

NEH Application Cover Sheet (FV-250759)

Seminars for School Teachers

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Field of expertise: Philosophy, General

INSTITUTION

Mount Holyoke College
South Hadley, MA 01075-1485

APPLICATION INFORMATION

Title: *NEH Summer Seminar for School Teachers on Existentialism*

Grant period: From 2016-10-01 to 2017-09-30

Project field(s): Phenomenology - Existentialism; Philosophy, General

Description of project: Existentialism, an important philosophical movement in the twentieth century, remains influential to this day. This seminar will acquaint participants with the basic philosophical ideas of Existentialism by introducing them to the writings of such thinkers as Søren Kierkegaard, Martin Heidegger, Jean-Paul Sartre, Simone de Beauvoir, Albert Camus, and Franz Fanon. In addition to philosophical treatises, readings will be drawn from novels and plays, and films will be shown each week. The Existentialists are known for their emphasis on the actual lived experience of human beings and outlining more authentic possibilities for living than those people ordinarily choose. The seminar will explore how the Existentialists argue for this view of life and it will assess Existentialism's validity both historically and for our contemporary society.

BUDGET

Outright Request	88,449.00	Cost Sharing	0.00
Matching Request	0.00	Total Budget	88,449.00
Total NEH	88,449.00		

GRANT ADMINISTRATOR

Laura Bundesen
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NEH Summer Seminar for School Teachers

Existentialism

Thomas E. Wartenberg, Director

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NEH Summer Seminar for School Teachers on Existentialism
Thomas E. Wartenberg, Director
Narrative Description

1. Intellectual Rationale

Existentialism is one of the most important philosophical movements of the twentieth century. Centered in Paris during and after the Second World War, Existentialism sought to counter the development of philosophy into an academic specialty with a pretense of scientific objectivity, and to return it to its roots as a form of reflection upon human life that takes account of all of life's joys and travails. In developing their account of what they termed *existence*, the Existentialists drew on diverse thinkers in the Western philosophical tradition even as they sought to open people's eyes to the actual nature of their lives. The Existentialists sought to smash the idols they saw endemic to Western philosophy and culture in order to free people from domination by its ideas, a domination that they saw as causing unnecessary pain and suffering, and to encourage them to live freer lives.

As a result of this focus and unlike most developments in academic philosophy, Existentialism had a significant impact outside of the field of philosophy itself. There is almost no domain of twentieth-century European culture – from literature and theater to film and psychology – that was not fundamentally affected by Existentialism. Indeed, for many non-professionals, the term “philosophy” refers first and foremost to the ideas of the renegade twentieth-century thinkers who formed the Existentialist school.

There is, however, a curious dichotomy in the writings of the Existentialists. Although their novels, plays, and other popular pieces are widely read and appear quite easy to understand, their more strictly philosophical writings are quite dense and much

less accessible. The fact is, it is not really possible to grasp all the intricacies of, say, Jean-Paul Sartre's popular play, *No Exit*, without understanding his view of the nature of other people, something he expounds in complexly argued passages from his philosophical masterwork, *Being and Nothingness*. As a result of ignoring the philosophical foundations of the Existentialists' theories, there is widespread misunderstanding of the significance of their more popular writings, many of which are taught in secondary schools.

The goal of this seminar is to foster in its participants a clear understanding of Existentialist thought. This is an important goal in its own right. Existentialism is a school of philosophical thought that retains its appeal for many people because of its focus on the question of what it is to be a human being. Faced with the growing conformity of human beings in a society increasingly permeated with and dominated by technology, the Existentialists sought to provide human beings with a framework for understanding how to make sense of a world in which they felt alienated and displaced. Among the influential themes developed by the Existentialists are:

- an analysis of human freedom that explains why freedom is not only one of our most valued possessions, but also something we seek to avoid;
- an account of the role that other people play in our lives that treats them as both deeply significant and yet highly problematic in terms of our ability to live as we would choose to;
- a probing investigation of the significance of anxiety, an emotion that seemed to become central to human existence in the twentieth century;
- a more complete understanding of the nature of human finitude than that

developed by previous philosophers;

- a recognition of the limitations of human reason for understanding the nature of reality and the importance of recognizing the absurd as an element in human life;
- an account of the possibility of living a more full and authentic life by acknowledging all the difficult and troubling aspects of human existence.

Attaining a more comprehensive and detailed grasp of all of these aspects of Existentialism will enable the school teachers to come to a clearer understanding of a very significant intellectual and cultural movement in the twentieth century whose impact is still felt today.

There is also a more instrumental reason for acquainting school teachers with the philosophical underpinnings of Existentialist thought. Many students coming to college have a passing acquaintance with Existentialism, something they have acquired in, for example, a French language course, where they read Sartre's play, *No Exit*, or Camus' novel, *The Stranger*. By acquainting the teachers more fully with the philosophical ideas of the Existentialists, I hope to equip them to better convey to their students the unique and compelling ideas of these seminal philosophical thinkers.

In each of the summers of 2011 and 2014, I offered an NEH Summer Seminar for School Teachers on Existentialism, a seminar I will repeat in 2016. The participants have been unanimous about how much they learned from the seminar and how useful it would be for their teaching. Not only were there over 50 applicants for each of the previous ones, but there also has been a growing interest among teachers in pre-college philosophy in general. As a result, there should be a good pool of school teachers and graduate

students interested in attending a seminar on Existentialism.

Unlike previous versions of this seminar, for 2017 I propose to offer a 3-week version. There are a variety of different reasons for this, including some professional commitments I already have for that summer. This new version of the seminar will focus more centrally on the writings on the Existentialists themselves, since they have been the most important and popular thinkers in the seminar.

My previous seminars have convinced me of the importance of teaching this material to school teachers. A number of the scholars from those seminars have become active in the recently formed organization for the teaching of pre-college philosophy, PLATO. Many of the former participants are very committed to teaching pre-college philosophy and have introduced new or expanded philosophy courses in their schools. Their commitment and enthusiasm for Existentialism motivates me to offer this seminar again.

2. Project content and implementation

The 2017 seminar will have a very similar structure to the previous one. We will meet four times a week (Monday-Thursday), with the sessions running from 1:30 until 4:30. Having the meetings in the afternoon will allow adequate time for the summer scholars to do the assigned reading. Sessions will generally be discussion based, although I will also provide a context for understanding and interpreting the texts we discuss. After each session, there will be opportunity for more informal discussion.

The readings for each week will be drawn from both the central thinkers in the Existentialist movement and other important writers and philosophers who influenced or were influenced by Existentialism: G.W.F. Hegel, Søren Kierkegaard, Martin Heidegger, Jean-Paul Sartre, Simone de Beauvoir, Albert Camus, and Franz Fanon.

I have included two films in the syllabus. One is a rare copy of the 1954 Jacqueline Audry version of Sartre's play *No Exit*. I have found that watching the film brings the play alive in a way that simply reading it does not. It also allows the summer scholars to witness the breadth of Existentialism as a cultural movement. A play like *No Exit* brought Sartre's ideas to a wider public than his strictly philosophical writings and watching it provides an example of the impact that Existentialism had upon society more generally.

The second film is Akira Kurosawa's 1952 masterpiece *Ikiru*. This film depicts the effects upon a petty bureaucrat of learning he has a terminal disease. His profound transformation provides a point of access to Heidegger's very difficult account of being-towards-death, one of the most important ideas in his philosophical masterpiece *Being and Time*. Here, the film makes Heidegger's ideas accessible and helps the summer scholars see their import.

After the seminar meetings, I will make myself available to the participants. I found that letting them know I would be available worked very well and all of them took advantage of those times to schedule individual meetings with me, some quite often and others less so. I will also have office hours in the morning and generally be available by appointment for meeting with the summer scholars.

I will, of course, expect the participants to come to every seminar meeting having done the reading. Because I would like to have discussions and philosophical texts are notorious for their difficulty, I will ask the summer scholars to come to each session ready to discuss a question that I pose on the website about the reading for that day. I will begin each session with small group discussions during which the participants will

be able to refine their ideas through interaction with one another. Following these discussions, the seminar itself will reconvene. I will ask each group to report on their conversation and use these responses to organize a broader discussion of the issues the participants feel are most important in each text. Because the summer scholars were all very serious about their commitment to the seminar, this format has been quite successful and led to many probing and exciting discussions of the texts as well as the ideas of the Existentialists in general.

When the discussion has come to a resting place, I will introduce some of the more difficult philosophical ideas with a quick lecture. Some of the background material simply requires this, but we will quickly return to a discussion format, seeking to keep the teachers involved in an examination of the ideas they have read about. The only time I will do more lecturing is on Heidegger's ideas (because of their difficulty and inaccessibility).

What follows is the basic program for the seminar: In order to give the participants a synoptic introduction to the ideas of the Existentialists, we will spend the first week reading the writings of Jean-Paul Sartre, the most well-known and influential of the Existentialists. Sartre wrote dense philosophical texts as well as the literature more people are acquainted with. Our initial reading will be Sartre's very famous essay "Existentialism is a Humanism." This essay is Sartre's attempt to respond to critics from both the left (Marxists) and right (Catholics) of his Existentialist philosophy. It contains some of the most famous aphorisms associated with Existentialism, such as the claim that "man's existence precedes his essence," that are key in understanding the philosophical import of the movement. It is also a text that can be used in schools because of its brevity and clarity.

In addition, “Existentialism is a Humanism” raises one of the central questions that we will investigate in our examination of Existentialism: To what extent can Existentialism provide the basis for an ethics? This is a significant issue since the Existentialists criticize traditional ethical norms as inauthentic. Although Sartre does not provide an adequate answer to the question of what an Existentialist ethics would look like, this essay does set the agenda for future discussions of that question.

We will then proceed to consider two sections from *Being and Nothingness* in which Sartre fills out the sketch of Existentialism developed in “Existentialism is a Humanism.” Sartre’s analyses of “the look” and “bad faith” are two of his most insightful contributions to Existentialism. After discussing his introduction of these concepts, we will see how they are embodied in his play *No Exit* in which many of his abstract claims about the difficult role other people play in our lives are given a vivid exemplification.

Following this introduction to Existentialist thought, we will go back to the movement’s nineteenth-century precursors. The texts we will read are: Hegel’s “Lordship and Bondage” dialectic from *The Phenomenology of Spirit* and Søren Kierkegaard’s *Fear and Trembling*. These readings will show how some of the key themes of Existentialist thought – such as the significance of the Other and the nature of Existence – were first developed in the nineteenth century.

The “Lordship and Bondage” section of Hegel’s *Phenomenology* introduces many central themes of Existentialism. In it, Hegel shows how humans encounter others as threats to their existence and develop various different ways of interacting with others to both acknowledge this threat and to overcome it. This is a difficult text, in part because it is so compressed. We will spend a session analyzing it and seeing exactly how Hegel

introduces these key ideas.

Writing after Kant had argued that all theoretical attempts to prove the existence of God were futile, Kierkegaard develops an account of religious faith that sees it as operating in a sphere completely separate from rational discourse. We will explore what Kierkegaard means by such distinctive ideas as fear and trembling, the knight of faith, and the leap of faith, in an attempt to understand the nature of his reflection on human life and the possibility of religious faith. We will also investigate what he means by the the absurd, a concept that we will find recurring in the thought of his twentieth century progeny.

With this intellectual background under our belts, we will return to the ideas of the twentieth-century Existentialists themselves. We will begin this section of the seminar with a brief look at Martin Heidegger's *magnum opus*, *Being and Time*. Although there has recently been much disagreement about Heidegger because of his sympathy for and participation in Nazism, there can be no doubt about the importance of his ideas in shaping Existentialism and, indeed, contemporary Continental philosophy. We will focus on two central ideas: the contrast he draws between our conformist everyday selves and the authentic selves we can become through the call of conscience, and the importance he attributes to the fact of our own mortality. As I mentioned earlier, Heidegger's prose is extremely dense, so I will eschew the small group discussions of his ideas and present the ideas in a lecture. Once I have done that, we will engage in a general discussion of the validity of those ideas.

To help the participants understand Heidegger's claims, we will screen Akira Kurosawa's masterpiece, *Ikiru*. As I mentioned earlier, *Ikiru* portrays how a

confrontation with a fatal disease causes an alienated civil servant to reclaim his life in an authentic manner. It provides a clear illustration of many of Heidegger's quite obscure claims about the significance that death can have for human beings. I have found that the film really helps the participants understand Heidegger's view of death and its role in creating authenticity.

Next, we will return to French Existentialism through a discussion of Albert Camus' philosophical essay, *The Myth of Sisyphus*, and his novel, *The Stranger*. Our focus will be on the concept of the absurd – a concept central to Camus' vision. In *The Myth of Sisyphus*, Camus presents life's absurdity as the essential fact about being human. In turning to *The Stranger*, we will consider the role of the absurd in its portrait of its protagonist, Meursault, and his apparently arbitrary killing of an Arab. We will also explore the difference in Camus' essayistic and novelistic works, the question of whether they articulate the same worldview, and how they represent a development of themes we have found in other Existentialist thinkers.

The final segment of the seminar will be devoted to an exploration of the social and political dimensions of Existentialism that have only been touched on in previous weeks. Existentialism is often criticized for the absence of an ethical perspective, a charge that Simone de Beauvoir attempts to refute in her book, *The Ethics of Ambiguity*. De Beauvoir seeks to show that human beings' ambiguous nature as free beings constrained by their context does not preclude the establishment of an ethical perspective that takes account of the existence of others. We will then consider the significance of her monumental work, *The Second Sex*, a book that develops its feminism through a rigorous confrontation with some of the key ideas of Heidegger and Sartre. We will

consider the validity of de Beauvoir's critique of Heidegger's notion of conformity as well as of Sartre's claim about the impossibility of adequate relationships between human beings, as we explore her claims about the misogyny of Western culture.

We will conclude the week and the seminar with a discussion of Franz Fanon's *Black Skin, White Masks*. In this book, Fanon uses ideas drawn from Sartre to understand the situation of the black man living in a former French colony. In particular, he adapts Sartre's famous analysis of "the look" from *Being and Nothingness* to understand the situation facing blacks in relation to the countries that colonized them. Despite his reliance on Sartre, Fanon is also critical of his mentor. Our discussion will consider the adequacy of using Existentialism, as Fanon does, to conceptualize the situation of oppressed people in the third world.

We will also use the final meeting of the seminar for a comprehensive examination of Existentialism in which the participants will discuss the impact of their investigation of Existentialism on their thinking and teaching. During this session, I will pass out their certificates as well as the website for their evaluations.

I plan to host a trip to the Chester Theatre in Chester, MA, once again. This theatre puts on very provocative works that raise Existentialist themes. For example, the first year, they put on a theatrical version of Dostoyevsky's *Crime and Punishment* and last year they offered a play that raised the theme of death and authenticity. Because of the many different theatre venues in the Berkshires during the summer, it should be easy to find a play that will connect with the content of the course. It is a very worthwhile outing from both intellectual and personal points of view.

3. Project faculty and staff

My own introduction to philosophy as a high school student was through an anthology of the writings of the Existentialists that I picked up at a bookstore in Manhattan because I had become interested in Camus' ideas during a debate on capital punishment in eighth grade. Although my own philosophical interests and pursuits have altered over the course of the years – I began my academic career as a Kant scholar and now work mainly in the fields of philosophy of film and philosophy for children – the appeal of Existentialism remains undiminished after all these years. I thoroughly enjoy the opportunity to acquaint undergraduate students with the breadth and depth of Existentialist thinking, as I have been doing for some thirty years now in a course that I offer every other fall. I was extremely gratified to have the opportunity to communicate my excitement about Existentialism to school teachers, and was thrilled that they uniformly took to it with great excitement.

Evidence of my continued interest in Existentialism is my recent publication of an introduction to Existentialist thought, *Existentialism: A Beginner's Guide*. This book is addressed to a wide public interested in understanding Existentialist philosophy. Unlike other introductions to Existentialism, I draw freely on the Existentialists' non-philosophical writings. I see the seminar as another forum in which to continue my ongoing interest in the question of the relevance of Existentialism to the contemporary world and look forward to hearing the views of the school teachers on this subject.

I have had a great deal of experience working with school teachers in conjunction with my program of teaching philosophy through children's literature. For fifteen years, I have been very involved in bringing philosophy into elementary schools. During that time, I have worked closely with teachers both one-on-one and in the context of workshops

and their classrooms. I have also worked with middle school teachers in my “What’s the Big Idea?” program and, of course, had previous experience with high school teachers in this seminar. I am very committed to helping teachers bring philosophy into the pre-college curriculum and view the seminar as a continuation of that commitment.

My work with pre-college students has been broadly recognized. I received a Fulbright Fellowship to work in a school in Wellington, New Zealand. My program – Teaching Children Philosophy – won the 2011 APA/PDC Award for Innovation in Philosophy Programs and I was awarded the 2013 Merritt Prize for my contributions to the Philosophy of Education. It was the subject of a PBS documentary, *Big Ideas for Little Kids*, which won a New England Emmy Award.

To assist me, I will employ a departmental assistant at Mount Holyoke. Previously, I employed Sue Rusiecki, but she is retiring and I don’t know if she will want to continue to work for me. I also will hire a recently graduated student to be the on-site assistant. The student will help the participants familiarize themselves with the campus and local area.

4. Participant selection

The committee to aid me in the selection of the participants will be composed of my colleague, Meredith Michaels, and one of the participants in the previous seminar, Stephen Miller. Meredith taught my Philosophy for Children course when I was on leave and did a great job with it. She also was on the committee twice before. Steve Miller was an outstanding seminar participant and he will be serving on the selection committee in 2016. If not, there are a number of excellent former participants to whom I can turn.

As I mentioned earlier, I have worked closely with elementary school teachers in my own project on teaching philosophy through children’s literature. Although I expect

participants in this seminar to be mainly secondary school teachers, I hope that some primary and middle school teachers will apply, and I will do my best to insure that they are included. In 2011, I had one elementary school teacher and two middle school teachers. None of them had any trouble with the material and they were all uniformly active participants. In 2013, there was one middle school teacher who was well integrated into the group.

The criteria that we will look for in the applicants are an enthusiasm for learning and a commitment to teaching philosophical ideas to pre-college students. In addition, we will attempt to ensure geographic and ethnic diversity as well as gender balance in the seminar. In both the past seminars, we were able to achieve both of these goals because of the outstanding quality of the applicants.

5. Project Website

I have maintained my ownership of the seminar website – existentialismseminar.com – which I will use once again for application information for the seminar. During the actual seminar, we will once again employ a Google site for the reading and other materials. This time, I will make sure to have a group discussion list to enable participants to conduct virtual discussions throughout the seminar, something that we only used towards the end of the seminar last time but which proved invaluable.

Because of this seminar will meet for a shorter amount of time than the previous ones, I will not have the summer scholars develop material for the EdSitement site. Instead, I will ask them to write short reflection papers on some of the more accessible readings each week. These will form the basis for their group discussions.

6. Professional development for participants

I realize how important it is for some participants to receive professional development credit for attending the seminar. Along with their certificates of participation in the seminar, I will provide the participants with documentation describing the seminar. In addition to reporting on the time we spent in seminar meetings and the readings that were done, I will also outline the web materials that the participants developed. And, of course, when asked, I will write letters for individual teachers.

7. Institutional context

Participants in this seminar and their families will be housed in a dormitory on the Mount Holyoke College Campus as they were in the previous summers. The comprehensive fee for room and access to the library, college Internet, and gymnasium will be \$836. (Commuters, if there are any, will pay \$186.) The Campus has extensive and well-equipped facilities, so that participants will be adequately provided for. The library is first rate. There is an elegant shopping area – the Village Commons – across the street from the Campus, to which participants and their families will have access. Included in the Commons are a number of restaurants, a delicatessen, and two movie theaters as well as a premier independent bookstore. The College's extensive athletic facilities will also be available to participants and their families.

Providing the participants with funds for Xeroxing and printing proved to be very popular last time. I have once again included funds in the budget that will allow me to give each participant a card that will allow them to print or Xerox 400 pages during the seminar.

The dormitory in which the participants were housed enabled them to cook simple meals for themselves. Although there were some options for eating on campus, generally

the participants preferred to fend for themselves.

Because the Mount Holyoke library is not open evenings and weekends, the college will provide quiet study space for the participants in the building where the seminar meets. Especially for participants with families, such an arrangement will be useful.

There are many cultural events available to the participants on the Mount Holyoke Campus and in the general area. The Five-College area – including Amherst College, Hampshire College, Smith College, and the University of Massachusetts as well as Mount Holyoke – is very beautiful, with numerous cultural activities during the summer. All of the campuses are within ten miles of one another, so they are quite accessible with a car, and participants will have access to the libraries at all of these institutions. Mount Holyoke is also in close proximity to the Berkshires where there are many summer cultural opportunities. In short, Mount Holyoke is located in an area with many cultural possibilities during the summer that seminar participants will find very interesting and intellectually stimulating.

NEH Summer Seminar for School Teachers: Existentialism
 Thomas E. Wartenberg
 BUDGET

A. Participant Stipends		
Five week seminar, 16 participants @ \$2,700		\$43,200
B. Operating Costs		
1. Salaries and Wages		
a. Project Director		(b) (6)
b. Project Staff [This is now an hourly wage]		
On-site coordinator: 15 days x 5 hours/day x (b) (6)		(b) (6)
c. Secretarial support		
Secretary: 100 hours x \$ (b) (6)		(b) (6)
2. Fringe Benefits (b) (6)		(b) (6)
9% of (b) (6) (1a) and (b) (6) (1c) = (b) (6)		
30% of (b) (6) (1b) = (b) (6)		
3. Supplies and Materials		
Xerox cards: \$25 x 16 participants		\$400
Morning and Evening Refreshments		\$1,000
4. Services		
Theatre Tickets 18 x \$50=\$900		\$1,100
Domain Hosting \$200		
5. Consultant Fees and Honoraria		
Publicity and Web development consultant/fees \$2,900		
Two Selection Committee Stipends 2 x \$250 = \$500		\$3,400
6. Professional Travel and Subsistence		
Two-Day project directors' meeting		\$960
Airfare: \$300		
Food, calculated on a per diem basis: \$100		
Hotel: \$460		
Transportation (Parking, Mileage, Limos): \$100		
Total Operating Costs		\$74,410
C. Indirect Costs: Calculated as 64.4% of (b) (6) (salaries and wages only)		(b) (6)
D. Amount Requested from NEH		\$88,449

Syllabus for 2017 NEH Summer Seminar on *Existentialism*

July 16: Arrival at Mount Holyoke College; Opening Reception 5-7 p.m.

July 17: Introduction to the Seminar, discussion of Sartre, Jean-Paul, "Existentialism is a Humanism" (Resources)

July 18: Sartre, "Bad Faith" and "The Look" from *Being and Nothingness* (Resources)

July 19: Sartre, *No Exit* (film screening and discussion)

July 20: Hegel, "Lordship and Bondage"

July 24: Kierkegaard, Søren, *Fear and Trembling*, pp. 1-46

July 25: Kierkegaard, Søren, *Fear and Trembling*, pp. 46-109

July 26: Heidegger, *Being and Time* §§46-57 (Resources), Sheehan, "Heidegger and the Nazis" (Resources)

July 27: *Ikiru* (film screening and discussion)

July 31: Camus, Albert, *The Myth of Sisyphus*, pp. 119-123 (resources); *The Stranger*

August 1: de Beauvoir, Simone, *The Ethics of Ambiguity* ("Introduction," "Ambiguity," and "Conclusion") (Resources)

August 2: de Beauvoir, *The Second Sex* ("Introduction," "Independent Woman," and "Conclusion") (Resources)

August 3: Fanon, Franz, *Black Skin, White Masks*, pp. xi-xviii, Ch. 2 (89-119), Ch. 8 (198-206); suggested: Ch. 2 (24-44); Concluding Discussion

Farewell Banquet, Great Wall, Florence, MA , 6 p.m.

Books for NEH Summer Seminar on Existentialism

- *Camus, Albert, *The Myth of Sisyphus*, Vintage [978-0679733737]
-----, *The Stranger*, Vintage [978-0679720201]
*de Beauvoir, Simone, *The Ethics of Ambiguity*, Citadel [978-0806501604]
*-----, *The Second Sex*, Vintage [978-0307277787]
Fanon, Franz, *Black Skin, White Masks*, Grove Press [978-0802143006]
*Hegel, G.W.F., *The Phenomenology of Mind*, Oxford UP [978-0198245971]
*Heidegger, Martin, *Being and Time*, SUNY Press [978-1438432762]
Kierkegaard, Søren, *Fear and Trembling*, Cambridge University Press [978-0521612692]
*Sartre, Jean-Paul, *Being and Nothingness*, Washington Square [978-0671867805]
-----, *Existentialism is a Humanism*, Yale UP [978-0300115468]
-----, *No Exit from No Exit and Three Other Plays*, Vintage [978-0679725169]
**Wartenberg, Thomas E., *Existentialism: A Beginner's Guide*, Oneworld [978-1851685936] (This is not required at all, but I list it for the convenience of participants. Previous participants said that the book was very helpful to them.)

An asterisk (*) indicates that the selections from this book that we will discuss in the seminar are on the course website. Some essays we will read are not listed here but will be available through the website.

This is a comprehensive list of the books we will discuss. I have recommended editions, but participants are free to use other ones if they already have a book, though these editions will be helpful for discussions.

Curriculum Vitae of Thomas E. Wartenberg

Department of Philosophy
 Mount Holyoke College
 South Hadley, MA 01075
 413-538-2273

<https://sites.google.com/site/thomaswartenberg/>

(b) (6)

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Professional Experience

Professor, Mount Holyoke College, 1992-present; Associate Professor, 1984-1991; Chair, 1989-90, 1991-94, 1995-96, 2003-2007; Chair, Film Studies Program, 1996-99, 2001-02, 2012-2013
 Leverhulme Visiting Professor, University of Kent, 2003
 Member, Graduate Faculty, University of Massachusetts-Amherst, 1988-present
 Honorary Visiting Professor, University of Auckland, 1994-95
 Visiting Scholar, Harvard University, 1990-1991
 Visiting Assistant Professor, Hampshire College, 1983-1984
 Assistant Professor, Duke University, 1977-1983
 Teaching Fellow, University of Pittsburgh, 1973-1976

Areas of Specialization

Philosophy of Film, Aesthetics, Philosophy for Children, History of Philosophy, especially Kant and Nineteenth Century Philosophy, Existentialism

Dissertation

Reason and Truth in Kant's Theory of Experience
 Advisor: Wilfrid Sellars

Awards

Merritt Prize for Contributions to the Philosophy of Education, Northern Illinois University, 2013.

Meribeth E. Cameron Faculty Award for Scholarship, Mount Holyoke College, 2013

APA/PDC Award for Excellence and Innovation in Philosophy Programs, 2011 (for Teaching Children Philosophy Program)

Grants and Fellowships

NEH Summer Seminar for School Teachers on Existentialism, Director, 2011-present

Senior Fulbright Research/Teaching Fellow, Victoria University, New Zealand, 2012

Research Grant to Support Philosophy for Children, Squire Family Foundation,

Thomas E. Wartenberg

APPENDICES

2007-2011

Service Learning Course Development Grant, American Philosophical Association Committee on Teaching, 2002

NEH Fellowship for College Teachers, 1990-91

Senior Fulbright Research Fellowship, Munich, 1986-87

ACLS Travel Grant, 1986

ACLS/NEH Summer Institute on Kantian Ethical Thought, 1983, Participant

Education

Amherst College, B.A., 1971 summa cum laude

Stanford University, M.A., 1973

University of Pittsburgh, Ph. D., 1977

University of Heidelberg, 1976-1977

Membership in Professional Organizations

American Society for Aesthetics, Trustee 2006-2009

American Philosophical Association

North American Society for Social Philosophy, Co-Chair, Eastern Division, 1990-93

Society for the Philosophic Study of the Contemporary Visual Arts

Other Professional Activities

American Philosophical Association: Committee on the Teaching of Philosophy, Member 1989-92; Committee on Pre-College Instruction in Philosophy, Member 2009-2012

PLATO Advisory Board (Philosophy Learners and Teachers Organization), President (beginning June 2016); Vice-President 2010-2016

APA Mini-Conference on Philosophy for Children, Organizer, 2011

Editorial Board Member: *Film and Philosophy*, *Critical Horizons*, *Filozofuj!*Film Editor, *Philosophy Now*

Publications

Books

1. *Mel Bochner: Illustrating Philosophy*. (South Hadley: Mount Holyoke College Museum of Art, 2015).
2. *Philosophy in Schools: An Introduction for Philosophers and Teachers*. Co-editor with Sara Goering and Nicholas Shudak. (New York: Routledge Education, 2013).
2. *A Sneetch Is a Sneetch and Other Philosophical Discoveries: Finding Wisdom in Children's Literature* (Malden, MA: Blackwell, 2013).
3. *Fight Club* (Philosophers on Film Book Series). Editor. (London and New York: Routledge, 2012).

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4. *Big Ideas for Little Kids: Teaching Philosophy Through Children's Literature* (Lanham, MD: Rowman and Littlefield, 2009; 2014, second edition).
5. *Existentialism: A Beginner's Guide* (Oxford: Oneworld Press, 2008).
6. *Thinking On Screen: Film as Philosophy* (New York and London: Routledge, 2007).
7. *Thinking Through Cinema: Film as Philosophy* (Oxford, UK: Blackwell, 2006). Co-editor with Murray Smith. First appeared as a special issue of the *Journal of Aesthetics and Art Criticism* Volume 64, Number 1 (Winter/Spring 2006). Runner Up Winner of Special Issue Prize for 2006 awarded by the Council of Editors of Learned Journals
8. *The Philosophy of Film: Introductory Text and Readings* (Oxford, UK: Blackwell, 2005). Co-editor with Angela Curran.
9. *The Nature of Art* (Fort Worth, Texas: Harcourt Brace, 2002). Editor. 2nd edition: (Wadsworth Publishers, 2007). Chinese edition, 2006. 3rd edition (Cengage, 2011)
10. *Unlikely Couples: Movie Romance as Social Criticism* (Boulder, CO: Westview Press, 1999).
11. *Philosophy and Film* (New York and London: Routledge, 1995). Co-Editor, with Cynthia Freeland.
12. *Rethinking Power* (Albany: SUNY Press, 1992). Editor.
13. *The Forms of Power: From Domination to Transformation* (Philadelphia: Temple University Press, 1990).

Websites

1. <http://www.teachingchildrenphilosophy.org> This website features book modules for discussing philosophy with elementary school age children. (pdf version available through Kraus Curriculum Library)
2. <http://whatsthebigideaprogram.com> This website uses clips from popular films as the basis for discussion of ethical issues in middle schools. Developed with Julie Akeret.

Videos

1. *Big Ideas for Little Kids: Teaching Philosophy Through Children's Literature*. Julie Akeret, producer. Broadcast on PBS stations. Winner of New England Emmy Award. <http://wgby.org/bigideas>
2. *Picture Book Philosophy* (Northampton: 2010). 15 minute dvd. Julie Akeret, filmmaker.
3. *Teaching Children Philosophy* (South Hadley: 2004). 30-minute dvd. Co-producer with Kelly Albrecht.

Selected Recent Articles

1. "Films That Do Philosophy," *The Philosopher's Magazine* Issue 71 (2015), pp. 95-100.
2. "Doing Philosophy With Children," *Newsletter of the American Society for Aesthetics* Volume 35 Number 3 (2015), pp. 1-4.
3. "Illustrating philosophy: Mel Bochner's *Wittgenstein drawings*," *Word and Image* Volume 31 Number 3 (2015), pp. 233-248.
4. "The Imposition Objection Reconsidered: A Response to Nunan," *Film and*

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- Philosophy*, Volume 19 (2015), pp. 1-14.
5. "Assessing an Elementary School Philosophy Program," *Thinking*, Vol. 20 (2014), pp. 90-94.
 6. "Enseñado filosofía a las mujeres," in *Enseñar filosofía hoy*, María Cristina Spadaro, ed. (Buenas Aires: Editorial de la Universidad de La Plata, 2012), pp. 49-62. [Spanish translation of #64]
 7. "More Than Just Reading Aloud," *Boston Parents Paper*, June 2013, p. 10.
 8. "Does Philosophy Improve Children's Thinking" in *Implementing Philosophy in Elementary Schools*. Ali Bassiri, et. al., Eds. Bloomington: Authorhouse, 2013), pp. vii-xi.
 9. "Elementary School Philosophy" in *Philosophy in Schools: An Introduction for Philosophers and Teachers*. Co-editor with Sara Goering and Nicholas Shudak. (New York and London: Routledge Education, 2013), pp. 34-41.
 10. "Examining the Effects of Philosophy Classes on the Early Development of Argumentation Skills" with Caren M. Walker and Ellen Winner, in *Philosophy in Schools: An Introduction for Philosophers and Teachers*. Co-editor with Sara Goering and Nicholas Shudak. (New York and London: Routledge Education, 2013), pp. 277-287.
 11. "Engagement in Philosophical Dialogue Facilitates Children's Reasoning About Subjectivity," with Caren M. Walker and Ellen Winner. *Developmental Psychology*, September 3, 2012, pp. 1-10.
 12. "Teaching the Philosophy of Art in Elementary School" in Jana Lone Mohr and Roberta Israeloff, eds., *Philosophy and Education: Introducing Philosophy to Young People* (Newcastle, UK: Cambridge Scholars Publishing, 2012), pp. 151-58.
 13. "Elementary School Philosophy: A Response," *Theory and Research in Education*, Vol. 10 (2012), pp. 89-96.
 14. "Wordy Pictures: Theorizing the Relationship between Image and Text in Comics" in Aaron Meskin and Roy Cook, eds., *The Art of Comics: A Philosophical Approach* (Blackwell, 2012), pp. 87-104.
 15. "Forward," to *Philosophy in Children's Literature*, Peter R. Costello, ed. (Lanham, MD: Lexington Books, 2011), pp. ix-xii.
 16. "Teaching Philosophy With Picture Books," *Philosophy Now*, May/June 2011, pp. 24-26.
 17. "On the Possibility of Cinematic Philosophy" in Havi Carel and Greg Tuck, eds., *New Takes in Film-Philosophy* (Basingstoke, UK: Palgrave-MacMillan, 2011), pp. 9-24.
 18. "Moral Intelligence in Carol Reed's *The Third Man*" in Ward E. Jones and Samantha Vice, eds., *Ethics at the Cinema* (Oxford: Oxford University Press, 2011), pp. 300-318.
 19. "Carroll on the Moving Image," *Cinema: Journal of Philosophy and Moving Image*, 1 (2010), pp. 69-60.
 20. "Response to My Critics," *Film and Philosophy*, 14 (2010), 123-134.
 21. "Blending Fiction and Reality: 'The Odyssey of Flight 33'" in Noël Carroll and Lester H. Hunt, eds., *Philosophy in the Twilight Zone* (West Sussex, UK: Wiley-

- Blackwell, 2009), pp. 123-135.
22. "Teaching Thinking On Screen," *American Society for Aesthetics Newsletter*, Volume 28 Number 3 (Winter 2009), pp. 3-4.
 23. "'Reply' to my 'Critics,'" *Projections: The Journal for Movies and Mind*, 3.1 (2009), pp. 117-125.
 24. "Teaching Philosophy Through Film: Aristotle's Theory of Friendship and The Third Man," *Film and Philosophy*, Volume 13 (2008), pp. 19-34.
 25. "Film as Philosophy" in Paisley Livingston and Carl Plantinga, eds. *The Routledge Companion to Film and Philosophy* (London: Routledge, 2008), pp. 549-559.
 26. "Beyond Mere Things," *Contemporary Aesthetics*, Volume 6, 2008, www.contempaesthetics.org/newvolume/pages/article.php?articleID=508.
 27. "What Else Films Can Do: A Response to Bruce Russell," *Film and Philosophy*, 12 (2008), pp. 27-34.
 28. "Philosophy for Children Goes to College," *Theory and Research in Education* Volume 5 Number 3, pp. 329-340.
 29. "Introduction to Symposium for Gareth B. Matthews," *Metaphilosophy* Volume 39 Number 1 (January 2008), pp. 1-2.
 30. "Hat Film Ein Wesen? (Does Film Have a Nature?)" in Birgit Leitner and Lorenz Engell, ed., *Philosophie des Films* (Weimar: Bauhaus University Press, 2007), 294-303.
 31. "Need There Be Implicit Narrators of Literary Fictions?" *Philosophical Studies* 135.1 (Spring 2007), pp. 89-94.
 32. "Ethics or Film Theory? The Real McGuffin in North by Northwest," in *Hitchcock and Philosophy: Dial M for Metaphysics*, Dave Baggett and William Drummin, eds. (Chicago: Open Court, 2007), 141-156.
 33. "Understanding Film Form: A Critique of Carroll's Functional Account," *Film and Philosophy* Vol. 10 (2006), pp. 163-172.
 34. "Film as Argument," in *Film Studies: An International Journal* Issue 8 (Summer 2006), pp. 126-137.
 35. "Beyond 'Mere' Illustration," in Murray Smith and Thomas Wartenberg, eds. *Thinking through Cinema: Film as Philosophy*, pp. 19-32.
 36. "Stella Dallas," in *Understanding Film Genres: Film through Genres, Genre through Films*, Tom Pendergast, Steven Schneider, Sara Pendergast, eds., (New York: McGraw Hill Publishers, 2006).
 37. "Michel Foucault" in *Encyclopedia of the French-American Relations*, Bill Marshall, ed. (Santa Barbara, CA: ABC-CLIO, 2005), pp. 468-69.
 38. "Martin Heidegger" in *The Routledge Companion to Aesthetics*, 2nd edition, ed. Berys Gaut and Dominic Lopes (London: Routledge, 2005), 147-158. (3rd edition 2013, 116-125).
 39. "Style and Methodologies: On Carroll's 'Engaging the Moving Image,'" *Film-Philosophy*, vol. 9 no. 48, December 2005, <<http://www.film-philosophy.com/vol9-2005/n48wartenberg>>
 40. "Teaching Philosophy with Children's Literature," *Gifted Education Communicator* Vol. 35. No 3 (Fall 2004), pp. 22-25.
 41. "Teaching College Students to Teach Elementary School Philosophy," *Questions*

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- No. 4 (Summer 2004), p. 8.
42. "Passions of the Christ: Do Christians and Jews See the Same Film?" in *Mel Gibson's Passion*, Jorge Gracia, ed. (Chicago: Open Court, 2004), pp. 79-89.
 43. "The Philosophy of Film," *Stanford Online Encyclopedia of Philosophy*, <http://plato.stanford.edu/entries/film/> (This entry is updated every two years or so. Most recently, 8/2014)
 44. "Looking Backward: Philosophy and Film Reconsidered," *Film and Philosophy*, Volume 8, 2004, pp. 138-141.

Evaluations for Existentialism, 2014

Evaluation # 19329

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

The existentialism institute was incredible. We had dialogue and created questions as students and Tom also gave us extensive information on the texts. I will definitely teach existentialism with a new perspective in high school.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

See above. Dorm accommodations are excellent, breakfast was provided and Tom opened his home to us for a cookout. He also gave us additional activities including films and plays to promote further inquiry.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

See above. Lab was very accessible in dorms, library also accessible.

Do you have any suggestions for improvements?

I do feel that the institute became a little predictable. Perhaps activities to change it up. Also, we counted off by 4s so I ended up working with many if the same people rather than different folks.

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 19655

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

It was wonderful. It deepened my knowledge in this field. It ties into related areas of research I'm pursuing, and left me highly inspired.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

The director was top rate. He allowed strong discussion while also giving informed lectures. All of my colleagues but one were hard-working, dedicated and committed. This one didn't do the reading and seemed to have come just for tourist reasons and left early.

The topics were focused and thoughtfully ordered.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

Lovely! All of our needs we're carefully attended to.

Do you have any suggestions for improvements?

It was great. The number of participants was perfect and the dorm comradery was excellent.

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Philosophy of language
Phenomenology
19th century philosophy

Evaluation # 19671

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

This was one of the best seminars I have attended. The topic is extremely important. Not only did I have an opportunity to engage in serious scholarly study in an area that was relatively new to me, but I was also able to take the time to examine my life and the implications of my choices -- past, present, and future -- and how they have shaped what kind of person I am. I am much more AWARE now, in a number of ways, and being aware of my awareness is essential to my well being, both personally and professionally. I will begin the school year with new ideas to help my students become better thinkers, to help them become more cognizant of their freedom, but also the responsibility that comes with that freedom. I will also use philosophy as a tool to increase literacy levels.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

The director, Tom Wartenburg, was extremely knowledgeable and approachable. He was not only a facilitator, but he was also a teacher, one who was able to take some very difficult concepts and break them down into more manageable components. We had a good mix of colleagues, though some were more serious about studying than others. It was frustrating for some of us to see a few of our colleagues not prepared for class, having eschewed the readings for something more interesting to them. Otherwise, the discussions were valuable and democratic. The director agreed to do some extra sessions with those of us who wanted more in-depth study. The study questions were helpful, though knowing the objective for reading particular pieces / authors might have been beneficial for those of us who are new to philosophy. Also, it would have been helpful for me to have the option to be assessed (informally) at the end of each text. After the large-group discussion, I needed time to process the information and make connections, and maybe writing out a one-page synthesis / analysis / reaction / summary might have helped. I'm not sure if I really "got" everything, and some feedback would have been helpful. That's just a personal suggestion. I think the variety of texts -- drama, fiction, essays, articles, insanely difficult words seemingly pieced together -- was beneficial, especially to someone new to this field. Having that type of academic challenge is exactly what I was hoping to get from this NEH grant: an experience that pushed me beyond my levels of comfort.

The movies were great, as well as the planned activities.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

Mount Holyoke was an ideal setting for studying existentialism. The dorm was comfortable and clean, and the campus was beautiful and accommodating. It was nice to have the card to print in the library when we needed it. No complaints whatsoever about the facilities. Perfect.

Do you have any suggestions for improvements?

See above (concerning assessment)

Having the group chat was helpful. We need a way to communicate with each other outside of class. I think our ability to bond outside of the academic setting enhanced our experience in class.

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 19679

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

My experience in the NEH Seminar on Existentialism was wonderful. Tom is a highly thoughtful and considerate teacher who pushed to class to learn a great deal. It was such a refreshing experience to read, think, and discuss on such a high level, and Tom structured the course superbly.

Pedagogically, I now have more confidence in incorporating philosophy and existentialist literature into my course. I am looking forward to working to ask more existential and philosophical questions of my students in the coming year!

Personally, the course was absolutely terrific. I loved my experience in the seminar, and working with such rewarding philosophic texts with such company and guidance is an experience I will cherish.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

What a wonderful experience this has been. Tom has been a great teacher. I have been impressed by his leadership of the course. He structured the entire month, as well as individual classes, well, and he was open to tinkering with the syllabus as needed in order to meet the needs of the students more effectively. The discussions and activities were great, and I loved going to Jacob's Pillow and Chester Theatre, and Tom also organized terrific gatherings, including a cookout at his lake house and a delicious Chinese dinner on the final evening.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

Mount Holyoke has been wonderful. It is so refreshing to be in New England, and the campus is lovely and the dorms pleasant. Tom ensured that we have money on our copy cards, and the entire process has been smooth and quite comfortable. I have also enjoyed using the workout facilities.

Do you have any suggestions for improvements?

No -- what an idyllic July!

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 19683

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

I loved it! I learned so much that I can use in my teaching, but also really expanded my mind with the conversations we had about existentialism.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

Tom was a wonderful leader because he taught us but also let us discuss the material. I liked the small and large group format.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

It was gorgeous, and convenient, and well equipped.

Do you have any suggestions for improvements?

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 19684

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

Too many reading and discussion on Existentialism

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

Direct is just fatanctic

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

Great. Housing and presentation/discussion room are in the same college

Do you have any suggestions for improvements?

N/A

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Teaching Existentialism in French class

Evaluation # 19785

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

I already had some familiarity with existentialism, but this was good since it was a high level of discussion. I was glad to have the background.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

I thought everything was excellent, from colleagues to facilities. Tom was an excellent facilitator.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

dorm was great. Air conditioning would have been nice, but it was an excellent facility otherwise.

Do you have any suggestions for improvements?

The only thing that wasn't quite top notch was the breakfast options. Tom's assistant did well to provide us what she could, but normally conferences I go to have some 'hot' options as well - or use an actual cafeteria.

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 19812

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

It was an excellent seminar. It was run with an emphasis on scholarly engagement of the text and both instructor and participants came with that goal in mind. It will feed directly into my teaching on many levels: not only will I use materials from the seminar in my classes but, philosophically, I see myself engaging my students in a different manner.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

The director was great. Constantly available, willing to meet for extra sessions and individual meetings, and always prepared, Tom set a good pace and pushed the conversations. The colleagues (all but one) were motivated and engaged. The discussions and activities were well planned.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

The host institution was good. Nice rooms, plenty of space, a good common area and access to a variety of restaurants. Wifi and libraries were beneficial. The daily breakfast offered was nice.

Do you have any suggestions for improvements?

Make it longer!

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 19883

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

My experience was excellent. The overall course was designed to provide us with both an in-depth understanding of existential philosophy, as well as insight into how it developed during the 20th century and the ways in which it has influenced modern thought. I was impressed with the wide range of readings; I especially liked how the fiction and films supplemented the philosophical texts. I found that the lectures and discussions elucidated my understanding of the readings and challenged my thinking. I greatly enjoyed the discussions I had about existentialism throughout the seminar. My colleagues were all engaged with the readings and had valuable insights to offer to the group discussions.

This experience energized me for the upcoming academic year. I will certainly use many of the readings when I teach "The Stranger." I feel exponentially more confident about teaching this piece of literature, thanks to my deepened understanding of existential philosophy and my revisiting of the book through this lens. I also plan to use "The Second Sex" in conjunction with "A Doll's House" to help my students examine the play through a feminist lens. In addition, I will incorporate "Black Skin, White Masks" into my unit on "Things Fall Apart" to illustrate to my students the racial implications of colonization throughout history.

Though I have ideas that allow me to immediately apply readings from the seminar to my teaching, I also have many general ideas about teaching philosophy as a result of my experience. I am eager to incorporate more philosophical discussion into my teaching. Throughout this seminar, it has become clear to me that philosophical discussion will greatly enhance my students' critical thinking skills and engagement. I plan to continue studying and teaching philosophy in conjunction with literature.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

Tom Wartenberg was a remarkable professor and host throughout the seminar. He was dedicated to ensuring that we enjoyed both the classwork and our free time. He was readily available for office hours and consistently addressed our concerns, which ranged from the best hiking in the area to understanding Heidegger. He invited us to his lake house for a lovely barbecue, organized outings to dance shows and plays, and hosted many lunches and dinners throughout the four weeks. Through his guidance, we were able to experience the cultural gems of the area.

Each day, Tom dedicated an hour or so of class to small group discussion. After that, we met as a group to offer up questions about the texts and talk further as a whole group with Tom's guidance. Tom also lectured if necessary to provide definitions, historical context, and explanations. I found this structure to be extremely beneficial. I enjoyed working closely with colleagues in the small groups, where we could get to know one another and delve into the readings. The shift to the whole class discussion was a good way to then further that discussion and work out ideas. I also found Tom's lectures very helpful in terms

of crystalizing my understanding of certain texts. The overall atmosphere was very convivial, starting with breakfast each morning, and ending with invitations to lunch and various activities.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

Our accommodations on campus were topnotch, where we had access to a kitchen, comfortable sitting areas, laundry, wifi, and fresh linens. We were well looked after by Tom and his undergraduate assistant, Ashley. If there were any concerns about housing issues, they were addressed immediately and resolved soon after. Breakfast was served each morning before class and I was consistently impressed with the range of foods provided, which catered to a number of dietary needs. The library was also topnotch, with many computers and reading nooks. We were given money for printing and the staff at the library was very helpful in explaining their procedures. We also had access to the gym facilities. I used both the gym and the library daily and I did not encounter any problems.

Do you have any suggestions for improvements?

I do not have any suggestions for improvements, I loved the entire experience!

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 19925

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

The seminar was excellent in all respects. The participants were "all in" with the voluminous reading and the discussions were at a high intellectual level. I am carrying many ideas from the seminar back to my classroom.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

Tom Wartenberg put together an coherent and challenging syllabus and masterfully led the discussions, providing a clear structure with plenty of space for group participation. He fostered a collegial spirit which carried outside the classroom. I have a particular interest in training older students to engage younger students in philosophical discourse. Tom has done considerable work in this area, so I enjoyed several discussion with him on this topic.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

In all aspects the host (Mt. Holyoke College) was very accommodating.

Do you have any suggestions for improvements?

Nothing comes to mind.

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

Evaluation # 20018

Summarize your overall assessment of the experience and the effect you anticipate it will have on your teaching and scholarship.

This course has had an irrevocable change on my life, mentality, and all future actions I will choose to undertake. I'm fully committed and impassioned to bring the teachings of this course to my classroom. The seminar has reinvigorated my intellectual and pedagogical aspirations.

Evaluate specific aspects of the program, such as the director, visiting faculty (if any), colleagues, topics, organization, discussions, and activities.

The professor was knowledgeable, professional, and highly engaging. I felt confident in his competency and knowledge. The activities we participated in were enriching and relevant.

Evaluate the host institution particularly with respect to hospitality, housing arrangements, the suitability of library facilities, and computer facilities.

The facility was very convenient and hospitable.

Do you have any suggestions for improvements?

None.

(Optional) Suggest topics for future seminars or institutes, or names of potential directors (with contact information, if possible).

More philosophy seminars, European writers, seminars/institutes on the woman's movement, feminist topics/concerns, and political theory would be excellent additions.