

## 12:45-1:45 pm, Breakout Session I

### **“Belief in Uncertainty: Father of Modern Medicine & Father of Modern Psychology”** Room 109D

*Ariel Dempsey, Michigan State University Medical Student*

It is a fact that my religious beliefs are just a few of many possible beliefs, that good people believe differently, and that what I believe is largely shaped by when and where I was born. So, what do I do with the uncertainty this raises within me? I bring this question to the father of modern medicine, Sir William Osler, and the father of modern psychology, William James. Osler once said, “medicine is a science of uncertainty,” and James has some interesting ideas on uncertainty that might describe not just what we are justified in doing, but what we actually do.

### **“Battle of the Titans: Mathematics versus Truth”** Room 111D

*Tim Pennings, Mathematics, Davenport University*

Historically, mathematics was thought to be the prime example of truth and certainty. But the soft underbelly of mathematics has been exposed, showing that the world of truth and alternative facts is richer and less certain than thought.

### **“The Pope’s Perspectives on Engineering and Ecology”** Room 117E

*Paolo Puccini, Catholic Information Center*

Technology has brought us tremendous benefits, but at what cost to our future? Pope Francis invites the global community to rethink the “technocratic paradigm” and adopt a new approach towards technology that considers the needs of all.

### **“Welcoming Accountability as a Relational Virtue”** Room 119E

*Charlotte Witvliet, Psychology, Hope College*

Accountability often comes to mind when people fail to show responsibility. We will introduce the virtue of *welcoming* accountability--both to other people and to God/the transcendent. People with the virtue are responsive to the input of people to whom they rightly owe a response, and they improve their attitudes, thoughts, emotions, and actions in light of these relationships. People with transcendent accountability are characteristically responsive to divine/transcendent standards for living. We will look at research about how people respond after wrongdoing, as well as indicators of flourishing.

## 2:00-3:00 pm, Breakout Session II

### **“Religious Morality Worsens the ‘Character Gap’”** Room 109D

*Luke Galen, Psychology, Grand Valley State University*

I critique the theory that religiosity assists in narrowing what Dr. Miller refers to as the “character gap” between our perceived morality and actual behavior. Rather, there are several ways in which religiosity exacerbates the gap, including when morality is misattributed to religious beliefs.

### **“Can Evidence Prove Faith?”** Room 111D

*Kenneth Dudley, Michigan State Medical School*

This is a presentation in which I define faith as belief in the supernatural and use quotations from pre-eminent naturalists to prove supernaturalism must be true. Although very philosophically rich, the talk incorporates a lot of humor and has been well received by medical students and church groups, who might not be inclined to think this way over the last 10 years.

### **“Modern Science and its Unlikely Actors”** Room 117E

*Teresa Castelao-Lawless, Philosophy of Science, Grand Valley State University*

My presentation dispels three myths on the social structure of science during the 18<sup>th</sup> century. The first is that the dissemination of science was by professional scientists at universities. The second is that scientific work was the monopoly of males, and the third myth is that natural philosophers of the religious orders conflicted with secular natural philosophers on what science to make available to the public.

### **“What do we talk about when we talk about virtue?”** Room 119E

*Jeff Byrnes, Philosophy, Grand Valley State University*

What exactly is virtue? Are virtue and character the same thing? How we think about the answers to these questions directly impacts how we go about studying virtue or character. Answering these questions will inform how we test virtue or character, or even whether virtue and character are the kinds of things that can be illuminated by social science at all. This section will aim to lay down some markers for thinking more clearly about what we talk about when we talk about virtue.