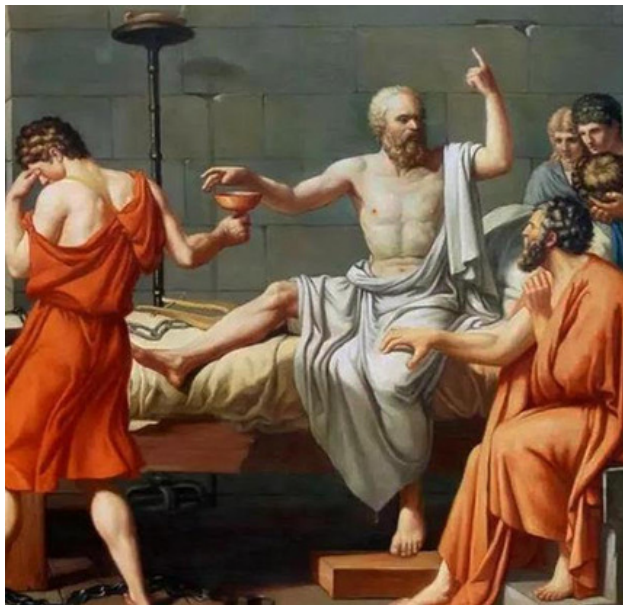# EDUCATION AND VIRTUE

SPEAKERS

Jason Baehr (Philosophy, LMU)
Michael Brady (Philosophy, Glasgow)
Julia Lupton (English, UCI)
Duncan Pritchard (Philosophy, UCI)

FRIDAY SEPTEMBER 6TH
9.30am–5pm, HG 1010. All welcome.

Sponsors
Department of Philosophy; Humanities Commons; Education
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Education and Virtue
'Intellectual Virtues in the Curriculum' Project

Friday September 6th

Humanities Gateway, 1010
Everyone welcome

9.30-10am	Coffee/tea

10-10.45am Duncan Pritchard (Philosophy, UC Irvine)
'Intellectual Virtues and the UCI Curriculum Project'
ABSTRACT. I offer an overview of a project to bring the intellectual virtues into the heart of the UCI curriculum. I then briefly outline some of the relevant intellectual background to this endeavor as regards the epistemology of education, and explore some of the key motivations for putting the educational focus on the intellectual virtues.

10.45-11.30am Jason Baehr (Philosophy, Loyola Marymount University)
'The Intellectual Virtues Academy of Long Beach: An Experiment in Applied Virtue Epistemology'
ABSTRACT. From 2012-2015 I directed the Intellectual Virtues and Education Project at Loyola Marymount University. This involved, among many other project activities, the founding of a new charter middle school in Long Beach, CA. The mission of the Intellectual Virtues Academy of Long Beach is nurture meaningful growth in intellectual virtues such as curiosity, open-mindedness, and intellectual courage—and to do so in the context of academic teaching and learning (vs. as a separate or extracurricular undertaking). I'll talk about my involvement of the school, show a short video that captures its distinctive vision and practices, and field questions.

11.30-11.45am Coffee/tea

11.45-1pm Julia Lupton (English, UC Irvine)
'Shakespeare and the Spirit of Trust'
ABSTRACT. In *A Spirit of Trust: A Reading of Hegel's Phenomenology*, philosopher Robert Brandom discloses a rhythm of thought in Hegel's great work that resonates with the workings of Shakespearean drama. Brandom's history of *Geist*——human thought and institutions——is composed of a series of dramatic moments that begins with commitment, veers into transgression, leads to confession and judgment, and culminates in forgiveness and the establishment of a community of trust. Trust is bound up for Brandom in

interpersonal relationships of attentive listening and reparative storytelling, in which confessions of failure by one party are delivered in anticipation of forgiveness by others, who in turn understand that their own acts of forgiveness may incur new failures with respect to the norms of truthfulness and justice. Such forgiveness is a fundamentally hermeneutic, collective, and recollective work that aims to recover what in an earlier effort at thought (philosophy) and judgment (law) contributed to rational discourse, through and in spite of its own particularity and contingency. This rhythm describes not only the plots of many Shakespeare plays, but also Shakespeare's own relationship to his earlier dramas and the reparative attitude that directors, teachers, and critics take to his body of work today. Teaching virtue in and through Shakespearean drama means practicing, or striving to practice judgment and forgiveness in pursuit of trust and wisdom.

1-2pm	Lunch

2-3.15pm

Jason Baehr (Philosophy, Loyola Marymount University)
'Intellectual Virtues, Critical Thinking, and the Aims of Education'
ABSTRACT. One strand of virtue epistemology examines the epistemic significance of intellectual character virtues such as curiosity, open-mindedness, intellectual humility, and intellectual courage. This approach has caught the attention of some philosophers of education, who see it as addressing a vital educational aim. This paper addresses two questions at the intersection of virtue epistemology and philosophy of education. First, how exactly are intellectual virtues related to the familiar educational goal of critical thinking? Second, in light of this relation, which (if either) is a more suitable educational ideal? With respect to the first question, Harvey Siegel has recently defended a deep distinction between intellectual virtues and critical thinking, according to which a person can possess intellectual virtues while being poor at critical thinking. I argue against this claim. In doing so, I attempt to shed light on the exact sense in which the skills proper to intellectual virtues implicate the skills proper to critical thinking. With respect to the second question, I offer a few reasons for thinking that the fostering of intellectual virtues may be a better educational aim than the fostering of critical thinking. I also address some of Siegel's arguments to the contrary.

3.15-3.30pm

Coffee/tea

3.30-5pm

KEYNOTE: Michael Brady (Philosophy, Glasgow)
'The Virtue of Intellectual Ambition'
ABSTRACT. To succeed academically, learners need to deal appropriately with adversity and difficulty. In order to do so, they will need a range of intellectual and moral virtues, including intellectual courage, perseverance, and patience. Such fortitude and tenacity constitutes strength of character. On this picture, challenges or difficulties are things that constitute *barriers* to academic achievement, things that we need the virtues to overcome. But there is arguably a closer link between academic achievement and adversity or difficulty than

this, since it appears that some forms of adversity or difficulty can be *conditions on* the value of some educational goal, things that are intentionally pursued as part of what the learner *wants*. In this paper I wish to look closely at these kinds of cases, and propose that a disposition to pursue the difficult and challenging might constitute a virtue of intellectual ambition.