

Amy D. Glaser Curriculum Vitae

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Education

University of North Carolina, Chapel Hill, Ph.D., philosophy (2018)
Dissertation: *The Liberation of Young People*
Director: Doug MacLean

University of North Carolina, Chapel Hill, M.A., philosophy (2005)
Thesis: *A Two-Dimensional Analysis of Ethical Language*
Committee: Geoff Sayre-McCord (director), Jesse Prinz, Keith Simmons

University of Wisconsin, Madison, B.A., philosophy (2003)
Thesis: *Where the 'Ought' is in the 'Is'*
Director: Russ Shafer-Landau

Duke University, Certificate in Nonprofit Management (2013)

Area of Specialization

Youth and Childhood Studies, Ethics

Areas of Competence

Feminism, Metaethics, Philosophy of Education

Employment

North Carolina State University, Assistant Teaching Professor (2018-present)
University of North Carolina, Chapel Hill, Visiting Assistant Teaching Professor (2018-2020)
Durham Technical Community College, Adjunct Instructor (2019)
Elon University, Adjunct Instructor (2010-2016)

Fellowships and Honors

Mary Taylor Williams Fellowship (2010, 2008, 2005, 2004)
Graham Kenan Fellowship (2009, 2008, 2005, 2004, 2003)
Beth Colton Williams Fellowship (2009, 2003)
Phi Beta Kappa (2003)

Publication

"Beyond Adultism," in *A 21st Century Ethical Toolbox, Fourth Edition*, by Anthony Weston. Oxford University Press (October, 2017).

Presentations

"The Equality of Children's Agency," North Carolina State University, Raleigh (October, 2019).

“Autonomy is an Adultist Construct,” Rethinking Child and Youth Marginalities: Movements, Narratives, and Exchanges at Rutgers University, Camden (March, 2019).

Papers (Available by Request)

“The Equality of Children’s Agency” (32 pgs)

“Subjectivism as the Primary Dimension of the Meaning of ‘Good’” (23 pgs)

“A Two-Dimensional Analysis of Ethical Language” (38 pgs)

Courses Taught

Sole Instructor

Philosophy of Education: Studies the very system in which we, through our studies, partake. Examines education at UNC and in a broader sense. What ends does it aim to achieve, and in what ways does it succeed or fail at achieving these? How are schools designed, and why? And (how) could they be re-imagined to better meet contemporary needs and challenges? And what are these contemporary needs and challenges, anyway?

Youth, Power, and Privilege: Takes a philosophical approach to understanding the subordinate status of young people and the potential that lies in their liberation. Studies the ways in which youth are treated as inferior by common social practices, including the structures of families and family decision-making, as well as our public spheres. Explores rapidly expanding literature on youth rights and liberation.

Introduction to Philosophy (More than 10x): An introduction to main topics in philosophy, including logic, epistemology, free will, identity, religion, mind, and ethics. Also examines critiques of contemporary philosophy from feminist and indigenous perspectives. Taught at North Carolina State University, Durham Technical Community College, and UNC-Chapel Hill’s Correctional Education Program.

Bio-Medical Ethics (8x): An introduction to philosophical issues related to health, medicine and biology, considered within a broader social and ecological context. Examines traditional questions within bioethics as well as critiques developed within indigenous, feminist, and age-based frameworks.

Ethical Practice: A hands-on approach to ethics that explores contemporary and historical ethical questions in relation to students’ actual, embodied practices, choices and habits.

Introduction to Mathematical Logic: An introduction to certain precisely specified formal languages.

How Should We Live? (3x): A course aimed at providing practical and philosophical tools for navigating life’s most important choices with deep care for ourselves, our communities and the larger world.

What Can We Know?: Encourages critical examination of previously held beliefs and practical skills for thinking better. Also explores a variety of philosophical approaches to deeper epistemological questions.

Humans and the Environment (6x): Examines human impacts on complex environmental systems, and conceptual and ethical issues that arise regarding our relationship with the environment.

Critical Thinking (5x): A general studies class that aims to teach students to think critically, carefully and creatively about their choices and other social issues that affect them.

Philosophical Issues: Gender (3x): Explores the concepts of sex and gender and the challenges that sexually variant identities pose to traditional gender categories across cultures. Examines the nature and prevalence of sexism, as well as the relation between sexism and other forms of oppression.

Reference and Meaning: An advanced examination of developments within philosophy of language, incorporating Russell, Frege, Kripke, Putnam, psychologism, the referential theory of meaning, intensional semantics, two-dimensionalism, causal theories of reference, and internalism and externalism.

Making Sense of Ourselves (2x): Aims to develop critical and creative thinking around a number of life's central issues including, but not limited to: religion, personal identity, egoism, normative theory and applied ethics.

Introduction to Ethics: An introduction to topics in applied and normative theory, such as vegetarianism, global and environmental responsibility, feminism, utilitarianism, subjectivism, relativism, and ancient moral theory.

Teaching Assistant

What Can We Know? (with Anthony Weston): A course that puts critical thinking skills in the larger philosophical context of debates over skepticism and the foundations of knowledge.

Making Sense of Ourselves (with C.D.C. Reeve): Examines great works and contemporary theory, including Plato, Aristotle, Ayn Rand, Dostoevsky, Hume.

Introduction to Philosophy (with Ram Neta): Introduction to philosophy's basic problems with a focus on Hume and Descartes.

Introduction to Ethics (with William Lycan): A survey of normative theories including Kant, Mill and Hume.

Philosophy of Sport (with Jan Boxill): Studies the nature of competition, personal excellence, and ethical issues related to sports, such as sexism and doping.

Courses Prepared to Teach

Advanced

Philosophy of Youth and Childhood, Philosophy of Language, Metaethical Theory, Normative Theory, Applied Ethics, Feminism, Gender

Intermediate

Philosophy of Religion, Philosophy of Sex, Environmental Ethics, Moral Psychology

Introductory

Logic, Introduction to Philosophy, Critical Thinking, Philosophy of Mind, Metaphysics

Graduate Courses Taken (*indicates audit)

Moral Theory

Contemporary Moral Philosophers – Kenan Seminar (Geoff Sayre-McCord and Susan Wolf)

Contemporary Normative Theory (Thomas Hill)

Normative Concepts (Geoff Sayre-McCord)

Free Will (Susan Wolf)

Moral Psychology* (Josh Knobe)

Metaethics (Russ Shafer-Landau)

Logic

Modal Logic (Keith Simmons)

Symbolic Logic (Michael Resnick)

History of Philosophy

Aristotle (Michael Ferejohn)
 British Empiricism (Paul Russell)
 Plato (C.D.C. Reeve)

Metaphysics and Epistemology

Epistemology (Ram Neta)
 Truth – Kenan Seminar (Keith Simmons)
 Causation (Marc Lange)
 Empiricism (Elliott Sober)

Philosophy of Mind and Language

Intentionality (Jesse Prinz)
 Philosophy of Mind (William Lycan)
 Cognitive Neuroscience* (Dale Purves)
 Philosophy of Language (Dorit Bar-On)

Departmental Service

Graduate Student Finance Advisor (2008-2010)
 Chapel Hill Philosophy Diversity Task Force Officer (2009-2010)

Activist/Community Work

Member of Durham City Council's Office of Youth Youth Engagement Committee, planning conference and assessment tools for front-line staff of more than 50 youth-serving organizations

Co-founder and Executive Director of iNSIDEoUT, a nonprofit for youth who are lesbian, gay, bisexual, transgender, queer, questioning, or straight. www.insideout180.org (2004-2019)

Co-founder of NC Queer Youth Power Coalition, a collaborative of nonprofits.

Dissertation Abstract

Liberation movements seek to end oppression. 'Oppression' is a word for the ways in which some groups of people unjustly dominate, control and harm other groups of people. Like other liberation movements, youth liberationists call for an end to oppression, specifically adultism, the oppression of youth by adults. Adultism is to the youth liberationist what sexism is to the feminist, and racism to the anti-racist. Youth liberationists believe that there is an adult-centered hierarchy and set of barriers whose undoing would necessarily make the world a better, more just place; contributing to this undoing is, thus, morally incumbent on all of us.

Notions of equality have played an important historical role in liberationist efforts to dismantle oppressive systems. The equality of young people has seemed by some to be an absurd contention, undermined by the "obvious" incapacities of at least very young children to make their own choices. Against this view, I argue that people of every age are equal not only in their interests (their relevantly similar interests matter equally), but also in their agency: where adults and children are relevantly similarly situated – and they often are – they have an equal claim to make their own choices. Of course, adults and children are not all similarly situated, but neither are adults all similarly situated to one another: different agents are situated differently, but the distinction between adults and children does not mark a special kind of difference. Children's equality of agency has been wrongly attacked on the basis of adultist notions of rationality and moral development.

The wrongness of adultist systems and structures more readily comes into view against a backdrop of young people's equality of agency. I describe adultism at length, appealing to analyses of oppression developed by Ann Cudd and Marilyn Frye. Both authors insist that oppression has a macroscopic structure, one that

essentially involves harms inflicted by groups of people on other groups, not just at the level of individuals, and thus is sometimes difficult to recognize. Frye and Cudd both emphasize that oppression shapes our social institutions themselves and thus exists beyond personal prejudice or an individuals' conscious favoring of some groups over others. Drawing on literature from the new childhood studies, a burgeoning interdisciplinary academic field, I elaborate on the complex and insidious nature of adultist structures. I explain the construction of childhood, children's marginalization and powerlessness within an adult-centric world, and their subjection to violence and economic deprivation, the totality of which constitute the oppression of young people.

Finally, I consider some alternatives to the status quo of young people's marginalization, silencing, and socially enforced powerlessness. I seek to make the aims of the youth liberation movement more articulate and plausible by looking at particular institutions and areas of our lives, and imagining what kind of practices and policies a liberationist approach might recommend. I encourage philosophers to take up a specific focus on young people, and I look at a variety of liberationist approaches that are already underway. Not only is the hierarchical moral binary that is taken to distinguish youth and adults unfounded, innovative challenges to this basic framework are gaining momentum. My hope is to articulate the aspirations of youth, child researchers and other people who work closely with youth, to respond to the anti-liberationists' implausible assumption that no better way (other than marking a binary, hierarchical division) is possible. Children, whose imaginative capacities are demonstrably greater than adults', and who know as well as anyone else the hazards and frustrations of living in an adultist culture, ought to be the leaders in this task, incumbent upon all of us, of finding a better way.

References

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