

TEACHING PORTFOLIO

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TEACHING STATEMENT

I am an openly queer, religious philosopher from the Deep South. 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. My identities and teaching history inform my teaching expectations and practices. While I am particularly concerned with teaching students who traditionally feel marginalized, my job is to teach everyone. For me, the ‘teaching bullseye’ of teaching philosophy 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. This manifests itself in a variety of ways, from the “aha!” expression to desires to engage further with academic philosophy. 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 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 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. Irrespective 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 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 EVALUATIONS – QUANTITATIVE

The course evaluations are principally from the University of Arkansas (UA) and the University of Washington (UW). (Tacoma Community College, for whom I co-taught a course at the Washington Corrections Center for Women, collected only qualitative data for the course.) The quantitative questions for Arkansas and Washington overlap but are worded differently, and Arkansas collects more limited data from students. Thus, I have indicated which university asks which question (i.e., “UW” for Washington and “UA” for Arkansas). For some of the UW questions, Arkansas has no comparable question/data, and so the list of courses is restricted to UW. Finally, Arkansas used a 5-point scale: “Excellent” (5), “Good” (4), “Fair” (3), “Poor” (2), and “Very Poor” (1). Washington uses a 6-point scale: “Excellent” (5), “Very Good” (4), “Good” (3), “Fair” (2), “Poor” (1), and “Very Poor” (0). I have included the percentage of students who rated my performance in the top two categories (i.e., “Excellent” and “Good/Very Good”) in the rightmost column.

The courses are as follows:

PHIL 100 (Introduction to Philosophy), Autumn 2015 – TA for Andrea Woody (UW)
 PHIL 102 (Contemporary Moral Problems), Spring 2016 – TA for Michael Blake (UW)
 PHIL 100 (Introduction to Philosophy), Winter 2017 – TA for Ian Schnee (UW)
 PHIL 242 (Introduction to Medical Ethics), Spring 2017 – TA for Carina Fourie (UW)
 PHIL 242 (Introduction to Medical Ethics), Summer 2018 – Sole Instructor (UW)
 PHIL 102 (Contemporary Moral Problems), Autumn 2018 – TA for Paul Franco (UW)
 PHIL 115 (Practical Reasoning), Winter 2019 – TA for Carole Lee (UW)
 PHIL 149 (Existentialism and Film), Spring 2019 – TA for Ian Schnee (UW)
 PHIL 345 (Trolleys, Torture, and Terror), Summer 2019 – Sole Instructor (UW)
 PHIL 2003H (Honors Introduction to Philosophy), Fall 2019 – Sole Instructor (UA)
 PHIL 2003H (Honors Introduction to Philosophy), Spring 2020 – Sole Instructor (UA)
 PHIL 2003 (Introduction to Philosophy), Spring 2020 – Sole Instructor (UA)
 PHIL 4093/5093 (Special Topics: Race and Gender), Spring 2020 – Sole Instructor (UA)
 PHIL 2003 (Introduction to Philosophy), Summer 2020 – Sole Instructor (UA)

Note: Full course evaluations are available on my personal website (www.blakehereth.com).

Statement (UW: U of Washington; UA: U of Arkansas)	Course	My Median	Percent of “Excellent” or “Very Good”
UW: The quiz section/course as a whole was: UA: Overall, I would rate this course as:	PHIL 100 (TA, 2015)	4.9	94.5%
	PHIL 102 (TA, 2016)	4.6	96%
	PHIL 100 (TA, 2017)	4.75	73.5%
	PHIL 242 (TA, 2018)	3.7	56%
	PHIL 242 (SI, 2018)	4.1	85%
	PHIL 102 (TA, 2018)	4.8	93.5%
	PHIL 115 (TA, 2019)	4.8	94.6%
	PHIL 149 (TA, 2019)	4.76	88%
	PHIL 345 (SI, 2019)	4.9	100%
	PHIL 2003H (SI, 2019)	4.8	100%

	PHIL 2003H (SI, 2020)	4.67	100%
	PHIL 2003 (SI, 2020)	4.3	92.3%
	PHIL 4/5093 (SI, 2020)	4.64	90.9%
	PHIL 2003 (SI, 2020)	4.93	100%
UW: The content of the quiz section/course was:	PHIL 100 (TA, 2015)	4.8	100%
	PHIL 102 (TA, 2016)	4.5	92%
	PHIL 100 (TA, 2017)	4.35	75%
	PHIL 242 (TA, 2018)	3.7	55.5%
	PHIL 242 (SI, 2018)	4.1	85%
	PHIL 102 (TA, 2018)	4.75	89.5%
	PHIL 115 (TA, 2019)	4.76	93%
	PHIL 149 (TA, 2019)	4.7	87.6
	PHIL 345 (SI, 2019)	4.9	100%
UW: The quiz section/sole instructor's (QSI) contribution to the course was:	PHIL 100 (TA, 2015)	4.9	100%
	PHIL 102 (TA, 2016)	4.65	91.5%
	PHIL 100 (TA, 2017)	4.75	80.5%
	PHIL 242 (TA, 2018)	4.3	73%
	PHIL 242 (SI, 2018)	4.6	92%
UA: Overall, I would rate this instructor as:	PHIL 102 (TA, 2018)	4.85	95.5%
	PHIL 115 (TA, 2019)	4.9	98%
	PHIL 149 (TA, 2019)	4.9	96%
	PHIL 345 (SI, 2019)	5.0	100%
	PHIL 2003H (SI, 2019)	4.87	100%
	PHIL 2003H (SI, 2020)	4.67	88.9%
	PHIL 2003 (SI, 2020)	4.54	92.3%
	PHIL 4/5093 (SI, 2020)	4.91	100%
	PHIL 2003 (SI, 2020)	4.93	100%
UW: The QSI's/instructor's effectiveness in teaching the subject matter was:	PHIL 100 (TA, 2015)	4.8	93.5%
	PHIL 102 (TA, 2016)	4.7	100%
	PHIL 100 (TA, 2017)	4.75	80.5%
	PHIL 242 (TA, 2018)	4.15	73.5%
	PHIL 242 (SI, 2018)	4.4	92%
UA: The teaching methods used in this course enable me to learn:	PHIL 102 (TA, 2018)	4.8	93%
	PHIL 115 (TA, 2019)	4.8	95%
	PHIL 149 (TA, 2019)	4.8	96%
	PHIL 345 (SI, 2019)	4.9	100%
	PHIL 2003H (SI, 2019)	4.8	100%
	PHIL 2003H (SI, 2020)	4.67	88.9%
	PHIL 2003 (SI, 2020)	4.38	84.6%
	PHIL 4/5093 (SI, 2020)	4.55	90.9%
	PHIL 2003 (SI, 2020)	4.93	100%
UW: Explanations by the QSI/instructor were:	PHIL 100 (TA, 2015)	4.85	100%
	PHIL 102 (TA, 2016)	4.6	96%
	PHIL 100 (TA, 2017)	4.65	81%
	PHIL 242 (TA, 2018)	4.1	73.5%
	PHIL 242 (SI, 2018)	4.1	92%

UA: My instructor explains difficult material clearly:	PHIL 102 (TA, 2018)	4.65	90.5%
	PHIL 115 (TA, 2019)	4.8	95%
	PHIL 149 (TA, 2019)	4.7	93%
	PHIL 345 (SI, 2019)	4.9	100%
	PHIL 2003H (SI, 2019)	4.73	100%
	PHIL 2003H (SI, 2020)	4.78	100%
	PHIL 2003 (SI, 2020)	4.31	84.7%
	PHIL 4/5093 (SI, 2020)	4.73	90.9%
	PHIL 2003 (SI, 2020)	4.80	100%
UW: QSI's/Instructor's use of examples and illustrations was:	PHIL 100 (TA, 2015)	4.85	100%
	PHIL 102 (TA, 2016)	4.55	96%
	PHIL 100 (TA, 2017)	4.65	74.5%
	PHIL 242 (TA, 2018)	4.1	72.5%
	PHIL 242 (SI, 2018)	4.3	77%
	PHIL 102 (TA, 2018)	4.85	100%
	PHIL 115 (TA, 2019)	4.76	96%
	PHIL 149 (TA, 2019)	4.66	87%
	PHIL 345 (SI, 2019)	4.9	100%
UW: Quality of questions or problems raised by QSI/Instructor was:	PHIL 100 (TA, 2015)	4.75	100%
	PHIL 102 (TA, 2016)	4.5	87.5%
	PHIL 100 (TA, 2017)	4.65	74.5%
	PHIL 242 (TA, 2018)	4.0	68.5%
	PHIL 242 (SI, 2018)	4.3	92%
	PHIL 102 (TA, 2018)	4.75	87.5%
	PHIL 115 (TA, 2019)	4.66	90%
	PHIL 149 (TA, 2019)	4.7	93%
	PHIL 345 (SI, 2019)	4.9	100%
UW: QSI's/Instructor's enthusiasm was:	PHIL 100 (TA, 2015)	4.95	100%
	PHIL 102 (TA, 2016)	4.75	96%
	PHIL 100 (TA, 2017)	4.65	93.5%
	PHIL 242 (TA, 2018)	4.65	83%
	PHIL 242 (SI, 2018)	4.8	100%
	PHIL 102 (TA, 2018)	4.95	100%
	PHIL 115 (TA, 2019)	4.9	98%
	PHIL 149 (TA, 2019)	4.9	97%
	PHIL 345 (SI, 2019)	5.0	100%
UW: Student confidence in QSI's/Instructor's knowledge was: UA: My instructor displays a clear understanding of course topics:	PHIL 100 (TA, 2015)	4.75	100%
	PHIL 102 (TA, 2016)	4.7	96%
	PHIL 100 (TA, 2017)	4.7	88%
	PHIL 242 (TA, 2018)	4.4	78%
	PHIL 242 (SI, 2018)	4.6	92%
	PHIL 102 (TA, 2018)	4.75	91.5%
	PHIL 115 (TA, 2019)	4.9	98%
	PHIL 149 (TA, 2019)	4.86	100%
	PHIL 345 (SI, 2019)	4.9	100%
PHIL 2003H (SI, 2019)	4.87	100%	

	PHIL 2003H (SI, 2020)	5.00	100%
	PHIL 2003 (SI, 2020)	4.62	92.3%
	PHIL 4/5093 (SI, 2020)	5.00	100%
	PHIL 2003 (SI, 2020)	5.00	100%
UW: Encouragement given to students to express themselves was:	PHIL 100 (TA, 2015)	4.6	94.5%
	PHIL 102 (TA, 2016)	4.7	100%
	PHIL 100 (TA, 2017)	4.65	74.5%
	PHIL 242 (TA, 2018)	4.3	79.5%
	PHIL 242 (SI, 2018)	4.4	77%
	PHIL 102 (TA, 2018)	4.65	91%
	PHIL 115 (TA, 2019)	4.8	92%
	PHIL 149 (TA, 2019)	4.86	94%
	PHIL 345 (SI, 2019)	5.0	100%
UW: Answers to student questions were:	PHIL 100 (TA, 2015)	4.6	100%
	PHIL 102 (TA, 2016)	4.65	96%
	PHIL 100 (TA, 2017)	4.4	75%
	PHIL 242 (TA, 2018)	4.15	81.5%
	PHIL 242 (SI, 2018)	4.6	85%
	PHIL 102 (TA, 2018)	4.7	85%
	PHIL 115 (TA, 2019)	4.86	91%
	PHIL 149 (TA, 2019)	4.76	94.6
	PHIL 345 (SI, 2019)	4.9	100%
UW: Interest level of quiz sections/course was:	PHIL 100 (TA, 2015)	4.75	94.5%
	PHIL 102 (TA, 2016)	4.6	92%
	PHIL 100 (TA, 2017)	4.6	74.5%
	PHIL 242 (TA, 2018)	4.05	63%
	PHIL 242 (SI, 2018)	N/A	N/A
	PHIL 102 (TA, 2018)	4.7	89.5%
	PHIL 115 (TA, 2019)	4.7	91%
	PHIL 149 (TA, 2019)	4.66	83%
	PHIL 345 (SI, 2019)	N/A	N/A
UW: QSI's/Instructor's openness to student views was:	PHIL 100 (TA, 2015)	4.8	100%
	PHIL 102 (TA, 2016)	4.75	95.5%
	PHIL 100 (TA, 2017)	4.65	87.5%
	PHIL 242 (TA, 2018)	4.5	81%
	PHIL 242 (SI, 2018)	N/A	N/A
	PHIL 102 (TA, 2018)	4.75	89%
	PHIL 115 (TA, 2019)	4.9	92%
	PHIL 149 (TA, 2019)	4.86	96.6%
	PHIL 345 (SI, 2019)	N/A	N/A
UW: QSI's/Instructor's ability to deal with student difficulties was:	PHIL 100 (TA, 2015)	4.6	94.5%
	PHIL 102 (TA, 2016)	4.65	95.5%
	PHIL 100 (TA, 2017)	4.65	87.5%
	PHIL 242 (TA, 2018)	4.25	77.5%
	PHIL 242 (SI, 2018)	N/A	N/A
	PHIL 102 (TA, 2018)	4.7	87.5%

	PHIL 115 (TA, 2019)	4.83	92%
	PHIL 149 (TA, 2019)	4.7	90%
	PHIL 345 (SI, 2019)	N/A	N/A
UW: Availability of extra help when needed was:	PHIL 100 (TA, 2015)	4.7	94.5%
	PHIL 102 (TA, 2016)	4.7	91.5%
	PHIL 100 (TA, 2017)	4.5	81.5%
	PHIL 242 (TA, 2018)	4.35	73%
UA: My instructor is readily available for consultation:	PHIL 242 (SI, 2018)	4.0	61%
	PHIL 102 (TA, 2018)	4.7	91%
	PHIL 115 (TA, 2019)	4.8	90.6%
	PHIL 149 (TA, 2019)	4.7	91%
	PHIL 345 (SI, 2019)	4.9	100%
	PHIL 2003H (SI, 2019)	4.8	100%
	PHIL 2003H (SI, 2020)	4.78	100%
	PHIL 2003 (SI, 2020)	4.69	92.3%
	PHIL 4/5093 (SI, 2020)	5.00	100%
	PHIL 2003 (SI, 2020)	4.93	100%
UW: Use of quiz section/course time was:	PHIL 100 (TA, 2015)	4.55	94%
	PHIL 102 (TA, 2016)	4.2	85.5%
	PHIL 100 (TA, 2017)	4.35	68.5%
UA: The stated goals of this course are consistently pursued:	PHIL 242 (TA, 2018)	3.7	54%
	PHIL 242 (SI, 2018)	4.1	69%
	PHIL 102 (TA, 2018)	4.75	93.5%
	PHIL 115 (TA, 2019)	4.7	89%
	PHIL 149 (TA, 2019)	4.56	90%
	PHIL 345 (SI, 2019)	4.9	100%
	PHIL 2003H (SI, 2019)	4.73	93.3%
	PHIL 2003H (SI, 2020)	4.67	88.9%
	PHIL 2003 (SI, 2020)	4.38	84.6%
	PHIL 4/5093 (SI, 2020)	4.91	100%
	PHIL 2003 (SI, 2020)	4.67	93.3%
UW: QSI's/Instructor's interest in whether students learned was:	PHIL 100 (TA, 2015)	4.65	94%
	PHIL 102 (TA, 2016)	4.65	85%
	PHIL 100 (TA, 2017)	4.65	81%
	PHIL 242 (TA, 2018)	3.95	65%
	PHIL 242 (SI, 2018)	4.4	77%
	PHIL 102 (TA, 2018)	4.75	82.5%
	PHIL 115 (TA, 2019)	4.8	96%
	PHIL 149 (TA, 2019)	4.76	91.6%
	PHIL 345 (SI, 2019)	4.9	100%
UW: Amount you learned in the quiz sections/course was:	PHIL 100 (TA, 2015)	4.55	95%
	PHIL 102 (TA, 2016)	4.35	89.5%
	PHIL 100 (TA, 2017)	4.1	68.5%
	PHIL 242 (TA, 2018)	3.85	60.5%
	PHIL 242 (SI, 2018)	3.7	54%
	PHIL 102 (TA, 2018)	4.6	93%

	PHIL 115 (TA, 2019)	4.76	89%
	PHIL 149 (TA, 2019)	4.5	84%
	PHIL 345 (SI, 2019)	4.9	100%
UW: Relevance and usefulness of quiz section/course content were:	PHIL 100 (TA, 2015)	4.7	100%
	PHIL 102 (TA, 2016)	4.5	96%
	PHIL 100 (TA, 2017)	4.4	75%
	PHIL 242 (TA, 2018)	4.05	65.5%
	PHIL 242 (SI, 2018)	4.0	61%
UA: Assignments are related to goals of this course:	PHIL 102 (TA, 2018)	4.8	91.5%
	PHIL 115 (TA, 2019)	4.86	96%
	PHIL 149 (TA, 2019)	4.7	94%
	PHIL 345 (SI, 2019)	4.8	89%
	PHIL 2003H (SI, 2019)	4.87	100%
	PHIL 2003H (SI, 2020)	4.89	100%
	PHIL 2003 (SI, 2020)	4.46	92.3%
	PHIL 4/5093 (SI, 2020)	4.91	100%
	PHIL 2003 (SI, 2020)	4.87	100%
UW: Coordination between lectures and quiz sections/course was:	PHIL 100 (TA, 2015)	4.65	100%
	PHIL 102 (TA, 2016)	4.65	96%
	PHIL 100 (TA, 2017)	4.45	87%
	PHIL 242 (TA, 2018)	4.1	72.5%
	PHIL 242 (SI, 2018)	N/A	N/A
	PHIL 102 (TA, 2018)	4.75	93.5%
	PHIL 115 (TA, 2019)	4.86	94.6%
	PHIL 149 (TA, 2019)	4.66	92%
	PHIL 345 (SI, 2019)	N/A	N/A
UW: Reasonableness of assigned work for quiz section/course was:	PHIL 100 (TA, 2015)	4.75	100%
	PHIL 102 (TA, 2016)	4.5	96%
	PHIL 100 (TA, 2017)	4.7	74.5%
	PHIL 242 (TA, 2018)	4.25	65%
	PHIL 242 (SI, 2018)	4.2	76%
	PHIL 102 (TA, 2018)	4.7	87.5%
	PHIL 115 (TA, 2019)	4.9	96.6%
	PHIL 149 (TA, 2019)	4.66	96%
	PHIL 345 (SI, 2019)	4.9	100%
UW: Clarity of student responsibilities and requirements was:	PHIL 100 (TA, 2015)	4.65	100%
	PHIL 102 (TA, 2016)	4.4	83.5%
	PHIL 100 (TA, 2017)	4.4	75%
	PHIL 242 (TA, 2018)	4.15	71.5%
	PHIL 242 (SI, 2018)	4.2	76%
	PHIL 102 (TA, 2018)	4.75	92%
	PHIL 115 (TA, 2019)	4.86	97%
	PHIL 149 (TA, 2019)	4.5	86%
	PHIL 345 (SI, 2019)	4.8	100%

TEACHING EVALUATIONS – QUALITATIVE

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

The courses are as follows:

PHIL 100 (Introduction to Philosophy), Autumn 2015 – TA for Andrea Woody (UW)
PHIL 102 (Contemporary Moral Problems), Spring 2016 – TA for Michael Blake (UW)
PHIL 101 (Introduction to Philosophy), Autumn 2016 – Co-Instructor with Paul Tubig (TCC)
PHIL 100 (Introduction to Philosophy), Winter 2017 – TA for Ian Schnee (UW)
PHIL 242 (Introduction to Medical Ethics), Spring 2017 – TA for Carina Fourie (UW)
PHIL 242 (Introduction to Medical Ethics), Summer 2018 – Sole Instructor (UW)
PHIL 102 (Contemporary Moral Problems), Autumn 2018 – TA for Paul Franco (UW)
PHIL 115 (Practical Reasoning), Winter 2019 – TA for Carole Lee (UW)
PHIL 149 (Existentialism and Film), Spring 2019 – TA for Ian Schnee (UW)
PHIL 345 (Trolleys, Torture, and Terror), Summer 2019 – Sole Instructor (UW)
PHIL 2003H (Honors Introduction to Philosophy), Fall 2019 – Sole Instructor (UA)
PHIL 2003H (Honors Introduction to Philosophy), Spring 2020 – Sole Instructor (UA)
PHIL 2003 (Introduction to Philosophy), Spring 2020 – Sole Instructor (UA)
PHIL 4093/5093 (Special Topics: Race and Gender), Spring 2020 – Sole Instructor (UA)
PHIL 2003 (Introduction to Philosophy), Summer 2020 – Sole Instructor (UA)

Note: All qualitative data is available on my personal website (www.blakehereth.com).

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*

SAMPLE SYLLABI

Below are syllabi for the following courses:

1. *Philosophy of Race & Gender* (Philosophy of Race, Philosophy of Gender)
2. *Introduction to Philosophy* (Topical Overview of Philosophy)
3. *Bioethics Amid a Pandemic* (Bioethics/Medical Ethics)
4. *The Rainbowd Divine: Diverse Voices in Philosophy of Religion* (Philosophy of Religion)
5. *Problems in Self-Defense* (Ethics, Philosophy of Law)

I'll say a few brief words about each of these courses. *Philosophy of Race & Gender* is a course I taught at the University of Arkansas in Spring 2020 to a racially and gender-diverse group of students. Shortly after 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. *Introduction to Philosophy* is a course I taught in Fall 2019 at the University of Arkansas to Honors students. *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 final two syllabi are courses I propose teaching as graduate seminars or as advanced, topics-level courses for undergraduates. *The Rainbowd 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. The final course, *Problems in Self-Defense*, explores various problems within my primary research area, and I taught this as a graduate seminar in Fall 2019 at the University of Arkansas.

PHIL 4093/5093—SPECIAL TOPICS IN PHILOSOPHY

PHILOSOPHY OF RACE & GENDER

PROFESSOR: Blake Hereth

EMAIL: 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 4th, 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 9th, 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 4th, 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 4th, 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 20th, 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 5th or Friday, Feb 7th

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 9th, 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 4th, at 5pm via Blackboard.
 - The Gender Paper is due Monday, May 4th, at 5pm via Blackboard.

PHIL 2003H—HONORS INTRODUCTION TO PHILOSOPHY

HONORS INTRODUCTION TO PHILOSOPHY

PROFESSOR: Blake Hereth

EMAIL: sbhereth@uark.edu

OFFICE: Main 311

CLASS MEETINGS: Tuesday/Thursday 12:30-1:45pm in Main 208

OFFICE HOURS: Tuesday/Thursday 2-3pm 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.

COURSE GOALS:

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

- 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.
- Develop a big idea of their own and provide strong support for it.

COURSE REQUIREMENTS:

- Class Participation (20%): 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.
- Midterm Exam (25%): an exam covering material from the first half of the course. The exam will be held Thursday, October 17, during regular class time.
- Term Paper (30%): Each student will develop a philosophical paper explaining and then critiquing one of the big ideas we have read. The paper is due Monday, December 2, at 5pm on Blackboard.
- Final Exam (25%): an exam covering material from the second half of the course. The exam will be held Thursday, December 19, 12:45-2:45pm.

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 (AUG 27 & 29): COURSE INTRODUCTION

Readings:

- Syllabus

WEEK 2 (SEP 3 & 5): VALUE OF PHILOSOPHY

Readings:

- Bertrand Russell, “The Value of Philosophy”
- Plato, *Republic*, Book VII

WEEK 3 (SEP 10 & 12): LOGIC

Readings:

- Logic Handouts
- Blake is at a conference Thursday, Sep 12, so there’s no class that day.

WEEK 4 (SEP 17 & 19): EPISTEMOLOGY

Readings:

- René Descartes, *Meditations on First Philosophy*: Meditation I (pp.6-8)
- Edmund Gettier, “Is Justified True Belief Knowledge?”
- Richard Feldman, *Epistemology*

WEEK 5 (SEP 24 & 26): EPISTEMOLOGY

Readings:

- Phyllis Rooney, “Gendered Reason: Sex Metaphor and Conceptions of Reason”
- Daniel Kelly and Erica Roedder, “Racial Cognition and the Ethics of Implicit Bias” (sections 1 and 2)

WEEK 6 (OCT 1 & 3): METAPHYSICS

Readings:

- Earl Conee, “Universals”
- Peter van Inwagen, “The Powers of Rational Beings”

WEEK 7 (OCT 8 & 10): METAPHYSICS

Readings:

- Mari Mikkola, “Feminist Metaphysics and Philosophical Methodology”
- Theodore Sider, “Time”

WEEK 8 (OCT 15 & 17): MIDTERM EXAM PREP + MIDTERM EXAM

Readings:

- Tuesday, October 15, will be devoted to prepping for the Midterm Exam.

- The Midterm Exam will be held Thursday, October 17, during regular class time.

WEEK 9 (OCT 22): FALL BREAK!

WEEK 9 ½ (OCT 29): PHILOSOPHY OF MIND

Readings:

- “Correspondence Between Descartes and Princess Elisabeth”

WEEK 10 (OCT 29 & 31): PHILOSOPHY OF MIND

Readings:

- Andy Clark and David Chalmers, “The Extended Mind”
- Erik Funkhouser, “Do the Self-Deceived Get What They Want?”

WEEK 11 (NOV 5 & 7): ETHICS

Readings:

- Timothy Hsiao, “How to Think About the Gun Control Debate”
- Kate Manne, “Why I Use Trigger Warnings”

WEEK 12 (NOV 12 & 14): ETHICS

Readings:

- Anne Barnhill, “Just Pushy Enough”
- Julie Kirsch, “Is Abortion a Question of Personal Morality?”

WEEK 13 (NOV 19 & 21): PHILOSOPHY OF RELIGION

Readings:

- Louise Antony, “Does God Love Us?”
- Kathryn Pogin, “God is Not Male”

WEEK 14 (NOV 26 & 28): PHILOSOPHY OF RACE + THANKSGIVING BREAK!

Readings:

- Shannon Sullivan, “White Privilege”
- Naomi Zack, “Ideas of Race in the Canonical History of Philosophy”
- There will be no class on Thursday, November 28, due to Thanksgiving.

WEEK 15 (DEC 3 & 5): PHILOSOPHY OF DISABILITY

Readings:

- Your Term Paper is due Monday, December 2.
- Elizabeth Barnes, *The Minority Body*, chapter 2 (pp.54-77)
- Abigail Gosselin, “Mental Illness Stigma and Epistemic Credibility”

WEEK 16 (DEC 10 & 12): PHILOSOPHY OF SEX & GENDER

Readings:

- John Corvino, “Homosexuality, Harm, and Moral Principles”
- Robin Dembroff and Daniel Wodak, “He/She/They/Ze” (sections 1, 2, and 4)

WEEK 17 (DEC 19): FINALS WEEK

The Final Exam will be held Thursday, December 19, 12:45-2:45pm.

PHIL 3123—BIOETHICS

BIOETHICS AMID A PANDEMIC

PROFESSOR: Dr. Blake Hereth (“Dr. H”)

EMAIL: 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 & 10): PROCREATION

Readings:

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

WEEK 4 (SEP 15 & 17): HUMAN EMBRYOS

Readings:

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

WEEK 5 (SEP 22 & 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 & 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 & 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 & 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 & 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 & 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 & 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 & 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 & 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 & 26): THANKSGIVING BREAK!

WEEK 15 (DEC 1 & 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 & 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

PHIL5983—GRADUATE SEMINAR IN PHILOSOPHY

PROBLEMS IN SELF-DEFENSE

PROFESSOR: Blake Hereth

EMAIL: sbhereth@uark.edu

OFFICE: Old Main 311

CLASS MEETINGS: Tuesday 3:30-5:45pm in the Conference/Seminar Room

OFFICE HOURS: Tuesday/Thursday 2-3pm and by appointment

COURSE DESCRIPTION:

Most people think that harming people in self-defense is justifiable. If someone breaks into your home to kill you because they want to face zero resistance while acquiring your TV, it seems you're permitted to kill them. But there's little consensus beyond this basic picture. Is it necessary that the killer is culpable, or would a less culpable attacker also be liable? If culpability is required, then are we allowed to kill nonhuman animals? Are you obligated to attempt an escape first, or are you permitted to stand your ground in your home? If there are multiple attackers, may you kill them all? When some battered partners can save themselves only before an attack begins, is it permissible for them to do so? We'll explore questions like these and others in this course, probing deeply into both longstanding and new problems in the ethics of self-defense.

COURSE GOALS:

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

- Identify the major issues in the ethics of self-defense discussed in the course.
- Identify the major thinkers in the ethics of self-defense and their views.
- Write an original, high-quality paper in the ethics of self-defense.

CONTENT WARNING:

Domestic abuse, violence in war, home invasions, harming nonhuman animals, and sexual assault are issues we'll discuss. We're thinking critically about these things because they're important, if for no other reason than they deeply affect people's lives. We owe them, each other, and ourselves good answers to morally vital questions. But because these issues are disturbing and students should know about them in advance, I'll avoid using examples and discussing cases that are needlessly problematic. (I also ask that students avoid doing so.) If any student finds it difficult to attend or participate in class because of something we're discussing, the student should let me know and I'll modify the discussion as best I can. But if I can't do so to the student's satisfaction, they're free to excuse themselves from class without penalty. Any student who excuses themselves should follow up with me later.

COURSE REQUIREMENTS:

- Participation (10%): Do the reading carefully and come prepared to discuss it. Then, when in seminar, discuss it.

- Weekly Reading Responses (30%): Reading responses are due each week and should include (a) a reconstruction of the central argument of a reading from that week and (b) an analysis of the central argument. Reading responses should be 2-3 pages in length.
- Long Abstract (10%): Each student will write a 1,000-word abstract of their Term Paper. Your abstract needs to outline an original contribution to the self-defense literature and should indicate some sources you intend to cite. The purpose of the abstract is to jumpstart your thinking and allow me to provide early feedback. This is due Friday, October 18th.
- Literature Review Presentation (15%): You'll be responsible for a presentation that reviews the literature the topic for that week. For example: If you choose to present on the internalist/externalist debate, you'll need to summarize a sampling of the literature that explains the major philosophical positions and arguments that have been put forward. Your review doesn't need to be exhaustive, but it should be substantial. In the first or second week of class, students will sign up for a presentation topic and date.
- Term Paper (35%): The culmination of this course should result in a highly polished term paper of ~4,000 to 5,000 words (not including notes or works cited). Your job is to develop a substantial, creative, and interesting line of philosophical argument about some issue in the ethics of self-defense. Ideally, this should be something you can submit to quality conferences or peer-refereed journals. You can choose something we've discussed or can branch out on your own and develop a new problem. Just be sure you run your topic by me first. Your paper is due Tuesday, December 17th, by 5pm.

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):

- *The Ethics of Self-Defense*, ed. Christian Coons and Michael Weber (Oxford University Press, 2016).
- Helen Frowe, *Defensive Killing* (Oxford University Press, 2014).

READING SCHEDULE:

WEEK 1 (AUG 27TH): WHAT IS SELF-DEFENSE AND WHY DO WE CARE?

Readings:

- Syllabus
- Frowe, "Self-Defense" (Blackboard)
- Coons and Weber, "The Ethics of Self-Defense: The Current Debate" (*The Ethics of Self-Defense*)
- Tyler Doggett, "Recent Work in the Ethics of Self-Defense" (Blackboard)

WEEK 2 (SEP 3RD): WHAT IS MORAL LIABILITY?

Readings:

- *Defensive Killing*, chapter 3
- Kimberly Ferzan, “Culpable Aggression: The Basis of Moral Liability to Defensive Killing” (Blackboard)
- Seth Lazar, “Responsibility, Risk, and Killing in Self-Defense” (Blackboard)
- Victor Tadros, “Causation, Culpability, and Liability” (*The Ethics of Self-Defense*)

WEEK 3 (SEP 10TH): IS MORAL LIABILITY INTERNAL OR EXTERNAL?

Readings:

- Jonathan Quong & Joanna Firth, “Necessity, Moral Liability, and Defensive Harm” (Blackboard)
- Helen Frowe, “The Role of Necessity in Liability to Defensive Harm” (*The Ethics of Self-Defense*)

WEEK 4 (SEP 17TH): MUST THERE BE A REASONABLE CHANCE OF SUCCESS?

Readings:

- Daniel Statman, “On the Success Condition for Legitimate Self-Defense” (Blackboard)
- *Defensive Killing*, 109-115
- Suzanne Uniacke, “Self-Defense, Just War, and a Reasonable Prospect of Success” (Blackboard)

WEEK 5 (SEP 24TH): WHAT IF YOU CAN ESCAPE THE THREAT?

Readings:

- Helen Frowe, “The Role of Necessity in Liability to Defensive Harm” (*The Ethics of Self-Defense*)
- Heidi M. Hurd, “Stand Your Ground” (*The Ethics of Self-Defense*)
- Ian Fishback, “Necessity and Institutions in Self-Defense and War” (*The Ethics of Self-Defense*)

WEEK 6 (OCT 1ST): IS THE IMMINENCE REQUIREMENT SEXIST?

Readings:

- Marcia Baron, “The Imminence Requirement” (Blackboard)
- Fiona Leverick, *Killing in Self-Defense*, chapter 5 (Blackboard)
- Kimberly Ferzan, “Defending Imminence: From Battered Women to Iraq” (Blackboard)

WEEK 7 (OCT 8TH): CAN JUSTIFIED THREATENERS BE LIABLE?

Readings:

- Jeff McMahan, “Self-Defense Against Justified Threateners” (Blackboard)
- Adam Hosein, “Are Justified Aggressors a Threat to the Rights Theory of Self-Defense?” (Blackboard)
- Helen Frowe, “Lesser-Evil Justifications for Harming: Why We’re Required to Turn the Trolley” (Blackboard)

WEEK 8 (OCT 15TH): IS DESERT A GOOD BASIS FOR SELF-DEFENSE?

Readings:

- *Defensive Killing*, pp.106-109
- Victor Tadros, *The Ends of Harm*, pp.175-177 (Blackboard)
- John Gardner and Francois Tanguay-Renaud, “Desert and Avoidability in Self-Defense” (Blackboard)

WEEK 9 (OCT 22ND): FALL BREAK!

WEEK 10 (OCT 29TH): WHAT ABOUT MULTIPLE THREATS?

Readings:

- Kerah Gordon-Solmon, “Self-Defense Against Multiple Threats” (Blackboard)
- Jeff McMahan, “Liability, Proportionality, and the Number of Aggressors” (*The Ethics of Self-Defense*)
- David Rodin, “The Lesser Evil Obligation” (*The Ethics of Self-Defense*)

WEEK 11 (NOV 5TH): WHAT ABOUT SYMMETRICAL THREATS?

Readings:

- Timothy Campbell, “The Problem of Symmetrical Threats” (Blackboard)

WEEK 12 (NOV 12TH): WHAT ABOUT KILLING ANIMALS?

Readings:

- Tatjana Visak, “Do Utilitarians Need to Accept the Replaceability Argument?” (Blackboard)
- Cheryl Abbate, “The Search for Liability in the Defense Killing of Nonhuman Animals” (Blackboard)
- Blake Hereth, “Animal Rights Pacifism” (Blackboard)

WEEK 13 (NOV 19TH): CAN PUNISHMENT BE JUSTIFIED VIA SELF-DEFENSE?

Readings:

- David Boonin, *The Problem of Punishment*, 192-207 (Blackboard)
- David Alm, “Self-Defense, Punishment, and Forfeiture” (Blackboard)
- Zac Cogley, “Fortifying the Self-Defense Justification of Punishment” (Blackboard)

WEEK 14 (NOV 26TH): HOW DOES SELF-DEFENSE RELATE TO WAR?

Readings:

- Christopher Kutz, “The Difference Uniforms Make: Collective Violence in Criminal Law and War” (Blackboard)
- Helen Frowe, *Defensive Killing*, chapter 5
- Seth Lazar, “Complicity, Collectives, and Killing in War” (Blackboard)
- Holly Lawford-Smith, *Not in Their Name*, chapter 5 (Blackboard)

WEEK 15 (DEC 3RD): HEALTHCARE JUSTICE FOR COMBATANTS?

Readings:

- Richard Arneson, “Luck Egalitarianism—A Primer” (Blackboard)
- Kasper Lippert-Rasmussen, “Noncombatants and Liability to Be Attacked in Wars” (Blackboard)
- Blake Hereth, “Reductive Individualism and Healthcare Justice” (Blackboard)

WEEK 16 (DEC 10TH): MAY WE KILL NON-COMBATANTS?

Readings:

- *Defensive Killing*, chapters 6-8
- Saba Bazargan-Forward, “Non-Combatant Immunity and War-Profitteering” (Blackboard)
- Seth Lazar, *Sparing Civilians*, chapter 5 (Blackboard)

WEEK 17 (DEC 17TH): FINALS WEEK



September 6, 2016

Stephen Hereth
Philosophy
BOX 353350

Dear Stephen:

One of the deeply rewarding moments of the academic year is my receipt of the listings of courses in the social sciences whose instructors have received exceptionally high student evaluations, both in overall evaluations and in "amount learned." Your ratings place you among this remarkable group. This speaks volumes about your strong commitment to the educational mission of our university. I am deeply impressed and want to express my appreciation for the fine pedagogical contributions you are making to the education of our students.

Warm regards,

Judith A. Howard
Divisional Dean of Social Sciences

cc: Andrea Woody, Chair

Arts
Art
Dance
Drama
DXARTS
Music

Humanities
Asian Languages & Literature
Classics
Comparative History of Ideas
Comparative Literature
English
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Scandinavian Studies
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Sociology
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Burke Museum of Natural History & Culture

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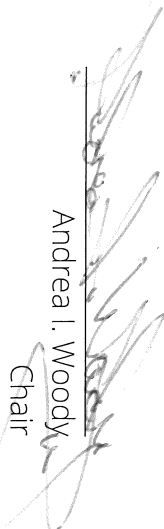
Awarded to

Blake Hereth

for excellence in teaching and contributions to the Department of
Philosophy's teaching mission

on May 31, 2019

W
DEPARTMENT OF PHILOSOPHY
UNIVERSITY of WASHINGTON


Andrea I. Woody
Chair