

The Chancellor's Award for Excellence

to a

Non-Tenure Track Faculty Member

Nomination of

David Griesedieck
Teaching Professor
Department of Philosophy
599 Lucas Hall

Nominator:

Jon McGinnis
Department of Philosophy
599 Lucas Hall

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Jon McGinnis
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19 May 2009

Dear Teaching and Service Awards Committee:

Jealousy is not a pretty thing. I certainly do not like to think of myself as a jealous person. I was jealous when I read the enthusiastic and praised-filled letters supporting David Griesedieck's nomination for The Chancellor's Award for Excellence to a Non-Tenure Track Faculty Member. Of course, I knew that David was deserving of the award, since more than once I have heard my students say, "I became interested in philosophy after taking Mr. Griesedieck's philosophy course in" Moreover, my office is across the hall from David's, and so I know the number of hours a week he spends there preparing for classes, grading assignments, and just giving of himself to a seemingly ceaseless stream of students who come by to look for help, to discuss a grade, to be mentored, and, just as often as not, simply to talk philosophy with David. I just did not realize HOW deserving of this award he was. Now I do.

David has been in the Philosophy department here at the University of Missouri, St. Louis forty years now. He has taught large lecture classes and small intimate seminars; he always teaches: Fall, Winter, and Summer semesters. At a very conservative estimate, no less than 10,000 students have been enriched by David's inimical teaching style, passion, and care. Thus, trying to come up with a selection process for student letters was a little daunting. In the end, we decided simply to use MyGateway and send a request for letter to all of his

current students in all of his courses during the Winter 2009 semester. Interestingly, when word got out that the department was nominating David for this award, some of his former students also sent in letters.

If I had to choose one word to sum up the overall sentiment of the letters sent in by his students it would be “engaging.” As David himself says in his Statement of Teaching Philosophy: “The most important point is that students need to be actively involved in the learning process in order to get a sense of ownership with regard to what is being taught.” And indeed the student letters testify to just this point. For example, a former student of David’s, Paul Sigert, commenting the writing component that David incorporates into his smaller seminars, says “... David’s instruction allows us to investigate for ourselves so even when he wasn’t teaching we were teaching ourselves. ... He does just that, brings out the best in yourself.” In a similar vein, a current student, Caleb Miller, who has now taken multiple classes with David, writes: “One thing I’ve appreciated about his teaching ... is the attention he gives each student by keeping track of papers he receives This gives [David] an edge in group discussions because he is quick to involve people who might otherwise remain quite, either by bringing up an idea they had expressed in one of their papers, or by calling on them directly. Current graduate student, Ritesh Mehta, elaborates on this point: “What I find most fascinating is the organic manner in which he has managed to discuss students’ papers: weeks after our submissions, he remembers exactly what we have written—sometimes better than we do ourselves”

While David himself recognizes the difficulties of implementing his philosophy of student engagement in large classes, he nonetheless still seems to be able to do it quite effectively. So even in such large lecture classes, like his immensely popular Asian Philosophy (100+ students), he keeps the whole class rapt. Thus, for example, Marty Heger

commenting this semester's class dynamics in Asian Philosophy says, "This is the only lecture class I have taken in my college career that there aren't students falling asleep. I can say hands down that this is my favorite professor I have ever had and will definitely take more courses taught by him in the future." Andinet Melaku, a physics major and theatre minor, who is also in the Asian Philosophy class, echoes this sentiment: "I never have [had] a professor as good as Griesedieck. He is not only the best instructor the philosophy the department has but the University as a whole." Again similar praise for David's Asian philosophy class comes from Antonella Filipov: "You need only one fast look at us [i.e., the students of the class] to see how different we all are—Asians, Europeans, Middle East[erns], Americans, all colors, all age groups. He clicks right [a]way with all of us."

The secret to David's success in both small and large classes alike is his passion and openness, another leitmotif one sees in the letters. "Dr. David Griesedieck is easily one of the most passionate men I have met," writes Corey Westgate, "The love he has for his subject, his willingness to communicate on a broad range of topics, his massive intellect, and his friendly demeanor barely seem to do justice to the power of this man's personality. Again, Luvell Anderson has this to say of David's teaching technique: "One of the things that make Mr. Griesedieck such an effective teacher is his willingness to lay bare his thought processes in front of his students. ... Plumbing the depths of possible interpretations of a difficult passage—as well as asking our input—resulted in my gaining a better grasp of how to read philosophy." It might further be noted that Luvell has gone on to Rutgers (the #2 ranked philosophy program in the United States) to continue studying philosophy at the graduate level, and, in fact, Luvell credits David with giving him the courage to apply to such a high ranking program. Finally, Raquel Duffek, a former student of David volunteered this: "Mr. Griesedieck without question has enriched my life through his knowledge and dedication to

the study and teaching of philosophy, his professionalism, patience, respect and sincerity. He most definitely is deserving of the Chancellor's Award and much more. I am forever grateful to him and will never forget Mr. Griesedieck."

The accolades for David come not only from his students, but also his colleagues. Now, however, the word best describing David seems to be "flexible." So, for instance, Nancy Gleason of the Pierre Laclede Honors College notes that "David is one of the most flexible and cooperative teachers we have in the college." She notes that despite the fact that David has no office in the college he regularly makes himself available in the college's common room in order to accommodate the needs of both the college and its students.

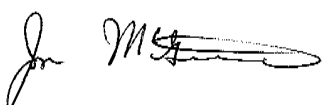
This flexibility also manifests itself in the remarkable range of courses that David teaches, stretching from Asian to American philosophy, and covering topics as diverse as advanced formal logic to religion. Moreover, David has frequently created many of these courses in the light of either departmental or university-wide need. His creation of an International Business Ethics course is a case in point. Here it was not the need of philosophy students, but business students that prompted David to create this course, thus testifying to David's ability to see university needs that went beyond his own department.

A similar instance of David's flexibility and ability to anticipate a need and meet it is seen, as the philosophy department's present chairperson, Stephanie Ross, points out, in the fact that David wrote his own textbook for Asian philosophy, *Introduction to Asian Philosophy: Three Eastern Traditions*, which covers Islamic, Buddhist, and Chinese philosophies. While I am in no position to assess the state of Buddhist and Chinese philosophical textbooks, as a specialist in Islamic philosophy, I can personally say that until within the last five years that there was precious little, if anything, to use as textbook for Islamic philosophy. The fact that since 1991, when David's text was first published,

University of Missouri, St. Louis students have been able to take a course in Islamic philosophy and have an excellent reference source is remarkable, and certainly would have made our university one of the few places where that was possible until recently.

I must additionally add to David's list of accomplishments, both to the Philosophy department and the University more generally, that he offered the *first* video course produced on our campus. He devised and taught one of the first web-based courses offered here and certainly the first such course offered by the philosophy department. He has already twice been awarded for his excellence in teaching: once in 1975 when he received the Amoco Teaching Award, and again in 1988 when the College of Arts and Science bestowed upon him the honor of Teacher of the Year. I believe that Ron Munson best describes the sentiment of all of us who know and have been touched by David's teaching: "He is the sort of teacher that a university is fortunate to have, one who appears only every couple of generations and becomes a legend in the minds of his colleagues and former students."

Sincerely,

A handwritten signature in black ink, appearing to read "Jon McGinnis", with a long horizontal flourish extending to the right.

Jon McGinnis
Associate Professor of Ancient and Medieval Philosophy

SOME REFLECTIONS ABOUT TEACHING, by David Griesedieck

I hope that I have learned some things about teaching in my thirty-nine years here at UMSL—especially in the last few years, when I have had much more opportunity to teach smaller classes. The most important point is that students need to be actively involved in the learning process in order to get a sense of ownership with regard to what is being taught. In business ethics, for example, I could stand up in front of the class and give a very thorough presentation on insider trading, complete with numerous case studies. But a student would actually learn more by preparing his or her own presentation of the topic, preferably given in class. The student's work wouldn't (usually) be as polished or thorough as what I could have done, but the educational outcome would be superior. Often, when I'm listening to these presentations, I have to suppress the tendency to butt in with corrections or elaborations. Indeed, in a few cases, that is appropriate, but most of the time it is better to let reactions come from other students. It's very similar to what you need to do with your own children by the time they reach college age, i.e., let them make their own decisions, without parental micro-management.

It's not so easy to implement this philosophy in larger classes. My main responsibility for all these years at UMSL has been to teach Asian Philosophy, which is now averaging 80-100 per section. I am a very animated lecturer, and this helps (I am told) to keep students awake and interested. But there is only so much you can accomplish with a lecture. I have tried to encourage questions but with only limited success. Most students are inhibited by the size of the class. To the extent that questions are raised, it tends to be same two or three individuals asking them. Better than no questions at all, but not the general engagement that is desirable. So this is a problem I have not really been able to solve.

One helpful change which I have recently made in Asian Philosophy is to use open-book, all-essay exams. Let me explain the rationale for each of those features. There really is little to be gained by

memorization of knowledge, especially in philosophy. The objective should be for the student to be able to explain something clearly, in his or her own words, referring to the book as needed for hints and reminders. The open-book exam is actually quite a challenge for most students. I know that they would much rather have a closed-book exam, provided only that the questions were multiple choice. The use of essay questions is obviously essential in this setting. The questions need to be wide-ranging, calling on the student to put together insights from different parts of the subject matter. They should, at least in part, require the student to figure out something that was never covered in class. My favorite sort of question begins with “Imagine a discussion between....”, calling for a confrontation between two or more thinkers. There is a lot of room for creativity, as the student tries to see how each party to the discussion would react to the others. An example from my most recent mid-term:

Imagine a discussion among Muhammad, Buddha and Confucius about life after death. Describe in detail what can or will happen to us when we die, according to each man. How would each justify his position? If al-Farabi entered the discussion, how would his position differ from Muhammad’s? If Zhuang Zi entered the discussion, what would he say?

Definitely not an easy question to answer with any degree of thoroughness! It’s not easy to grade these essay answers, either. But I believe it is worth the effort. If a student has to think deeply to find words to express the ideas of these various philosophers, that is a very valuable form of engagement, perhaps the most valuable that we could accomplish in our classes.

Phil 1120, Asian Philosophy, Spring 2009

David Griesedieck, 552 Lucas, 516-6190, davidgr@umsl.edu

Office hours: 10-11am Mon. and Wed., 6:25-6:55pm Wed., and by appointment

The class covers Islamic, Indian and Chinese philosophy. The text is Three Eastern Traditions, by Griesedieck.

Course work consists of the following:

Mid-term exam, Mar 11, 120 points

Quizzes, about 70 points

Final Exam, May 11 (10am-12), 60 points

Your grade for the course will be determined by what percentage (out of approximately 250 points) you receive. Specifically, 90-100% = A or A-, 80-89% = B+, B, B-, 70-79% = C+, C, C-, 60-69% = D+, D, D-. (Plus and minus grades are proportionally allotted.)

The final exam will cover the entire course, but it will mainly emphasize what has been covered since midterm. In addition to the basic 60 points on this exam, you will be able to earn as many as 15 additional extra-credit points from it.

All exams and quizzes are open-book. You are also allowed to use notes and other study materials. Both the midterm and the final exam will consist entirely of essay questions. Do not think, from the fact that these are open-book exams, that you will not have to study for them. You will need to have a good grasp of the material in order to write clear and cogent essays. They will be very rigorously graded.

Quizzes will be frequent and seldom if ever announced in advance. They will always be given at the end of class. Each quiz will be worth ten points, consisting of two questions. They will be about points discussed in class that day. Fairly brief answers should suffice.

If you miss either exam, you can take a make-up, provided that you submit (in writing) an adequate excuse for missing it. The make-up must be done within two weeks of the original exam. Arrange an appointment for this with the Assessment Center, 412 SSB, 516-6396. There will be no make-ups for quizzes.

Here are reading assignments for the course

Week of Jan 19: 3-9, 51-62, 118-28

Week of Jan 26: no new reading

Week of Feb 2: 13-18, 64-73

Week of Feb 9: 129-147

Week of Feb 16: 37-39, 73-77

Week of Feb 23: 77-82, 147-57

Week of Mar 2: 22-29, 31-37

Week of Mar 9: no new reading

Week of Mar 16: 83-92

Week of Mar 23: SPRING BREAK

Week of Mar 30: 95-98, 157-59, 165-69
Week of Apr 6: 29-31, 98-101, 106-110
Week of Apr 13: 92-94, 101-104, 110-112
Week of Apr 20: 39-45
Week of Apr 27: 17-18, 82-83
Week of May 4: 159-65

Please note the following:

Department of Philosophy, Academic Honesty Statement.

In all cases of academic dishonesty, for example, cheating, plagiarism or sabotage, the instructor shall make an academic judgment about the student's grade on the work involved. Since this judgment is often a grade of zero, its assignment may result in a failing grade for the course. The complete campus policy on academic dishonesty may be found under "Student Conduct Code" in the Student Planner at

http://www.umsl.edu/studentlife/dsa/student_planner/policies/conductcode.html

Phil 3305, Twentieth-Century Philosophy

David Griesedieck

552 Lucas, 314-516-6190, davidgr@umsl.edu

Office hours: Tues & Thurs, 8:30-9:30, and by appointment

Textbooks:

Bertrand Russell, *The Problems of Philosophy*

Martin Heidegger, *An Introduction to Metaphysics*

External Links from the Course Website:

Frege on Sense and Reference

Russell on Denoting

Husserl's *Cartesian Meditations*

Husserl on Phenomenology and the Crisis of Philosophy

Wittgenstein's *Tractatus*

Sartre on Existentialism and Humanism

(Other links will be added.)

Handouts:

Rorty on Analytic and Transformative Philosophy

Husserl's *Goettingen Lectures (I-V)*

(Others will be provided.)

We begin the course by drawing the distinction between analytic and continental philosophy, using Richard Rorty's recent article for this purpose. Then we will cover Gottlob Frege's work in the late nineteenth century as the starting point for analytic philosophy.

Most of the course will be devoted to five dominant philosophers from the first half of the twentieth century: Russell, Husserl, Wittgenstein, Heidegger and Sartre (hereafter referred to as the "Big Five"). At the end of the course, more recent philosophers will be considered. Among them: Ryle, Austin, Quine, Derrida, Foucault

There will be no exams. The course grade is based on:

Attendance and Participation

Periodic Short Essay Assignments

Two Term Papers, due Oct 1 and Nov 19. The first paper should deal with some aspect of one or more of the Big Five. For the second paper, you can write on anyone or anything in twentieth-century philosophy.

There are at least these four different approaches that you could take to either of your papers:

Historical, considering the influences on a philosopher. E.g., Nietzsche's influence on Heidegger, Descartes' on Husserl, Frege's influence on analytic philosophy in general

Biographical, tracing a philosopher's intellectual development or examining the relation between the philosopher's life and thought. Political and moral matters are particularly relevant aspects of biography. Heidegger's association with Nazism is a prime case to examine—much has been written on this by both critics and defenders of Heidegger. Russell, Wittgenstein and Sartre also had very complicated and controversial lives (for various reasons).

Issue-Oriented, examining some particular philosophical problem, such as the reality of other minds or the basis for moral judgments. You could discuss how various twentieth-century thinkers have dealt with your topic.

Evaluative, taking a critical look at ideas of a particular philosopher or movement in order to arrive at some judgment as to whether the philosopher has really said something true and useful.

Here, in no particular order, are some topics to think about for the second paper.

Some early-twentieth-century philosophers were once quite influential but now are little studied: e.g., Henri Bergson, Wilhelm Dilthey, Alfred North Whitehead, John Dewey. None of them quite fits into either the analytic or the continental mold. Any of them would be a very good topic. One could simply discuss the philosophy, or one could speculate about why they have fallen from favor. In order, here are other possible topics:

Existentialist Movement. There are many eminent figures, other than Heidegger and Sartre. E.g., Karl Jaspers, Martin Buber. You could focus on one of these. There are also literary figures associated with the movement, such as Albert Camus, who would be perfectly legitimate topics for a philosophy paper.

Logical Positivism. Originating in Austria and Germany, this movement articulated a very extreme and controversial version of analytic philosophy. The main representative in the English-speaking world was A.J. Ayer, whose major work is Language, Truth and Logic.

Edith Stein. She worked with Husserl and wrote on phenomenology. Eventually she became a Carmelite nun, died at Auschwitz and was recently canonized as Saint Therese-Benedicta of the Cross

Karl Popper, somewhat associated with Logical Positivism but with his own distinctive point of view on philosophy of science and social issues. His The Open Society and its Enemies is a ground-breaking work. A recent work Wittgenstein's Poker describes a memorable encounter between Popper and Wittgenstein and serves to explain a major cleavage that arose in analytical philosophy.

G.E. Moore, seminal figure in the early history of analytical philosophy, worked with both Russell and Wittgenstein. Notable for The Refutation of Idealism and Principia Ethica.

J.L. Austin, key figure in the so-called Ordinary-Language school of analytic thought. His How to Do Things with Words is a seminal work.

Gilbert Ryle, another key figure in later analytic philosophy. His major work: The Concept of Mind.

Feminism. The twentieth century witnessed the involvement of women in philosophy on a scale never before seen. This involved not just new perspectives but new philosophical issues never before considered. One of the earliest and most influential figures was Simone de Beauvoir, best known for The Second Sex.

Jacques Maritain. While other thinkers forged ahead with revolutionary new ideas, he believed that the thirteenth-century philosophy of Thomas Aquinas constituted the enduring philosophical truth. It is a fascinating study how he and other “Neo-Thomists” articulate and defended their view in the midst of more modern philosophies.

Marxism. Originating in the nineteenth century, this philosophy had many adherents throughout the twentieth century, both in the political and academic domain. For example, V.I. Lenin and Mao Zedong wrote on philosophical and quasi-philosophical topics. Other, more purely academic figures are Herbert Marcuse and (at times) Sartre.

There are many, many other topics. You are not restricted as to what you select for your second topic, except that I want it to be significantly different from the first. Length of each paper should be 5-10 pages. Feel free to write a longer paper, if you are so moved. Please do check with me before starting work on either of your papers

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Philosophy 4410/5410, NIETZSCHE

David Griesedieck, 552 Lucas, davidgr@umsl.edu
Office Hours: 9:00-10:00 Fri; 10:00-11:00 MW

Texts:

The Portable Nietzsche (Kaufmann translation): contains Thus Spoke Zarathustra, Twilight of the Idols, and The Antichrist, which we will read in their entirety

The Birth of Tragedy, Fadiman translation

Writings from the Late Notebooks (Bittner edition, Sturge translation)

For the first few weeks of the course we will be reading Thus Spoke Zarathustra. Then we will move on to other works, some of which will be provided through the course website on Mygateway. There is an abundance of Nietzsche material on the Web. Especially valuable is the site <http://www.geocities.com/thenietzschechannel>.

Your work in the course will be as follows:

Two papers, due Mar 9 and Apr 13. About ten pages would be an appropriate length for each paper. You should be prepared to make a brief presentation to the class on each of these. You are free to select your own topics, but please let me know what you are working on. This syllabus is meant to give you some ideas about possible topics.

Brief written responses to questions posed in class. These will always be due at noon on the Thursday following the class in which they are assigned.

Faithful attendance and participation in the class discussion.

NIETZSCHE'S THOUGHT

The most prominent theme in Nietzsche's thought is his critique of Christianity. In fact, "critique" is much too mild a term for his vitriolic (and, one wants to say, unphilosophical) discussion of this subject. Nietzsche's reasons for opposing Christianity are rather different from those of other philosophers, such as Marx, Russell or Sartre. (Nietzsche also offers much criticism of other religions, for example, Judaism and Buddhism, but his discussion of these is not nearly so bitter and personal.)

Another topic on which he tends to rant is the composer Richard Wagner. It is useful to know something about Wagner's music and career in order to appreciate the impact on Nietzsche.

There are a number of other topics which provoke him to fury, such as: the German Reich, socialism and every other form of populist political theory, anti-semitism, modern culture in general.

One must go beyond these specific critiques in order to grasp the underpinnings of Nietzsche's outlook. Though often regarded (by himself and others) as anti-metaphysical, there is definitely a sort of metaphysics that can be discerned in him. This consists, first and foremost, of the rejection of any non-material reality: there is no God of any kind, nor is there a spiritual soul. Man's whole existence is comprised in the body. Another cornerstone of the Nietzschean metaphysics is the absolute denial of freedom of the will.

A concept of special interest to Nietzsche is nihilism. It is not entirely clear what he understands by this term. But, whatever it is, it is for him a pervasive and unhealthy characteristic of modern Europe.

Two other metaphysical teachings must be singled out: will to power and eternal recurrence. The former is the idea that all behavior, institutions and ideas can be understood as motivation by the desire for domination. Power, rather than happiness, is the object of our deepest yearning. Eternal recurrence is probably the strangest and most puzzling of all Nietzsche's teachings. It is (or seems to be) the idea our entire lives will be repeated to eternity in exactly the way in which they are presently unfolding. Nietzsche has a deep emotional investment in this theory.

We reach the deepest level of Nietzsche's thought by raising the question of whether there is any such thing as moral truth. Many would say that the ideal of the Overman/Superman, as presented in Zarathustra, represents such a truth. But in places, especially the late notebooks, Nietzsche seems to reject the idea that any morality has objective validity. You should carefully and skeptically consider Bittner's remarks on this point in his introduction to the late notebooks, especially page xxxi. This leads on to the most basic question of all: whether truth in any form is a legitimate concept.

INFLUENCES ON NIETZSCHE

Nietzsche's academic training and career was as a scholar of classic Greek literature, not philosophy. The Birth of Tragedy (1872) offered a brilliantly original theory about Greek tragedy and Greek civilization in general. He identified a Dionysian element in Greek life, which became a fundamental component of his own philosophy of life.

Far more than most classicists or philosophers, he took a keen (though not uncritical) interest in science. Darwin's theory of evolution was a particularly important influence, though Nietzsche does have profound differences with Darwin.

Among philosophers, the most important by far in shaping Nietzsche's thought is Arthur Schopenhauer (1788-1860), who held the theory that life was controlled, not by reason, but by irrational, imperious desires. Schopenhauer (but not Nietzsche) saw Indian

philosophy as offering some hope of escape from the tyranny of desire. Two other philosophers, who did not really shape his thought but were adopted by him as precursors, were Heraclitus (c. 500 B.C.) and Spinoza (1632-77).

It is much easier to name philosophers despised by Nietzsche than those whom he admired. Among the ancients, Socrates and (even more) Plato. Among the moderns, practically everyone, but John Stuart Mill is especially worthy of mention. For a variety of reasons, Mill's utilitarianism represented to Nietzsche the epitome of shallow, dim-witted philosophizing.

NIETZSCHE'S LEGACY

In his own time, Nietzsche was largely ignored. But already in the 1890s, as he languished in hopeless insanity, his philosophy began to attract widespread interest. His ultimate influence, both in philosophy and in the wider culture, has been enormous. Along with Kierkegaard, he inspired the rise of existentialist philosophy and literature. His role in the analytic philosophical tradition is less clear but well worthy of study. More broadly speaking, Nietzsche is the one most responsible for disseminating the concept of a value: something which a person or group upholds as the giver of meaning to life. Whenever you hear some politician talking about values, you should think about Nietzsche.

Nietzsche was adopted by the Nazis as something of a patron philosopher. This was in defiance of his own strident condemnation of anti-semitism and German nationalism. Yet one can see in his philosophy certain ideas which have some resonance with Nazism.



College of Arts and Sciences

Department of Philosophy

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June 2009

Dear NTT Faculty of the Year Awards Committee:

I am writing to enthusiastically support the Philosophy Department's nomination of David Griesedieck as NTT faculty of the year. David is the second-longest-serving member of our department – he arrived in 1969 – yet his enthusiasm has not waned, and his contribution to our department and program is unparalleled. David is invaluable for both the subject areas he covers for us and the innovative means he uses in their delivery.

David long-ago staked out an important curricular area, since his interest in Asian philosophy allowed him to develop a hugely popular course – Phil 1120: Asian Philosophy -- that fulfilled the non-Western requirement. It has, over the years, been our largest-enrolling course and also one of our most popular. A modest and retiring person in daily life, David is transformed when he steps to the front of a large lecture hall. He becomes incredibly energized and keeps his audience rapt.

Since suitable readings for American students are hard to come by for this material, David wrote his own textbook for Asian philosophy, Introduction to Asian Philosophy: Three Eastern Traditions (first published in 1992, now in its 3rd edition!) Each and every semester he lectures to hundreds of enthralled undergraduates. His inimitable lecture style has already won him university-wide Teaching awards: the Amoco Teaching Award in 1975 and the A&S Teacher of the Year Award in 1988. Throughout his long tenure teaching this centrally important course, David has held both himself and his students to extremely high standards. With the inception of our M.A. program in Jan. 2000, we have been able to provide graders and graduate teaching assistants in many courses. David has never been willing to accept this help. In addition, he has always been outraged by the fact that some students gain an unfair advantage by cheating. Accordingly, he went to great trouble to create multiple versions of his Asian Philosophy tests and distributed them in a checkerboard pattern to the students. The result: students who copied from those in adjoining seats were betrayed by a characteristic pattern of wrong answers!

David's philosophical interests are not confined to things non-western. He has long included Business Ethics within his teaching portfolio. Recently, he did yeoman work in helping us design an online version of our basic Business Ethics course, Phil 2254. Since this course is required by the Business School of all its undergraduate majors, it is extremely useful to have it available as an online course. David worked on transforming the material to create a rigorous and respectable undergraduate-level course, and he continues to oversee this enterprise today. We teach the course in small sections, capped at 20, and taught by select individuals tapped from our M.A. program. Thus David's work in this realm accrues double benefits – the course he developed not only serves the Business School population, but also gives us anew and much-needed source of TAs for our graduate students. This is clearly a win-win situation. David continues to serve as overall mentor for the online sections of this course. In addition, David has developed an International Business Ethics course at the request of the Pierre Laclède Honors College. The current global financial meltdown testifies to how inter-related the

world's economies have become, so this new course that David developed and continues to teach fills an incredibly important niche.

Were David's contributions to the intellectual life of our Department limited to the two I have described, he would already merit the nomination we're proposing. But in addition to these areas of pedagogy, David has an abiding interest in the history of philosophy and regularly enhances his teaching load with seminars on specific historical figures. In recent years, he has taught seminars on Nietzsche, on Kant, on Heidegger, as well as on American philosophy. All these topics acquaint our students with important and sometimes neglected figures in philosophy. So here too, David is providing an essential resource for our Department. Moreover, it was in this area that David offered one of the first-ever telecourses developed on our campus. Entitled "Significant Figures in Philosophy," it featured a series of videos, produced by our own IT department. The videos showcased David lecturing on philosophical figures from Plato to Nietzsche.

At an earlier point in his career, unsure whether he had a happy future in our department and contemplating a move to local high schools, David took classes at UMSL and earned an M.A. degree in math and computer science. Thank goodness the move David contemplated never came to pass. But as always, David put his new skills to use in a way that benefitted our department. Joining with his colleague Andrew Black, he made available to students a new online, computer-based introductory logic course. David and Andrew both had to master the complex software used to instruct, test, and grade students in this formal subject area. Clearly, throughout his career David has shown himself both eager and willing to make use of the newest hi-tech pedagogical tools.

The narrative presented so far testifies to David's impressive versatility as a teacher. He excels in mesmerizing students in huge lecture halls, but he is equally at home leading small seminars through the intricacies of difficult philosophical texts or guiding individuals in the use of the latest educational software. This versatility benefits our department in myriad ways. But David is also exemplary when it comes to service more traditionally construed. For example, he spent many years as the continuing member of our curriculum committee, responsible for maintaining a rich menu of course offerings in an appropriate rotation. When he moved to Bel Nor several years ago, he also hosted a departmental party for our faculty and the students in our then-young graduate program. We could not ask for a better colleague, and we would very much like to see David get the public, campus-wide recognition he so truly deserves. So please, make him the winner of the 2009 NTT Faculty of the Year Award!



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