



FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY

**PHIL 505 Lec 01 – Advanced Topics in Modern Philosophy
(Topic #10: Science and Religion in the Early Modern Period)**

Fall Term 2012

Course Outline

Lectures: R 15:30 - 17:50, SS 006

Instructor: J. J. MacIntosh

Office: SS 1249

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Five Notes about Email:

- 1) Students wishing to get in touch with me via email should ensure that "Philosophy 505" or some other clearly identifying term occurs in the subject line. Otherwise there is a strong possibility that your message will be deleted unread as spam.
- 2) Should you change your email address during the term please ensure that it is changed in the University system. If you do not, and an email message is sent to the class, it will fail to reach you.
- 3) If you email me to make an appointment please indicate the times when you are available.
- 4) Please make sure your name is clearly included in the body of any email message.
- 5) If your email query involves symbols, please send the query as a pdf attachment. Email and MSWord, together or severally, are capable of destroying any sentence involving symbols.

Office Hours: In the period September 10 - November 28, office hours are at the following times:
Wednesdays 10:00:00 - 12:00

OR BY APPOINTMENT

Note that this means what it says. You are not limited to the times listed, but you may need to make an appointment. If you email to ask for an appointment please be sure to state clearly the times you are available.

Course Description: The subtitle of this course is "Science and Religion in the Early Modern Period." Thinkers such as Newton and Boyle viewed their scientific and theological interests as forming a unified, practically seamless whole, so an investigation of either set of interests straightforwardly involves an investigation of the latter. Nor was this true only of Newton and Boyle. One of the (many) interesting features of the early modern period is that practically all the major scientific and philosophical thinkers were firm believers. And practically all of them were worried about the spectre of atheism. There were, understandably, very few explicit atheists (in England the Blasphemy Ordination of May 1648 imposed "the death penalty on Mortalists or those who deny the Trinity or that the Scriptures are the word of God"), but there was a general perception that atheism was on the increase. Consequently many of the leading natural philosophers also offered proofs of God's existence. Other thinkers also offered proofs of God's existence using results from the experimental, or as it was often styled, the "new" philosophy. Quite apart from these straightforward interactions, the new philosophy threw up other questions: since testimony could quite rightly be questioned in matters of

natural philosophy, and in legal matters, shouldn't it be similarly questioned in matters of religion. And if it were, what would the outcome be? By the mid-18th century Hume could write "it is nothing strange, I hope, that men should lie in all ages," but this was not a conclusion that most 17th century natural philosophers would like to see applied, as Hume applied it, to testimony concerning miracles. A detailed list of topics to be considered will be posted on Blackboard.

At some point toward the end of term 15-20 minutes at the beginning of class will be used for student surveys.

Required Texts

All the major works we shall be referring to are available on line, including:

Bacon, Francis (1561-1626) *New Organon*

Hobbes, Thomas (1588-1679) *Leviathan, De Corpore*

Descartes, René (1596-1650) *Meditations, Œuvres Complètes*

Digby, Kenelm (1603-1665), *Two Treatises*

More, Henry (1614-1687), *Antidote against Atheism, Immortality of the Soul, Divine Dialogues*

Cudworth, Ralph, (1617-1688), *True Intellectual System*

Pascal, Blaise (1623-1662), *Pensées*

Boyle, Robert, (1627-1691), *Works, Boyle on Atheism*

Conway, Anne (1631-1679) *The Principles of the Most Ancient and Modern Philosophy*

Locke, John (1632-1704), *An Essay Concerning Human Understanding, Discourse on Miracles*

Spinoza, Baruch (1632-1677) *Ethics*

Lowde, James, *A Discourse Concerning the Nature of Man*

Bentley, Richard (1662-1642), *The Folly and Unreasonableness of Atheism* (choose the fourth edition, corrected, 1699)

Berkeley, George (1685-1753), *Treatise, De Motu, Three Dialogues*

Haigh, Christopher, *The Plain Man's Pathway to Heaven*

Evaluation

- Marks will be based on two tests and eight assignments.
- Tests: Each test is a take home test, worth 46% of the final mark. For each test you will be given a choice of questions, and asked to answer two questions. The first test will be posted Oct. 11, due Oct. 18. The second test will be posted November 22, due November 29. Electronic submissions are preferred (simply email your test as an email attachment. If your test is submitted electronically please submit it as a Microsoft word document, or a PDF document. PDF in addition to MSWord is strongly preferred for papers containing symbols other than alphanumeric symbols, otherwise Word is preferred. Length: total length of your two answers on a test should have a maximum of (approximately) 3,000 words. There will be no Registrar-scheduled final examination.

Assignments: The eight assignments are designed to ensure that you have been keeping up with the reading, and are intended to test awareness of our texts. Each assignment will require a short, one paragraph, answer to a straightforward question about a text with which we are currently working. Each assignment will be on a pass fail basis. A pass will be worth 1% of the final mark. If your first attempt is a fail, you may have **one** second attempt, due two days after email notification of the fail mark. No third attempts. Electronic submissions strongly preferred. Passing a minimum of seven of these assignments is required for a pass in the course as a whole. The assignments, posted one week before the due date, are due by 11.59 p.m. Sept 27, Oct 4, 11, 25, Nov 1, 8, 15, 22

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- We are asked by the University to "Indicate when writing and the grading thereof is a

factor in the evaluation of the student's work. (See [E.2 Writing Across the Curriculum](#) statement.)" Writing and the grading thereof is indeed a factor in the evaluation of your work. Your writing should be clear, coherent, and to the point. Your arguments should be plainly set out. Notice that footnotes of the incomplete and unhelpful sort offered in "E.2 Writing Across the Curriculum" (at <http://www.ucalgary.ca/pubs/calendar/current/e-2.html>) will be clear evidence of insufficient scholarly acumen or ability. You may wish to consult the short notes on writing a philosophy paper on the Philosophy Department's website for a more helpful way of giving references. These notes also mention the relation between writing and philosophical evaluation.

Grading Method

Your tests will be graded on the standard university scale which ranges from A+ to F. Your mark may sometimes have a slash (/) in it, thus: B/B+. In such cases the first mark is the official mark, the second shows which end of the mark you are closer to. An A-/B+ is an A- at the lower end; an A-/A is an A- at the upper end. Letter grade marks will be averaged by using GPA numerical equivalents. The assignment marks, worth 8% of the final mark, will be assigned a cumulative letter grade based on the following table: 8: A+, 7: A, 0 - 6: F. Notice that an F as the total assignment grade will produce an F in the course.

Spelling and grammar: More than five grammatical or spelling mistakes on any one page of an optional term paper or take home test will lead to the paper or test being returned for corrections before a mark is assigned. Corrections are due within two days of the return. Two examples of the same mistake count as two mistakes. Standard U. S. spellings (e.g., 'neighbor' for 'neighbour', 'center' for 'centre', 'theater' for 'theatre', etc.) are acceptable. Common mistakes in philosophy papers include: (1) misspellings of 'existence,' 'conceive,' 'argument,' and 'separate'; (2) the misuse of 'i.e.' for 'e.g.'; (3) the misuse of 'phenomena' and 'criteria' as singulars. They are plurals. The singulars are 'phenomenon' and 'criterion.' Finally there is (4) the increasingly common use of 'it's' as a possessive. Perhaps this almost ubiquitous error will become standard, but it has not done so yet, and just as we do not speak of "he's book," or "she's pen" so we should not refer to "it's colour." Like "he's" or "she's," "it's" is a contraction, not a possessive. Of course you should avoid sexist language. In particular, remember that 'man' and 'he' are not gender neutral, and that 'girl' is not an appropriate term for adult women. (No doubt these remarks will have little practical relevance for *this* class; I put them in mainly to ensure that they remain unnecessary.)

Policy on Late Assignments

No late submissions accepted on any work to be submitted save in exceptional circumstances. Procrastination, apathy, sloth, laziness, writer's block, pressure of other work, and most personal problems do not constitute exceptional circumstances: they are simply part of the human condition.

The following notes are provided by the University:

INTELLECTUAL HONESTY

Intellectual honesty is the cornerstone of the development and acquisition of knowledge and requires that the contribution of others be acknowledged. As a result, cheating or plagiarism on any assignment or examination is regarded as **an extremely serious academic offence**, the penalty for which may be an F on the assignment and possibly also an F in the course, academic probation, or requirement to withdraw. The University Calendar states that plagiarism exists when:

- *the work submitted or presented was done, in whole or in part, by an individual other than the one submitting or presenting the work (this includes having another impersonate the student or otherwise substituting the work of another for one's own in an examination or test;*
- *parts of the work are taken from another source without reference to the original author;*
- *the whole work (e.g., an essay) is copied from another source; and/or*
- *a student submits or presents work in one course which has also been submitted in another course (although it may be completely original with that student) without the knowledge of or prior agreement of the instructor involved.*

While it is recognized that scholarly work often involves reference to the ideas, data and conclusions of other scholars, intellectual honesty requires that such references be explicitly and clearly noted. Plagiarism occurs not only when direct quotations are taken from a source without specific acknowledgement, but also when original ideas or data from the source are not acknowledged. A bibliography is insufficient to establish which portions of the student's work are taken from external sources; footnotes or other recognized forms of citation must be used for this purpose.

ACADEMIC ACCOMMODATION

It is the student's responsibility to request academic accommodation. If you are a student with a documented disability who may require academic accommodation and have not registered with the Disability Resource Centre, contact their office at 220-8237. Students who have not registered with the Disability Resource Centre are not eligible for formal academic accommodation. You are also required to discuss your needs with your instructor no later than fourteen (14) days after the start of this course.

STUDENTS' UNION REPRESENTATIVES

The Faculty of Arts Representatives are: Sarah Damberger arts1@su.ucalgary.ca; Hana Kadri arts2@su.ucalgary.ca; Kelsy Norman arts3@su.ucalgary.ca; Jack Mills arts4@su.ucalgary.ca

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY (FOIP) ACT

The University of Calgary is under the jurisdiction of the provincial FOIP Act in all aspects of its operations as a publicly funded institution. The Department of Philosophy ensures the student's right to privacy by requiring all graded assignments be returned to the student directly from the instructor.

PHILOSOPHY DEPARTMENT

The Department of Philosophy is located on the 12th floor of the Social Sciences Building and on the web at www.phil.ucalgary.ca

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