas W. Cline. (2007) "Humor and Ad Memorability: On the Contributions of Humor Expectancy, Relevance, and Need for Humor," *Psychology and Marketing* 24: 497-509.
- Savulescu, Julian. (2012) "Procreative Beneficence," reprinted in *Arguing About Bioethics*, ed. Stephen Holland (NY: Routledge), 74-82.
- Watson, Karli K., Benjamin J. Matthews, and John .M. Allman. (2006) "Brain Activation During Sight Gags and Language-Dependent Humor," *Cerebral Cortex* 17: 314-324.

## TEACHING INTERESTS

I am interested in teaching at both undergraduate and graduate levels. An asterisk (\*) denotes courses I would particularly like to teach at the graduate level, although I eagerly welcome advanced undergraduate enrollment or participation.

### INTRODUCTORY

Introduction to Logic  
Introduction to Ethics  
Introduction to Philosophy  
Practical Reasoning

### HISTORICAL

Modern Philosophy  
Ancient Greek Philosophy  
History of Analytic Philosophy

### ADVANCED

Metaphysics  
Epistemology  
Philosophy of Law  
Philosophy of Religion\*  
Metaethics  
Feminist Philosophy  
Philosophy of Gender/Race\*  
Applied Ethics\*  
Animal Ethics\*  
Bioethics/Medical Ethics\*  
Neuroethics\*

## SAMPLE SYLLABI

Below are syllabi for the following courses:

1. *Introduction to Philosophy* (Topical Overview of Philosophy)
2. *Neuroethics* (Neuroethics, Applied Ethics)
3. *Bioethics Amid a Pandemic* (Bioethics/Medical Ethics)
4. *The Rainbowed Divine: Diverse Voices in Philosophy of Religion* (Philosophy of Religion)
5. *Philosophy of Race & Gender* (Philosophy of Race, Philosophy of Gender)

I'll say a few brief words about each of these courses. *Introduction to Philosophy* is the most up-to-date version of this course that I am currently teaching in Fall 2022 at the University of Massachusetts Lowell. *Neuroethics* is a specialty course I hope to teach soon. I recently submitted this syllabus for review as a new course offering at the University of Massachusetts Lowell. *Bioethics Amid a Pandemic* is a course I am currently teaching at the University of Arkansas in Fall 2020 to all undergraduate students, most of whom had (sometimes advanced) plans to enter the medical profession. *The Rainbowed Divine*, is designed for a quarter system and is constructed around a volume by underrepresented philosophers of religion and about issues of importance to them. *Philosophy of Race & Gender* is a course I taught at the University of Arkansas in Spring 2021 and Spring 2020 to a racially and gender-diverse group of students. During the course, students had a unique opportunity to apply their knowledge of philosophy of race to an on-campus issue, namely, the Twitter-trending #BlackatUArk in which Black students, faculty, and staff reported anti-Black racism on campus and demanded the removal of the J. William Fulbright statue.

PHIL 2010 (SECTION 205)—INTRODUCTION TO PHILOSOPHY

## INTRODUCTION TO PHILOSOPHY

**PROFESSOR:** Dr. Blake Hereth (“Dr. H”)

**PRONOUNS:** they/them

**EMAIL:** [Blake\\_Hereth@uml.edu](mailto:Blake_Hereth@uml.edu)

**OFFICE:** Dugan Hall 200L

**CLASS MEETINGS:** MWF 10:00-10:50am in Dugan Hall 102

**E-OFFICE:** Collaborate Ultra (Blackboard)

**E-STUDENT HOURS:** Tuesday/Thursday 10:00-10:50am and by appointment

### COURSE DESCRIPTION:

Thales claims that the universe consisted entirely of water. Socrates says that the unexamined life isn't worth living. Aquinas believes each thing has a 'proper' function. And Chalmers thinks your iPhone is part of your mind. Are any of them right? How would we even go about finding out? This course introduces you to some big ideas in historical and contemporary philosophy—not just the old, dusty stuff, but the new, cutting-edge stuff. Beginning with methodology, we will cover a little bit of everything from ‘Do we know anything at all?’ to ‘Should we use gender-neutral pronouns for everyone?’ But this course is more than an introduction to these issues. It's also an invitation for you to contribute to the millennia-old enterprise of asking big questions and questioning big answers.

### ESSENTIAL LEARNING OUTCOMES (ELOs)

- Critical Thinking & Problem-Solving (CTPS): This course meets the Core Curriculum Critical Thinking and Problem-Solving Essential Learning Outcome; it provides students with the opportunity to practice fundamental intellectual skills for approaching problems and evaluating evidence in order to develop solutions and draw informed conclusions.

### COURSE GOALS:

By the end of the course, students should be able to:

- understand and execute basic logical operations;
- associate major historical and contemporary philosophers with their big ideas;
- explain the big ideas, why they matter, and what can be said in support of them; and
- develop a big idea of their own and provide strong, original support for it.

### COURSE REQUIREMENTS:

- Class Participation (15%): Class will be held face-to-face in Dugan Hall 102. Watch/read/listen to the required content carefully and come prepared to discuss it. Then, when in class, discuss it. You won't receive credit just for being present.

- Content Quizzes (20%): There will be random quizzes over class content. These may be questions about the (required) readings, in-class PowerPoints, podcasts, videos, or other content introduced during class. The lowest two quizzes will be dropped.
- Midterm Exam (20%): an exam covering material from the first half of the course. The exam will be held in class on Friday, October 14th, during regular class time.
- Term Paper (25%): Each student will develop a 5-page, double-spaced paper that develops an original philosophical objection to one of the arguments we have addressed in the course. The paper is due Friday, December 16th, at 5pm on Blackboard.
- Final Exam (20%): an exam covering material from the second half of the course. The exam will be held in class on Monday, December 19th, from 9-11am.

### **GRADING SCALE:**

I use a standard grading scale for this course:

- A = 90-100%
- B = 80-89.99%
- C = 70-79.99%
- D = 60-69.99%
- F = 59.99 or below

### **TEXTBOOK(S):**

- There is no textbook for this course. (Yay! Saving money!) All the readings are on Blackboard.

### **SPOTIFY LOGIN INFORMATION:**

- Email: [sbhereth@uark.edu](mailto:sbhereth@uark.edu)
- Password: **philosophypodcast**

### **CONTENT WARNING:**

Many of the issues to be addressed in this course are potentially triggering. Some readings include discussions of gaslighting, abortion, sexual assault, white supremacy, mental illness stigma, and virtual pedophilia. Some class discussions on these topics are also potentially triggering. If you are concerned about being triggered by a particular topic or discussion, please contact me and I will excuse you from that day's class without penalty. If there is anything I can do to make the content or classroom environment less triggering, please contact me about that, as well, and I will try to make improvements. Your mental health is of prime importance to me.

### **SCHEDULE:**

**(NOTE: THIS IS A TENTATIVE SCHEDULE. I MAY ADJUST IT DEPENDING ON NEED OR CLASS PROGRESS.)**

WEEK 1 (SEP 2): COURSE INTRODUCTION

Readings:

- Syllabus
- Philosophy Survey

## WEEK 2 (SEP 5, 7, 9): VALUE OF PHILOSOPHY

Readings:

- **No class Monday, September 5th (Labor Day)**
- Bertrand Russell, “The Value of Philosophy”
- **No class Friday, September 9th (Dr. H at a conference)**

## WEEK 3 (SEP 12, 14, 16): VALUE OF PHILOSOPHY &amp; LOGIC

Readings:

- Plato, *Republic*, Book VII
- Kristie Dotson, “How is This Paper Philosophy?”
- Logic Handouts

## WEEK 4 (SEP 19, 21, 23): EPISTEMOLOGY

Readings:

- René Descartes, *Meditations on First Philosophy*: Meditation I (pp.6-8)
- **Watch:** Jennifer Nagel, “Three Responses to Skepticism”
  - **YouTube Link:** <https://youtu.be/xehTcQeqDWs>
- Edmund Gettier, “Is Justified True Belief Knowledge?”

## WEEK 5 (SEP 26, 28, 30): EPISTEMOLOGY

Readings:

- Richard Feldman, *Epistemology*
- **Listen:** Miranda Fricker, “On Testimony and the Power of Words”
  - **YouTube Link:** <https://youtu.be/VpnrEErB-r8>
- Daniel Kelly and Erica Roedder, “Racial Cognition and the Ethics of Implicit Bias” (sections 1 and 2)

## WEEK 6 (OCT 3, 5, 7): METAPHYSICS

Readings:

- Earl Conee, “Universals”
- Peter van Inwagen, “The Powers of Rational Beings”
- Mari Mikkola, “Feminist Metaphysics and Philosophical Methodology”

## WEEK 7 (OCT 10, 11, 12, 14): MIDTERM PREP &amp; EXAM

Readings:

- **No class Monday, October 10th (Indigenous Peoples Day); class will be held Tuesday, October 11th, at the usual time and place**
- Theodore Sider, “Time”
- **Wednesday will be devoted to prepping for the Midterm Exam**
- **The Midterm Exam will be held Friday, October 14th, during regular class time**

## WEEK 8 (OCT 17, 19, 21): PHILOSOPHY OF MIND

Readings:

- “Correspondence Between Descartes and Princess Elisabeth”
- Andy Clark and David Chalmers, “The Extended Mind”
- Eric Funkhouser, “Do the Self-Deceived Get What They Want?”

## WEEK 9 (OCT 24, 26, 28): ETHICS

Readings:

- Introducing Ethics: The Trolley Problem (**Lecture only**)



- Timothy Hsiao, “How to Think About the Gun Control Debate”
- Morgan Luck, “The Gamer’s Dilemma”

WEEK 10 (OCT 31, NOV 2, 4): ETHICS

Readings:

- **Listen:** Kate Manne, “HIMpathy”
  - **The UnMute Podcast Link:** <https://unmutetalk.podbean.com/e/episode-035-kate-manne-on-himpathy/>
- Anne Barnhill, “Just Pushy Enough”
- Julie Kirsch, “Is Abortion a Question of Personal Morality?”

WEEK 11 (NOV 7, 9, 11): ETHICS & PHILOSOPHY OF RELIGION

Readings:

- John Robertson, “Preconception Gender Selection” (**Lecture Only**)
- **Watch:** Timothy Yenter, “Cosmological Argument: Parts I and II”
  - **YouTube Link:** <https://youtu.be/2zS1HiuWPMA>
  - **YouTube Link:** <https://youtu.be/mBMAMIFw9n4>
- **There is no class Friday, November 11th (Veteran’s Day)**

WEEK 12 (NOV 14, 16, 18): PHILOSOPHY OF RELIGION

Readings:

- **Watch:** Susanna Rinard, “Pascal’s Wager”
  - **YouTube Link:** [https://youtu.be/2F\\_LUFIeUk0](https://youtu.be/2F_LUFIeUk0)
- Nick Trakakis, “The Evidential Problem of Evil” (available online)

WEEK 13 (NOV 21, 23, 25): PHILOSOPHY OF RELIGION + THANKSGIVING!

Readings:

- Kathryn Pogin, “God is Not Male”
- **No class Wednesday, November 23rd, or Friday, November 25th (Thanksgiving)**

WEEK 14 (NOV 28, 30, DEC 2): PHILOSOPHY OF RACE

Readings:

- **Listen:** Luvell Anderson, “Slurs”
  - **The UnMute Podcast Link:** <https://unmutetalk.podbean.com/e/episode-014-luvell-anderson-on-slurs/>
- Travis Timmerman, “A Case for Removing Confederate Monuments”
- **Listen:** Linda Martín Alcoff, “Whiteness”
  - **The UnMute Podcast Link:** <https://unmutetalk.podbean.com/e/episode-018-linda-alcoff-on-whiteness/>

WEEK 15 (DEC 5, 7, 9): PHILOSOPHY OF DISABILITY & SEX, GENDER

Readings:

- Elizabeth Barnes, *The Minority Body*, chapter 2 (pp.54-77)
- Abigail Gosselin, “Mental Illness Stigma and Epistemic Credibility”
- John Corvino, “Homosexuality, Harm, and Moral Principles”

WEEK 16 (DEC 12, 14, 16): PHILOSOPHY OF SEX & GENDER + FINALS WEEK!

Readings:

- Robin Dembroff and Daniel Wodak, “He/She/They/Ze” (sections 1, 2, and 4)
- **Optional Final Exam Study Session on Wednesday**
- **Optional #PuppyTherapy on Friday, December 16th, 12-4pm in my office (Dugan 200L)**
- **Term Paper due Friday, December 16th, at 5pm on Blackboard**

WEEK 17 (DEC 19): FINAL EXAM

Readings:

- **The Final Exam will be held Monday, December 19th, 9-11am, in our regular classroom**

PHIL 3108—NEUROETHICS

## NEUROETHICS

**PROFESSOR:** Dr. Blake Hereth (“Dr. H”)**PRONOUNS:** they/them**EMAIL:** [Blake\\_Hereth@uml.edu](mailto:Blake_Hereth@uml.edu)**OFFICE:** Dugan Hall 200L**CLASS MEETINGS:** MWF 12:00-1:00pm in Dugan Hall 101**E-OFFICE:** Collaborate Ultra (Blackboard)**E-STUDENT HOURS:** Tuesday/Thursday 12:00-1:00pm and by appointment

### COURSE DESCRIPTION:

Neuroethics is the study of moral issues of neuroscience. As a new and interdisciplinary field, it has philosophical and empirical dimensions and eschews ‘theory for the sake of theory.’ Getting a grip on neuroethics, therefore, requires being conversant in both philosophy *and* science – particularly brain science. Neuroethics investigates questions about cognitive enhancement, about the brain and free will, about mental privacy and self-ownership, about the use of ‘neurocorrectives’ for criminals, about whether it is permissible to chemically induce or eliminate love, about cognitive disabilities and ableism, about the nature of psychopathy, and more.

### COURSE GOALS:

By the end of the course, students should be able to:

- understand and execute basic logical operations;
- identify and speak intelligently about major issues in neuroethics;
- demonstrate a strong empirical understanding of at least one neurointervention;
- prepare a neurological study for human subjects that is philosophically rigorous, empirically informed, and likely to pass an Institutional Review Board (IRB); and
- write a philosophically rigorous, empirically informed, and original neuroethics paper that contributes to an existing literature.

### ESSENTIAL LEARNING OUTCOMES:

- Social Responsibility and Ethics (SRE): This course meets the Core Curriculum Social Responsibility and Ethics Essential Learning Outcome; it provides students the opportunity to reason about right and wrong conduct, to assess moral beliefs and practices, and to apply that knowledge to make a positive difference in the community and the world.
- Applied and Integrative Learning (AIL): This course meets the Core Curriculum Applied and Integrative Learning Essential Learning Outcome; it helps students synthesize their learning experiences, providing them with skills and the disposition to build learning across

the curriculum and co-curriculum, and to realize the benefits of experiential learning opportunities in or beyond the classroom.

### **COURSE REQUIREMENTS:**

- Participation (10%): Class will be held face-to-face in Dugan Hall 101. Watch/read/listen to the required content carefully and come prepared to discuss it. Then, when in class, discuss it. You won't receive credit just for being present.
- Presentations (15%): Each student will give a class presentation on an assigned reading. Depending on the size of the class, you will be presenting either alone or in a group. Each presentation should provide a summary of the paper, a reconstruction of the paper's central argument, and questions for class discussion.
- IRB Study (25%): In groups of 3-5, students will develop a neurological experiment for human or animal subjects. The study should be designed with the intention to make philosophical progress. Groups will then have their proposed neurological study evaluated by another group. The IRB Study is due November 21, 2022, by 5pm on Blackboard. Student grades are due by December 1, 2022, at 5pm on Blackboard.
- Empirical Draft Paper (10%): Each student should write a 2,000-word draft paper (exclusive of notes and bibliography) where they demonstrate a nuanced understanding of some neurological intervention drug or technology. (See the Blackboard rubric for further details.) Whichever neurointervention you select will serve as the focus for your Philosophical Draft Paper and your Final Paper. The Empirical Draft Paper is due November 1, 2022, at 5pm on Blackboard.
- Philosophical Draft Paper (10%): Each student should write a 2,000-word draft paper (exclusive of notes and bibliography) where they make an original, creative argument on a relevant course topic. (See the Blackboard rubric for further details.) The paper should very briefly introduce the neurointervention discussed in the Empirical Draft Paper and proceed quickly to philosophical analysis. The Draft Paper is due November 16, 2022, at 5pm on Blackboard.
- Final Paper (30%): Each student should write a 4,000-word paper (exclusive of notes and bibliography) in which they revise their Draft Paper in light of my feedback. The idea is to polish, and add to, the Draft Paper. The Final Paper is due December 16, 2022, at 5pm on Blackboard.

### **GRADING SCALE:**

I use a standard grading scale for this course:

- A = 90-100%
- B = 80-89.99%
- C = 70-79.99%
- D = 60-69.99%
- F = 59.99 or below

### **TEXTBOOK(S):**

- Martha J. Farah, *Neuroethics: An Introduction with Readings* (MIT Press, 2010), \$39.12 (Amazon, new). ISBN-10: 0262514606.
- All other readings will be made available via Blackboard

**SCHEDULE:**

**(NOTE: THIS IS A TENTATIVE SCHEDULE. I MAY ADJUST IT DEPENDING ON NEED OR CLASS PROGRESS.)**

WEEK 1 (SEP 2): COURSE INTRODUCTION

Readings:

- Syllabus

WEEK 2 (SEP 5, 7, 9): LOGIC + BETTER BRAINS

Readings:

- **No class Monday, September 5th (Labor Day)**
- Farah, *Neuroethics*, Reading 2.2
- Farah, *Neuroethics*, Reading 2.4
- Logic Exercise 1
- Logic Exercise 2

WEEK 3 (SEP 12, 14, 16): BETTER BRAINS

Readings:

- Farah, *Neuroethics*, Reading 2.5
- Farah, *Neuroethics*, Reading 2.3
- Jessica Flanigan, “Adderall for All: A Defense of Pediatric Neuroenhancement” (Blackboard)

WEEK 4 (SEP 19, 21, 23): BETTER BRAINS

Readings:

- Allen Buchanan, “Will the Rich Get Biologically Richer?” (Blackboard)
- Karim Jebari, “What to Enhance: Behavior, Emotion, or Disposition?” (Blackboard)
- Francisco Lara & Jan Deckers, “Artificial Intelligence as a Socratic Assistant for Moral Enhancement” (Blackboard)

WEEK 5 (SEP 26, 28, 30): BRAIN, SELF, AND AUTHENTICITY

Readings:

- Farah, *Neuroethics*, Reading 3.1
- Farah, *Neuroethics*, Reading 3.3
- Françoise Baylis, “‘I Am Who I Am’: On the Perceived Threats to Personal Identity from Deep Brain Stimulation” (Blackboard)

WEEK 6 (OCT 3, 5, 7): BRAIN, SELF, AND AUTHENTICITY

Readings:

- Alfred R. Mele, “Testing Free Will” (Blackboard)
- Monica Diana Bercea Olteanu, “Neuroethics and Responsibility in Conducting Neuromarketing Research” (Blackboard)
- Thomas Douglas, “The Mere Substitution Defense of Nudging Works for Neurointerventions Too” (Blackboard)

WEEK 7 (OCT 10, 11, 12, 14): BRAIN READING

Readings:

- **No class Monday, October 10th (Indigenous Peoples Day)**
- Farah, *Neuroethics*, Reading 4.1
- Farah, *Neuroethics*, Reading 4.3

- Farah, *Neuroethics*, Reading 4.5

## WEEK 8 (OCT 17, 19, 21): BRAIN READING

Readings:

- Oliver Rollins, “‘Picturing’ Risky Brains,” from *Conviction: The Making and Unmaking of the Violent Brain* (Blackboard)
- Jesper Ryberg, “Neuroscience, Mind-Reading, and Mental Privacy” (Blackboard)
- Amihud Gilead, “Can Brain Imaging Breach Our Mental Privacy?” (Blackboard)

## WEEK 9 (OCT 24, 26, 28): NEUROSCIENCE &amp; JUSTICE

Readings:

- Farah, *Neuroethics*, Reading 5.1
- Farah, *Neuroethics*, Reading 5.3
- Elizabeth Shaw, “Against the Mandatory Use of Neurointerventions in Criminal Sentencing” (Blackboard)

## WEEK 10 (OCT 31, NOV 2, 4): NEUROSCIENCE &amp; JUSTICE

Readings:

- William Bülow, “‘It Will Help You Repent’: Why the Communicative Theory of Punishment Requires the Provision of Medications to Offenders with ADHD” (Blackboard)
- **Empirical Draft Paper due November 1st by 5pm on Blackboard**
- Hallie Liberto, “Chemical Castration and the Violation of Sexual Rights” (Blackboard)
- Zofia Stemplowska, “Should Coercive Neurointerventions Target the Victims of Wrongdoing?” (Blackboard)

## WEEK 11 (NOV 7, 9, 11): BRAINS &amp; PERSONS

Readings:

- Farah, *Neuroethics*, 6.2
- Farah, *Neuroethics*, 6.4
- **There is no class Friday, November 11th (Veteran’s Day)**

## WEEK 12 (NOV 14, 16, 18): BRAINS &amp; PERSONS

Readings:

- Julian Savulescu & Anders Sandberg, “Neuroenhancement of Love and Marriage: The Chemicals Between Us” (Blackboard)
- Parker Crutchfield, “Moral Enhancement Can Kill” (Blackboard)
- **Philosophical Draft Paper due November 16th by 5pm on Blackboard**
- Thomas Douglas, “Neural and Environmental Modulation of Motivation: What’s the Moral Difference?” (Blackboard)

## WEEK 13 (NOV 21, 23, 25): DISABILITY + THANKSGIVING!

Readings:

- John T. Maier, “Addiction is a Disability, and it Matters” (Blackboard)
- **IRB Study due November 21st at 5pm on Blackboard**
- **No class Wednesday, November 23rd, or Friday, November 25th (Thanksgiving)**

## WEEK 14 (NOV 28, 30, DEC 2): DISABILITY

Readings:

- Joel Michael Reynolds, “The Ableism of Quality of Life Judgments in Disorders of Consciousness: Who Bears Epistemic Responsibility?” (Blackboard)
- Natalie Ball & Gregor Wolbring, “Cognitive Enhancement: Perceptions Among Parents of Children with Disabilities” (Blackboard)
- **IRB Study grades due by December 1st at 5pm on Blackboard**
- Sara Goering & Eran Klein, “Neurotechnologies and Justice by, with, and for Disabled People” (Blackboard)

## WEEK 15 (DEC 5, 7, 9): PSYCHOPATHS

Readings:

- Andrea Glenn & Adrian Raine, “Neurocriminology: Implications for the Punishment, Prediction, and Prevention of Criminal Behavior” (Blackboard)
- Marko Jurjako & Luca Malatesti, “Psychopathy, Executive Functions, and Neuropsychological Data: A Response to Sifferd and Hirstein” (Blackboard)
- Thomas Nadelhoffer & Walter Sinnott-Armstrong, “Is Psychopathy a Mental Disease”? (Blackboard)

## WEEK 16 (DEC 12, 14, 16): FINALS WEEK

Readings:

- **Final Paper due December 16 at 5pm via Blackboard**

PHIL 3123—BIOETHICS

## BIOETHICS AMID A PANDEMIC

PROFESSOR: Dr. Blake Hereth (“Dr. H”)

EMAIL: [sbhereth@uark.edu](mailto:sbhereth@uark.edu)

E-OFFICE: Collaborate Ultra (Blackboard)

CLASS MEETINGS: Tuesday/Thursday 3:30pm-4:45pm via Collaborate Ultra

E-OFFICE HOURS: Wednesdays 12-2pm and by appointment

### COURSE DESCRIPTION:

Most of us have spent some amount of time in the hospital or under someone’s medical care or know someone who has—especially during the ongoing COVID-19 pandemic. That itself gives us good reason to care about bioethics. Most of us have been concerned, angry, sorrowful, relieved, or delighted at the care we or others have received. That gives us good reason to think we’re already doing bioethics. The point of this course is to learn a little about how to do it *well* by (1) gaining an understanding of some of the important issues in contemporary medical ethics, (2) becoming familiar with the variety of perspectives, arguments, and people involved in these debates, (3) learning to make valid and sound arguments of your own and applying them to the issues we discuss, and (4) revising your arguments in light of feedback.

### COURSE GOALS:

By the end of the course, students should be able to:

- get familiar with and understand some central philosophical issues in bioethics, such as: the ethics of procreation (anti-natalism, eugenics, and disability), feminist worries about age-based healthcare rationing, using nonhuman animals in biomedical research, organ donation, compulsory vaccinations, and disability and assisted suicide;
- reconstruct arguments they find on the issues above and evaluate them charitably and critically;
- develop arguments of their own that are valid and sound; and
- revise their arguments in light of feedback.

### COURSE REQUIREMENTS:

- Class Participation (15%): Class will be held in Blackboard’s Collaborate Ultra feature. Do the required readings carefully and come prepared to discuss them. Then, when in online class, discuss them in the chat window. You won’t receive credit just for being present.
- Critical Questions (20%): Each day of class, students must submit a critical question for that day’s assigned reading. (That’s about two per week. If there are multiple readings assigned for that day, choose only one to write a question about.) Each critical question should be substantive and reflect strong familiarity with the reading and will serve as a



starting point for class discussions. Students with last names A-M should submit questions for Weeks 2-8; students with last names N-Z should submit questions for Weeks 9-13 and 15-16. (So, each student will submit a total of roughly 14 critical questions.) The questions are due by 5pm the night before the class day for which the reading is assigned. Students who submit substantive critical questions on the relevant reading by the required time will receive full credit.

- **Critical Reading Responses (25%):** Each student will write five (5) critical reading responses. All you need to do is (1) briefly explain what the argument is you're evaluating and (2) raise an important criticism of the argument. Each reading response should be one page long, double-spaced. It's up to you which reading you pick, but I recommend that you get started early.
- **Draft Paper (10%):** Each student should write a 3,000-word draft paper (exclusive of notes and bibliography) where they make an original, creative argument on a relevant course topic. (See the Blackboard rubric for further details.) The Draft Paper is due Monday, November 2, 2020, at 5pm on Blackboard.
- **Final Paper (30%):** Each student should write a 4,000-word paper (exclusive of notes and bibliography) in which they revise their Draft Paper in light of my feedback. The idea is to polish, and add to, the Draft Paper. The Final Paper is due Tuesday, December 15, 2020, at 5pm on Blackboard.

### GRADING SCALE:

I use a standard grading scale for this course:

- A = 90-100%
- B = 80-89.99%
- C = 70-79.99%
- D = 60-69.99%
- F = 59.99 or below

### TEXTBOOK(S):

- *Arguing About Bioethics*. Edited by Stephen Holland. New York: Routledge, 2012
- All other readings will be made available via Blackboard

### READING SCHEDULE:

**(NOTE: THIS IS A TENTATIVE READING SCHEDULE. I MAY ADJUST IT DEPENDING ON NEED OR CLASS PROGRESS. BOLDED READINGS ARE ON BLACKBOARD; NON-BOLDED READINGS ARE IN THE TEXTBOOK.)**

WEEK 1 (AUG 25 & 27): COURSE INTRODUCTION + LOGIC

Readings:

- Syllabus
- Logic Exercises

WEEK 2 (SEP 1 & 3): PROCREATION

Readings:

- J. Savulescu, "Procreative Beneficence: Why We Should Select the Best Children"

- E. Parens and A. Asch, “The Disability Rights Critique of Prenatal Genetic Testing: Reflections and Recommendations”

## WEEK 3 (SEP 8 &amp; 10): PROCREATION

Readings:

- **D. Benatar, “Why it is Better Never to Come into Existence”**
- J.A. Robertson, “Preconception Gender Selection”

## WEEK 4 (SEP 15 &amp; 17): HUMAN EMBRYOS

Readings:

- M. Reichlin, “The Argument from Potential: A Reappraisal”
- J.P. Lizza, “Potentiality and Human Embryos”

## WEEK 5 (SEP 22 &amp; 24): NONHUMAN ANIMALS

Readings:

- C. Cohen, “The Case for the Use of Animals in Biomedical Research”
- P. Singer, “Animal Liberation at 30”

## WEEK 6 (SEP 29 &amp; OCT 1): INFORMED CONSENT

Readings:

- This week will include a viewing of the *20/20 Special* on Dax Cowart
- O. O’Neill, “Some Limits of Informed Consent”
- **J. Gibson, “The Voices Missing from the Autonomy Discourse”**

## WEEK 7 (OCT 6 &amp; 8): PUBLIC HEALTH

Readings:

- D. Isaacs, H.A. Kilham, and H. Marshall, “Should Routine Childhood Immunizations Be Compulsory?”
- **J. Brennan, “A Libertarian Case for Mandatory Vaccination”**

## WEEK 8 (OCT 13 &amp; 15): PUBLIC HEALTH

Readings:

- S. Chapman, “Banning Smoking Outdoors is Seldom Ethically Justifiable”
- **C. Timmermann, “Epistemic Ignorance, Poverty, and the COVID-19 Pandemic”**

## WEEK 9 (OCT 20 &amp; 22): RESEARCH ETHICS

Readings:

- **R. Yetter Chappell and Peter Singer, “Pandemic Ethics: The Case for Risky Research”**
- **H. Lindemann, “Bioethics’ Gender”**

## WEEK 10 (OCT 27 &amp; 29): IMMIGRATION AND RACE IN BIOETHICS

Readings:

- For Tuesday, we will watch the documentary *Clinica de Migrantes*
- **J. Kotalik and G. Martin, “Aboriginal Health Care and Bioethics: A Reflection on the Teaching of the Seven Grandfathers”**

## WEEK 11 (NOV 3 &amp; 5): ASSISTED SUICIDE

Readings:

- R. Dworkin, T. Nagel, R. Nozick, J. Rawls, T. Scanlon, and J.J. Thomson, “Assisted Suicide: The Philosopher’s Brief”
- **Dena Davis, “Alzheimer Disease and Pre-Emptive Suicide”**

## WEEK 12 (NOV 10 &amp; 12): ASSISTED SUICIDE

Readings:

- **Anita Silvers, “Protecting the Innocents: People with Disabilities and Physician-Assisted Dying”**
- For Thursday, we will watch the documentary *How to Die in Oregon*

## WEEK 13 (NOV 17 &amp; 19): ORGAN DONATION

Readings:

- The Draft Paper is due Monday, November 2, at 5pm on Blackboard
- C. Cohen, “The Case for Presumed Consent to Transplant Human Organs After Death”
- T.M. Wilkinson, “What’s Not Wrong with Conditional Organ Donation?”

## WEEK 14 (NOV 24 &amp; 26): THANKSGIVING BREAK!

## WEEK 15 (DEC 1 &amp; 3): AGE AND AGEISM

Readings:

- A. Williams and J. Grimley Evans, “The Rationing Debate. Rationing Health Care by Age: The Case For, the Case Against”
- **S. Clark Miller, “The Invisibility of Gender: A Feminist Commentary on Age-Based Healthcare Rationing”**

## WEEK 16 (DEC 8 &amp; 10): INTERNATIONAL BIOETHICS

Readings:

- M. Angell, “The Ethics of Clinical Research in the Third World”
- D. Orentlicher, “Universality and its Limits: When Research Ethics Can Reflect Local Circumstances”

## WEEK 17 (DEC 15): FINALS WEEK

- The Final Paper is due Tuesday, December 15, at 5pm on Blackboard

## PHIL 4000—SPECIAL TOPICS IN PHILOSOPHY OF RELIGION

**THE RAINBOWED DIVINE: DIVERSE VOICES IN PHILOSOPHY OF RELIGION**

INSTRUCTOR: Blake Hereth

EMAIL: sbhereth@uw.edu

CLASS MEETINGS: MWF 2-4pm

OFFICE HOURS: TuTh 2-3pm and by appointment

**COURSE DESCRIPTION:**

Analytic philosophy of religion and philosophical theology have been historically pursued by white, cisgender, heterosexual men. As a result, the big issues reflect their interests. Yet millions of religious individuals are women, non-heterosexual, non-white, and outside of Western religious traditions. Their voices and their issues should matter and find a place in the canon. In this course, we'll hear from more diverse voices in philosophy of religion on unique and underexplored questions such as: Will Heaven be gendered? What will be the place of disabled people in the afterlife? Are nonhuman animals aware of the divine? Do they worship? Will transphobic and queerphobic bullies owe reparations in the afterlife?

**COURSE GOALS:**

By the end of the course, students should be able to:

- Identify some recent, underexplored developments in Analytic philosophy of religion and philosophical theology.
- Explain problematic assumptions in the history of Analytic philosophy of religion, beginning with Bertrand Russell and continuing to the present day.
- Unearth areas for further development in Analytic philosophy of religion and philosophical theology in an empirical survey and a term paper.

**COURSE REQUIREMENTS:**

- Participation (20%): All students are expected to read the material thoroughly, show up to class, and actively discuss the material.
- Poll Everywhere (20%): Poll Everywhere questions will be given daily. They'll cover readings, concepts, arguments, and important figures. Sometimes I'll be checking your knowledge, and sometimes I'll be collecting your opinions about some issue. To participate, students need either a laptop, tablet, or phone. There are no make-up opportunities for Poll Everywhere questions, so be sure to be in class!
- Diversity Survey Group Assignment (30%): Students will be divided into groups and design a survey to explore *interesting differences* in responses from overrepresented people (e.g., cisgender, heterosexual, white men) and underrepresented people (e.g., non-cisgender folk, women, people with disabilities). For example, you can ask, "If you discovered that God was a woman, would you think the existence of Hell was more likely or less likely?", a question that may reveal whether and to what extent gendered

expectations correlate with expectations of punishment. Once your survey is designed, we'll test it on a sample audience—for example, on a big lecture course, as a survey distributed to students across the university, or (if those options won't work) on students from another group in our own class. You'll be graded on how well your questions reflect knowledge of interesting issues in the course materials and how plausible your empirical predictions are.

- **Final Paper (30%):** Students will be expected to write a final paper for the course of approximately 3,000-4,000 words. Your job is to develop an interesting, nuanced, well-researched paper where you argue for a specific position on one of the issues we've discussed in the course. An excellent paper is one that breaks the boundaries and offers a highly original argument. Your paper is due the final day of class by 5pm.

### **TEXTBOOK(S):**

#### Required:

- *Voices from the Edge: Centering Marginalized Voices in Philosophy of Religion*, ed. Michelle Panchuk and Michael Rea (NY: Oxford University Press, 2020).
- Sarah Coakley, *God, Sexuality, and the Self: An Essay 'On the Trinity'* (NY: Cambridge University Press, 2013).

#### Further Reading:

- *The Lost Sheep in Philosophy of Religion: New Perspectives on Disability, Gender, Race, and Animals*, ed. Blake Hereth and Kevin Timpe (NY: Routledge, 2019).
- *Alternative Concepts of God: Essays on the Metaphysics of the Divine*, ed. Andrei Buckareef and Yujin Nagasawa (NY: Oxford University Press, 2016).

### **READING SCHEDULE:**

#### WEEK 1: WHERE HAVE WE COME FROM?

##### Readings:

- Syllabus
- Nicholas Wolterstorff, "How Philosophical Theology Became Possible within the Analytic Tradition of Philosophy" (Canvas)

#### WEEK 2: WHERE SHOULD WE GO?

##### Readings:

- Grace Jantzen, *Becoming Divine: Towards a Feminist Philosophy of Religion*, chapter 1 (Canvas)
- Sameer Yadav, "Toward an Analytic Theology of Liberation" (*Voices*)
- Michelle Panchuk, "That We May Be Whole: Doing Philosophy of Religion with the Whole Self" (Canvas)

#### WEEK 3: WHAT'S THE DIVINE GENDER?

##### Readings:

- Kathryn Pogin, "God is Not Male" (Canvas)
- Kelli Potter, "A Transfeminist Critique of Mormon Theologies of Gender" (Canvas)
- Sarah Coakley, *God, Sexuality, and the Self*, "Prelude: The Arguments of This Book"

#### WEEK 4: DOES GOD HAVE SEX?

Readings:

- Stephen T. Davis and Eric T. Yang, “Sexual Relations, Reproduction, and the Incarnation: What Could Jesus Do?” (Canvas)
- Sarah Coakley, *God, Sexuality, and the Self*, Chapter 1

## WEEK 5: WILL HEAVEN BE GENDERED?

Readings:

- Hilary Yancey, “Heavenly Gendered Person? Resurrection Justice and Its Implications for Gender” (Canvas)
- Blake Hereth, “The Shape of Trans Afterlife Justice” (*Voices*)
- Sarah Coakley, *God, Sexuality, and the Self*, Chapter 2

## WEEK 6: HOW SHOULD WE THINK ABOUT RACE AND ETHNICITY?

Readings:

- Andrea C. White, “Analytic Theology in the Hands of Womanist Theology” (*Hinder Them Not*)
- Sameer Yadav, “Race in a Christian Social Ontology” (Canvas)
- Sarah Coakley, *God, Sexuality, and the Self*, Chapter 3

## WEEK 7: WHAT ABOUT DISABILITY?

Readings:

- Scott Williams, “Ableism and the Philosophy of Religion: Is Personhood an Arbitrary Category?” (Canvas)
- Kevin Timpe, “Defiant Afterlife: Disability and Uniting Ourselves to God” (*Voices*)
- Sarah Coakley, *God, Sexuality, and the Self*, Chapter 4

## WEEK 8: HOW DOES RELIGIOUS TRAUMA SHAPE RELIGIOUS IDENTITY?

Readings:

- Dawne Moon and Theresa W. Tobin, “How Racism and Responses to Racism Shape Sacramental Shame for Black LGBTQI and Same-Gender-Loving People” (*Voices*)
- Joshua Cockayne, Jack Warman, and David Efird, “Shattered Faith: The Social Epistemology of Deconversion by Spiritually Violent Religious Trauma” (*Voices*)
- Sarah Coakley, *God, Sexuality, and the Self*, Chapter 5

## WEEK 9: WHAT ABOUT NON-ABRAHAMIC RELIGIOUS?

Readings:

- John H. Berthrong, “Chinese (Confucian) Philosophical Theology” (Canvas)
- Keith Yandell, “Some Varieties of Indian Theological Dualism” (Canvas)
- Sarah Coakley, *God, Sexuality, and the Self*, Chapter 6

## WEEK 10: NONHUMAN ANIMALS

Readings:

- Dustin Crummett, “Eschatology for Creeping Things (and Other Animals)”
- Sarah Coakley, *God, Sexuality, and the Self*, Chapter 7

## WEEK 11: NONHUMAN ANIMALS (CONT.)

Readings:

- Faith Glavey Pawl, “Exploring Theological Zoology: Might Some Animals Be Spiritual (but not Religious)?” (Canvas)
- Blake Hereth, “Animal Gods” (Canvas)
- Sarah Coakley, *God, Sexuality, and the Self*, “Coda: Conclusions and Beyond”

WEEK 12: FINALS WEEK

PHIL 4093/5093—SPECIAL TOPICS IN PHILOSOPHY

## PHILOSOPHY OF RACE & GENDER

PROFESSOR: Blake Hereth

EMAIL: [sbhereth@uark.edu](mailto:sbhereth@uark.edu)

OFFICE: Main 311

CLASS MEETINGS: MWF 10:45-11:35pm in Kimpel Hall 310

OFFICE HOURS: MWF 1-2pm and by appointment

### COURSE DESCRIPTION:

We are all taught that we have a race and a gender. We are also taught that racism and sexism are real and we should fight against them. But what *are* race and gender? Are they biological things or socially constructed things? How should we think about multiracial and intersex identities? Has human thinking about race and gender changed over time? What are the ethical and political ramifications of thinking correctly (or incorrectly) about race and gender? Students will carefully examine these questions in an exciting classroom environment and write about them.

### COURSE GOALS:

By the end of the course, students should be able to:

- Identify and explain major theories of race and gender and their proponents
- Speak and write intelligently about political, ethical, and sociological problems arising within philosophy of race and philosophy of gender
- Reflect cautiously and empathetically about their own experiences with race and gender, especially in light of newfound perspectives found in class readings
- Reconstruct the principal arguments/ideas from philosophical essays
- Develop original, philosophically creative arguments about race and gender

### COURSE REQUIREMENTS:

- Class Participation (10%): Do the reading carefully and come prepared to discuss it. Then, when in class, discuss it. You won't receive credit just for being present.
- Argument Reconstructions (20%): All students should prepare a reconstruction of the central argument/point for every reading. Each class, I will call upon a random student to share their reconstruction of that day's reading with the rest of the class. This will serve as a starting point for class discussion. To avoid making this too burdensome, only students with last names A-M will be called during Weeks 2-8; and only students with last names N-Z will be called during Weeks 9-16. These should be submitted the Friday of the week before by 5pm via Blackboard. (Upload each week's reconstructions in a single file.)



- Humility Journal (20%): Cultivating epistemic humility is important, especially in college (and *especially* in philosophy). Each week, students will write in class about something they learned about race or gender that was epistemically humbling for them. That doesn't necessarily mean 'embarrassed'. Rather, it means that the student has made an *important realization* that has changed their way of thinking about race or gender, including (possibly) about their own race or gender. The entire journal is due Monday, May 4<sup>th</sup>, at 5pm via Blackboard.
- Race Paper (25%): Undergraduate students will write a 2,000-word (excluding footnotes and bibliographic details) argumentative paper on one of the course topics concerning race. The argument presented in the paper should be original and display philosophical creativity. This paper is due Monday, March 9<sup>th</sup>, at 5pm via Blackboard.
- Gender Paper (25%): Undergraduate students will write a 2,000-word argumentative paper on one of the course topics concerning gender. The argument presented in the paper should be original and display philosophical creativity. This paper is due Monday, May 4<sup>th</sup>, at 5pm via Blackboard.
- Graduate Student Option: Graduate students may either write both the Race Paper and the Gender Paper, or may instead write one 4,000-word paper on one of the course topics. If you choose the 4,000-word paper, it will be due Monday, May 4<sup>th</sup>, at 5pm via Blackboard and will count for 50% of your total grade.

### GRADING SCALE:

I use a standard grading scale for this course:

- A = 90-100%
- B = 80-89.99%
- C = 70-79.99%
- D = 60-69.99%
- F = 59.99 or below

### TEXTBOOK(S):

- There is no textbook for this course. (Yay! Saving money!) All the readings are on Blackboard.

### READING SCHEDULE:

**(NOTE: THIS IS A TENTATIVE READING SCHEDULE. I MAY ADJUST IT DEPENDING ON NEED OR CLASS PROGRESS.)**

WEEK 1 (JAN 13, 15, 17): COURSE INTRODUCTION

Readings:

- Syllabus
- Miranda Fricker, *Epistemic Injustice* (chapter 1)
- Kristie Dotson, "Accumulating Epistemic Power"
- Kristie Dotson, "How is This Paper Philosophy?"

WEEK 2 (JAN 20, 22, 24): WHAT RACE IS

Readings:

- There is no class Monday, January 20<sup>th</sup>, in observance of Martin Luther King Day
- Sally Haslanger, “Gender and Race: (What) Are They? (What) Do We Want Them to Be?”
- Chike Jeffers, “Cultural Constructionism”
- Michael O. Hardimon, “Minimalist Biological Race”
- Quayshawn Spencer, “How To Be a Biological Racial Realist”

## WEEK 3 (JAN 27, 29, 31): HOW RACISM WORKS

Readings:

- Kwame Anthony Appiah, “Racisms”
- Jami L. Anderson, “The White Closet”
- Charles W. Mills, “Philosophy and the Racial Contract”

## WEEK 4 (FEB 3, 5, 7): HOW RACISM WORKS

Readings:

- Kyle Powys Whyte, “Indigeneity and U.S. Settler Colonialism”
- Mariana Ortega, “Latina Feminism, Experience, and the Self”
- Dr. H is at a conference, so there’s no class Wednesday, Feb 5<sup>th</sup> or Friday, Feb 7<sup>th</sup>

## WEEK 5 (FEB 10, 12, 14): HOW RACISM WORKS

Readings:

- Joshua Glasgow, “Racism as Disrespect”
- Neil Levy, “Am I A Racist? Implicit Bias and the Ascription of Racism”
- Rima Basu, “The Wrongs of Racist Beliefs”

## WEEK 6 (FEB 17, 19, 21): RACISM IN ACTION: LAUGHING, EATING, AND REPRODUCING

Readings:

- Luvell Anderson, “Racist Humor”
- Cathryn Bailey, “We Are What We Eat: Feminist Vegetarianism and the Reproduction of Racial Identity”
- Tommie Shelby, *Dark Ghettos* (chapter 4)

## WEEK 7 (FEB 24, 26, 28): RACISM IN PROFESSIONS AND POLICY: SCIENCE, ETHICS, AND IMMIGRATION

Readings:

- Kyle Powys Whyte and Robert Crease, “Trust, Expertise, and the Philosophy of Science”
- Joseph Len Miller, “Decolonizing the Demarcation of the Ethical”
- José Jorge Mendoza, “Illegal: White Supremacy and Immigration Status”

## WEEK 8 (MAR 2, 4, 6): RACIAL PROFILING

Readings:

- Annabelle Lever, “Treating People as Equals: Ethical Objections to Racial Profiling and the Composition of Juries”
- Adam Hosein, “Racial Profiling and a Reasonable Sense of Inferior Political Status”
- Peter DeAngelis, “Racial Profiling and the Presumption of Innocence”

## WEEK 9 (MAR 9, 11, 13): RACIAL REPARATIONS

Readings:

- The Race Paper is due Monday, March 9<sup>th</sup>, at 5pm via Blackboard.
- [Ta-Nehisi Coates, “The Case for Reparations”](#)
- Jennifer Page, “Reparations for Police Killings”
- Jonathan Kaplan and Andrew Valls, “Housing Discrimination As a Basis for Black Reparations”

WEEK 10 (MAR 16, 18, 20): WHAT GENDER IS

Readings:

- Jennifer McKittrick, “A Dispositional Account of Gender”
- Theodore Bach, “Gender Is a Natural Kind with a Historical Essence”
- Robin Dembroff, “Real Talk on the Metaphysics of Gender”

WEEK 11 (MAR 23, 25, 27): SPRING BREAK!

WEEK 12 (MAR 30, APR 1, 3): GENDER AND SEXUAL ORIENTATION

Readings:

- Robin Dembroff, “What Is Sexual Orientation?”
- Matthew Andler, “Sexual Orientation: The Taxonomy-First View”
- Matthew Andler, “The Sexual Orientation/Identity Distinction”
- Talia Mae Bettcher, “When Selves Have Sex: What the Phenomenology of Trans Sexuality Can Teach Us About Sexual Orientation”

WEEK 13 (APR 6, 8, 10): GENDER IDENTITY

Readings:

- Katharine Jenkins, “Amelioration and Inclusion: Gender Identity and the Concept of Woman”
- Matthew Andler, “Gender Identity and Exclusion: A Reply to Jenkins”
- Robin Dembroff and Daniel Wodak, “He/She/They/Ze”

WEEK 14 (APR 13, 15, 17): STEREOTYPE THREAT

Readings:

- Rachel McKinnon, “Stereotype Threat and Attributional Ambiguity for Trans Women”
- Justin L. Clardy, “‘I Don’t Want to Be a Playa No More’: An Exploration of the Denigrating Effects of ‘Player’ as a Stereotype Against African American Polyamorous Men”

WEEK 15 (APT 20, 22, 24): TRANS EXPERIENCES

Readings:

- Rachel McKinnon, “Trans\*formative Experiences”
- Mayo and Mala Sheppard, “New Social Learning from Two Spirit Native Americans”
- Talia Mae Bettcher, “Evil Deceivers and Make-Believers: On Transphobic Violence and the Politics of Illusion”

WEEK 16 (APR 27, 29, MAY 1): TRANSITIONING AND FULL INCLUSION

Readings:

- Jana Cattien, “Against ‘Transracialism’: Revisiting the Debate”
- Alex Dubov and Liana Fraenkel, “Facial Feminization Surgery: The Ethics of Gatekeeping in Transgender Health”
- Timothy F. Murphy, “Assisted Gestation and Transgender Women”
- Andria Bianchi, “Transgender Women in Sport”

WEEK 17 (MAY 6): FINALS WEEK!

- The Humility Journal is due Monday, May 4<sup>th</sup>, at 5pm via Blackboard.
  - The Gender Paper is due Monday, May 4<sup>th</sup>, at 5pm via Blackboard.

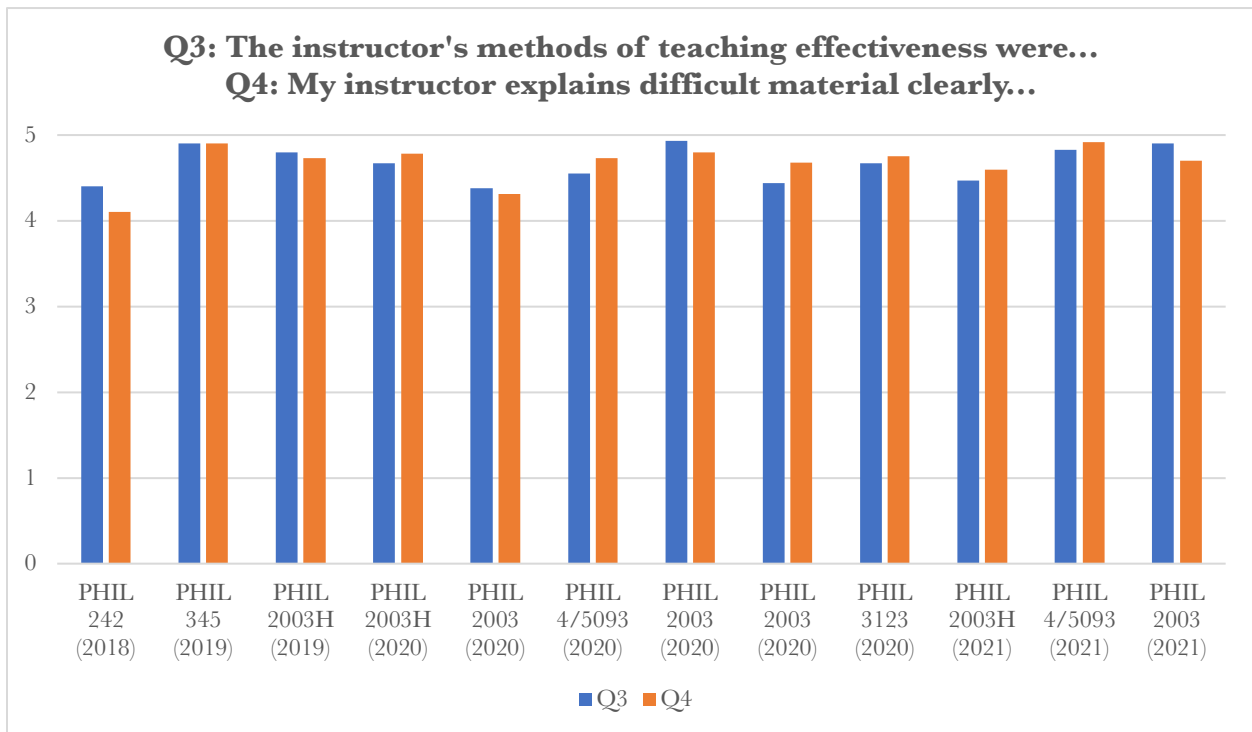
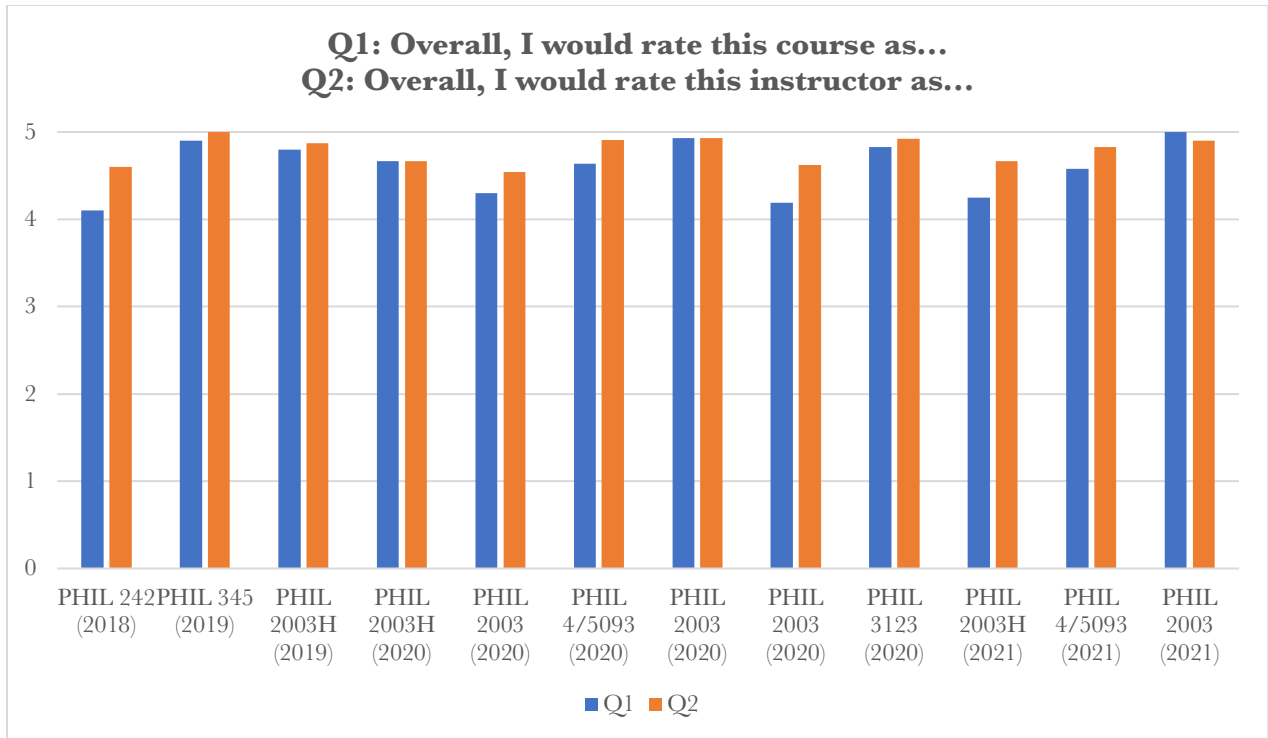
## TEACHING EVALUATIONS – QUANTITATIVE

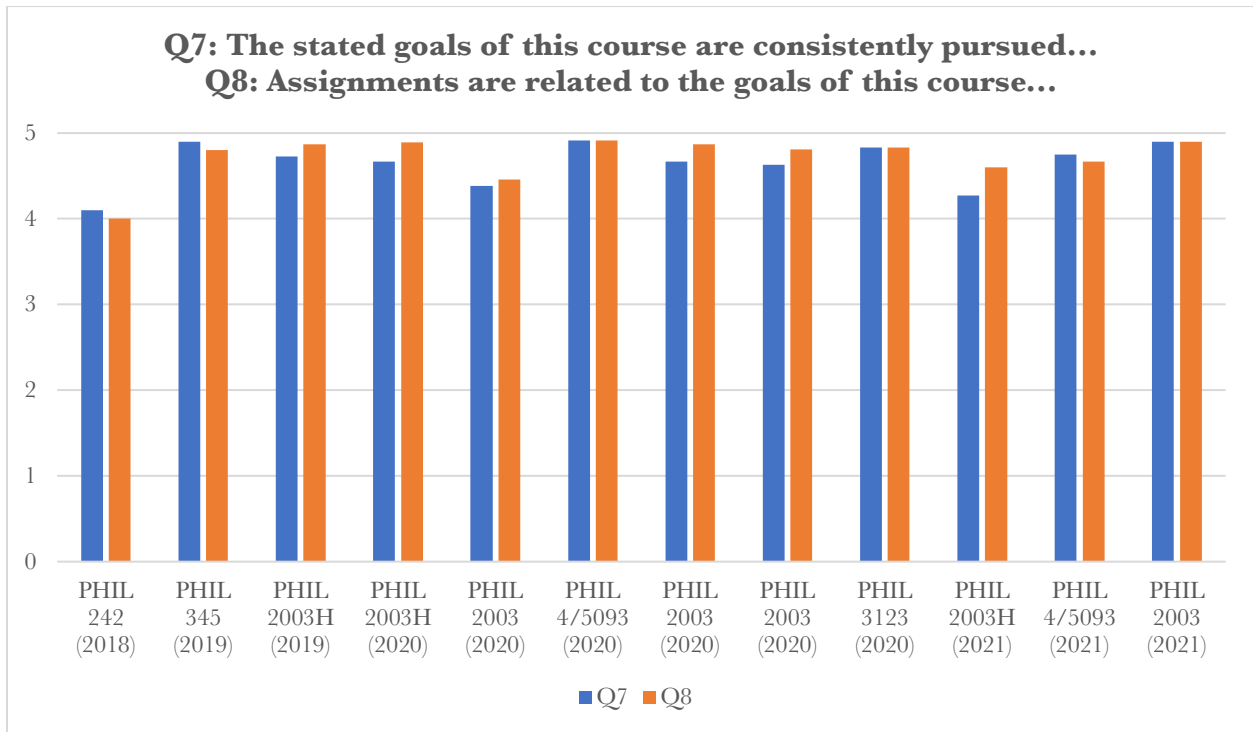
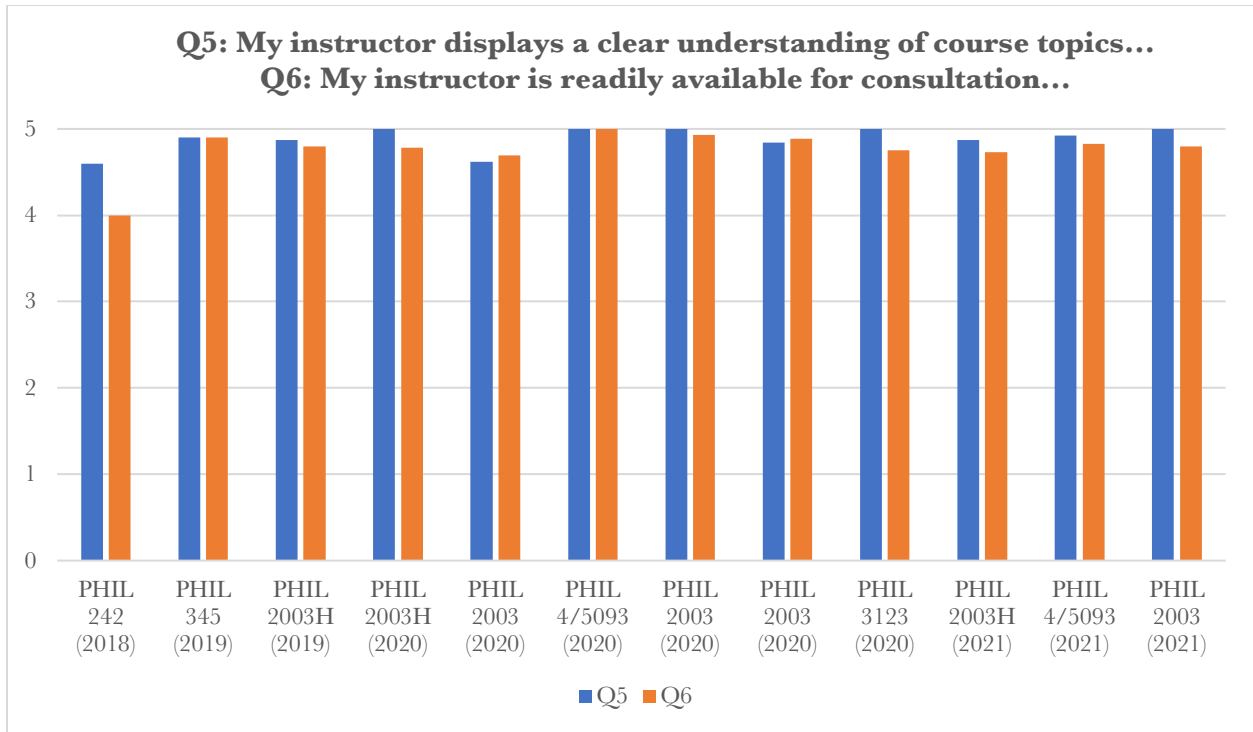
The course evaluations are principally from the University of Washington (UW) and the University of Arkansas (UA). Tacoma Community College (TCC), for whom I co-taught a course at the Washington Corrections Center for Women, collected only qualitative data for the course.

The courses are as follows:

PHIL 242 (Introduction to Medical Ethics), Summer 2018 – UW  
PHIL 345 (Trolleys, Torture, and Terror), Summer 2019 – UW  
PHIL 2003H (Honors Introduction to Philosophy), Fall 2019 – UA  
PHIL 2003H (Honors Introduction to Philosophy), Spring 2020 – UA  
PHIL 2003 (Introduction to Philosophy), Spring 2020 – UA  
PHIL 4093/5093 (Special Topics: Race and Gender), Spring 2020 – UA  
PHIL 2003 (Introduction to Philosophy), Summer 2020 – UA  
PHIL 2003 (Introduction to Philosophy x2), Fall 2020 – UA  
PHIL 3123 (Bioethics), Fall 2020 – UA  
PHIL 2003H (Honors Introduction to Philosophy), Spring 2021 – UA  
PHIL 4093/5093 (Special Topics: Race and Gender), Spring 2021 – UA  
PHIL 2003 (Introduction to Philosophy), Summer 2021 – UA

**Note:** Full course evaluations are available on my personal website ([www.blakehereth.com](http://www.blakehereth.com)).





## TEACHING EVALUATIONS – QUALITATIVE

The course evaluations arise from the University of Washington (UW), the University of Arkansas (UA), and Tacoma Community College (TCC).

The courses are as follows:

PHIL 242 (Introduction to Medical Ethics), Summer 2018 – UW

PHIL 345 (Trolleys, Torture, and Terror), Summer 2019 – UW

PHIL 2003H (Honors Introduction to Philosophy), Fall 2019 – UA

PHIL 2003H (Honors Introduction to Philosophy), Spring 2020 – UA

PHIL 2003 (Introduction to Philosophy), Spring 2020 – UA

PHIL 4093/5093 (Special Topics: Race and Gender), Spring 2020 – UA

PHIL 2003 (Introduction to Philosophy), Summer 2020 – UA

PHIL 2003 (Introduction to Philosophy x2), Fall 2020 – UA

PHIL 3123 (Bioethics), Fall 2020 – UA

PHIL 2003H (Honors Introduction to Philosophy), Spring 2021 – UA

PHIL 4093/5093 (Special Topics: Race and Gender), Spring 2021 – UA

PHIL 2003 (Introduction to Philosophy), Summer 2021 – UA

PHIL 101 (Introduction to Philosophy), Autumn 2016 – Co-Instructor with Paul Tubig (TCC)

**Note:** All qualitative data is available on my personal website ([www.blakehereth.com](http://www.blakehereth.com)).