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Program Review: Philosophy Program

University of Nebraska at Kearney Philosophy Program

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2019 Philosophy Program Review Schedule (Tentative)

Wednesday, September 4

6:00-8:00 pm Orientation Dinner for Review Team

Thursday, September 5

8:30-9:15 am Meet with College Dean (Thomas Hall 219)

9:15-10:00 am Meet with Assessment Coordinator (Thomas Hall 219)

10:00-10:45 am Meet with Program Director (Thomas Hall 219)

3:00-3:45 pm Meet with students (Thomas Hall 214)

4:00-5:00 pm Meet with faculty (Thomas Hall 214)

7:00-9:00 pm Review Team work session (as needed) (Thomas Hall 219)

Friday, September 6

10:00-11:00 am Follow-up meetings (as needed) and work session (Thomas Hall 219)

1:30 -2:15 pm Oral Report to Faculty (Thomas Hall 219)

2:30-3:30 pm Oral report to SVCASA, College Dean and Program Director
Warner Conference Room, Founders Hall

PHILOSOPHY PROGRAM
University of Nebraska at Kearney
Self-Study
2013-2019

I. General Program Characteristics

A. Program Mission Statement and Strategic Plan

The goal of the members of the Philosophy Program is to establish, nurture and preserve in their students a love of learning for its own sake; clear and independent thought that will be beneficial in any future vocation; and a thorough understanding of the ideas that shape human culture. The means to this end, accordingly, is to engage students in disciplined and imaginative thinking about the philosophical questions that arise naturally in the course of a liberal education. We do this through the interaction with the primary works of philosophers and authors (the “Great Books”). Reading the primary sources in philosophy, religion, science and literature are at the heart of learning the foundations of our intellectual tradition.

The members of the philosophy department are unanimous in our agreement that we are not exceptional and that in order to become better we need the influence of souls that are superior to our own. We make it a policy always to have someone better than us in the classroom—Plato, Aristotle, Aquinas, Kant, Dostoevsky, Wittgenstein, et al. By re-reading the classical texts in philosophy on a regular basis we find that we continually come to deeper understandings of them and of ourselves. Since we are discussing the texts rather than lecturing on them, it is not possible to merely review lecture notes; it is the questions and answers of each class of students that requires and builds up a more complete and supple understanding of the texts for both professors and students.

In discussing and implementing improvements to our teaching and our program, we follow the same dialectical principles as we do in the classroom: we commiserate together and seek out the wisdom of our betters. This practice is based on the sound conviction that what primarily needs to be learned in the study of philosophy are not empirical facts and scientific theories, but universal truths and human virtues. The means of attaining such practical wisdom have long been investigated and known and we see no reason to depart from these means. At the same time, we recognize the faults and pitfalls that beset us individually in our teaching, and we regularly critique each other’s teaching. Students’ feedback is taken seriously, especially when it is specific and thoughtful.

A few excerpts from UNK’s current Strategic Planning document will suffice to indicate both the integral role of the Philosophy program in the overall mission of the University as well as the need for it.

One of the “animating principles” cited in that document is that “Individual citizens, if they are to lead satisfying and productive lives in society, need to develop not only career skills but also such personal and intellectual qualities as integrity, respect for others, initiative, diligence, and

capacities for clear thinking, writing, and speaking.” The “envisioned outcome” of following this principle at UNK is to “graduate persons who know the accomplishments of civilizations, who value disciplined thought, and who are prepared for productive careers, further education, and responsible citizenship.” The foremost campus-wide goal that follows from the principle and envisioned outcome is “to enlarge students’ understanding of the world, to improve their ability to think critically, and to prepare them for advanced study and productive careers, by engaging with each as an individual learner in a climate of high expectations.”

Clearly, the manner in which philosophy is studied in our program corresponds to—and often results in—the qualities and capacities listed in the principle, outcome and goal mentioned in the Strategic Planning document. This shows the vital role of philosophy in the mission of the University.

Research by the members of the Philosophy Program is, and has always been, a function of teaching: it grows out of the ideas that we find in what we are reading and discussing with our students. In a similar way, in our publications and presentations we seek always to investigate and respond to ideas that are common to our audience, whether it be students, fellow citizens, or colleagues. Again, this approach to research is consonant with the professed stance of the University that “scholarship should complement teaching.” We have had a very broad audience for our research (both publications and presentations), from local citizens to international scholars, and many in between—professional colleagues, scholars from other disciplines, readers of both professional journals and laymans’ periodicals.

For the past seven years, the generosity of an anonymous donor to our program has made it possible for us to bring in several guest performers and speakers for our students and for the Kearney community, free of charge. These guests have included: Dr. Jason Miller, Professor of Literature at North Carolina State University and author of a book on the influence of Langston Hughes’ poetry on Martin Luther King’s speeches; Mr. Joseph Pearce, a prolific scholar and biographer of Shakespeare, Tolkien, Chesterton and Solzhenitsyn; Mr. Tony Lawton, a professional actor from Philadelphia who gave dramatic performances of C.S. Lewis’s *The Great Divorce* and *The Screwtape Letters*; Dr. Tom Sheeley, a classical guitarist and professor of music at Northern Arizona University; Mr. Dale Ahlquist, Founder and President of the American Chesterton Society. Several public talks and debates have also been given by members of the Philosophy faculty.

B. History of the Program

Prior to the Fall semester of 1986, what was then Kearney State College did not have a Philosophy Department, nor were any courses offered by faculty with degrees in philosophy. In August 1986, the Philosophy Program was created and Dr. Thomas Martin was hired to develop this program. The immediate concern was the development of a philosophy curriculum. With the assistance of the Dean of the School of Fine Arts and Humanities, two courses were approved to be in the Humanities section of the general studies program: Introduction to Philosophy and Introduction to Ethics. These courses serve as an introduction to philosophy through the reading of primary works. After the first year of the program a second philosopher, Dr. Gene Fendt, was hired and courses were created and approved to offer a minor in philosophy. As previously

mentioned, the courses focus on the reading and discussion of primary works. The purpose of this course of study was (and still is) twofold: to foster the ability for critical thinking with the best of minds and the application of reflective thought in the students' own lives—for "the unexamined life is not worth living." The primary role of the philosophy program from 1986 to 1992 was as a support program for providing a liberal education and, with the minor in philosophy, an intellectual grounding for other programs.

At the beginning of the Spring Semester of 1991 several new courses were developed with the goal of creating a Bachelor of Arts program (a major) in philosophy. In 1992 Dr. David Rozema was hired, and in 1994 two more courses were added to the curriculum. Five courses from the philosophy curriculum were included as elective courses in the General Studies Program that was in place from 1994 to 2010. In 2010 a new General Studies Program was instituted, which led to the creation of three new courses in the Philosophy program, designed as electives within two of the five required Core areas: two "Portal" courses and one course within the "Democracy in Perspective" category. In 2017 we removed our Philosophy of Culture course (PHIL 260) from the regular curriculum and altered it to be a General Studies Capstone course (PHIL 388) so that students would have an opportunity to take their final General Studies course in Philosophy. Under the current General Studies Program, nine courses in philosophy are available as electives, either as Core classes (PHIL 105 and 188), or within the Humanities Distribution category (PHIL 100, 120, 250, 251, 253, 254), or as a General Studies Capstone course (PHIL 388). In part because of the addition of two new courses to the curriculum, we were allowed to add an adjunct instructor to our faculty in the Fall of 2013, Mr. John Lee, who has since become a full-time Lecturer (2015).

At present, this is the complete curriculum in philosophy:

PHIL 100 Introduction to Philosophy (GS)
 PHIL 105 Philosophical Roots of American Democracy (GS)
 PHIL 110 Introduction to Logic
 PHIL 120 Introduction to Ethics (GS)
 PHIL 188 Portal (The Meaning of Life) (GS)
 PHIL 188 Portal (The Joy of Sales Resistance) (GS)
 PHIL 201 Formal Logic
 PHIL 250 Ancient Philosophy (GS)
 PHIL 251 Medieval Philosophy (GS)
 PHIL 253 Modern Philosophy (GS)
 PHIL 254 Contemporary Philosophy (GS)
 PHIL 260 Philosophy of Culture (GS)
 PHIL 305 Social and Political Philosophy
 PHIL 309 Philosophy of Mind
 PHIL 314 Philosophy of Religion
 PHIL 360 Philosophy of Science
 PHIL 388 Philosophy of Culture (GS)
 PHIL 400 Ethics
 PHIL 410 Metaphysics
 PHIL 420 Independent Study

PHIL 425 Aesthetics
 PHIL 451 Philosophy in Literature
 PHIL 490 Seminar in Philosophy (Specific philosopher or philosophical movement)

In addition, Introduction to Philosophy and Introduction to Ethics have long been a part of the Honors Program. Many other courses have been offered as Honors sections or taken by Honor's students as an "H-option."

In the Spring of 1991, the proposal for the major was unanimously approved by the School Council of Fine Arts and Humanities, the Academic Affairs Committee, and the Faculty Senate, but was not approved by the Vice-president of Academic Affairs. In the fall of 1991, after we had entered the University of Nebraska system, the proposal for the major was again forwarded to the College of Fine Arts and Humanities Educational Policy Committee, which approved the major. The proposal was again endorsed by the Faculty Senate Academic Affairs Committee, and this time also by the Vice Chancellor of Academic Affairs and by the Chancellor of UNK and the President of the University. The Board of Regents approved the proposal in July of 1995.

In the early 1990's the legislature of the state of Nebraska created the Coordinating Commission for Post-Secondary Education to oversee all institutions of higher education in the state. Despite the approval of the proposal at all levels of the University, the philosophy major was rejected by the Coordinating Commission in 1996 on the grounds of it being a "duplication" of a major offered at Hastings College, a private liberal arts college only 50 miles away.

The proposal for a Bachelor of Arts degree program was again put forward in 2003, and was finally approved by the Coordinating Commission for Post-secondary Education (CCPE) in April of 2004. This proposal came with some slight curricular adjustments (a logic and reasoning course taught in the Speech Department was added as an alternate to the Introduction to Logic (110) course, and a course in Eastern thought offered by the Psychology Department was added as an upper level elective), and with stronger support from a new Chancellor. However, due to the slow pace of the bureaucratic wheels, students who wished to declare philosophy as a major could not officially do so until the Fall semester of 2005.

Since 2005, the number of philosophy majors and graduates has fluctuated from a high in the years 2012-2014, to the present, where we are at a low—less than 10 majors and only two graduates this past year. Last summer, our program came under increased scrutiny from the CCPE because of our low numbers, and we proposed a plan to try to increase the numbers. That plan included; (1) Improving our website to include information about the value of a philosophy degree for a wide range of professions and as the best course of study in preparation for graduate programs, as well as testimonials from alumni and highlighting the Great Books approach that we use; (2) increasing our presence at recruitment events at both public High Schools and home schooling organizations across the state; and (3) setting aside scholarship money for freshman and Sophomore Honors students who take a first course in Philosophy. The plan was approved by the CCPE in October, with progress reports expected on a yearly basis. We have implemented most aspects of that plan (number 2 has been more difficult to arrange than we had expected), but with no substantial gains so far. A report has been sent to the Board of Regents, which will then go on to the CCPE in September. There is a definite possibility that the CCPE will eliminate

our BA degree program, despite the fact that it costs the University no more to offer the degree than to not offer it. Additionally, sometime between 2004 (when we were first granted the BA degree program) and 2018, the CCPE raised the minimum threshold on the number of graduates needed to retain programs from five to seven. The original agreement was for an average of five graduates per year; now they are demanding seven. We were never informed of the change.

C. Need and Demand for the Program

1. Degree Program

As stated in the statutes of the Coordinating Commission, “Some programs, such as those in selected liberal arts, humanities, or fine arts disciplines, may be justified because they offer individual and societal benefits that may be independent of labor force or market demand. Those programs may provide benefits to the state by instilling in citizens a capacity for advanced learning, by providing a source of new knowledge, by advancing understanding of the fundamentals of civilizations, by enhancing the quality of life through literature and the fine and performing arts, or by other similar outcomes.” The need for a degree program in philosophy fits well under the rationale given in this statute. Any university worth the name ought to offer a degree program in philosophy for just the reasons mentioned above. The need is not primarily an economic one (in the narrow sense of that word), but rather a spiritual one, for the sake of both the individual and the community in which he or she lives. It is all the more disturbing, then, that the Coordinating Commission would now consider eliminating our B.A. program.

For most of our history, the demand for the degree program was evident from the level of support for the philosophy program from both students and non-students. Even prior to the approval of the degree program, an average of five students a year graduated with enough hours to have earned a degree in philosophy if it had been offered. Since the institution of the degree program in 2005, 56 students have earned a degree in Philosophy, 30 of them as a BA, and 26 as a BS with Philosophy as a second major. As noted above, the average number of majors has dropped over the past five years from 17 students in 2013 to 9 students in 2018. We have no definitive explanation for this decrease in demand and interest, but there are probably multiple factors at work: the devaluation of the humanities that we see happening across the country in many universities and colleges; the comparative rigor of our courses in relation to other courses on campus and other programs; our refusal (on principle) to offer online courses or online programs; decreased enrollments at UNK over the past five years. Nevertheless, our introductory courses are nearly always full every semester.

The demand from outside the university for graduates with the kind of education provided by majoring in philosophy has been well documented: philosophy graduates consistently score near the top on intelligence measuring tests in business, and on graduate school exams such as the GRE, the LSAT, and the MCAT. A demonstration of the demand for our particular program is the establishment of two endowed scholarship funds for philosophy majors, and an endowed professorship in the Philosophy Program. The O.K. Bouwsma Scholarship Fund provides approximately \$30,000 per year to students majoring or minoring in philosophy and another \$8000 (approximately) for outstanding students in our introductory courses who wish to take another philosophy course; the Don Welch Family Scholarship Fund provides about \$2000 per

year to students particularly interested in studying philosophy in literature and poetry. All three full-time faculty hold endowed professorships: Thomas Martin holds the O.K. Bouwsma Professorship in Philosophy; David Rozema holds the Inklings Professorship in Philosophy and Literature; Eugene Fendt holds the Albertus Magnus Professorship in Philosophy. Each endowed professorship was established by an anonymous donor who desires to see our Great Books oriented approach to the study of philosophical ideas continue, and each is supported from a \$500,000 endowed fund.

2. General Studies

Philosophy is at the center of every university that upholds the tradition of seeking the truth in all matters. In the words of John Newman:

It is the education which gives a man a clear, conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them.

The primacy of philosophy in a liberal education has been recognized for thousands of years. As a university offering primarily undergraduate degrees, it is therefore part of the mission of the University of Nebraska at Kearney to provide students with a solid general and liberating education. This has been the traditional goal of the General Studies Program, of which philosophy should be an essential element. Although philosophy courses have been included as electives in the General Studies curriculum since the inception of the philosophy program, there has never been a requirement for all students to take a philosophy course as part of their General Studies.

Since the inception of the Philosophy Program in 1986, two major (structural) changes have been made to the General Studies Program. Another major change to the General Studies Program is now in the works. During the years prior to 1994, our two introductory philosophy courses (Introduction to Philosophy and Introduction to Ethics) were offered as electives under the Arts and Humanities category of the General Studies Program. Within this category, students were required to take at least 9 hours—at least one literature course and at least one fine arts course, with the remaining 3 (or more) hours elected from literature, fine arts or philosophy. Practically speaking, this meant that our introductory philosophy courses were two possible choices among 17 other alternatives. These courses were always filled during the first three days of pre-registration. Enrollment in these sections was limited to between 25-30 students, but, as records show, it was common to have four to five times that many students attempting to enroll in them. [The philosophy courses at all levels are writing intensive, so it is usual to limit the enrollment to 25-30.]

Under the next General Studies program (1994-2010) philosophy was relegated to a subcategory (“Philosophical Perspectives” under the Humanities category) all its own—in which 0 hours

were required and 3 could count as elective credits. Under this category D (“Philosophical Perspectives”) of the Humanities section, five courses were offered: Introduction to Philosophy (100), Introduction to Ethics (120), Philosophy of Culture (260), Philosophy of Religion (314) and Philosophy of Science (360). A student had to take one course from each of sections A, B, and C to satisfy the 9-hour humanities requirement. So, all these courses were merely electives in the Humanities section. Thus, under this General Studies Program, a student had 77 other courses from which to choose when he might select a philosophy course. Despite this, the introductory courses in philosophy were still often filled by the end of open registration every semester, and we saw a slow but steady rise in enrollment in our upper division courses. Nevertheless, it is clear that this structural change to the General Studies Program adversely affected the level of student demand for our courses, not because of the quality of the program, but merely because students were given very little incentive and very little chance to take a philosophy course as part of their general education.

In 2010, a new General Studies Program was instituted. In addition to the existing Core requirements for Composition, Mathematics, and Oral Communication, a new “Core” category was added—“Democratic Perspectives”—as well as a required “Portal” course for all freshmen, and a required General Studies “Capstone” course for all juniors/seniors. Portal courses can be offered by any Department/Program on any topic, and is supposed to focus on developing critical thought. Capstone courses are supposed to be interdisciplinary, and further develop critical thought, especially as it can be utilized across disciplines. Both the Portal and the Capstone courses are for General Studies credit only. The rest of the General Studies requirements are similar to the previous Program—students elect to take courses from five “Distribution” categories: Aesthetics (1 course minimum); Humanities (2 course minimum); Social Science (2 course minimum); Natural Science (2 course minimum; 1 lab); Analytical and Quantitative Thought (no minimum); and Wellness (no minimum). As previously noted, the Philosophy Program offers two different Portal courses, one course in the “Democracy in Perspective” Core category, and one General Studies Capstone course. In addition, we offer six courses in the Philosophy section under the Humanities Distribution category.

The new General Studies Program has benefitted our program in some ways, and has been problematic in other ways. One key difference from the previous program is that no discipline-specific courses are required in any of the Distribution categories. For example, under the previous program, all students were required to take at least one History course in the Humanities category. This limited their options when it came to taking courses in other disciplines within the Humanities category, such as Philosophy. Under the new Program, there is no discipline-specific requirement, which levels the playing field amongst the various disciplines within the category (History, English, Philosophy, Modern Languages and Speech). While this is not the best arrangement for assuring that students are liberally educated, it has increased the number of students enrolling (or attempting to enroll) in Philosophy courses. Furthermore, our Portal courses and our course in the Democracy Core have attracted more students to other Philosophy courses. Those are the benefits.

On the other hand, the addition of a Portal course and a Democracy course to each year has forced us to cut back on the number of other courses we can offer in our curriculum, since these courses are new, and do not count towards a major in Philosophy. Furthermore, it has been

difficult to offer many General Studies Capstone courses for the same reason—we do not have enough faculty members to do so. When the new GS Program was instituted we attempted to get some of our existing 300-level courses approved as GS Capstone courses (since they naturally lend themselves to that category already—e.g. Philosophy of Religion; Philosophy of Science; Social and Political Philosophy; Philosophy of Mind), asking that they be cross-listed as either Capstones (PHIL 388) or as courses in the major, but the General Studies Council has refused to alter their policy that Capstone courses be completely different from existing courses. The result is that in order for Philosophy to offer a GS Capstone course we would have to either eliminate or reduce the frequency of an existing course in the curriculum. Thus, in 2017, we eliminated the Philosophy of Culture course (PHIL 260) and made it into a GS Capstone course (PHIL 388). The problem of offering courses more regularly and maintaining a healthy number of sections of our introductory courses was greatly relieved when we were able to bring John Lee on as a full-time Lecturer in 2015.

D. Recommendations and Responses from 2013 APR

The Review team for the 2013 Philosophy Academic Program Review submitted the following four recommendations, in order of importance:

- A) Add at least one, preferably two faculty members.
- B) The establishment of General Studies Capstone courses offered by the Philosophy Program.
- C) Reduce the number of credit hours required to satisfy the Philosophy Minor to eighteen credits.
- D) Increase the Philosophy Program's budget.

We are pleased to report that some progress has been made in meeting at least three of these four recommendations.

A) The review team's rationale for the first and most important recommendation—to add at least one, preferably two faculty members—was that the number of faculty was too small to allow for much further growth to the program, and was already restricting wider involvement in General Studies and within the discipline itself. As the report noted, there had been a demonstrated demand for philosophy courses and the number of majors has remained comparatively high in relation to the number of faculty in the program. Faculty had been compelled to offer many independent study courses in order to offset the necessarily limited frequency and range of course offerings for students who are majors or minors. Furthermore, with the implementation of a new General Studies Program, members of the faculty had developed new core courses for General Studies, which further limited the number of courses that could be offered. A General Studies capstone course (or two) in philosophy would be both beneficial and desirable, but that was not possible with the current number of faculty. The addition of more faculty members would alleviate those limitations, would allow for more growth in the program, and would allow for more cross-disciplinary involvement.

As previously mentioned, we were able to bring Mr. John Lee on as a full-time Lecturer in 2015, and his presence has done much to alleviate the problem of offering enough sections of introductory courses, as well as the frequency of upper division course offerings. John has not

only been teaching introductory courses (including Intro to Logic), but has also taken on sections of Modern Philosophy (PHIL 253) and Contemporary Philosophy (PHIL 254). This has allowed the rest of the faculty to continue offering a reasonable rotation of our upper division courses. We could still benefit from a faculty member who could teach oriental philosophy and/or comparative religion, especially since the faculty member in the Psychology Department who has been teaching the Eastern Psychology course (PSY 416) has retired and they will no longer be offering that course.

Other factors given in the review team's rationale for this recommendation have changed over the past six years: (1) Overall enrollment at UNK has been steadily decreasing, reducing the number of students in our classes. (2) The UNMC College of Nursing has approved two UNK courses outside of Philosophy (one in Biology and one in Social Work) to count towards the pre-nursing program's requirement for students to take an ethics course, thereby reducing the demand for our Introduction to Ethics course (PHIL 120). Why this was allowed, we don't know. Our attempts to point out that these courses are taught by faculty with no background study in Ethics and are, furthermore, applied ethics courses (which should never be taken without a previous course in the fundamentals of ethics) have largely been ignored. (3) The ever-increasing influence of a business model applied to Higher Education has led to an increased devaluation of the Humanities, since they are rarely directly translatable into a career or a job. The consequence of these changing factors is that the demand for our courses is less than what it was six years ago. Nevertheless, our enrollments remain strong in our introductory courses, and are fairly steady for our upper division courses.

B) As already mentioned, we were finally able to get a course approved as a GS Capstone by altering our Philosophy of Culture course to fit the GS Council's guidelines and eliminating that course from our Philosophy curriculum. But there remains a problem with the General Studies Council's policy that is currently blocking us from offering more of our upper division courses as Capstone courses. All of this is likely to change soon, since the campus will be changing the GS Program again in the next year (or two).

C) As the 2013 report indicates, the third recommendation (to reduce the number of credit hours required to satisfy the Philosophy Minor to eighteen credits) "offers a practical solution to some of the problems created by the demand for philosophy courses." In addition, such a change would most likely attract more students to the minor, thus providing to more students the benefits of studying philosophy.

This change was made in 2014 and it has, indeed, resulted in an increased number of minors:

D) Aside from the additional salary for a Lecturer, there has been no increase in our operating budget since the last review. For the present, even though we have not seen a budgetary increase, we have been very blessed by the gifts of an anonymous donor to our Program, who has, since 2008, funded another two endowed Professorships, provided for guest speakers and performers, and greatly increased our scholarship fund.

E. Organizational Structure

Currently, there are three full-time tenured full professors and one Lecturer in the Philosophy Program.

Dr. Thomas Martin: tenured Professor; Ph.D. from the University of Missouri.

Dr. Gene Fendt: tenured Professor; Ph.D. from the University of Texas.

Dr. David Rozema: tenured Professor and Program Director; Ph.D. from the University of Utah.

Mr. John Lee, Lecturer, M.A. from the University of Missouri at St. Louis.

The Program Director, Dr. David Rozema, is responsible for the usual duties of a Department Chair—scheduling, budgeting, reporting, coordination of assessment, representing the program on the Dean’s Council, etc. The other tenured members of the faculty (Dr. Tom Martin and Dr. Gene Fendt) have served as representatives on College and University committees, although they are not currently serving on any College committees, not since the new College of Arts and Sciences was created last year. Mr. John Lee is a Lecturer and a voting member at faculty meetings.

Workload: 12 hours per semester is considered a full-load.
3 hours release time is typically allowed for scholarship.

Each full-time professor typically teaches a 9-hour load each semester with 3 hours allowed for research and/or administrative duties. The typical teaching load is one upper division course per semester and the remaining hours in introductory level general studies courses. Mr. John Lee teaches four courses per semester as a full-time Lecturer.

As we are a small department, there is no need for committees. All members are involved in the decision-making process. We discuss everything that pertains to the department informally. We meet together nearly every day. Peer evaluation takes place regularly, on both a formal and an informal level. Formally, we periodically sit in on each other’s classes and write evaluations of each other’s teaching; we read nearly everything the others write for scholarly work. Informally, we discuss every day the works we are reading (both in and outside of our classes), the discussions and papers we are getting from our students, and the successes or failures in our teaching.

II. Degree Programs and Curricula

A. Bachelor of Arts

In addition to the campus-wide General Studies requirements, and the second language requirements for the B.A. degree, the curricular requirement for the Bachelor of Arts degree in Philosophy is for 33 credit hours, distributed as follows:

Core Requirement (3 hours required)

PHIL 100	Introduction to Philosophy
PHIL120	Introduction to Ethics

Logic Requirement (3 hours required)

PHIL 110	Introduction to Logic
PHIL 201	Formal Logic

History Requirement (6 hours required)

PHIL 250	Ancient Philosophy
PHIL 251	Medieval Philosophy
PHIL 253	Modern Philosophy
PHIL 254	Contemporary Philosophy

Intermediate Level Courses (6 hours required)

PHIL 305	Social and Political Philosophy
PHIL 314	Philosophy of Religion
PHIL 309	Philosophy of Mind
PHIL 360	Philosophy of Science

Advanced Level Courses (9 hours required)

PHIL 400	Ethics
PHIL 425	Aesthetics
PHIL 451	Philosophy in Literature
PHIL 410	Metaphysics
PHIL 420	Independent Study

Capstone Course (3 hours required)

PHIL 490	Seminar in Philosophy
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(may be repeated for advanced level or elective credit)

The remaining 3 hours required for the major can be elected from any course in the curriculum.

Several courses were established with their possible integration into the existing departments at UNK in mind. To date, some of the Philosophy courses have been integrated into degree programs by other departments—e.g., Introduction to Ethics (PHIL 120) fulfills a requirement for pre-nursing majors; Social & Political Philosophy (305) fulfills a requirement for Public Administration Majors. However, many more of our courses could (and should) be integrated into other programs.

B. Second Major

Students majoring in another discipline have the option of choosing Philosophy as a second major. The requirements for philosophy courses are the same as for the B.A. degree, unless a course is included for credit in both majors. (For example, a student who double majors in Psychology and Philosophy could count the PSY 416 course towards both majors). However, the maximum number of these dual-credit courses is three (9 hours). Since there are very few major programs that have such dual-credit courses in common with the Philosophy major, nearly all of the students who choose Philosophy as a second major have to take the same number of Philosophy courses as those who receive the B.A. degree. Students who choose Philosophy as a second major can get the equivalent of a Bachelor of Science degree in Philosophy.

C. Minor

The minor in Philosophy is an 18-hour (6 course) minor. One introductory course is required (either PHIL 100-Introduction to Philosophy or PHIL120-Introduction to Ethics); the remaining 21 hours can be elected from the rest of the curriculum (except for PHIL 105, PHIL 188, and PHIL 388 which are General Studies only classes).

D. Effectiveness of Teaching and Curriculum

Since we have only one degree program in Philosophy (the Bachelor of Arts), we have one set of educational objectives, which we also use in assessing the second major and the minor. These are the learning objectives/outcomes that are currently in place for assessing the effectiveness of our programs:

1. Students will examine the major areas and problems of philosophy and the methods of philosophical reasoning and analysis.
2. Students will apply basic ethical principles to examples of moral issues that they might encounter in their private and professional life.
3. Students will analyze philosophical problems in order to propose appropriate resolutions to them.
4. Students will differentiate the modes of inquiry used in various disciplines in order to view these from a critical interdisciplinary perspective.
5. Students will formulate clear and cogent arguments for philosophical theses through essays and research papers.
6. Students will assess the intellectual achievements of geographically and temporally diverse thinkers and cultures.
7. Students will evaluate the practical implications of various philosophical ideas and systems as they apply to a way of life.
8. Students will create written works that are appropriate in form and content to disciplines in the humanities in order to meaningfully converse with others in the humanities.

These objectives were most recently revised in the summer of 2012 in accordance with suggestions made by the UNK Assessment Coordinator. (The means of assessment will be described in the next section.)

While the philosophy curriculum is not unlike what you would find in most Philosophy departments across the country and amongst UNK's peer institutions, it is well-suited to the accomplishment of these objectives. Although all courses in the curriculum to some degree help to fulfill all of these objectives, our 200- and 300-level courses (the history sequence and the topical sequence) are especially helpful in accomplishing objectives 1, 4, and 6; our logic courses are designed to focus on the development of objectives 1, 3, 4 and 5; our introductory courses and advanced level courses are effective in accomplishing objectives 2, 3, 6 and 7; and all of our courses are effective towards achieving objectives 5 and 8. However, our commitments to reading primary sources and to in-person classroom discussion are equally (if not more) significant in the achievement of these objectives. We teach the "old fashioned" way: one

discussion and one paper at a time. All written assignments are discursive, and all grading is responsive, with the professor's comments. In most courses, students are given the opportunity and encouragement to either submit drafts or to re-write papers. Upper division classes (200-level and above) typically require weekly or bi-weekly writing assignments and final papers. The intensive effort and rigor required of students is matched by the expectation of the same from the professors. For this reason, class sizes are usually limited to 25 for introductory courses and 20 for all other courses.

In addition to the formal assessment process (described below), several key statistics attest to the effectiveness of our program:

1. Each course is evaluated by students each semester. These evaluations are reviewed by the Program Director and then given to the faculty after the end of the semester. Students are asked to use a five-point scale (5 being "Superior" and 1 being "Unsatisfactory") to evaluate the course and the instructor in response to 10 characteristics:

1. The Faculty member stimulates thinking.
2. The Faculty member is enthusiastic about the subject material.
3. The Faculty member is responsive to student questions.
4. The Faculty member is well prepared for class.
5. The Faculty member explains and clarifies the subject material.
6. The Faculty member grades fairly.
7. The Faculty member assigns materials that are effective aids to teaching.
8. The Faculty member encourages students to seek assistance as needed and is available for assistance and consultation.
9. The Faculty member is knowledgeable about the subject material.
10. Overall, how do you rate the teaching in this course?

1. Student evaluations of our introductory courses over the last 5 years have been consistently high (between 4 and 5) on all these characteristics, with the exception of number 6; the average on this question is between 3.5 and 4. This is not unexpected, given the rigor of our courses and the challenging nature of the subject matter. Ratings have been especially high with regard to numbers 1, 2, 3, 4, and 9. Ratings in upper division courses have consistently been very high (between 4.5 and 5) in all categories.

2. Despite the previously mentioned factors affecting enrollments and the challenging nature of our courses, enrollment numbers in our introductory courses have remained high. They are higher for the Introduction to Philosophy course (PHIL 100) than they are for the Introduction to Ethics course (PHIL 120) due to the afore-mentioned change in the pre-nursing degree. Students in that program now can fulfill their requirement to take an ethics course with options in Biology (BIO 311—Bioethics) and Social Work (SOWK 172—Human Service Ethics and Experience). These options for pre-nursing students has undoubtedly reduced the demand for our Introduction to Ethics course. Upper division enrollments have decreased since 2014. This corresponds to the decrease in the number of majors over the same period of time (since most students in these courses are majors or minors). The numbers for our recently added courses in General Studies (the Portal course and the Democracy course) tell a similar story: they have been good, but steadily declining since 2015.

3. The average number of students enrolled in the major per year was 18 from 2005 to 2014, while minors averaged about 11 per year. Since then, we have seen a slow but steady decline in the number of majors—over the past 4 years the average number of majors has been 8. The average number of minors, on the other hand, has steadily increased since 2014—the average number of minors over the past 4 years is 13. For the Fall 2019 semester, we have 5 majors and 16 minors. Over the past three years we have had more minors than majors—something we had not seen since we were granted the major in 2004.

Our primary teaching responsibilities are to our students either in the B.A. degree program or who are pursuing a second major in Philosophy, and in the area of General Education, where we teach several sections of Introduction to Philosophy and Introduction to Ethics each semester, one Portal Course and one Democracy in Perspective course per year, and offer our GS Capstone course about once every third semester.

4. All three full-time professors have regularly been allowed scholarly release time each semester (i.e., reduced from a 12-hour teaching load to a 9-hour teaching load in order to do research) because of a proven track record of scholarly publications and presentations and the expectation of the same. As previously noted, this research is always an extension of—and an addition to—what we are teaching, so it is crucial to the continued effectiveness of our program.

One significant challenge for us, given these changes in enrollments and the number of majors, is the efficient use of our time and resources. In previous years the primary problem was a limitation on the variety of classes we could offer to our majors, since we had only three full-time faculty. That problem has been largely relieved by having John Lee teach more of our introductory and 200-level classes. As a result, we do not need to teach as many independent study courses in order to get students through the curriculum in a timely manner. However, the new challenge in this area is to try to increase enrollment in our upper division courses. Although we recognize the value of small class sizes, we also would like to be able to reach more students and inspire more of them to seek wisdom.

We'd also like to offer more topical courses (such as Philosophy of Education or breaking up the Philosophy of Science course into two separate courses: Philosophy of Natural Science and Philosophy of Social Science) and more period-specific courses (such as Existentialism, Analytic Philosophy, or our own course in Oriental Philosophy). Making these changes/additions would most likely require adding faculty who are qualified to teach in these areas.

III. Assessment and Student Performance Measures

It is the task of the members of the philosophy program to lead students to live examined lives, in the Socratic sense. The means of developing and sharpening the capacity of students to live examined lives is through a close reading of philosophical literature, in-depth classroom discussions of philosophical ideas, and the writing of essays, exams, and journals on those texts and ideas.

A. Objectives

As previously noted, the learning objectives of the programs in philosophy are as follows:

1. Students will examine the major areas and problems of philosophy and the methods of philosophical reasoning and analysis.
2. Students will apply basic ethical principles to examples of moral issues that they might encounter in their private and professional life.
3. Students will analyze philosophical problems in order to propose appropriate resolutions to them.
4. Students will differentiate the modes of inquiry used in various disciplines in order to view these from a critical interdisciplinary perspective.
5. Students will formulate clear and cogent arguments for philosophical theses through essays and research papers.
6. Students will assess the intellectual achievements of geographically and temporally diverse thinkers and cultures.
7. Students will evaluate the practical implications of various philosophical ideas and systems as they apply to a way of life.
8. Students will create written works that are appropriate in form and content to disciplines in the humanities in order to meaningfully converse with others in the humanities.

B. Direct Measures

The primary means of directly measuring whether or not—and to what degree—the Program is effective in meeting these objectives takes place through a qualitative evaluation of essay exams, papers, journals, and participation in classroom discussion. For each student in the major or minor programs, the following steps are taken, as time and opportunity allows, to assess the effectiveness of the program through their written work:

- 1) In order to establish a baseline, a writing sample—such as an essay exam, a position paper, or a formalized portion of a student’s journal—will be collected from each major or minor in one of the required introductory courses (Introduction to Philosophy or Introduction to Ethics). The Assessment Committee (which will consist of all the members of the philosophy program) will read and evaluate these writing samples each semester, using the Writing Sample Assessment Rubric (see attachment A). These samples will remain anonymous, using only a number for identification, until after a consensus has been reached by the committee on the rating each sample ought to receive. These samples, along with their ratings, will be filed for comparison with writing samples from later courses.
- 2) Upon completion of the major or minor, another writing sample—such as an essay exam, a position paper, or a formalized portion of a student’s journal—will be collected from each major or minor in one of the program’s capstone courses. (For those students minoring in Philosophy, all 400 level Philosophy courses will serve as capstone courses.) The Assessment Committee will read and evaluate these samples, using the same rubric as was used for the introductory level samples, and again maintaining anonymity until an evaluative consensus has been reached.

- 3) The introductory level samples and the capstone level samples will then be compared to assess the effectiveness of the program as a whole as evidenced by the improvement (or the lack of it) in the writing of these students, viewed as a group.
- 4) The Philosophy faculty will keep a portfolio for our majors and minors containing samples of their written work as they progress through the Philosophy curriculum. Before graduation, each portfolio will be assessed in terms of the objectives to determine the effectiveness of the program. A steady improvement in meeting the objectives by a majority of these students will be considered a positive assessment of the effectiveness of the program; a failure to see such improvement will be considered a negative assessment of the program. In the case of a negative assessment, all the member of the faculty will meet to discuss and implement whatever changes are needed to improve program effectiveness.

Comments on student's written work and grades assigned to both that written work and class participation are the direct indicators of the quality of the work, as evaluated by the faculty using the measures listed above. All of the members of the faculty participate in carrying out this plan and assessing the quality of student discussion and written work. To ensure consistent and reliable standards of evaluation, faculty members periodically read and evaluate the written work of students in the major or the minor and discuss any discrepancies in judgment.

Writing sample data from the past five years of our assessment plan indicate that:

- On the whole, student writing is stronger in the areas of content and application than in the areas of analysis and form. This is especially true of beginning students. There is less disparity between these categories among students who have taken more philosophy courses, indicating that the philosophy courses have contributed to improvement in these areas
- All of the final assessment data was gathered from long papers, while most of the initial data was collected from short papers or essay exams; yet most of the final data indicated a much higher quality of writing. While this is to be expected, and most likely indicates that the program is successful in improving writing skills and critical thinking, there is the (slight) possibility that students write better on longer papers than on shorter ones.

A second direct measure of student performance is the student responses to a capstone course survey given to majors and minors who are near graduation. For majors, the capstone course is PHIL 490; for minors any 400 level Philosophy course will serve as capstone courses. Students in these courses are asked to complete an assessment survey near the end of their last semester.

Summarizing the survey data from the past five years, the areas of strength noted were:

- The high quality of instruction; specifically, the love of learning and the individual care for the students shown by the instructors, and the high level of work demanded in the courses.
- The method of instruction; specifically, the emphasis on classroom discussion and on the use of primary texts.
- The value of the study of philosophical ideas for present and future life.

The areas of weakness most commonly noted were:

- The lack of a General Studies requirement for all students to take a philosophy course.

- The infrequency of certain course offerings at the upper division level, due to a small staff.

Some suggestions for improvement from the survey were:

- To offer more honors sections in philosophy.
- To offer a course in comparative religion.
- To work on making a philosophy course a General Studies requirement.

C. Indirect Measures

Other measures of program effectiveness include

- The success of our students in having papers accepted for presentation at conferences.
- The awarding of the O.K. Bouwsma and Donovan Welch Family scholarships to students who are outstanding in Philosophy. Both of these scholarships are judged on the basis of superior reasoning and writing and awarded by the Philosophy faculty.
- The success and recognition of our students in graduate schools, professional schools and in professional careers.
- The responses from former students to specific questions about their philosophical preparation for graduate school and their professions.

Over the past five years, we have

- Had 13 philosophy students submit papers to both undergraduate and professional/graduate philosophy conferences across the country; 11 of them were accepted. All of these conferences were competitive and blindly refereed.
- Had 70 students submit papers to the O.K. Bouwsma Scholarship competition; 51 philosophy students received Bouwsma Scholarships, and an additional 54 students were awarded one-course scholarships. During that same period, a total of 15 students submitted papers for the Donovan Welch Family Scholarship, and 10 students were awarded scholarships from this fund. Both of these scholarship funds were endowed by gifts from anonymous donors: the O.K. Bouwsma Fund was endowed with a \$200,000 gift; the Donovan Welch Family Fund is endowed at a level of \$25,000. These endowments generate annual scholarship funds of approximately \$12,000 and \$2000, respectively. Since 2012, our donor for the O.K. Bouwsma Fund has made an additional \$20,000 annual donation for immediate use, bringing the amount available per year for the Bouwsma Scholarships to approximately \$32,000.
- Heard many success stories from graduates over the years. With regard to those who have gone on to post-graduate studies, we have had eleven former students accepted into graduate programs in Philosophy; twelve accepted into graduate English programs; five have gone to medical school; three to Seminaries; six to law school; and eight more in other areas of study. Six of these people are now teachers of Philosophy at universities, four are university English teachers, four more teach English in High Schools, five are practicing attorneys; four are practicing medical doctors; four are school teachers; and two are in the ministry. Everywhere our graduates go for post-graduate work, they are lauded for the quality of their work and their character. We now have four former students attending graduate school at the University of Dallas, and three more who have completed their work there. The level of work produced by these students prompted one professor to assign a special project to one of them to research why UNK had now

become a “feeder school” for their graduate program. Other students have studied at such prestigious institutions as Leuven University (in Belgium), the University of Swansea (UK), the University of Southampton (UK), the University of Chicago, Marquette University, Creighton University, Loyola Marymount University, Boston University, and Purdue University. In addition to the scholarly and professional achievements of our former graduates, the philosophy program can list among its students two commencement speakers; three World Herald Scholars; and nine students receiving support from UNK to do summer research.

- Had informal interviews with approximately 20 former students who majored or minored in Philosophy. Each former student was asked whether or not they thought the Philosophy Program had prepared them well for their lives and their vocations. All answered in the affirmative, articulating the specific ways in which this was true.
- Had 4 students over the past six years apply for and receive Summer Research Grants. These grants are awarded on the basis of the student’s academic record, the quality and significance of their proposed research, and the promise of their success in completing their project. These projects have, in all but the most recent case, lead to presentations at philosophy conferences.

D. Accreditation by regional and national associations

There is no national accrediting agency for philosophy, but the department subscribes to the American Philosophical Association, which is the largest philosophical association worldwide. The members of the department belong to a number of other professional organizations: Phi Kappa Phi, the National Association of Scholars, The American Chesterton Society, the Soren Kierkegaard Society, the Philosophy of Education Society (UK), the C.S. Lewis and the Inklings Society, the Society for Ancient Greek Philosophy, and the American Catholic Philosophical Association.

IV. Institutional Contributions

As previously mentioned, the Program contributes significantly to the General Studies Program, offering two Portal courses (one or the other usually offered in the Fall semester), a course in the Core category of “Democracy in Perspective” (usually offered in the Spring semester), several 100-level (usually 2-3 sections of both PHIL 100 and PHIL 120) and 200-level courses in the Humanities distribution category (usually one per semester), and a General Studies Capstone course.

We also are invested in the Honors program, offering at least one full section of either PHIL 100 (Intro. to Philosophy) or PHIL 120 (Intro. to Ethics) each year to Honors students. Additionally, it is our common practice to offer Honors students an “H-option” for any of our upper division courses. In these “H-option” classes, Honors students are usually given an additional project beyond what the other students are assigned and held to a higher standard to meet their Honors requirements.

V. Student Profile and Support Data

Below are the number of students over the past 14 years who have majored in Philosophy (either the B.A. or the second major), minored in Philosophy, and graduated with a degree in Philosophy:

<u>Year</u>	<u>Majors</u>	<u>Minors</u>	<u>Graduates</u>
2006	15	11	4
2007	24	9	4
2008	27	8	9
2009	22	11	4
2010	20	13	6
2011	23	11	5
2012	10	14	1
2013	17	10	3
2014	16	11	7
2015	11	8	2
2016	9	7	2
2017	9	9	1
2018	10	12	2
2019	4	16	1

Since the major in Philosophy was offered (2005-2006), the average number of declared majors has been 15 per year; the average number of declared minors has been 11 per year, and the average number of graduates with degrees in Philosophy has been 3-4 per year. Over the past six years, those averages are lower for the number of majors and graduates: 10 majors per year; 2-3 graduates per year. About 75% of declared majors graduate with a degree in Philosophy. Of the remaining 25%, about 50% of those students change majors before they graduate, and about 50% do not graduate at all. Most of the students who have received degrees in Philosophy have completed the program in four to five years. There are a few who have taken longer, but they are the exception.

There is a clear drop-off in the number of majors and graduates after 2014. At the time, we considered this to be just part of the ebb and flow of students interested in Philosophy, expecting that within a year or so it would climb back up to the levels we had seen before. Obviously, that has not happened (yet). Why this has happened is somewhat of a mystery to us, given that we have not substantially changed what we read in our courses, nor our methods of instruction. Those were always the primary factors that drew students to our program in the past, so we saw no need to change them. However, more has changed outside of our program. As previously mentioned, overall enrollment at UNK has been decreasing over the past five or more years. In addition, there has been a great increase in the number of courses (and even whole programs) that are offered online—something we are opposed to doing on principle. Seeing students as “customers” who prefer not to meet regularly with their teachers or fellow students has probably hurt our enrollments. Finally, we face the specter of empirical pragmatism—the widespread view that the study of the humanities (and of philosophy in particular) is useless and a waste of time. We are not the first or the last philosophers to face it. (cf. *Republic*, Book 6)

Recruiting students to major in Philosophy usually happens after the students have enrolled in classes at UNK and have taken a course in Philosophy. Our best recruiting tools are the books we read with students and the way we conduct our classes. In addition, we offer one-course scholarships to many of our outstanding students in introductory courses as a way to encourage them to take more Philosophy courses. A high percentage of our majors come from students in the Honors program (approximately 60%). An advantage of teaching the Portal courses and the Democracy course in General Studies is that we can expose more students to the discipline and to our Program.

In one way, Philosophy is a hard sell prior to students taking a class, because they have rarely had such a course before. Philosophy courses are not usually offered at the high school level, and most incoming freshmen do not have an inkling of what philosophy is. (Many confuse it with psychology.) On the other hand, this lack of exposure to philosophy also makes it intriguing to many students, and they take our courses out of curiosity. Combined with the word-of-mouth testimony as to the quality of our courses, this is a draw for many of UNK's best students.

As for a formal recruiting strategy, we do not have much time or resources to spend in developing and implementing such a plan. We have, however, recently developed and implemented a more formal plan, in response to the concerns about our numbers raised by the Coordinating Commission. That plan is included as an appendix to this report. Nevertheless, it would benefit us to have some more advice on this, since our first year of implementing that plan has not borne the fruit we had hoped for.

The retention rate for Philosophy students is high (as the above figures show), and the advising of our majors is divided up between existing faculty members.

As noted above, we have a large scholarship program, and are therefore able to be magnanimous with financial awards for students in our program. As the recruitment plan indicates, we have reallocated a good portion of our scholarship funds for freshmen students who show an interest and an aptitude for philosophy and who may, therefore, become majors.

VI. Faculty Matters

As noted earlier, there are three full-time tenured full professors and one adjunct instructor in the Philosophy Program.

Dr. Thomas Martin: tenured Professor; Ph.D. from the University of Missouri.

Dr. Gene Fendt: tenured Professor; Ph.D. from the University of Texas.

Dr. David Rozema: tenured Professor and Program Director; Ph.D. from the University of Utah.

Mr. John Lee, Lecturer, M.A. from the University of Missouri at St. Louis.

A. Curriculum Vitae

Dr. Thomas Martin

O.K. Bouwsma Professor of Philosophy
 Department of Philosophy
 University of Nebraska at Kearney
 Kearney, NE 68849
 (308) 865-8298
 e-mail: martint@unk.edu

EDUCATION

HS, attended schools in Ecuador, Peru and Paraguay
 BS, Philosophy, Northern Arizona University, 1975
 MA, Philosophy, University of Missouri-Columbia, 1982
 Ph.D., Philosophy, University of Missouri-Columbia, 1985
 Dissertation title: Dostoyevsky's Concept of a Nation

TEACHING EXPERIENCE

Teaching Assistant, University of Missouri 1982-1984
 Instructor, University of Missouri 1984-1986
 Assistant Professor, Kearney State College, 1986-1990
 Associate Professor, tenure, University of Nebraska at
 Kearney, 1990-1997
 Professor, University of Nebraska at Kearney, 1997-present

COURSES TAUGHT

Introduction to Ethics, Introduction to Philosophy, Logic, Philosophy of Art, Philosophy of Religion, Philosophy in Literature, Modern Philosophy, Philosophy of Mind, Social and Political, Ethics, Political Thought 1&2 (Team Taught), Dante and His Influence (Team Taught), Philosophy of Culture, Seminar: Wittgenstein; Seminar: Chesterton & C. S. Lewis, Seminar: Dostoyevsky.

ADMINISTRATIVE:

Chairman of the Philosophy Program at University of Nebraska at Kearney 1986-2000
 Chairman of the Advisory Committee of the College of Fine Arts and Humanities, 1991
 Member of the Advisory Committee of the College of Fine Arts and Humanities, 1992 to present
 Vice Chancellor's Ad Hoc Committee on University Foundations/

Learning Skills. 1992
 Chairman Learning Skill/University Foundations committee 1994
 Modern Language Review team member 1995
 Faculty Senator 1987-1990
 General Studies Program Review Team member, 1988
 Foreign Language Review Team member, 1989
 Physical Education Review Team Member 1989
 Editorial Board, Nebraska English Journal
 Library Committee
 International Studies Committee
 Kearney Catholic High School Board Member, 1989-1991, 1996-1999
 President of Kearney Catholic High School Board 1997-1998
 Member of the Search Committee for the Dean of the College of Fine Arts
 and Humanities, 1992, 1998, 2004

ACTIVITIES & RECOGNITION'S

2015-2016 Honors Outstanding Professor of the Year
 2013-2014 Honors Outstanding Professor of the Year
 2003 Honors Outstanding Professor of the Year
 Editor of *The Examined Life*, a newsletter of essays directed to the
 philosophy of higher education, circulation 620
 Developed the Philosophy Program at the University of Nebraska at
 Kearney
 Raised \$300,000 for *the O. K. Bouwsma* and the *Don Welch Family*
 Scholarships to assist students in philosophy at UNK
 Contributing Editor, *St. Croix Review*
 Raised \$1,500,000 for three endowed chairs in philosophy

PRESENTATIONS

"You will know the truth and the truth will make you
 free," Last Lecture, University of Nebraska at Kearney, March
 21, 2019.

"Whatever I am, I am not myself," American G. K. Chesterton Society,
 Orlando, FL. August 4, 2018.

"The Dictatorship of Relativism," Rochester Chesterton Society, St. John
 Fisher College, September 24, 2016.

"Chesterton and Dostoyevsky," American G. K. Chesterton Society, Slippery Rock University, PA. August 6, 2016.

"Aristotle and Chesterton," American G. K. Chesterton Society, St. Mary's University, Chicago, IL. August 3, 2014

"From the Slavery of Corruption to the Freedom of Eternal Glory," Chesterton Society, St. John Fisher College, September 21, 2013.

"On Kronos and Kairos in Aristotle's *Ethics*," 38th European Studies Conference, University of Nebraska at Omaha, Nebraska, October 4, 2013.

"Post-modernism, or the Age of Dotage," European Studies Conference, University of Nebraska at Omaha, October 3, 2014.

"Aristotle and Chesterton," American G. K. Chesterton Society, St. Mary's University, Chicago, IL. August 3, 2014

"From the Slavery of Corruption to the Freedom of Eternal Glory," Chesterton Society, St. John Fisher College, September 21, 2013.

"On Kronos and Kairos in Aristotle's *Ethics*," 38th European Studies Conference, University of Nebraska at Omaha, Nebraska, October 4, 2013

"The Soul of a Democrat," 33rd Annual European Studies Conference: October 2-4, 2008, University of Nebraska at Omaha

"The Maniac: Especially, Nietzsche" G. K. Chesterton Chesterton Conference: June 12-14, St. Thomas University, St. Paul, June 12, 2008

"G. K. Chesterton and Wittgenstein," G. K. Chesterton 21th Annual Conference, St. Thomas University, St. Paul, June 14, 2005

"Literature No Longer Matters," " G. K. Chesterton 21th Annual Conference, St. Thomas University, St. Paul, June 12, 2003

"An Adventure is Only an Inconvenience Rightly Considered," The Westover School, Middlebury, CT, October 11, 2001

"The President's Diversity," Great Plains Interdisciplinary Conference on

the state of Higher Education, sponsored by the Nebraska chapter of the National Association of Scholars, Bellevue University, May 19, 2001

"Man is a Misshapen Monster," G. K. Chesterton 19th Annual Conference, St. Thomas University, St. Paul, June 17, 2000

"Popular Culture," Richard Wood Memorial Conference, Northern Arizona University, Flagstaff, August 7, 1999

"A Wife is Like a Fire," European Studies Conference, UNO's Peter Kiewit Conference Center, Omaha, NE., October 1998

"The Curse of Culture" Midwest G. K. Chesterton 17th Annual Conference, St. Thomas University, St. Paul, June 12, 1998

"A Medieval Reading of Solzhenitsyn's The First Circle" Creighton Conference of Language & Literature, Omaha, NE., March 13, 1998

"Solzhenitsyn's Blunder: The Misnomer of The First Circle," European Studies Conference, UNO's Peter Kiewit Conference Center, Omaha, NE., October 2, 1997

"The University as a Playground," Midwest G. K. Chesterton 16th Annual Conference, Milwaukee, June 28, 1997

"Chesterton on Dostoyevsky's Paralyzing Paradox of an Atheist's Belief in God" Midwest G. K. Chesterton Society 15th Annual Conference, Milwaukee, June 28, 1996

"Dostoyevsky's Grand Inquisitor's Vision of Science as the Necessary Source of Miracle and Mystery for the Subjection of Man" 1995 Conference Society for Literature and Science, sponsored by UCLA, Los Angeles, November 5, 1995

"Rebuilding Russia: Solzhenitsyn's Affirmation of Dostoyevsky's Concept of a Nation Being Founded Upon a Moral Idea" European Studies Conference, UNO's Peter Kiewit Conference Center, Omaha, NE., October 6, 1995

"The Ethical Dilemma of the Scientist in a Totalitarian State:

Aleksandr Solzhenitsyn's The First Circle." The 1994 Conference of the Society for Literature & Science, New Orleans, LA. November 12, 1994

"Multicultural Education, or the Mistake about Culture" 17th Annual Third World Studies Conference, University of Nebraska at Omaha, October 14, 1994

"Medical Ethics: Provider-Patient Relations" Nebraska Chapter; National Association of Social Workers, Health Focus Group: Western Region Meeting, Good Samaritan Hospital Kearney, NE, June 23, 1994

"Can a Social Scientist Understand the Family?" A National Conference on the Family, Wayne State, June 10, 1994

"G. K. Chesterton and the Homelessness of Man" 1993 Conference In Celebration of the Moral Imagination, Seattle University, June 26, 1993

"Dostoyevsky's Concept of a Nation" European Studies Conference, Omaha, October 11, 1991

"The Ethical Thought of Solzhenitsyn: On the Union of Natural Life and Spiritual Detachment" 1990 Midwest Modern Language Association Annual Meeting, Kansas City, November 1, 1990

"Sartre's Existentialism: An Empty Prophet for Shabby Times" European Studies Conference, Omaha, October 11, 1990

"Sartre's Use(Misuse?) of Dostoyevsky as the Starting Point of Existentialism" Northern Arizona University, July 5, 1990

"Becoming Ethical" Central Nebraska Purchasing Association, September 14, 1989

"Everyone Who Acts Breeds both Good and Evil" Central Nebraska Chapter of NAACOG (a Nursing Association) November 7, 1988

"The Socratic Conception of Death" presented yearly to various seminars conducted by the Psychology Department and Campus Ministries on "Death and Dying"

"Focusing Your Vision" Nebraska Art Teachers Association Annual Meeting, October 29, 1987

"Being Ethical Agriculture " University of Nebraska School of Technical, April 21, 1987

PUBLICATIONS

BOOK:

The Death of the Soul: Critical Essays on the University (Vol. II, Studia Philosophica, Jordano Sekulovski, Editor), Nagoya, Japan, 2017.

Articles:

"The Amazoning of the University," St. Croix Review, (April/May, 2018).

"Is Modern Man Too Healthy for Literatures?" New Oxford Review, (January/February, 2018).

"Pope Francis on the Academic Concept of Gender," St. Croix Review, (June/July, 2015).

"Einstein on Independent Thought," St. Croix Review, (August, 2017).

Remembering Belloc, (James V. Schall, SJ), Review, Saint Austin Review, November/December 2015, Volume 15, No. 6

Issues of Life, (Peter Milward, SJ), Review, Saint Austin Review, May/June 2015, Volume 15, No. 3

"Is It Time to Alter or Abolish America?" St. Croix Review, September 2014

"Stations in Life", St Croix Review, April (2nd Quarter/Spring) 2014

"Who am I, What am I doing Here?", St. Croix Review, July (3rd Quarter/Summer) 2014

"New Vistas for the Sexual Revolution," St. Croix Review, April (2nd Quarter/Spring) 2013

"The Quest to Know," The New Oxford Review, Volume LXXVII, No. 9, November 2011

"If Aristotle's Kid had an I Pod "(4th ed., vol. 13) 2011. South Bend, IN: Saint Austin Review.

"A Kind of Happy Emptiness," Gilbert Magazine, Volume 12. July/August 2009.

"Seeing Winkie," Gilbert Magazine, Volume 12, April/May, 2009.

"Remembering Solzhenitsyn with Dr. Thomas Sutherland," Saint Austin Review, Nov./Dec., 2008 Number 6, Volume 8

"The Maniac," St. Croix Review, NO. 5, Vol. XXXXI, October 2008

"The Diverse University," St. Croix Review, NO. 3, Vol. XXXXI, June 2008

"Feminism or the Mistake About Who You Are," St. Croix Review, NO 2 Vol.XXXI, April 2008

"The Soul of a Democrat," St. Austin Review, March/April, 2008

"On Research at a University," St. Croix Reivew, Vol. XXXX, No. # 3, June 2007

"The Great Scientific Fallacy," Gilbert, Vol. 10, # 6, April, 2007

"From Anno Domini to the Common Era," St. Croix Review, Vol. XXX, February, 2007

"If Something is Worth Doing . . ." Gilbert!, Vol. 10, #4, January, 2007

"A Mind is a Terrible Thing to Waste," St. Croix Review, Vol. XXXIX, No. 6, 2006

"On Silence and the Invasion of Privacy," St. Croix Review, Vol. XXXIX, No. 4, 2006

"The Sexual Harassment and Gender Equity Climate at UNK," St. Croix Review, Vol. XXXIX, No. 1, 2006

"Sports, Rewards, and Happiness," St. Croix Review, Vol. XXXVIII, No. 5, October 2005

"You Must Have Something Worth Dying For," St. Croix Review, Vol. XXXVI, No. 4, August, 2003

"Can We Please Have Some Compassion for People of Height?," New Oxford Review, March, 2003

"Come Let Us Cut the Budget and Build Skyboxes," St. Croix Review, Vol. XXXV, No. 1, 2003, February 2003

"The Sophist, American Universities and the Death of the Soul," St. Croix Review, Vol. XXXV No. 6, 2002

"All Men are Created Equal," St. Croix Review, Vol. XXXV No. 4, 2002

"Our Stations in Life," St. Croix Review, Vol. XXXV, No. 3, June 2002

"Literature No Longer Matters," Diotima: A Philosophical Review, Volume III, No. 1, Spring 2002

"Teacher' Salaries," St. Croix Review, Vol. XXXV No. 2, April 2002

"Out of the Hobbit Hole," Gilbert! Vol. 5, Number 5, March 2002

"On Mentoring, Heroing and Hammering," St. Croix Review, Vol. XXXIV, No. 1, February, 2002

"A Modest Proposal – 2001," Gilbert! Vol. 5, Number 3, December 2001

"Calling Things by Proper American Names," St. Croix Review, Vol. XXXIV, No. 6, December, 2001

"I am Fearfully and Wonderfully Made," Vital Speeches of the Day, Vol.

LXVIII, No. 2, November 1, 2001

"Man is a Misshapen Monster," The Gift of Wonder: The Many Sides of G. K. Chesterton, ed. Dale Alquist, The American Chesterton Society: Minneapolis, 2001.

"Those Heartless Social Scientists," New Oxford Review, Volume LXVIII, Number 5, May, 2001

"The Madonna, The Harlot and The Modern Woman," Diotima: A Philosophical Review, Volume 2, No. 1, Spring 2001

"Premier Universities Educate in Liberal Arts," Omaha World-Herald, March 16, 2001

"Rewinding the Vow," Gilbert!, Vol. 4, No. 4. January/February, 2001

"In Defense of Marriage," St. Croix Review, Vol. XXXIV, No. 1, February, 2001

"A Christmas Tree as a Secular Symbol," St. Croix Review, Vol. XXXIII, No. 6, December, 2000

"Man is a Misshapen Monster," Vital Speech of the Day, Vol. LXVI, No. 21, August 15, 2000

"The President's Diversity," St. Croix Review, Vol. XXXII, No. 3, June, 2000

"How Much Freedom Can Our Culture Stand?," The New Oxford Review, Vol., LXVII, February 2000

"Humanity in the Age of Dotage," New Oxford Review, Vol. LXVI, No. 10, November 1999

"A Man for All Seasons . . . a Teacher," St. Croix Review, Vol. XXXII, No. 5, October 1999

"The American Creed," Gilbert!, Vol. 3, Number 1, September 1999

"A Wife is Like a Fire," St. Croix Review, Vol. XXXII, No. 4,
August 1999

"The Island of Despair: The 1998 Ethics and Youth Report Card," St.
Croix Review, Volume XXXII No., June 1999

"Looks Like Rain," Gilbert!, Vol. 2, Number 4, January/February 1999

"How are you as far as sex goes . . .?," Vital Speeches of the Day, Vol.
LXV, No. 6, January 1, 1999; The St. Croix Review, Vol. XXXII No. 2,
April 1999

"Education in the Age of the Disabled," The St. Croix Review,
Volume XXXI No. 6, December 1998

"The Blank State of the Modern Mind," Gilbert!, Vol. 2, Number 3
December 1998

"The Curse of Culture," Vital Speeches of the Day, Vol. LXV, No. 3,
November 15, 1998

"The University Playground," Gilbert!, Volume 1 Number 8, May/June
1998.

"The Myth and The Maniac," Gilbert!, Volume 1 Number 6, February,
1998.

"Post-Modernism, or the Age of Dotage," The St. Croix Review, Vol.
XXX No. 6, December 1997, Midwest Chesterton News, Vol. 8 Number
8, May 1996.

"The Business of Education," Generally Speaking, Vol. 1
No. 9 April 1997

"Knowing Ones Place," Midwest Chesterton News, Vol. 9 No. 101,
February 1997

"Multicultural Education or the Mistake about Culture," The St. Croix
Review, Vol. XXIX, No. 6, December 1996

"Anthropology or the Mistake about Man," The St. Croix Review, Volume XXIX, No. 4, August 1996

"The Responsibility of Dominion: Reflections on the Platte River", Caelum et Terra, Vol. VI, No. 1, Winter/Spring 1996

"Virtue Gone Mad", Midwest Chesterton News, Vol. 7, #10, July 1995

"Anthropology and the Homelessness of Man", Midwest Chesterton News, Vol. 7, #9, June 1995

"Sartre's Existentialism: An Empty Prophet for Shabby Times", Proceedings of the Fifteenth European Studies Conference Spring 1991

"I Believe in Ghosts: Boethius on Education", Platte Valley Review, Spring 1989

"Freedom Through Self-Control", Contemporary Philosophy 12(1), January 1, 1988

AREA OF SPECIALIZATION

Ethics
Philosophy in Literature
Wittgenstein

AREAS OF CONCENTRATION

Social and Political Philosophy
Epistemology
Philosophy of Language

Dr. Gene Fendt

Albertus Magnus Professor of Philosophy
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Department of Philosophy
 University of Nebraska
 Kearney, NE 68849
 (308) 865-8298

Academic Training:

Ph.D. The University of Texas, Austin, TX: Dec., 1987.

Areas of Specialization: Kierkegaard, Contemp. Continental, Phil. & Literature

Marquette University, Milwaukee, WI: 1981-1983.

M.A. Program in Theology, Ph.D. Program in Philosophy;

Areas of Specialization: Medieval Theology, History of Philosophy.

Yale University, New Haven CT: Summer, 1981.

Non-degree Summer Program in Humanities: "Kierkegaard as Philosopher,"
 Professor Paul Holmer.

M.A. The University of Chicago, Chicago, IL: June, 1979.

Major Field: Philosophy; Area of Specialization: Kant, Ethics.

B.A. Marquette University, Milwaukee, WI: May, 1977, *magna cum laude*

Major Fields: Philosophy, Psychology.

Teaching Experience:

Professor, Philosophy, University of Nebraska—Kearney, 1987-present:

Intro to Philosophy; Intro to Ethics; Philosophy of Religion; Ancient Philosophy;
 Medieval Philosophy; The Meaning of Life; Philosophy of Tragedy; Kant's Moral
 Religion; Philosophical Roots of American Democracy; Augustine; Kierkegaard;
 Kant; Ethics; Philosophy of Love; Justice in Aristotle and Kant; Shakespeare;
 Philosophy & Music (team taught); Aesthetics; Creative Writing: Poetry; Logic;
 Contemporary French Philosophy; *De Trinitate*; Nietzsche; Plato: Rhetoric,
 Dialectic, Dialogue; Contemporary Philosophy: Economy, Politics and Religion;
 Philosophy of Literature.

Teaching Assistant, The University of Texas, 1984-1987:

God and Man, Intro to Ethics, Contemporary Moral Problems, Intro to Phil:

discussion sections and grading.

Teaching Fellow, Marquette University, 1982-1983:

Logic: full responsibility.

Lecturer in Philosophy, Marian College, Fond du Lac, WI, 1981-82:

Reasoning; The Myths and Meanings of Love: full responsibility.

Theology teacher, Cross-country/Track coach, 1979-1981:

Hales Franciscan High School, Chicago, IL.

Theology teacher, Cross-country/Track coach, 1977-1978:

Central Catholic High School, Bloomington, IL.

Publications—Books:

Republic: Comic Cure for Delusional Democracy

Lanham, MD: Lexington Books (2014).

This book shows how Plato enacts and analyzes Socrates' interlocutors' delusions in *Republic*, and how Socrates cures, or attempts to cure, the delusions of several of them. The main delusion they suffer is shown to be one that is foundational for modern liberal political (and psychological) theory; elements of it are shared by Hobbes, Locke, Freud, Habermas and Rawls, among others. The cure of delusion, I argue, is the essential comic enterprise, for only with such a cure can any human regime—from soul to family to city—have its loves properly oriented to the good.

Love Song for the Life of the Mind: An essay on the purpose of comedy

Washington, DC: Catholic University of America Press (2007)

Prefaced by an argument that the ancients understood mimesis as fundamental to being human, and art as therefore essential to human moral and intellectual development, this book starts from the problematic status of the (happily ending) *Iphigenia* in *Poetics*. How Aristotle must explicate tragedy to hold *Iphigenia* as the best thus sets up the exploration of comedy. Chapter two shows that comedy aims at the catharsis of desire and sympathy. This analysis is then applied in detail to Aristophanes' *Acharnians*, Shakespeare's *As You Like It* and Stoppard's *Arcadia*, exhibiting the cross-cultural application of the theory which Aristotle would expect.

Is Hamlet a Religious Drama? An Essay on a Question in Kierkegaard

Milwaukee, WI: Marquette University Press (1999)

Frater Taciturnus (*Stages on Life's Way*) raises a question about the possibility of religious drama, and in particular whether *Hamlet* is one. He argues that it cannot be, implying a religious authorship (e.g., SK's) is impossible. The book sets out his argument, examines Shakespeare's play and various interpretations of it according to Frater Taciturnus' understanding of religious drama, and then opposes this (critically popular) view with a different understanding of religious drama. That understanding makes the play more troubling and allows that SK's authorship might be religious.

Platonic Errors: Plato, A Kind of Poet (with David Rozema)

Westport, CT: Greenwood Press (1998)

This book is a series of essays, some written by David, some by myself, which read the Platonic dialogues as poems. This type of reading works against the errors popularly attributed to Plato, such as his supposed fascism, the bias against poetry and art, the ontology of ideas and epistemology of recollection. The chapters I wrote (1, 2, 4, 7) are on *Ion*, *Meno*, *Republic*, and *Laws*; Dave Rozema's essays are on *Apology*, *Euthyphro*, *Republic*, and *Theaetetus*.

Works of Love? Reflections on Works of Love

Potomac, MD: Scripta Humanistica (1990).

At the time, the only book length study of Søren Kierkegaard's *Works of Love* in English; there was one of about the same length in Danish. The text is a poly-vocalic reading of *Works of Love*, which is grounded in a post-structuralist theory of signs, and aims to dramatize that the problems of Kierkegaard's poetics inhabit even this, the most ethical and most specifically Christian of his texts.

For What May I Hope? Thinking with Kant and Kierkegaard

New York and Bern: Peter Lang (1990).

Examines the function of hope in the philosophy of Immanuel Kant and the writing of Søren Kierkegaard; shows how Kant's problems in his *Religion within the Limits of Reason Alone* pervade the critical philosophy from the first *Critique* onward. The book dramatizes, as well, the hopes of writing—including both Kant's and Kierkegaard's, and especially scientific and philosophical writing—and plays on the hopes of readers.

Publications—Book Chapters:

How to play the Platonic flute: Mimēsis and Truth in *Republic* X

The Many Faces of Mimēsis: Selected Essays from the Third Interdisciplinary Symposium on the Heritage of Western Greece, edited by Heather L. Reid and Jeremy C. DeLong (Sioux City: Parnassos Press, 2018): 37-48.

Mary E. Finn: *Writing the Incommensurable: Kierkegaard, Rosetti, Hopkins*
Kierkegaard Secondary Literature, ed. John Stewart (London: Routledge, 2016):
 Tome II, 213-217.

Anne T. Salvatore: *Greene and Kierkegaard: The Discourse of Belief*
Kierkegaard Secondary Literature, ed. John Stewart (London: Routledge, 2016):
 Tome III, 199-204.

Psychology, Character, and Performance in *Hamlet*
Ignatius Critical Editions: Hamlet, ed. Joseph Pearce (San Francisco: Ignatius Press,
 2008): 217-230.

The Anatomy of Truth: Literary Modes as a Kantian Model for Understanding the
 Openness of Knowledge and Morality to Faith
Kant and the New Philosophy of Religion, edited by Steven Palmquist and
 Christopher Firestone (Bloomington: Indiana University Press, 2006): 90-104.

Grammars of Creation (George Steiner) and *Under Satan's Sun* (Georges
 Bernanos)
Contemporary Literary Criticism, Volume 221, edited by Jeff Hunter (Farmington
 Hills, MI: Gale Group, 2006).

Apartheid Among the Dead; Or, on Christian Laughter in Ann Petry's "The Bones of
 Louella Brown"
Ann Petry's Short Fiction: Critical Essays, edited by Hazel Arnett Ervin and Hilary
 Holloday (Westport, CT: Praeger, 2004): 111-117.

Resolution, catharsis, culture: *As You Like It*,
Shakespearean Criticism, 57; Michelle Lee, ed. (Farmington Hills, MI: Gale
 Publications, 2001); reprinted from *Philosophy and Literature*.

Pagan Politics, War, and the Construction of *Nomoi*
Plato's Political Philosophy, Vol. 2; ed. Konstantine Boudouris, (Athens, 1997):
 58-71.

The Writ against Religious Drama: Frater Taciturnus v. Søren Kierkegaard
Kierkegaard Revisited, ed. N.J. Cappelørn, (Berlin: de Gruyter 1997): 48-74.

Is *Works of Love* a Work of Love?

Sex, Love, and Friendship, ed. Alan Soble, (Amsterdam: Rodopi 1996): 472-485.

Whose Fear and Trembling?

International Kierkegaard Commentary: Fear and Trembling and Repetition,
ed. Robert L. Perkins (Atlanta: Mercer University Press, 1993): 177-191.

Publications—Articles:

Reason, feeling and happiness: Bridging an ancient/modern divide in *The Plague*
Philosophy and Literature, in press, for Oct. 2019.

Aristotle and Tolkien: An Essay in Comparative Poetics
Christian Scholars Review, in press, 2019.

Three Ideas of the University

Vital Speeches of the Day LXXXIV, 12 (December 2018): 353-357.

Socrates as the Mimesis of Piety in *Republic*

International Philosophical Quarterly, 58, 3 (September 2018): 243-254.

Language, Truth, and Literature: The grammars of truth in the history of philosophy

International Journal of Theology, Philosophy and Science 1.1 (2017): 19-35

Anselm's *Cur Deus Homo*: A meditation from the point of view of the sinner

St. Anselm Journal 11.1 (Fall, 2015): 14-25.

Five Readings of *Euthyphro*

Philosophy and Literature 38, 2 (October 2014): 495-509.

Ancient Poetics and Kantian Judgments of the Beautiful

Proceedings of the European Society for Aesthetics, Vol. 5 (2013): 221-236.

Truth in Science and the Literal Reading of the Bible

Vital Speeches of the Day (Dec, 2012): 402-407.

Plato's Mimetic Art: The power of the mimetic and complexity of reading Plato

Proceedings of the American Catholic Philosophical Society 84 (2010): 239-252.

Macbeth's Banquo: *Faux Ami* as Christian Friend

Literature and Theology 23, 4 (December 2009): 388-400.

Wave and Trough: The Natural Relation of the Sexes in *Republic*

Review Journal of Political Philosophy 7: 2 (Fall, 2009): 51-82.

Sweet use: Genre and Performance of *Merchant of Venice*
Philosophy and Literature 33:2 (October, 2009): 280-295

Number, Form, Content: Hume's *Dialogues*, Number Nine
Philosophy, Vol 84, number 329 (July 2009): 393-412.

Two Figures of the Imagination and their Consequences for the Arts (scholarly version)
Soundings LXXXVIII, 1-2 (Spring/Summer 2005): 179-197.

The Relation of *Proslogion* and *Monologion*
The Heythrop Journal 46.2 (April 2005): 149-166.

Hippias Major, Version 1.0: Software for Post-Colonial, Multicultural Technology Systems
Journal of the Philosophy of Education 37:1 (2003): 89-99.

Two Figures of the Imagination and their Consequences for the Arts (popular version)
Vital Speeches of the Day Vol. LXVIII, No. 14 (May 1, 2002): 444-448.
 Partially reprinted in *Communicating Effectively*, 7th ed., Sandra Hybels/Richard L. Weaver II, eds. (New York: McGraw-Hill, 2003).

The Unity of the Book of *Job*
Diotima: a philosophical review Vol. 2, No. 2, (Fall 2001): 5-20.

Between a Pelagian Rock and a Hard Predestinarianism: Currents of controversy
 in *City of God*
The Journal of Religion 81:2 (April 2001): 211-227.

The (moral) problem of reading *Confessions*: Augustine's double argument against
 drama
Proceedings of the American Catholic Philosophical Association, Vol LXXII (1999):
 171-84.

Ion: Plato's Defense of Poetry
International Studies in Philosophy 29:4 (1997): 23-50.

The Empiricist Looks at a Poem
Philosophy and Literature 21 (October, 1997): 306-318.

The Others in/of Aristotle's *Poetics*
Journal of Philosophical Research XXII (1997): 245-260.

The Idea of Christian Tragedy,

Christian Scholar's Review XXVI, 3 (Spring, 1997): 255-269.

Resolution, catharsis, culture: *As You Like It*,

Philosophy and Literature 19 (October, 1995): 248-260.

God is Love, Therefore there is Evil,

Philosophy and Theology 9: 1-2 (1995): 3-12.

Sublimity and human works: Kant on tragedy and war,

Proceedings of the Eighth International Kant Congress Vol. II.2: 509-517.

Post-modern Criticism: A Palimpsest of Augustine's *Confessions*,

The Heythrop Journal 36:1 (1995), 30-45.

Intentionality and Mimesis: Canonic variations on an Ancient Grudge, Scored for New Mutinies,

Sub/Stance 75 (December 1994): 46-74.

Libidinal economy and the life of logos,

Philosophy and Literature 18 (Fall, 1994): 320-325.

Innate corruption and the space of finite freedom,

American Catholic Philosophical Quarterly LXVII, 2 (Spring 1994): 49-70.

A Medieval Reading of Pinter's *Homecoming*

Literature and Theology Vol. 8 No. 1 (March, 1994): 47-63.

Publications—Notes and Reviews:

"The time is out of joint": Medieval and Roman History and Theology in *Hamlet's Act One*
Temporal Disturbances

Notes and Queries Vol. 252, No. 3 (September 2007): 290-292

"Banquo: A False *Faux Ami*?"

Notes and Queries Vol. 250, No. 2 (June 2005): 204-206.

"A Note on the Time Scheme in *Hamlet*"

Notes and Queries, Vol. 241, No. 2 (June 1996): 159-160.

"A Note on Wit'olding and Aspirating in *Love's Labours Lost*"

ANQ: American Notes and Queries, Vol. 4, No. 4 (NS), Oct., 1991: 172-175.

Review of *Aristotle on Dramatic Musical Composition*, 2nd by Gregory L. Scott.

In press at *Ancient Philosophy*.

Review of *Augustine and Kierkegaard*, ed. by John Doody, Kim Paffenroth, and Helene Tallon Russell.

In press at *American Catholic Philosophical Quarterly* for 2019.

Review of *Readings of Plato's Apology of Socrates*, ed. by Vivil Valvik Haraldsen, Olof Pettersen, and Oda E. Weise Tvedt.

American Catholic Philosophical Quarterly 93, 1 (Winter 2019): 177-178

Review of *Socrates and the Gods*, by Nalin Ranasinghe.

American Catholic Philosophical Quarterly, 88: 1 (Winter 2014): 187-189.

Review of *Upheavals of thought: The Intelligence of the Emotions*, by Martha Nussbaum
Faith and Philosophy 21.3 (July 2004): 402-406.

Review of *The Problem of Evil in Early Modern Philosophy*, Elmar J. Kremer and

Michael J. Latzer, eds. *Southern Humanities Review* (Spring, 2003): 184-188.

Review of *Grammars of Creation*, by George Steiner and *Under Satan's Sun*, by Georges Bernanos. *Southern Humanities Review* Vol. 36, No. 4 (Fall, 2002): 385-390.

Review of *Premises: Philosophy and Literature from Kant to Celan*, by Werner Hammacher,

International Journal of Philosophical Studies, Vol.7 (1999, 1): 128-130.

Review of *Mimesis: Culture, Art, Society*, by Gunter Gebauer and Christoph Wulf,
Philosophy and Literature 21, 1 (April 1997): 199-201.

Review of *Kierkegaard: The indirect communication*, by Roger Poole,

Textual Practice 9:2, Summer 1995: 388-391.

Review of *Prefaces*, by Søren Kierkegaard, translated by William MacDonald,

Textual Practice 8:1, Spring 1994: 195-198.

Review of *Writing the Incommensurable: Kierkegaard, Rosetti, Hopkins*, by Mary E. Finn, *Kierkegaardiana* 17 (1994): 174-177.

Review of *Fallen Freedom: Kant on radical evil and moral regeneration*, by Gordon E. Michalson, *International Journal for Philosophy of Religion* 34 (1993): 191-194.

Review of *Greene and Kierkegaard: the Discourse of Belief*, by Anne T. Salvatore, *Kierkegaardiana* 16 (1993): 152-155.

Review of *Christian Belief in a Postmodern World*, by Diogenes Allen, *Journal of the American Academy of Religion* 60,3 (Fall, 1993): 539-542.

Review of *Aparté: Conceptions and Deaths of Søren Kierkegaard*, by Sylviane Agacinski, translated by Kevin Newmark, *Textual Practice* 3/3 (1989): 449-453.

Publications/Productions—Creative:

"Time's Winged Footstep" (short play)
produced at Sheldon Art Gallery Fall Gala, Lincoln, NE, September 14, 2007

Poetry (over 70) in *Aethlon*, *Anglican Theological Review*, *California Quarterly*, *Christianity and Literature*, *Crosswinds Poetry Journal*, *Cicada*, *The Decade Dance*, *The Ekphrastic Review*, *Gemini Magazine*, *Hurákan*, *Imago Dei*, *Journal of Modern Poetry*, *Midwest Quarterly*, *Nebraska English and Language Arts Journal*, *Nebraska Review*, *Nimrod*, *National Poetry Competition Anthology (1997)*, *Nebraska Poetry: A Sesquicentennial Anthology*, *Plainsongs*, *Platte Valley Review*, *Princemere Poetry*, *Puerto del Sol*, *St. Austin Review*, *Society of Classical Poets*, *Sow's Ear Poetry Review*, *Spoon River Poetry Review*, *Theology Today*, *Whole Notes*.

"Beethoven's Tenth," (short play)
Aethlon: The Journal of Sports and Literature, VIII: 1 (Fall, 1990): 163-168.

Selected Papers Presented:

The Augustinianism of Albert Camus' *The Plague*
International Conference on Christianity and Literature, Harvard Divinity School, March 29-30, 2019.

Reason, feeling and happiness: Bridging an ancient/modern divide in *The Plague*
European Studies Conference, University of Omaha, Oct. 6-7, 2017

How to play the Platonic flute: Mimêsis and Truth in *Republic* 10
2nd Fonte Aretusa Conference on the Hellenic Heritage, Siracusa, Sicily,
May 25-28, 2017

Empiricism or Philosophy: Reading Hume's *Dialogues* on Evil
Religion and Morality: Hume & his context, Antwerp, Belgium, May 29-30, 2015
European Studies Conference, Omaha, NE October 8-10, 2015

Anselm's *Cur Deus Homo*: A meditation from the point of view of the sinner
St. Anselm Society (with ACPA) Washington, DC October 16-19, 2014
International Conference on St. Anselm, Reading Anselm: Context and Criticism,
Boston College, July 27-30, 2015

What is the 'art community' and what is it good for: An Essay in Aristotelian Politics
Political and Ethical Philosophy in the Aristotelian Traditions, Marquette
University, Milwaukee, WI June 25-27, 2015

The Least Serious Music, and some others (*Laws* 2)
Society for Ancient Greek Philosophy, New York, October 11-13, 2013

Ancient Poetics and Kantian Judgments of the Beautiful
European Society for Aesthetics, Prague, Czech Republic, June 2013

Catharsis and the good
International Soc. for Neoplatonic Studies, Cardiff, Wales, June, 2013
"Tragedy and Philosophy" Conference, USF, Tampa FL, February 2012

The third remove from the king at its third remove: How to play the Platonic flute
Society for Ancient Greek Philosophy, Fordham University, October 2011

Plato's Mimetic Art: Some Difficulties of Reading Plato (with reference to the *Republic*)
American Catholic Philosophical Association, Baltimore, MD, Nov 5-7, 2010

Art, Passions and the Law: The logic of their relations
Critical Legal Conference, Utrecht University School of Law, Utrecht, Netherlands,
Sept 10, 2010

Delusion in *Republic* and Modern Political Philosophy, and
Six Kinds of Soul in *Republic*

Invited lectures, the Ukrainian Catholic University, Lviv, Ukraine, Sept. 6-7, 2010

Natural Constructions: The artistic, the political, the human

“Nature and Life in Aristotle,” Marquette University, June 17-19, 2008

The ecstasy of love and structure of the soul in St. Thomas Aquinas

Invited seminar, “Las Virtudes Fundamentales,” Instituto de Humanidades Angel Ayala,
Barcelona, Spain, 20 May 2008.

The Geometries of Regime in *Republic*: The Best Kind of City/Soul and its Five Inferiors

International Society for Neo-Platonic Studies, Quebec, June 2006.

Society for Ancient Greek Philosophy, Fordham University, October 2004.

Mimesis and Catharsis: The Construction of Freedom through Art

27th American Maritain Association, Chicago IL, October 16-19, 2003

Two Figures of the Imagination and their Consequences for the Arts

Philosophy of Education Society of Great Britain, Oxford Univ. April 2003.

International Society for Platonism and Neo-Platonism, Orono, ME, July 2002.

Truth, Logic, Faith

Society of Christian Philosophers, St. Paul, MN, March 7-9, 2002

Philosophy as Liturgical Action: An Essay on Plato's Politics

25th American Maritain Association, Boca Raton, FL, October 2001

Soc. for Ancient Greek Philosophy (at APA-Midwest) Minneapolis, April, 2001

The Relation between *Monologion* and *Proslogion*

25th Patristics, Medieval, Renaissance Conference, Villanova Univ., Sept. 2000

Between a Pelagian Rock and a Hard Predestinarianism (*City of God* 11 and 12)

24th Patristics, Medieval, Renaissance Conference, Villanova Univ., Oct. 1999.

The wisdom of the sages, Sparta and *Hippias*

Society for Ancient Greek Philosophy, Binghamton University, October 1998

Ecstasy: St. Thomas and Bataille on the Significance of Religion

22nd Patristic, Medieval and Renaissance Conference, Villanova Univ., Oct. 1997

The Religious Significance of the Economies in *Hamlet*

WV Shakespeare and Renaissance Association, Huntington, WV, April 1997

Augustine's Double Argument against Drama: The (Moral) Problem of Reading
Confessions,

American Catholic Philosophical Conference, Pittsburgh, PA, March, 1997

21st Patristic, Medieval and Renaissance Conference, Villanova Univ., Oct. 1996

Pagan politics, War, and the Construction of *Nomoi*,

8th International Conference on Ancient Greek Philosophy:

Plato's Political Philosophy, Athens and Samos, Greece, July 3-12, 1996

The Writ against Religious Drama: Frater Taciturnus v. Søren Kierkegaard

Invited scholar, "Kierkegaard and the Meaning of Meaning It,"

University of Copenhagen, Copenhagen, Denmark, May 5-9, 1996

The Economies of *Hamlet*,

WV Shakespeare and Renaissance Association, Montgomery, WV April, 1996

Hamlet: An Augustinian figure of the soul,

20th Patristics, Medieval, Renaissance Conference, Villanova Univ, Sept. 1995

Hamlet's Incorporation of Bataille's Accursed Share,

International Association for Philosophy and Literature, Philadelphia, May, 1995

Frater Taciturnus on the Impossibility of Religious Drama,

Kierkegaard Society, APA Eastern, New York, December, 1995.

The Unity and Sublimity of *Midsummer Night's Dream*,

WV Shakespeare and Renaissance Association, Wheeling WV, April, 1995

Sublimity and human works: Kant on Tragedy and War.

International Kant Congress, Memphis State Univ, March 3-7, 1995

Mountain-Plains Philosophy Conference, Creighton Univ, October, 1994

'Ecstasy?': Aquinas reads *Hamlet*

19th Patristics, Medieval, Renaissance Conference, Villanova Univ, Oct. 1994

Frater Taciturnus patrols the categories: On the impossibility of religious drama

International Assoc. of Philosophy and Literature, Edmonton, May 5-8, 1994

- Ion*. The Hidden Conjunction of Poetry and Philosophy
Society for Ancient Greek Philosophy, Columbia University, October, 1992
- Of Christian Tragedy and Pagan Virtue
Society for Ancient Greek Philosophy, Baruch College, October, 1991
- Post-modern Criticism: A Palimpsest of Augustine's *Confessions*
International Association for Philosophy and Literature, Montreal, May, 1991
- Slouching towards Hippo: The Closure of Post-modern Criticism on Augustine
Conference on St. Augustine, Marquette University, Milwaukee, WI, Nov. 1990
- Radical Hermeneutics, Workplay, Aparté: Conceptions and Text Acts in Contemporary Criticism
"Kierkegaard and Post-modernism," APA Midwest, New Orleans, April, 1990.
- When is a Sign of Love Love? Reflections on Kierkegaard's Theory of Signs in *Works of Love*
Midwest Modern Language Association, Minneapolis, MN, November, 1989
- Republic*. The Defense of Anarchy
Society for Contemporary Assessment of Platonism (at APA West) Berkeley, CA, March, 1989.
- Self/Task/Hope: The Algebra of Their Relations
18th World Congress of Philosophy, Brighton, England, August, 1988
- Is *Works of Love* a Work of Love?
Symposium on *Works of Love*, APA Midwest, Cincinnati, OH, April, 1988

Honors and Awards:

Semi-finalist, Princemere Poetry Prize, January 2019.

Honorable Mention, Crosswinds Poetry Competition 2018

Faculty Development Fellowship, UNK, Fall 2017

This sabbatical was to begin a book on Kierkegaard's *Sickness Unto Death*, utilizing it as a basis for comparative philosophy by showing how later and earlier philosophers fit unto Anti-Climacus's definition of self.

Princemere Poetry Prize--"Hockey in the City of God," January 2016.

First Prize, 2015 Gemini Magazine Poetry Competition--"Water," June, 2015
This poem was also nominated for a Pushcart Prize

Named first Albertus Magnus Professor in Philosophy, Fall, 2011.

Faculty Development Fellowship, UNK, 2009-2010
This full year/half pay fellowship allowed me to write *Comic Cure for Delusional Democracy: Plato's Republic*.

Individual Artist Fellowships, Nebraska Arts Council: Poetry, 2006 and 2009.

Summer Research Stipend, UNK, Summer 2005.
This grant was to take Intensive Ancient Greek at the University of Chicago.

Who's Who in America, 2004-2009.

Who's Who Among American College and University Professors, 2003-2012
Pratt-Heins Foundation Faculty Award for Research, 2002.

National Endowment for the Humanities Fellowship, Summer 2001
Seminar on *Literature and Values* at UNC led by John McGowan and Allen Dunn

Individual Artist Fellowship, Nebraska Arts Council: Playwrighting, 1999

Faculty Development Fellowship, UNK, 1996-1997
This full year/half pay fellowship allowed me to write the majority of *Love Song for the Life of the Mind*.

Invited Scholar: University of Copenhagen, May 5-9, 1996
The University of Copenhagen and the Danish Kierkegaard Society invited 25 scholars to lead seminars at a conference entitled "Kierkegaard and the Meaning of Meaning It." The seminar I led was entitled "Kierkegaard and Textual Practices."

Commendation, National Poetry Competition, 1997 (Chester H. Jones Foundation)

Summer Research Stipend, College of Liberal Arts, UNK, 1992

This grant (taken during the first semester) was to allow me the time to prepare for the course in Ancient Philosophy, as well as put the finishing touches on articles on Augustine (*Heythrop Journal*) and Kant (*ACPQ*).

Semi-finalist, Siena College New Play Competition, 1992 (*Waiting for Thoreau*)

Honorable Mention, *Writer's Digest* National Play Competition, 1992 (*History of our Troubles*)

Research Services Council Grant (UNK) Summer, 1990.

This grant was for study in Copenhagen; during it I wrote the manuscript of a book on Kierkegaard's relationship to Regine Olsen; working title, *Regina's Story*. I have decided that it is much too personal to publish.

Finalist, Galileo Press Novella Competition, 1989 (*Unfinished Suicide*)

Finalist, New England Theatre Conference 22nd Annual John Gassner Memorial Playwriting Award Competition, 1989 (*The History of our Troubles*)

Research Services Council Grant (UNK) Summer, 1988

This was a grant for study in Copenhagen during which I wrote the manuscript of *Works of Love?: Reflections on Works of Love* (Potomac, MD: Scripta Humanistica, 1990)

Other Experience:

Grant Writing

Wrote and won a grant from the Nebraska Arts Council for Don Welch Poetry Teaching seminar (2019)

Reader

Res Philosophica (2016, 2018, 2019)

British Journal for the History of Philosophy (2014, 2018)

British Journal of Aesthetics (2013-14)

Review Journal of Political Philosophy (2013)

Ancient Philosophy (2008, 2010)

Cambridge University Press (2004, for a book on Plato)

Canadian Federation for the Humanities (1995, for a book on Kierkegaard)

Editorial boards

Studies in Contemporary Satire (1994-96).
Nebraska English and Language Arts Journal (1990-91)

External Evaluator

PhD Dissertation Committee for Michael Carper, St. Louis University (2015-16)
 Application to Full Professor, Paul Schollmeier, U. of Nevada, Las Vegas (2004).

UNK Theatre (1992-2004)

Performed in *Macbeth* (Banquo), *Arcadia* (Captain Bryce), *'Tis Pity She's a Whore* (Bonaventura), *The Tempest* (Gonzalo) and *The Homecoming* (Teddy).
 Dramaturg for *Arcadia* and *Bacchae*

Kearney Community Theatre (intermittently)

Performed in *The Lion in Winter* (Philip, King of France), *Laura* (Shelby), *Arcadia* (Captain Brice), *Much Ado about Nothing* (Antonio); set and props for *Absurd Person Singular*; member of the Reading Committee.

Shakespeare at Winedale, TX, Spring and Summer 1986:

An in depth experience of all aspects of the play from analysis and criticism through costume design and public performance. During my stay at Winedale we performed *As You Like It* (Oliver), *Love's Labours Lost* (Dull), *Romeo and Juliet* (Capulet) and *The Winter's Tale* (Camillo)

Summer Fellowship in Denmark, 1984:

6 weeks of intensive Danish at the Danish International School, Copenhagen, followed by a two week course "Den dansk guldalder," (The Danish Golden-Age) at Jaruplund Folk-højskole, Jaruplund, Germany; University of Texas fellowship.

Current Research:

Three kinds of barbarism and university education

Starting from Aristotle's consideration of barbarism as "not knowing the end" and adding Camus' distinction between bourgeois nihilism and totalitarian nihilism, several examples from contemporary culture, especially in the university are analyzed. Presently under consideration at *The New Oxford Review*.

Empiricism or Philosophy: Reading Hume's *Dialogues* on Evil

One must read Hume's *Dialogues* as either the mere empirical imprint of the recorded discussion upon Pamphilus's young mind, or as a more literary work, which his introductory letter also suggests. Under the first we find "curious artifices of nature"

which inflict pain and suffering on all beasts including man, bespeaking a malign creator, if not an utterly careless and insensate one. Under the second, we are led to see the limits of empiricism in moral (and religious) philosophy. In fact, not only is the problem of evil not successful in destroying the cogency of the idea of a morally worthy creator, but the dialogue wittily exhibits that empiricism cannot even raise the question. Thus Hume's last work, if read philosophically, exhibits the vacancy of empiricism. Presently under consideration at *International Philosophical Quarterly*.

Hamlet's pleas to Laertes: An Aristotelian investigation

Much criticism has been leveled at Hamlet regarding his pleas to Laertes before the swordplay. An apology ought at least not contradict itself, and one might hope an excusing plea approaches honesty. But there are two significant lacunae in Hamlet's blank verse; these force a careful reader to wonder what should be heard in those absences. A rigorous application of the questions Aristotle would raise in considering whether Hamlet's actions have been voluntary, non-voluntary or involuntary (so excusable and even to be pitied) frees Hamlet of such judgments and enriches the work of the play. Supposedly under consideration at *Philosophy and Literature* (since October 2015)

The least serious music, and some others

This essay (based in *Laws 2*) will show how the Stranger's understanding of *mousikê* sorts and orders distinct ways to make aesthetic judgments, and will argue that his sorting and ordering proceeds from no merely historically interesting claims, but are still perfectly applicable in aesthetics. Rejected with comments at *The British Journal of Aesthetics*.

On *Job*: Reflections of an accomplished sinner on the suffering of the just

This monograph is a series of reflections on each chapter of *Job*, which has been completed for some time. I need to reread the whole thing before attempting to find a publisher.

Several essays on Camus and particularly his novel, *The Plague*, in various stages of completion.

Areas of Competence:

Plato, Kant, Kierkegaard, Philosophy of Religion, Philosophy and Literature
Ancient and Medieval Philosophy, Aesthetics, Contemporary Continental Philosophy.

Dr. David Rozema

Inklings Professor of Philosophy and Literature
 Department of Philosophy
 University of Nebraska at Kearney
 Kearney, NE 68849
 (308) 234-8298
 email: rozemad@unk.edu

Date of Vita: February, 2019
 Home Address: 719 W. 31st St.
 Kearney, NE 68845
 (308) 440-7759
 Date of Birth: Feb. 8, 1957

Education:

Ph.D. in Philosophy, University of Utah, August 1990; graduated with Distinction.
 B.S. in Physics/Astronomy, Northern Arizona University, 1980; graduated cum laude
 with Honors.

Areas of Specialization:

Metaphysics, Ethics, Modern Philosophy, Philosophy in Literature, Wittgenstein,
 Kierkegaard, C.S. Lewis, and Plato.

Areas of Competence:

Philosophy of Mind, Philosophy of Science, Logic, and Aesthetics.

Teaching Experience:

Inklings Professor of Philosophy and Literature (Endowed Professorship), July 2010
 to the present.

Professor, University of Nebraska at Kearney, July 2003 to the present.

Associate Professor, University of Nebraska at Kearney, July 1995 to July 2003.

(Tenured, May 1998.) Graduate Faculty Member, 2001 to the present.

Assistant Professor, University of Nebraska at Kearney, August 1992 to July 1995.

Visiting Assistant Professor, Northern Arizona University, 1990-1992.

Teaching Assistant, University of Utah, 1985-1989.

Instructor, Utah Institute for Biblical Studies, 1988, 1989.

Courses taught at the University of Nebraska at Kearney:

Introduction to Philosophy

Introduction to Ethics

Introduction to Logic

Philosophical Roots of American Democracy

The Joy of Sales Resistance

Modern Philosophy

Contemporary Philosophy (Existentialism; Philosophy of Education)

Social and Political Philosophy
 Philosophy of Mind
 Philosophy of Religion
 Philosophy of Science
 Metaphysics
 Aesthetics
 Philosophy in Literature
 Seminar on Wittgenstein
 Seminar on C.S. Lewis
 Seminar on Kierkegaard
 Seminar on Tolkien
 Independent Study

Mentoring for Student Summer Research Program (SSRP):

Andrew Baumgartner, 2008. Topic: St. Augustine's theology and Darwin's theory of biological evolution.

Derek Ross, 2009. Topic: Wendell Berry's idea of Community.

Justin Zyla, 2010. Topic: Aristotle, Kant, and Foucault on Ethics in society.

Taylor Hyatt, 2010. Topic: The coherence of natural science and Christian theology.

Kari Harbison, 2014. Topic: The philosophical understanding of Friendship.

Sierra Butcher, 2018. Topic: Joseph Conrad and the value of the adventure story.

Publications:

Book:

Platonic Errors: Plato, a Kind of Poet, co-authored with Gene Fendt. Greenwood Press: Westport, CT (Contributions in Philosophy series #69), 1998.

Book Chapters:

"The Abolition and the Preservation of Man: C.S. Lewis, Charles Dickens and Wendell Berry on Education" in *The Inklings: Faith, Imagination and Modern Technology*. Cambridge: Cambridge Scholar's Publishing, 2015.

"C.S. Lewis and the Transformative Power of (Theory-Free) Literature" in *C.S. Lewis and the Arts*, Square Halo Books : Baltimore, MD, 2013.

"Not the Crime, But the Man: Sherlock Holmes and Charles Augustus Milverton" in *Philosophy and Sherlock Holmes*. University of Kentucky Press: Lexington, KY, 2012.

"'Belief' in the Writings of C. S. Lewis" in *C. S. Lewis as Philosopher*. Inter-Varsity Press: Downer's Grove, IL, 2008.

Book in progress (accepted for publication):

Having an Inkling: Philosophical Essays on Literature (Being a defense of the art of literature, showing how that this art is both necessary and beneficial to the formation and health of the soul and of civilized society. It will be a collection of essays centered on the works of Plato, C.S. Lewis, Ludwig Wittgenstein, and Soren Kierkegaard, but also include essays on the works of Fyodor Dostoevsky, Charles Dickens, J.R.R. Tolkien, Alexander Solzhenitsyn, Albert Camus, G.K. Chesterton, Joseph Conrad, Arthur Conan Doyle, and Wendell Berry. The essays in this collection reveal how these philosophical poets show us both how to be good readers and why reading good literature matters.)

Articles:

- * "Naturalism: Metaphysics, Mandate, or Myth?," *Theology Today*, Fall 2018, vol. 75:3.
- * "Inside-out or Outside-in? Lewis and Dostoevsky on the 'New Man'," *Christian Scholar's Review*, Winter 2011, vol. 40:2 (An abridged version also was published in *St. Austin Review*, Nov. 2010, vol. 10:6)
- * "*The Lord of the Rings*: Tolkien, Jackson, and the 'Core of the Original'," *Christian Scholar's Review*, Summer 2008, vol. 37:4.
"Pre-Christian Infusion: Faith, Hope and Charity in *The Lord of the Rings*," *Dappled Things*, Fall 2008, vol. 3:4.
- * "The Unseen," *St. Croix Review*, April 2005, vol. 38:2.
- * "What Can a Natural Theologian Learn from Kierkegaard and Wittgenstein?," *Theology Today*, January 2005, vol. 61:4.
- * "Literacy: the End and Means of Literature," *Philosophical Investigations*, July 2003, vol.26:3.
- * "Plato's *Ad Hoc* Manuscript," *Diotima*, Fall 2002, vol. 3:1.
- * "*Tractatus Logico-Philosophicus*. A 'Poem' by Ludwig Wittgenstein," *Journal of the History of Ideas*, April 2002, vol. 63:2.
- * "The Polemics of Education," *Journal of the Philosophy of Education*, May 2001, vol. 35:2.
- * "Faith in the *Heart of Darkness*: What Conrad Intended with 'The Intended'," *Christian Scholar's Review*, Winter 2000, vol. 29:2.
- * "The Part of Suffering in Salvation: Thoughts from George MacDonald," *North Wind*, October 1998.
- * "Plato's *Theaetetus*: What to Do With an Honors Student," *Journal of Philosophy of Education*, July 1998, vol. 32:2.
- * "Conceptual Scheming," *Philosophical Investigations*, October 1992, vol. 15:4.

* "Hegel and Kierkegaard on Conceiving the Absolute," *History of Philosophy Quarterly*, April 1992, vol. 9:2.

"How Can 'X' Represent Anything?," *Platte Valley Review*, Winter 2000, vol. 28:1.

* *Refereed journal articles*

Under Review

"The Dark Tower and the Tyrant Within," under review at *Seven*.

"Travelling *Out of the Silent Planet* to Find Justice," under review at *The Journal of Inklings Studies*.

Reviews/Review Essays:

"A Well of Wonder" (Review essay of Clyde Kilby's *A Well of Wonder: Essays on C.S. Lewis, J.R.R. Tolkien, and the Inklings*, Loren Wilkinson and Keith Call, eds.) (forthcoming)

Review of *O.K. Bouwsma: A Philosopher's Journey* by Ronald E. Hustwit, *Philosophical Investigations*, January 2017, vol. 40:1

"Symbol or Allegory?" (Review essay of Craig Bernthal's *Tolkien's Sacramental Vision: Discerning the Holy in Middle Earth*) *St. Austin Review* (forthcoming)

"Story and Devotion: Reading Tolkien's *Lord of the Rings*" (Review essay of Anne Marie Gazzolo's *Moments of Grace and Spiritual Warfare in The Lord of the Rings*) *St. Austin Review* (July 2016, vol. 16:4)

Review of *Contemplating Religious Forms of Life: Wittgenstein and D.Z. Phillips* by Mikel Burley, *American Catholic Philosophical Quarterly*, Winter 2014, vol. 88:1

Review of *Restoring Beauty* by Louis Markos, *Saint Austin Review*, May 2013, vol. 13:3.

Review of *Looking for the King* by David C. Downing, *Saint Austin Review*, February 2012, vol. 12:2.

Review of *Maxims* by François de La Rochefoucauld, trans. Stuart D. Warner and Stéphane Douard, *Saint Austin Review*, October 2011, vol. 11:6.

Review of *The Science Before Science* by Anthony Rizzi. *Saint Austin Review*, Nov. 2009, vol. 9:6

Review of *O.K. Bouwsma's Commonplace Book: Remarks on Philosophy and Education*, Ronald E. Hustwit and J.L. Craft, eds. (Edwin Mellen Press, 2001). *Philosophical Investigations*, October 2003, vol. 26:4.

Pre-publication review of *Principles of Critical Thinking* (textbook), by Robert B. Scott, Jr., for Oxford University Press.

Pre-publication review of *Philosopher's Therapy* (scholarly text on Wittgenstein), by Gary Elsner, for Greenwood Press.

Pre-publication review of *Critical Reasoning* (textbook), by Tracy Bowell and Gary Kemp, for Oxford University Press.

Pre-publication review of *The Uses of Logic* (Informal Logic textbook), by David Sherry and Michael Malone, for Oxford University Press.

Review of *Kierkegaard and the Limits of the Ethical*, by Anthony Rudd (Oxford University Press, 1993)

Poems:

* "The Year of Jubilee," *Mars Hill Review*, Autumn 2000, no. 16.

"October Ritual," *Platte Valley Review*, Winter 1998, vol. 26:1.

* *Refereed poems*

Presentations: (only refereed papers are listed)

Plenary Speaker Presentation (by invitation)

"Literacy: The Means and End of Literature" Philosophy of Education Conference, University of Wales Conference Center, Gregynog, Wales, June 15-17, 2001.

Conference Presentations

"Lewis and Dostoevsky on 'The New Man'," European Studies Conference, University of Nebraska at Omaha, Omaha, Nebraska, October 5-6, 2018.

"The Eternal Brotherhood of the Gentile Prophets: Socrates and C.S. Lewis," European Studies Conference, University of Nebraska at Omaha, Omaha, Nebraska, October 6-7, 2017.

"Out of the Silent Planet; Into the Sun," C.S. Lewis and the Inklings Society Conference, Oral Roberts University, Tulsa, Oklahoma, April 6-8, 2017.

"Two Ways of Understanding Naturalism" C.S. Lewis and the Inklings Society Conference, John Brown University, Siloam Springs, AR, March 31-April 2, 2016.

"Naturalism: Metaphysics, Myth, or Mandate?" C.S. Lewis Foundation Academic Roundtable, Fall Conference, Navasota, TX, October 31-November 1, 2015.

"'Friends, Romans, Countrymen': Aristotle and C.S. Lewis on Friendship" European Studies Conference, University of Nebraska at Omaha, October 8-10, 2015.

"The Friends and Enemies of Friendship" C.S. Lewis and the Inklings Society Conference, Grove City College, Grove City, PA March 26-28, 2015.

"What Can a Natural Theologian Learn From Kierkegaard and Wittgenstein?" European Studies Conference, University of Nebraska at Omaha, Omaha, NE, October 3-4, 2014.

"Lewis and Aristotle on the Structure of Friendship" C.S. Lewis and the Inklings Society Conference, Wesleyan College, Macon, GA, April 4-6, 2014

"'Friends, Romans, Countrymen': The (Nearly) Perfect Friendship of the Oxford Inklings" C.S. Lewis Foundation Academic Roundtable, Houston, TX, November 8-

- 10, 2013.
- "What Can a Natural Theologian Learn From Kierkegaard and Wittgenstein?"
Kierkegaard and the Present Age Conference, at Brigham Young University, Provo, UT, November 14-16, 2013.
- "The Abolition and Preservation of Man" C.S. Lewis and the Inklings Conference, Longview, TX, March 21-23, 2013.
- "*The First Circle* and the Second Government: Solzhenitsyn's Hierarchy of Freedom."
Conference on Christianity and Literature Midwest Regional Meeting, Grand Rapids, Michigan, April 18-19, 2012.
- "C.S. Lewis on the Transformative Power of Literature" 2011 Oxbridge Seminar, Cambridge University, Cambridge, England, August 1-4, 2011.
- "*The First Circle* and the Second Government: Solzhenitsyn's Hierarchy of Freedom"
American Political Science Association Convention, Toronto, Canada, September 2-6, 2009.
- "Lewis on Literary Criticism: Against Theory" C.S. Lewis and the Inklings Society Conference, Calvin College, Grand Rapids, MI, March 26-28, 2009.
- "Lewis and Wittgenstein on Facts and Meaning" 2008 Oxbridge Seminar, Cambridge University, Cambridge, England, August 3-7, 2008.
- "*The Lord of the Rings*. Tolkien Jackson and 'The Core of the Original'" C.S. Lewis and the Inklings Society Conference, Grove City College, Grove City, PA, April 5-7, 2007.
- "Inside-out or Outside-in? Lewis and Dostoevsky on the 'New Man'" C.S. Lewis and the Inklings Conference, John Brown University, Siloam Springs, Arkansas, March 2-4, 2006.
- "Lewis's Rejection of Nihilism: the *Tao* and the Problem of Moral Knowledge" 2005 Oxbridge Seminar, Oxford University, Oxford, England, July 24-29, 2005.
- "CSL—Clive, Søren, and Ludwig: An Unlikely Trinity" 2005 Oxbridge Seminar, Oxford University, Oxford, England, July 24-29, 2005.
- "Clive, Soren and Ludwig: An Unlikely Trinity" C.S. Lewis and the Inklings Conference, LeTourneau University, Longview, TX, April 16-17, 2004.
- "What Can a Natural Theologian Learn from Wittgenstein and Kierkegaard?" Society of Christian Philosophers Pacific Division Meeting, Whitworth College, Spokane, Washington, April 4-7, 2002.
- "Lewis's Rejection of Nihilism: the *Tao* and the Problem of Moral Knowledge" C.S. Lewis and the Inklings Conference, Amarillo College, Amarillo, Texas, April 11-13, 2002.
- "The Polemics of Education" Conference on Humanities and Arts in Higher Education, The Open University, Milton-Keynes, England, October 7, 2000.
- "The Suffering Servant" Richard A. Wood Memorial Conference, Northern Arizona University, Flagstaff, Arizona, August 1999.

- "Plato's *Theaetetus*. What to do With an Honors Student" Classical Association Conference, University of Liverpool, Liverpool, England, April 1999.
- "Faith in the *Heart of Darkness*. What Conrad Intended with 'The Intended'" American Philosophical Association Meeting, Chicago, Illinois, May 1998.
- "A Re-presentation of Representation" American Philosophical Association Meeting, Berkeley, California, March 1997.
- "Faith in the *Heart of Darkness*" Missouri Philological Society Conference, St. Louis University, St. Louis, Missouri, March 1997.
- "The Part of Suffering in Salvation: Thoughts from George MacDonald" Midwest regional Conference of the Society of Christian Philosophers, March 1996.
- "Have we been Nobly Lied to by Socrates?" Conference on Utopian Studies, Toronto, Ontario, October 1995.
- "A Re-presentation of Representation" Conference on Philosophy in the Contemporary World, Estes Park, Colorado, August 1995.
- "Suffering and Salvation" Conference in Celebration of the Moral Imagination, Seattle Pacific University/ University of Seattle, June 1993.

Graduate Thesis Committees

- Jason Willard, "A Fortification in Music: Reading Tolkien's Legendarium with Plato's Dialogues to Educate the City in Virtue and Guard It Against Sophistry," Thesis for the Master of Arts in English, 2014.
- Jason Miller, "Holding on to the Middle Air: the Poetry of Don Welch," Thesis for the Master of Arts in English, 2000.
- Janelle Masters, "Walking Into You," Creative Thesis for the Master of Arts in English, 2002.
- Kimberly Elliott, "A Reader Response Critique of the Novels of Orhan Pamuk," Thesis for the Master of Arts in English, 2006.

Service to the University

- Philosophy Program Director: July 2000-present
- Dean Search Committee, College of Arts and Sciences: September 2018-February 2019
- Interim Chair, Department of Modern Languages: July 2017-June 2018
- Assessment Coordinator, Philosophy Program: July 2000-present
- Council of Chairs, College of Arts and Sciences: August 2018-present
- Council of Chairs, College of Fine Arts and Humanities: July 2000-August 2018
- UNK Student Life Advisory Committee: September 2013-May 2016
- UNK Undergraduate Research Council: September 2012-May 2015
- UNK Registrar's Advisory Committee: August 2006-August 2008
- UNK General Studies Council: September 2001-May 2007

Educational Policy Committee, College of Fine Arts and Humanities: September 1992-
May 2000

Dean Search Committee, College of Fine Arts and Humanities: March-May, 1998

Service to the Community

At Kearney Community Theatre

Board of Directors: October 2007-March 2017

President of the Board: October 2009-October 2015

Vice-President of the Board: October 2015-March 2017

Artistic Director:

Clue, the Musical – February 2008

The Importance of Being Earnest – October 2008

Enchanted April – April 2010

Dirty Rotten Scoundrels – July 2011

Arcadia – April 2013

Hello Dolly! – February 2014

A Funny Thing Happened on the Way to the Forum – February 2016

Guys and Dolls – July 2017

It's a Wonderful Life – December 2017

Actor:

Oliver! (Fagin) – July 2006

A Midsummer Night's Dream (Theseus) – July 2007

Dr. Jekyll and Mr. Hyde (Dr. Lanyon) – October 2007

The Importance of Being Earnest (Lane/Merryman) – October 2008

Rough Crossing (Sandor Turai) – April 2009

My Fair Lady (Henry Higgins) – July 2009

A Christmas Carol, the Musical (Ebenezer Scrooge) – December 2009

The Hound of the Baskervilles (Sherlock Holmes) – October 2010

Inspecting Carol (Wayne Wellacre) – December 2010

The Odd Couple (Felix Ungar) – October 2011

Promises, Promises (Sheldrake) – February 2011

Arsenic and Old Lace (Dr. Einstein) – October 2012

The Drowsy Chaperone (Man in the Chair) – February 2013

Twelve Angry Men (Juror #8) – October 2013

The 39 Steps (Clown) – April 2014

She Loves Me (Sipos) – February 2015
A Christmas Carol (Bob Cratchit) – December 2015
A Funny Thing Happened on the Way to the Forum (Senex) – February 2016
To Kill a Mockingbird (Bob Ewell) – April 2016
Lend Me a Tenor (Henry Saunders) – October 2016
A Child's Christmas in Wales (Dylan Thomas) – December 2016
I Love You, You're Perfect, Now Change – February 2017
Guys and Dolls (Big Jule) – July 2017
Much Ado About Nothing (Leonato) – April 2018
Cats, the Musical (Munkustrap) – July 2018
Witness for the Prosecution (Carter) – October 2018
Proof (Robert) – February 2019

Technical Director and/or Set Designer:
 For 28 productions in the past 11 years

With Crane River Theater Company:

Actor:

Into the Woods (Narrator/Mysterious Man) – July 2013
The 39 Steps (Clown) – April 2014
Tarzan, the Musical (Professor Porter) – July 2015
Red (Mark Rothko) – June 2015

Kearney Symphony Orchestra

French Horn section: 2009-2015
 Wind Quintet (French Horn): 2012-2015

At Trinity Presbyterian Church:

Elder on the Session of the Church: 1997-2002; 2004-2009; 2011-2015
 Moderator of the Session/President of the Board of Trustees: 2004-2009
 Secretary of the Session/Board of Trustees: 2011-2014
 Adult/Youth Education Leader : 1995-2015
 Youth Group Leader: 2003-2006
 Growth Group/Bible Study Leader: 1998-2011

Preaching and Worship leading at Trinity Presbyterian Church, Luctor Christian Reformed Church, Prairie View Reformed Church, and Dispatch Christian Reformed Church: 2000-present (occasional)

John David Lee

Lecturer of Philosophy

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Kearney, NE 68847
(308) 293-3445
leejd2@unk.edu

Department of Philosophy
University of Nebraska
Kearney, NE 68849
(308) 865-8298

Academic Training:

- M.A. University of Missouri, St. Louis, MO: May, 2010.
Areas of Specialization: Ethics, Logic, History of Philosophy.
- M.A. University of Wales, Swansea (UK): January, 2009.
Area of Specialization: Wittgenstein, Philosophy of Language.
- B.A. University of Nebraska, Kearney, NE: May, 2007.
Major Fields: Philosophy, Sociology.

Teaching Experience:

- Lecturer (full-time), Philosophy, University of Nebraska—Kearney, Spring, 2015 - present:
Intro to Philosophy; Intro to Ethics; Logic; Modern Philosophy; Philosophy of Culture; Contemporary Philosophy (Existentialism).
- Lecturer (part-time), Philosophy, University of Nebraska—Kearney, Fall, 2013 – Fall, 2015:
Intro to Philosophy; Intro to Ethics; Logic.
- Instructor in Philosophy, Central Community College, Columbus, NE, Fall, 2010 – Spring, 2012:
Intro to Philosophy; Intro to Ethics; Comparative Religions; Critical and Creative Thinking (i.e. Logic).
- Teaching Assistant, University of Missouri, St. Louis, MO, 2008-2009:
Intro to Logic
- Lecturer in Philosophy, University of Missouri, St. Louis, MO, 2009-2010:
Intro to Logic, full responsibility.

Papers Presented:

Nietzsche on Language, Morality and his 'Philosophy of the Future'
European Studies Conference, University of Nebraska, Omaha, Oct., 2018.

Plato's *Republic*: Three Removes from Platonism
European Studies Conference, University of Nebraska, Omaha, Oct. 2017.

The Mean Relative to Us: Why Wittgenstein is not a Relativist
European Studies Conference, University of Nebraska, Omaha, Oct. 2015.

Honors and Awards:

Twice awarded the O.K. Bouwsma Philosophy Essay Scholarship at the University of Nebraska, Kearney.

Awarded an International Student Scholarship from the University of Wales, Swansea (U.K.).

B. Workload, Hiring, and Faculty Support

Each full-time professor typically teaches a 9-hour load each semester with 3 hours allowed for research and/or administrative duties. The typical teaching load is one upper division course per semester and the remaining hours in introductory level general studies courses. Teaching one independent study per year is common. Mr. John Lee (Lecturer) teaches either four introductory courses per semester or three introductory courses and one 200-level course.

The establishment of three endowed professorships in the Program will ensure that our curriculum and our manner of teaching will continue after the current three Professors are gone from UNK, since each of these professorships have very specific requirements for those who hold them. The requirements for the endowed professorships will go a long way in helping us to determine who will be qualified applicants when the time comes for retirement.

We have received fairly generous support from the UNK administration for our scholarly development and the dissemination of our academic work, although budget cuts at the state level have somewhat reduced opportunities for professional development. Drs. Martin and Fendt have each been awarded at least one semester of professional development leave over the past five years. We have each received supplemental travel funding for conferences, many of them international conferences.

II. Resources

A. Facilities

We have four offices in Thomas Hall and share a secretary with the Modern Language Department. (Ideally, we would like a seminar room with a small library, and all four offices to have windows.) We each have laptop computers, which are more than adequate for our needs. We have no need of any specialized technology in our classrooms.

B. Department Expenditures

Other than salaries, program expenditures have been primarily for ordinary operating expenses (mailings, telephone calls, supplies) and travel. Our allocations for these expenditures was the same from 1998 to 2001 (\$3746), but because of budgetary constraints it was reduced to \$3259 in 2002. For the past sixteen years our (non-salary) budgetary allocations have been \$3259—the same as the 2002 level. We have regularly received extra support for travel expenses to conferences (at which we have presented papers) from the Dean of our former college, and sometimes also from the Academic Vice- Chancellor and the Dean of Graduate Studies. However, an increase in the Program budget for travel would allow for more reliable planning when it comes to conferences.

Since our Program budget is already minimal, it is both highly unlikely that it would be further reduced and highly unlikely that such a reduction would have much of an effect on normal operations. A reduction would mostly inhibit our traveling to conferences.

C. External Support

As already noted, we have received very generous support from an anonymous donor in the establishment of the O.K. Bouwsma Scholarship Fund (an initial investment of \$200,000, plus an additional \$20,000 per year); for the three endowed Professorships (an initial investment of \$500,000 for each one); and another \$5000 over the past year for the initial segment of a documentary film about the poetry of Donovan Welch. We also received \$3700 from the Vern Plambeck Memorial Fund, which we used to bring in a performance of C.S. Lewis's *The Great Divorce* by Mr. Tony Lawton, a professional actor from Philadelphia.

D. Library Collections

VIII. Program Comparison

We can think of nothing better to offer in this section of the report than the results of a research project done by a former student, Kim Heil, who, after earning a Masters in Philosophy at the University of South Florida, is now a graduate student at the University of Dallas. Her project was to investigate the similarities between the Philosophy Program at UNK and the Philosophy/Humanities Programs found at other "feeder" schools for the University of Dallas's Institute of Philosophic Studies, their Graduate Program in the Liberal Arts. Her report follows:

Formation through the Liberal Arts: Undergraduate Programs of Note

As an undergraduate student in the philosophy department at the University of Nebraska at Kearney, there was one refrain I heard in almost every class I took with Dr. Tom Martin: "I am not the real teacher in this classroom. This is your teacher." And he would be holding up a great book from the western canon: perhaps a dialogue of Plato, a selection from the *Summa Theologiae*, a letter from John Adams to Thomas Jefferson, or a novel by Dostoyevsky. Dr. David Rozema was a bit more eloquent, saying that we needed the influence of souls superior to his own in the classroom. Dr. Gene Fendt didn't even bother with the disclaimer; he simply dived in, had a student read the opening paragraph of Augustine's *Confessions*, and through directed questioning got the student to see that to read Augustine properly is to join in Augustine's prayer. As I return now to some of those texts I read in my earliest years studying philosophy, I realize that those professors understand the value of a liberal arts education: it is the freeing of the mind and the shaping of the soul. There is one thing each student who graduates from that department is sure to have learned: how to read critically with a discerning mind for the truth. It is this skill, developed through a liberal arts curriculum under the supervision and direction of worthy professors, which most prepared me, and my fellow UNK graduates, for graduate-level work as students at the University of Dallas.

UNK's philosophy department is not entirely unique in their liberal arts curriculum, but it easily goes unnoticed because it is a philosophy program in a small public institution. The professors teach texts from the long shelf of great works not just in philosophy, but also in politics, literature, history, and religion. As much as is practical they seek to read the entirety of a work, rather than excerpts. The classes are discussion based, small in size, and the professors re-read every assigned book every year along with their students. Students are encouraged to

engage with what they are reading, reflect, and critically seek the truth of what is said, then clearly articulate that truth in essays, written exams, or philosophical journals. Grades are based primarily on written work and can be influenced for the better (or worse) by participation in discussion. The professors provide excellent support in the classroom and outside of the classroom both with grasping the concepts and with improving written work. As students, we were prepared to continue studies in any area; at UD, we have representatives in each branch of the IPS program, politics, literature, and philosophy. Many UNK graduates go on to enter seminaries, study theology, or do missionary work. Others have entered the medical field, excelled in law school, or are entrepreneurs. Some teach, and many are happily married; some stay home with their children and many have chosen to home-school.

There is, however, a particular confluence of factors at UNK which does set the program apart from any other with which I am familiar. The combination of what we read, how we were asked to read it, and the guidance of the professors made philosophy a way of life for us students. It is not a program of study and a degree to attain, but a way of living the examined life. There is an ever-present demand that these books and the ideas within them are meant to change me, and any attentive reader, and change our way of life. This resulted in a significant number of conversions among the students at UNK, from atheism to Christianity, from heterodoxy to orthodoxy [Orthodoxy?], and who knows what hidden movements are going on within souls about which we know nothing? And the professors pray for their students: regardless of UNK's status as a secular public university, the men who populate the three endowed chairs in the philosophy program are Christian men who see the consonance of faith and reason, and in light of their belief care all the more about the shaping of the souls of their students. Speaking on behalf of myself and my two fellow UNK graduates who are now students at UD, as converts to Catholicism we were all the more interested in attending UD, a school with a very strong Catholic identity.

There are a number of schools, both private and public, who have similar programs in curricula to UNK's philosophy program. The following is not an exhaustive list, but presents some possibilities for programs that similarly form their students with the abilities I gained through my education at UNK, using a similar curriculum. Thomas Aquinas College, Christendom College, the University of Dallas and the College of Saints John Fisher & Thomas More are the most notable of the Catholic schools which retained the traditional liberal arts education as part of—or all of—the general curriculum. There are several non-Catholic Christian schools with good liberal arts programs: New Saint Andrews College, Gutenberg College, St. Olaf College's Great Conversations program, Biola University's Torrey Honors Institute, Baylor University's University Scholars and Great Texts programs, and Mercer University's Great Books Program. These Christian schools are also noted for their understanding of the consonance of faith and reason, and a desire to form their students spiritually as well as intellectually. But as outwardly (and inwardly) Christian schools, they tend to also attract students who are already serious in the practice of their respective faith traditions. There are several public schools that also have similar academic programs: Eastern University's Templeton Honors College, Middle Tennessee State University's Great Books minor program, and Northwestern State University of Louisiana's Honors College are smaller schools and programs that offer a return to the liberal arts education. St. John's College, both the Annapolis and Santa Fe campuses, and Hillsdale College also demand recognition. (A list of these universities is below.)

The Institute of Philosophic Studies at the University of Dallas has an established history of accepting students for graduate study from a number of the aforementioned schools. Recently,

graduates from UNK's philosophy program have proven their ability to excel at UD, alongside graduates from other schools with which UD has a long-standing relationship, such as Thomas Aquinas College and St. John's College. Those who succeed in the IPS are students who have the ability to read, discuss ideas both inside and outside the classroom, and to write articulately about those works and ideas, as they have been formed to do through their liberal arts education. Students from others of the above colleges and universities may also have the skills necessary to succeed at the University of Dallas.

Universities mentioned in the above essay, with links to descriptions of their program and/or curricula:

Baylor University Great Texts and University Scholars programs

http://www.baylor.edu/great_texts/ and http://www.baylor.edu/univ_sch/

Biola University Torrey Honors Institute

<http://www.biola.edu/academics/torrey/>

Christendom College

<http://www.christendom.edu/academics/liberalarts.php>

College of Saints John Fisher & Thomas More

<http://fishermore.edu/the-fisher-more-core/>

Eastern University Templeton Honors College

<http://www.templetonhonorscollege.com/curriculum/overview>

Gutenberg College

http://gutenberg.edu/academic_program/course-requirements/

Hillsdale College

<http://www.hillsdale.edu/academics/curriculum>

Mercer Great Books Program

<http://departments.mercer.edu/gbk/program.html>

Middle Tennessee State University Great Books minor program

<http://www.mtsu.edu/english/minorsandprograms/greatbooksminor.php>

New Saint Andrews College

<http://www.udallas.edu/corecurriculum/>

Northwestern State University of Louisiana Honors College

<http://scholars.nsula.edu/>

St. John's College

<http://www.sjca.edu/academic/main.shtml>

St. Olaf College Great Conversations Program

<http://wp.stolaf.edu/great-conversation/>

Thomas Aquinas College

<http://www.thomasaquinas.edu/a-liberating-education/syllabus>

University of Dallas

<http://www.udallas.edu/corecurriculum/>

University of Nebraska at Kearney Philosophy program

<http://www.unk.edu/academics/philosophy/Philosophy/>

IV. Future Direction

A. Strengths and Weaknesses

We believe that our greatest strengths are what we read with students and how we teach that material. The great books of philosophy and literature that we read with students have stood the tests of time and space, and they still speak to attentive students today. But of equal importance is the dialectical approach to reading these books: to quicken and sharpen the minds of students by asking questions, waiting for their answers, compelling their thought, and looking them in the eye when they have discovered important insights. Despite recent declines in the number of majors and graduates, we remain hopeful that our persistence in teaching these books in this manner will cause the program will continue to grow. We hope to have more time to see results from the intentional changes we have made in the use of the Bouwsma scholarships, the Donovan Welch Family scholarship, and the partial-tuition scholarships we are able to award each semester. The three endowed Professorships in Philosophy will help to ensure the ongoing integrity of the program. It will not be long before we will be in a position to hire new faculty for these positions due to retirement.

Our primary concern is for the continuation of the Program—without sacrificing its integrity. There has been (and will continue to be) pressure to water down the program with online offerings, accepting transfer credit for questionable courses, and/or offering combined degrees. While we do need to consider ways to increase interest in our program, we do not want to lessen the quality of our program. We are currently weak in several areas of specialization: Comparative religion; Oriental Philosophy; Philosophy of Mathematics and Logic; to name a few.

Although it has not adversely affected our teaching or research, it would be hoped that we could increase our annual operating budget over the next few years. Of particular concern are the increasing costs of travel to conferences and the like.

At this point the results of the direct and indirect measures of our assessment plan indicate that our program is successful in achieving the objectives we have set. Likewise, the capstone survey indicates that our objectives have been, and are being successfully achieved by our current program. Our intent is to follow our current course of action in terms of curriculum and instruction, and to continue to gather data under the current assessment plan until we have compelling evidence to make other changes.

B. Long and Short term goals:

- To increase the number of students majoring in Philosophy, and to raise the number of students graduating with a Philosophy degree.
- To add one or two faculty positions, so as to enhance our offerings in the major.
- To include more of our upper division courses part of the curriculum for other degree programs. E.g., Ethics 400 (which could also be offered as a graduate level course) would be suitable for the MBA program as it could be geared toward the Business College curriculum; Ancient, Medieval, and Modern Philosophy courses would be compatible for History majors; Social & Political Philosophy would be helpful to Political Science Majors; Philosophy of

Science would be helpful to students in the natural sciences; Philosophy of Culture could be included in programs in Sociology, History and Geography.

- To have our own conference/library room.
- To update and increase the Library holdings in philosophy.

X. Conclusion

The faculty members of the Philosophy Program are pleased to offer students the breadth of a liberal arts education. We believe that our students have an excellent understanding—and an advanced ability to read—primary sources in comparison with the other departments on this campus and with other philosophy departments across the nation. There is no better way to develop a mind than to introduce the student to the sort of democratic education where even the dead are allowed to speak for themselves through their works. In a time when it is all too easy to be fooled into thinking that the great minds of the past have nothing to say to those of us in the present, we seek to remember and remind our students that all progress in the humanities is realized in the soul of the individual, not in the so-called progress of history.

The members of faculty recognize and abide by the University's policies and practices regarding fair and open relationships with students, colleagues, other programs and institutions.

APPENDIX

Philosophy Program
University of Nebraska at Kearney

2013 Program Review

Contents

- Report of the 2013 Program Review Team
- Guidelines for Faculty Review
- Departmental criteria for tenure and promotion
- Growth Opportunities for Philosophy at UNK (submitted to the CCPE)

PHILOSOPHY PROGRAM (DEPARTMENT) – PROCEDURES FOR THE ANNUAL REVIEW OF THE FACULTY

The purpose of the annual review is to recognize faculty achievement and to suggest areas for faculty development.

1. Student evaluations. Each faculty member in the Philosophy Program (Department) will be evaluated by the students in every course he or she teaches throughout the year. These evaluations will be sent to the Dean of the College and the Program Director (Department Chair) who will use them, along with peer reviews and annual reports, in writing an annual report of the faculty members' performance. All the student evaluations will be returned to the faculty member after the end of semester.

2. Peer evaluations. Peer reviews will be conducted by the members of the Philosophy Program (Department). Each faculty member will write an evaluation of the other faculty member's ability as a teacher and a scholar. Each member of the Philosophy Program (Department) will observe each others' teaching, and review each others' scholarly work. They will each then write a report regarding the strengths and/or weaknesses of their colleagues and offer recommendations. The evaluations will be signed. The faculty member being evaluated will be given the opportunity to respond in writing. The written evaluations and the faculty letters of response will then be forwarded to the Program Director (Department Chair) and will become a permanent part of the faculty member's confidential file.

As part of the peer review process, the Program Director (Department Chair), after the faculty peer review is complete, will also write a letter evaluating each member of the faculty. The peer review will take place no later than April 1. The letter will be given to the faculty member, who may choose to respond in writing. The evaluation and any response will become a part of the faculty member's confidential file and will be forwarded to the Dean of the College.

Peer reviews for tenure-track faculty will be conducted annually. Peer reviews for tenured faculty will be conducted every fourth year.

Part-time faculty members will be evaluated by the program director (department chairman) only in the area of teaching.

Tenured faculty may be evaluated during either the first or second semester. Non-tenured faculty members will be evaluated at the end of the second semester.

The Program Director (Department Chair) will be reviewed as a faculty member by the Dean of the College. The Director (Chair) may request that the faculty be involved in the evaluation. A separate review of the Director (Chair) as an administrator will be carried out by the Dean at the same time.

PHILOSOPHY PROGRAM (DEPARTMENT)--PRECEDURES FOR PROMOTION AND TENURE

All faculty members in the Program (Department) in tenured or tenure-track positions with at least three years of experience in the Program (Department), excluding the Program Director (Department Chair), will be members of the Committee for promotion and/or tenure. The committee must be composed of at least three members. To meet this requirement additional tenured faculty members from the College of Fine Arts and Humanities of the rank to which the faculty member is applying will be added. The members from outside the Program (Department) will be selected by the Director (Chair) and the applicant.

The Committee will formally vote on the candidate's application for promotion and/or tenure. Before the Committee vote, the applicant will choose a tenured member of the faculty to be the Chair of the Committee, and to administer the vote. The faculty member chosen will also be a voting member of the Committee. Each member will write why he or she is in favor or not in favor of the application. The Committee Chair will summarize the written responses of the Committee in a letter to the applicant. The summary letter, the individual committee member letters, and a record of the Committee vote will then become a part of the candidate's application file. The applicant may choose to respond in writing to the Committee's recommendation by adding information to his or her file. All of this information will then be forwarded to the Program Director (Department Chair) and the Dean of the College.

The Program Director (Department Chair), after reviewing the Committee's recommendations, will make an independent recommendation to the College Advisory Committee, the Dean of the College, and the Senior Vice Chancellor for Academic Affairs.

University-wide Criteria for Tenure and Promotion

Teaching is the primary function of the members of the Philosophy Program (Department). Promotion and tenure is contingent upon excellent teaching which will be judged by peer review according to the peer review policy of the department (see above).

In accordance with the University of Nebraska at Kearney Faculty Handbook **Guidelines for Evaluation, Promotion and Tenure** (section VI):

*Consistent with the UNK mission, performance in **teaching** is paramount. Therefore, all teaching faculty applying for promotion or tenure must provide, as a minimum, evidence of excellence in teaching. Teaching excellence will be judged by evidence of content expertise, instructional effectiveness and creativity, and course management. This evidence will include student evaluations and may include, but is not limited to, other means such as teaching portfolios and peer observation.*

***Scholarship**, which includes the advancement, integration, application, and representation of knowledge, is inherent in effective teaching. Research leading to the advancement of knowledge resulting in publication in peer-reviewed publications is an expectation of faculty. Additional evidence of scholarship may include (but is not limited to) presentations at scholarly meetings, external research funding received, grant proposals submitted, intellectual properties developed, and awards and other recognitions.*

***Service to the University, community, and profession** involves the use of a faculty member's professional expertise and leadership ability to serve various constituencies. Evidence of service may include (but is not limited to) membership on and leadership of department, college, campus, and University committees and task forces; sponsorship of student organizations; participation in or direction of professional conferences, workshops, and clinics; use of professional expertise in the service of community or governmental entities; institutional grant writing; editing or refereeing for professional or scholarly publications; and officership or other service in professional or scholarly societies.*

Philosophy Program (Department) Criteria for Tenure and Promotion

1. **Teaching:** Evaluation of teaching will be by peer review by the members of the department and student evaluation with an emphasis upon the judgment of the students in the upper division classes.
2. **Scholarship:** Evaluation of scholarly work will be both qualitative and quantitative. Qualitative evaluation will be carried out by means of a peer review of the applicant's scholarly writings and presentations. Quantitative evaluation will be on a scale with the minimum requirement of publishing several articles in refereed journals as well as presenting papers at conferences on a regular basis. A higher evaluation will result from regular publication or articles in refereed journals (in addition to regular conference presentations), and an even higher quantitative evaluation will result if, in addition to the criteria already mentioned, the applicant publishes refereed book chapters and/or complete scholarly books, or is invited as a plenary speaker to national or international conferences.
3. **Service:** Service is recognized as sufficient if the member of the department fulfills his necessary college obligations. Service beyond this level will not be recognized by the department as a reason to promote or tenure a member of the faculty. In fact, excessive service which detracts from excellence in teaching and related scholarship may be grounds for dismissal, since the primary mission of the department is the teaching of philosophy.

(January 2012)

Philosophy at the University of Nebraska at Kearney: Growth Opportunities

The Philosophy faculty and the administration at UNK recognize the need to develop strategies to improve the Philosophy major and subsequent graduation numbers. This report will outline strategies to achieve the Coordinating Commission's thresholds.

Prior to 2004, many UNK students who acquired a philosophy minor had taken enough credit hours to earn a degree in philosophy, had one been offered. Several of these students went on to graduate school in philosophy, theology, or literature; many more went to Law School or Medical School.

The Board of Regents and CCPE approved UNK's Philosophy major in 2004 with the expectation that an average of seven graduates per year would be achieved. In the first 10 fiscal years (2005/06—2014/15), we had 46 graduates, which approximates five graduates per year. These graduates, like their predecessors, have gone on to thrive in graduate work and professional schools. The graduation rate has been lower—approximately three graduates per year—during the last five years (2013-17).

Strategic Plan

The Philosophy Program is well-positioned to play an essential role in the execution of the 2016 Strategic Plan—a role that is highly likely to build enrollments in philosophy. The plan states:

UNK is an academic community that pledges to protect and foster a climate of rigorous intellectual inquiry, unfettered exchange of ideas, and mutual respect inside and outside the classroom that is grounded in the principles of academic freedom and academic responsibility. The academic community designs and continuously reviews programs to ensure that students develop broad intellectual capabilities and an awareness of diverse cultures and civilizations in addition to specific academic and career related knowledge and skills.

This strategic charge underscores the need for a well-educated citizenry. Philosophy's curriculum is designed to develop precisely the broad intellectual capabilities mentioned here, which will, in turn, assist students to be engaged and productive citizens. Note the correlation of the goals of our strategic plan with the proven benefits of studying philosophy:

The study of philosophy enhances, in a way no other activity does, one's problem-solving capacities. It helps one to analyze concepts, definitions, arguments and problems. It contributes to one's capacity to organize ideas and issues, to deal with questions of value, and to extract what is essential from masses of information. It helps one both to distinguish fine differences between views and to discover common ground between opposing positions. And it helps one to synthesize a variety of views or perspectives into a unified whole.

Indeed, if we hold philosophy out as an essential discipline for our comprehensive programs, the number of students who decide to major in it (or add it as a second major) will increase. Since philosophy is not commonly studied prior to the college level, we find that most students who choose to major in philosophy do so only after having taken a philosophy course. Therefore, we can increase the number of philosophy majors by strategizing new ways to expose more students to philosophy early in their academic career. For example, coursework centered on ethics should be taken by students in all academic units as appropriate, notably in business, health sciences, and education. While specialized courses in applied ethics may be taught within each of these areas, the foundation for all applied ethics is under the purview of philosophy. By emphasizing the need for foundational courses in ethics, we can forge opportunities for many more students to benefit from our collective expertise in ethics. This gateway capacity will, in turn, grow our enrollments and subsequently increase our majors.

In advancing our strategic plan, the importance of philosophy is further underscored by adhering to the strategic plan imperatives. Foremost, UNK ensures a quality undergraduate education by means of:

- *a curriculum that provides solid grounding for students in the liberal arts and sciences while also enabling them to specialize and prepare for careers, and*
- *high quality academic programs that attract top students and draw faculty from centers of scholarship nationwide and worldwide.*

This opportunity to grow our philosophy program can be greatly enhanced by the findings of the CCPE; we fully intend to monitor our outcomes of success accordingly.

Increased Collaboration

Philosophy is essential in delivering our liberal arts core and the new Arts and Sciences College will allow us to position the offerings in philosophy as a crucial element in a coherent and thorough liberal arts curriculum to our student body as well as the faculty. Enrollments will increase since the College of Arts and Sciences will allow for greater collaborations and enrollment building partnerships.

An example from which we can learn:

The State University and the New York State Education Department recently gave final approval to Oswego's new major in philosophy, politics and economics (PPE). Long a staple at renowned Oxford University in Great Britain and at a steadily increasing number of colleges in the United States, PPE will help SUNY Oswego students address issues "that not only can be addressed, but need to be addressed, from at least those three perspectives," said Dr. David Andrews, chair

of economics. Students interested in advanced work at the juncture of these disciplines could pursue careers in law, politics, public service or any field concerned with developing or interpreting social policy: health care, finance, management and many others.

<https://www.oswego.edu/news/story/new-major-crosses-academic-boundaries-explore-public-policy>

Other examples can be found at Virginia Tech and Bridgewater State University in Massachusetts:

1. http://www.collegiatetimes.com/news/new-philosophy-politics-and-economics-minor-approved/article_d2487702-b7cd-11e4-b90c-93c99c8bfd01.html
2. http://catalog.bridgew.edu/preview_program.php?catoid=9&poid=2724

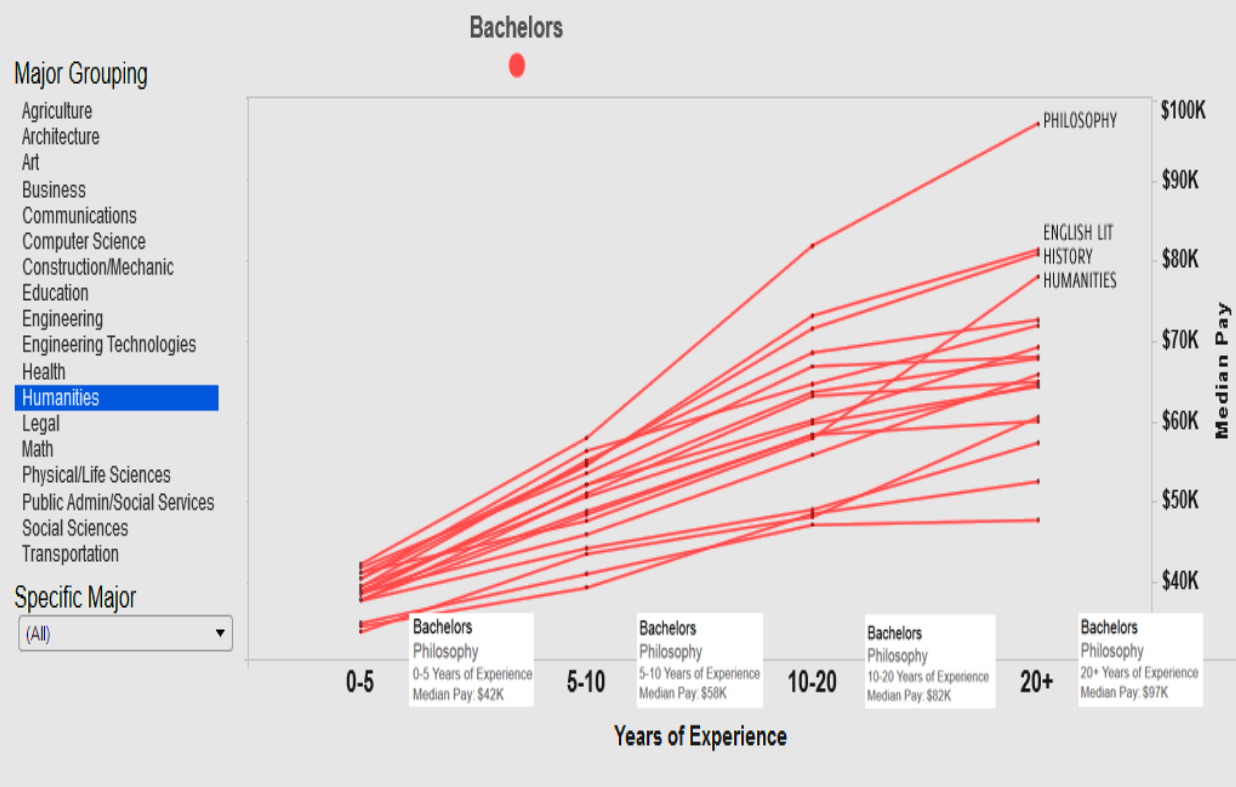
We intend to pursue pathways to hold out our philosophy offerings in a collaborative manner which will, in turn, increase enrollments as stated in the aforementioned examples. The new College of Arts and Sciences also will benefit the growth of the philosophy program.

Highlighting Measured Success

In addition to raising student awareness of the qualitative value of studying philosophy, there are quantitative measures we can highlight that indicate the value associated with the philosophy degree. The worth of a Philosophy degree in competition with all other undergraduate degrees can be defended based on results of several nationally normed exams. Recent figures for all majors' placement on the most prominent graduate entrance exams (GRE, LSAT, GMAT) show that Philosophy and Physics majors consistently score higher than any other major overall. On the GRE verbal and writing tests, philosophy majors rank first; on the LSAT they are second only to Math/Physics majors (the LSAT doesn't distinguish between Math and Physics majors); and on the GMAT they rank fourth. Unfortunately, MCAT results do not separate Philosophy. Rather, Philosophy is grouped with all humanities. Humanities place second to Mathematical Sciences on MCAT scores, followed by Physical and Biological sciences. The overall rank is produced by ranking each degree's place among all majors taking the respective test, and then adding, across all exams, that degree's place number. Trends in the data have changed little over the years, though Chemistry has been higher and Physics lower. The accumulated data over several decades indicate that if a person is interested in further education but is uncertain about a major, the absolute best preparation is to major in Philosophy. This would also seem to indicate that the best preparation for any number of possible areas of professional employments—legal, medical, business, or any number of other areas—would be according to this ordered set as well.

Maturity Curves: How Experience Affects Pay

Find out how much graduates with different degree and major combinations earn with 5, 10 and 20 years of experience under their belt. Narrow in on a particular subject grouping to see which fields of study benefit most from advanced degrees.



<http://dailynous.com/wp-content/uploads/2015/09/payscale-philosophy-salary-data1.png>.

As part of the preparation for this report, we consulted with several other departments which have maintained or grown their numbers to see how they managed to accomplish the feat. The most common strategy was to provide this quantitative data to prospective students and parents. Therefore, we intend to highlight all of this information on our webpages and in our student recruitment materials, in addition to having more of an active presence on the university website and on social media. A new series of webpages and links to the relevant data is already under construction.

Recruitment and Scholarships

The Philosophy Program has approximately \$50,000 in outside scholarship money available each year (a sustained gift from a generous anonymous donor). We have been using that money to grant competitive scholarships to students who wish to continue their studies in philosophy as majors or minors. For reasons already noted, we are convinced that we could acquire more majors if students took our classes early in their studies. Therefore, we have decided to set aside \$10,000-\$15,000 of that for incoming honors students who are interested in taking philosophy in their first

year. The scholarships will be awarded on a first-come, first-served basis to any students interested in majoring or minoring in philosophy. Since we teach an introductory Honors course every Fall semester, we hope these scholarships will attract more students to the Philosophy major (or take it as a second major) early in their academic career. We will work with the Offices of Admissions and Financial Aid to institute this plan and to explore other ways to strategically recruit more students with our scholarship resources.

For the same reasons given above, we will be contacting public high schools and home school organizations in Nebraska with more information about our Great Books-oriented program in philosophy. We currently are putting together a new brochure to give to these students, highlighting our program as a "Great Books" approach to the study of Philosophy and Literature. We also have begun planning visits to several high schools in Lincoln and Omaha, as well as high schools in our own local area (Kearney, Grand Island, Hastings, Lexington, etc.) on occasions when students are available to talk to representatives from universities. We will either make these visits ourselves, or, whenever possible, asking alumni from our program to do so. This upcoming year, we set a goal to visit the Elkhorn, Ralston, and Millard high schools since we have alumni from the philosophy program living and teaching in these areas. We also will arrange to have local alumni visit Lincoln East, and Lincoln Southeast high schools and the Lincoln area home-schooling association. Other alumni are in Wayne and the Scottsbluff area; we will contact them for visits to high schools in those areas as well. Locally, one or more of us will arrange to visit with students from Kearney High School, Kearney Catholic, and possibly one or two high schools in Grand Island. Finally, we will be intentional in speaking with all of our minors in philosophy, encouraging them to consider "upgrading" their minor to a second major in philosophy. This upgrade, in most cases, would mean taking just an additional six hours (i.e., two courses) in philosophy beyond the minor requirements.

First Time Enrollment (First Time Freshmen and Transfer Students)

Current enrollment estimates for Fall 2018 include two admitted students and one additional student who is in the process of completing their application for the Bachelor of Arts in Philosophy program. We average nearly 100 first-time honors students each year; of those between 10 and 15 students are undecided in their program of study. Using the funding set aside for incoming honors students who are interested in majoring or minoring in philosophy in their first year, we've identified the following goals.

Increase first-time enrollment in Philosophy program by 50%

Recruit five deciding first-time students

Recruit four first-time students to add Philosophy as second major

	Fall		
	2018	2019	2020
First Time Enrollment	3	5	7

First-Time Deciding Student	5	5	5
First-Time Honors – Second Major	4	4	4
Total	12	14	16

Continuing Students

Upper-level students will need to be recruited to the Philosophy program to see an increase in degrees awarded by the 2020-21 year. To meet the threshold of seven degrees, we expect to recruit some of the current upper level Philosophy minors to convert their minor to a second major in Philosophy. We will also recruit undecided students and encourage them to choose Philosophy. Finally, we will work closely with the advisors and students of other departments to communicate the benefit of adding Philosophy as a second major. The table below reflects our current expected graduates and the projected graduates we expect over the next few years by incorporating these changes. The average projected total graduates' equals seven, meeting the required Coordinating Commission threshold.

	Degree Completions				
	2018-19	2019-20	2020-21	2021-22	2022-23
Current Expected Graduates	4	1	5		
Projected Additional Graduates	2	6	3	7	7
Projected Total Graduates	6	7	8	7	7

After a year of instituting all of the above strategies, we will assess our success and be able to report on our progress to the administration at UNK, the Board of Regents, and the CCPE. Our goal is to achieve the threshold of seven graduates annually with implementation, monitoring, and continual adjustment of our tactics to ensure substantial progress.

Conclusion:

The Philosophy Program at UNK has a tradition of successfully serving students. It is essential that the Philosophy Program continue to serve them; the Program is central in developing students who are critical thinkers and thoughtful decision makers in both their professional and personal lives. Our approach is to utilize the Strategic Plan, collaborate across disciplines, and assist in the recruitment of students. The execution of our strategy will lead to an increased number of majors and students enrolled in Philosophy courses. We appreciate the concerns issued by the CCPE and aim to mitigate enrollment concerns.

*Dr. David Rozema, Philosophy Program Chair
May 23, 2018*

