

IDS 2935: God and Science

Quest 1: Nature and Culture

I. General Information

Class Meetings

- Fall 2024
- 100% In-Person, no GTAs, 35 residential students
- Tuesday Period 7 (1:55 PM - 2:45 PM), Thursday Periods 7-8 (1:55 PM - 3:50 PM)
- Tuesday: WEIL 0234, Thursday: WEIL 0238

Instructor

- James Hooks
- CSE E407
- Office hours Tuesday, 3:00 - 4:00 PM & by appointment
- jameshooks@ufl.edu

Course Description

How does belief in God shape the way one views the natural world? This course considers the relationship of thinking about God and thinking about nature from classical antiquity until the early twentieth century. It addresses the history, key themes, principles, terminologies and methodologies of multiple humanities disciplines regarding the relationship of religion to science in the Western world. It is a subject which has vexed scholars for nearly a century and a half and is one that can only properly be addressed from multiple perspectives. Since the nineteenth century, some scholars have conceived of religion and science as inherently antagonistic forces—the story they told was of science’s gradual—indeed, inevitable—victory over religion. Others countered that religion and science were often allies. Still others have contended that the relationship between religion and science cannot adequately be described in terms either of conflict or harmony. Their relations were, instead, complex and can only be appreciated properly when considered in their contingent historical contexts. Students who take this course will decide for themselves how thinking about God and thinking about the natural world have related to one another in Western thought. They will do so by reading and critically engaging with works from philosophy, theology natural science, psychology and history.

Quest and General Education Credit

- Quest 1
- Humanities
- Writing Requirement (WR) 2000 words

This course accomplishes the [Quest](#) and [General Education](#) objectives of the subject areas listed above. A minimum grade of C is required for Quest and General Education credit. Courses intended to satisfy Quest and General Education requirements cannot be taken S-U.

The Writing Requirement (WR) ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning.

Course grades have two components. To receive writing requirement credit, a student must receive a grade of C or higher and a satisfactory completion of the writing component of the course.

Required Readings and Works

1. Required readings are available as PDFs on Canvas.
 - a. Students must print out the daily readings and bring them to class.
2. The writing manual for this course is: *The Economist Style Guide*, 11th edn. (2015). ISBN: 978–1–61039–575–5. This is available as a PDF on Canvas.
3. Materials and Supplies Fees: n/a.

II. Graded Work

Description of Graded Work

1. Active Participation and Attendance: 20%

a. Participation: 10%

- i. An exemplar participant shows evidence of having done the assigned reading before each class, consistently offers thoughtful points and questions for discussion, and listens considerately to other discussants. See participation rubric below. (R)

b. Class Attendance: 10%

- i. On-time class attendance is required for this component of the course grade. You may have two unexcused absences without any penalty, but starting with the third class missed your grade will be affected. Starting with the third unexcused absence, each unexcused absence reduces your attendance grade by 2/3: an A- becomes a B, and so on.
- ii. Except for absence because of religious holiday observance, documentation is required for excused absences, per university policy. Excessive unexcused absences (10 or more) will result in failure of the course. If you miss 10 or more classes (excused or not), you will miss material essential for successful completion of the course.

2. Experiential Learning Component (Rare Books Library Session): 10%

On Monday, November 7th, the class will visit the Harold & Mary Jean Hanson Rare Book Collection in the UF Smathers Library. Students will meet the collection's curator and examine a wide range of manuscripts and early printed books related to God and science in the Western world. Students will experience handling these rare materials with their own hands and examining them directly. They will complete a short assignment during the session about the books they are handling (instructions to be given during the session).

3. In-class Reading Quizzes: 20%

- a. Reading quizzes will be administered at the start of class on Thursday, 12 times throughout the semester. They will test the student's knowledge of the week's readings, and may contain short-answer, true/false, and multiple-choice questions. Professor will provide written feedback on your short-answer questions. See grading rubric below. (R)
- b. Quiz dates: 08/29, 09/05, 09/12, 09/19, 09/28, 10/03, 10/10, 10/17, 10/24, 10/31, 11/14, 11/21.

4. Midterm Examination: 25%

- a. On Tuesday, 1 October, a midterm examination will be administered in class. The examination will be an in-class, 50-minute exam including essay, short-answer, true-false, and/or multiple-choice questions. Professor will provide written feedback on your essay and/or short-answer questions. See grading rubric below. (R)

5. Final Analytical Paper: 25%

- a. On Friday, 6 December (by 11:59 PM EDT), you will submit a 2,000 word (minimum) analytical essay answering this prompt:

*"[...] A modern neurobiologist sees no need for the religious concept of a soul to explain the behavior of humans and other animals. One is reminded of the question Napoleon asked after Pierre-Simon Laplace had explained to him the workings of the solar system: Where does God come into all this? To which Laplace replied, 'Sire, I have no need of that hypothesis.'" (Francis Crick, *The Astonishing Hypothesis: The Scientific Search for the Soul* [1995]).*

You will develop an analytic argument based on your own thesis responding to Crick's excerpt, incorporating course material on the history and philosophy of that relationship. Your paper must incorporate at least four course readings. See Canvas for more details. Professor will provide written feedback. See grading rubric below. (R)

- b. Professor will evaluate and provide written feedback, on all the student's written assignments with respect to grammar, punctuation, clarity, coherence, and organization.
- c. You may want to access the university's [Writing Studio](#).
- d. An additional writing guide website can be found at [OWL](#).
- e. See Writing Assessment Rubric on syllabus.

Grading Scale

For information on UF's grading policies for assigning grade points, see [here](#).

A	94 – 100%		C	74 – 76%
A–	90 – 93%		C–	70 – 73%
B+	87 – 89%		D+	67 – 69%
B	84 – 86%		D	64 – 66%
B–	80 – 83%		D–	60 – 63%
C+	77 – 79%		E	<60

Grading Rubrics

Participation Rubric

A	Typically comes to class with questions about the readings in mind. Engages others about ideas, respects the opinions of others and consistently elevates the level of discussion
B	Does not always come to class with questions about the reading in mind. Waits passively for others to raise interesting issues. Some in this category, while courteous and articulate, do not adequately listen to other participants or relate their comments to the direction of the conversation.
C	Attends regularly but typically is an infrequent or unwilling participant in discussion.
D–E	Fails to attend class regularly and is inadequately prepared for discussion.

Writing Rubric

	A	B	C	D–E
Thesis and Argumentation	Thesis is clear, specific, and presents a thoughtful, critical, engaging, and creative interpretation. Argument fully supports the thesis both logically and thoroughly.	Thesis is clear and specific, but not as critical or original. Shows insight and attention to the text under consideration. May have gaps in argument’s logic.	Thesis is present but not clear or specific, demonstrating a lack of critical engagement to the text. Argument is weak, missing important details or making logical leaps with little support.	Thesis is vague and/or confused, demonstrates a failure to understand the text. Argument lacks any logical flow and does not utilize any source material.
Use of Sources	Primary (and secondary texts, if required) are well incorporated, utilized, and contextualized throughout.	Primary (and secondary texts, if required) are incorporated but not contextualized significantly.	Primary (and secondary texts, if required) are mostly incorporated but are not properly contextualized.	Primary and/or secondary texts are absent.
Organization	Clear organization. Introduction provides adequate background information and ends with a thesis. Details are in logical order. Conclusion is strong and states the point of the paper.	Clear organization. Introduction clearly states thesis, but does not provide as much background information. Details are in logical order, but may be more difficult to follow. Conclusion is recognizable and ties up almost all loose ends.	Significant lapses in organization. Introduction states thesis but does not adequately provide background information. Some details not in logical or expected order that results in a distracting read. Conclusion is recognizable but does not tie up all loose ends.	Poor, hard-to-follow organization. There is no clear introduction of the main topic or thesis. There is no clear conclusion, and the paper just ends. Little or no employment of logical body paragraphs.
Grammar, mechanics, and MLA Style	No errors.	A few errors.	Some errors.	Many errors.

Examination Rubric: Essays and Short Answers

	A	B	C	D–E
Completeness	Shows a thorough understanding of the question. Addresses all aspects of the question completely.	Presents a general understanding of the question. Completely addresses most aspects of the question or address all aspects incompletely.	Shows a limited understanding of the question. Does not address most aspects of the question.	Does not answer the specific central question.
Analysis	Analyses, evaluates, compares and/or contrasts issues and events with depth.	Analyses or evaluates issues and events, but not in any depth.	Lacks analysis or evaluation of the issues and events beyond stating accurate, relevant facts.	Lacks analysis or evaluation of the issues and events beyond stating vague, irrelevant, and/or inaccurate facts.
Evidence	Incorporates pertinent and detailed information from both class discussions and assigned readings.	Includes relevant facts, examples and details but does not support all aspects of the task evenly.	Includes relevant facts, examples and details, but omits concrete examples, includes inaccurate information and/or does not support all aspects of the task.	Does not incorporate information from pertinent class discussion and/or assigned readings.
Writing	Presents all information clearly and concisely, in an organized manner.	Presents information fairly and evenly and may have minor organization problems.	Lacks focus, somewhat interfering with comprehension.	Organizational problems prevent comprehension.

III. Weekly Schedule

MODULE 1: INTRODUCTION TO THE QUESTION: WHAT IS SCIENCE? WHAT IS RELIGION?

How were science and religion first conceived? And how are they now conceived? Are there settled understandings of what is science and what is religion?

22 AUGUST

COURSE INTRODUCTION

SCIENCE AND RELIGION: THE CONFLICT [39 pages]

- Richard Dawkins, *The God Delusion* (London, 2006), pp. 31, 113-114, 282-286, 347-352.
- John Lennox, *God's Undertaker: Has Science Buried God?* (Oxford, 2009), pp. 15-20, 32-35, 38-46.
- Peter Harrison, 'The Conflict Narrative, Group Identity and the Uses of History', in *Identity in a Secular Age*, eds. Fern Eldson-Baker and Bernard Lightman (Pittsburgh, 2020), pp. 129–140.

MODULE 2: GOD AND THE COSMOS IN ANTIQUITY

Does Nature have an order? If so, how can we understand it? And is Nature's order the result of God's intent? These have been perennial questions in the Western world. This module's goal is to understand the most influential ancient Greek approaches to God and the Cosmos.

27 AUGUST

PLATO [24 pages]

- Plato, 'Plato's Cosmological Argument', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 57–61.
- Plato, *The Republic*, pp. 232-239, 344-347.
- Plato, 'The Cave', in *Selected Myths*, ed. Catalin Partenie (Oxford, 2004), pp. 51–58.

29 AUGUST

THE EPICUREANS [20 pages]

- Cicero, 'The Nature of the Gods', in *Readings in Philosophy of Religion: Ancient to Contemporary*, eds. Linda Zagzebski and Timothy D. Miller (Oxford, 2009), pp. 7–15.
- Lucretius, *On the Nature of Things*, ed. Martin Smith, (Indianapolis, 2001), pp. 7–14.

ARISTOTLE [21 pages]

- Aristotle, *Physics* and *On the Heavens*, in *Science in Europe, 1500–1800*, pp. 8–15.
- Aristotle, 'The Eternality of Motion and the Unmoved Mover', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 62–65.
- Aristotle, 'Nicomachean Ethics,' and 'On Ideas,' in *Selections*, ed. Terence Irwin & Gail Fine (Cambridge, 1995), kindle edition (9 pages).

READING QUIZ #1: IN CLASS

MODULE 3: KNOWING GOD AND KNOWING NATURE IN ANCIENT ISRAEL AND THE EARLY CHURCH

Why is it important to know early debates among Christians about how to understand the relationship between God and nature? Both ancient Israel and the early Christian Church grappled with the relationship of God and Nature. Ancient Israel, through the Torah, taught that matter was inherently 'good.' Some early Christians thought that Plato and his followers had made useful insights about Nature's underlying order and its causes. Other early Christians were dubious that these philosophers were compatible with the Bible. This module's goal is for students to understand the debates among early Christians about how to understand God and Nature.

3 SEPTEMBER

ANCIENT ISRAEL AND THE HEBREW BIBLE [29 pages]

- Genesis 1:1 – 2:4, *The Holy Bible: Today's New International Version* (Colorado Springs, 2005), pp. 1-4.
- Provan, Ian, *Seriously Dangerous Religion: What the Old Testament Really Says and Why It Matters*, (Waco, 2014), pp. 21-46.

5 SEPTEMBER

SCIENCE AND THE EARLY CHURCH [36 pages]

- Justin Martyr, 'How Justin Found Philosophy', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 481–486.
- Tertullian, 'Prescriptions against the Heretics', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 487–489.
- Clement of Alexandria, 'In What Respect Philosophy Contributes to the Comprehension', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 490–491.
- Augustine of Hippo [selections], in *Faith and Reason*, ed. Paul Helm (Oxford, 1999), pp. 65–73.
- Augustine, *The Confessions*, ed. Robin Lane Fox (London, 2001), pp. 263–275, 277–279.

READING QUIZ #2: IN CLASS

MODULE 4: REASONING ABOUT GOD AND NATURE IN THE MEDIEVAL CHURCH

Can reason help us to understand God and Nature? In this module, students will discover how medieval scholastics applied logic to the problem of God and the problem of Nature.

10 SEPTEMBER

SCIENCE AND THE MEDIEVAL CHURCH [32 pages]

- Boethius, 'God's Timeless Knowing', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 246–250.
- Anselm, 'Anselm's Ontological Argument', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 81–83.
- Thomas Aquinas, *Summa Theologiae: Questions on God*, eds. Brian Davies and Brian Leftow (Cambridge, 2006), pp. 20–27, 92–104, 113–137.

MODULE 5: TWO REVOLUTIONS IN THINKING ABOUT GOD AND NATURE

Does religious belief affect scientific discovery? During the sixteenth century, there were two revolutions in thought: Protestant and Copernican. Protestantism proposed new ways by which we can know God, while Copernicus proposed new ways of thinking about how the cosmos is ordered. While Copernicus was a Catholic, most early Copernicans were Protestants. Was there a connection?

12 SEPTEMBER

REVOLUTION IN RELIGION: THE REFORMATION [10 pages]

- Martin Luther, *Internet History Sourcebook Project*, 7 pages.
- John Calvin, *Institutes of the Christian Religion*, in *Readings in Western Civilization*, eds. Knoles and Snyder, pp. 383–85.

REVOLUTION IN SCIENCE: COPERNICUS AND THE COPERNICANS [23 pages]

- Nicolaus Copernicus, *On the Revolutions of the Heavenly Spheres* (1543), in *Science in Europe, 1500–1800: A Primary Sources Reader*, ed. Malcolm Oster (2002), pp. 28–34.
- Johannes Kepler, from *Mysterium Cosmographicum* (1596) in Werner Heisenberg, *The Physicist's Conception of Nature*, trans. A.J. Pomerans (London, 1958), pp. 73–83.
- Johannes Kepler, *Astronomia Nova* (1609) and *The Harmonies of the World* (1619), in *Science in Europe, 1500–1800*, pp. 21–25.

READING QUIZ #3: IN CLASS

MODULE 6: THE GALILEO AFFAIR

Does it matter how a scientist interprets the Bible? The trial of Galileo remains the most famous episode in the relationship of religion and science in the Western world. At the heart of the dispute was how one should interpret what Augustine of Hippo called the Book of Nature and the Book of Scripture. Galileo claimed to read both the Bible and Nature in an Augustinian way. This module's goal is to understand how Galileo interpreted the Bible and Nature and why some of his contemporaries disagreed with his interpretations?

17 SEPTEMBER

THE GALILEO AFFAIR [34 pages]

- Galileo, 'Letter to Don Benedetto Castelli' and 'Letter to the Grand Dutchess Christina,' in *Selected Writings*, ed and trans. William R. Shea and Mark Davies (Oxford, 2012), pp. 55–60.
- Cardinal Bellarmine to Paolo Foscarini, 12 April 1615, in *Science in Europe, 1500–1800*, pp. 71–73.
- Galileo, *The Assayer* (1623), in *Science in Europe, 1500–1800*, pp. 73–75.
- MS G3 in the Archive of the Sacred Congregation for the Doctrine of Faith [c. 1624], in *Science in Europe, 1500–1800*, pp. 75–77.
- Galileo, *Dialogue concerning the Two Chief World Systems, Ptolemaic and Copernican* (1632), in *Science in Europe, 1500–1800*, pp. 77–82.

MODULE 7: PROTESTANTS, CATHOLICS, GOD AND NATURE

Did the Scientific Revolution make it difficult to believe in God? The Scientific Revolution developed against the backdrop of religious division in Europe. While Protestants and Catholics agreed on much about God and Nature, they also had significant disagreements. After the Galileo affair, the centre of Western scientific progress shifted north of the Alps and centred on areas that were mostly Protestant.

Was there a reason for that?

19 SEPTEMBER

CATHOLICISM, PROTESTANTISM AND EARLY MODERN SCIENCE [35 pages]

- William Gilbert, *De Magnete* (1600), in *Science in Europe, 1500–1800*, pp. 136–139.
- William Harvey, *De Motu Cordis et Sanguinis* (1628), in *Science in Europe, 1500–1800*, pp. 139–142.
- Francis Bacon [selections], in *Science in Europe, 1500–1800*, pp. 142–148.
- John Wilkins, *A Discourse concerning a New Planet* (1640), in *Science in Europe, 1500–1800*, pp. 62–65.
- Peter Harrison, *The Fall of Man and the Foundations of Science*, (Cambridge, 2007), 54-66, 172-175, 205–208, 251–252.

READING QUIZ #4: IN CLASS

MODULE 8: DOUBTING GOD

What are the reasons to doubt the existence of God? How can we talk sensibly about God? The era of the Scientific Revolution was also an era of profound doubts about what we can know whether about God or about Nature itself. This module's goal is for students to analyse the varieties of scepticism in the West during the seventeenth century.

26 SEPTEMBER

THOMAS HOBBS [18 pages]

- Thomas Hobbes, *Leviathan*, ed. Richard Tuck (Cambridge, 1996), pp. 9, 13–16, 24–37, 76–79, 82–83, 86.

SPINOZA, GOD AND THE BIBLE [18 pages]

- Benedict Spinoza, *A Spinoza Reader: The Ethics and Other Works*, ed. and trans. Edwin Curley (Princeton, 1994), pp. 8–10, 15–19, 26–36, 40–41.

28 SEPTEMBER

DOUBTING TO FIND TRUTH: RENÉ DESCARTES AND THE MECHANICAL PHILOSOPHY [23 pages]

- René Descartes [selections], in *Science in Europe, 1500–1800*, pp. 116–125, 131–133.
- René Descartes, *Meditations*, translated by Jonathan Bennett, (2017), pp. 1–5, 9–14, 18.

BLAISE PASCAL AND THE LIMITS OF DOUBT [10 pages]

- Blaise Pascal, *Pensées*, trans. Jonathan Bennett (2017), pp. 38–48.

READING QUIZ #5: IN CLASS

MODULE 9: FAITH, REASON AND GOD

Can science prove God's existence or the way God works in the natural world? During the late seventeenth century, there developed two complementary ways of thinking about God and Nature: empiricism and physico-theology. This module's goal is for students to investigate how some during the seventeenth century thought that nature both could prove God's existence and explain how God operated in the natural world.

1 OCTOBER MIDTERM EXAMINATION: IN CLASS

3 OCTOBER PHYSICO-THEOLOGY [23 pages]

- Robert Boyle, 'Some Physico-Theological Considerations about the Possibility of the Resurrection', 1675', in *Selected Philosophical Papers of Robert Boyle*, ed. M.A. Stewart (Indianapolis, 1991), pp. 192–208.
- Edmond Halley, 'Some Consideration about the Cause of the Universal Deluge', (1694), *Philosophical Transactions of the Royal Society* 33 (1724–1725), pp. 118–123.

JOHN LOCKE: EMPIRICISM AND FAITH [39 pages]

- John Locke, 'Faith, Reason and Enthusiasm', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 504–514.
- John Locke, 'Discourse on Miracles', in *Writings of Religion*, ed. Victor Nuovo (Oxford, 2002), pp. 44–51.
- John Locke, *An Essay Concerning Human Understanding*, edited by Jonathan Benett (2017), pp. 18–19, 30–31.
- Peter Harrison, *The Fall of Man and the Foundations of Science*, (Cambridge, 2007), 215–232.

READING QUIZ #6: IN CLASS

MODULE 10: FAITH, REASON AND GOD

Could Newtonian physics help us better to understand God? Isaac Newton was one of the greatest scientists of all time. He was also a devout, if idiosyncratic, Christian who believed that his scientific work was part of a larger theological project. Many of Newton's contemporaries took his ideas and applied them to the study of God and of Nature. Others used Newtonianism to imagine a disenchanted universe. This module explicates Newtonianism and how Newtonians wrestled with its theological implications.

8 OCTOBER

NEWTONIANISM AND THE GOD OF DOMINION [20 pages]

- Isaac Newton, *Philosophical Writings*, ed. Andrew Janiak (Cambridge, 2004), pp. 40–42, 94–105.
- Isaac Newton, *The mathematical principles of natural philosophy*, trans. and ed. Andrew Motte (London, 1729), II, pp. 387–393.

10 OCTOBER

NEWTONIANISM AND RELIGION [18 pages]

- Richard Bentley, *A Confutation of Atheism from the Origin and Frame of the World* (1693), in *Science in Europe, 1500–1800*, pp. 184–189.
- Isaac Newton to Richard Bentley, 11 February [1693], in *Science in Europe, 1500–1800*, pp. 189–190.
- John Ray, *The Wisdom of God Manifested in the Works of Creation* (1691), in *Science in Europe, 1500–1800*, pp. 190–194.
- Roger Cotes, Preface to the second edition of the *Principia* (1713), in *Science in Europe, 1500–1800*, pp. 194–197.
- Leibniz-Clarke Controversy, in *Science in Europe, 1500–1800*, pp. 198–200.
- Peter Harrison, *The Fall of Man and the Foundations of Science*, (Cambridge, 2007), 233–244.

NEWTONIANISM AND ATHEISM: THE MATERIALISM OF HOLBACH [23 pages]

- Baron Paul Heinrich Dietrich von Holbach, *Système de Nature*, trans. Samuel Wilkinson (1820–1821), I, pp. 20–31, 34–35, 46–47; II, pp. 100–108.

READING QUIZ #7: IN CLASS

MODULE 11: ENLIGHTENED RELIGION

Does being enlightened make it impossible to believe in God? Or, at the least, does it make it impossible to believe in the Christian God who acted in history? This module's goal is for students to understand both David Hume's critiques of religious belief as well as the rise of a spiritualized 'Evangelical' response to science in the 18th century.

- 15 OCTOBER DAVID HUME: AGAINST MIRACLES AND THE NATURAL ORIGIN OF RELIGION [20 pages]
- David Hume, 'Critique of the Cosmological Argument', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 76–78.
 - David Hume, 'Origin of Religion', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 177–182.
 - David Hume, 'Of Miracles', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 572–582.
- 17 OCTOBER JONATHAN EDWARDS AND EVANGELICAL SCIENCE [49 pages]
- Jonathan Edwards, *A Jonathan Edwards Reader*, eds. John E. Smith, Harry S. Stout and Kenneth P. Minkema (New Haven, 2003), pp. 1–8, 14–15.
 - Bruce Hindmarsh, *The Spirit of Evangelicalism: True Religion in a Modern World* (Oxford, 2018), 103-142.

READING QUIZ #8: IN CLASS

MODULE 12: THE AGE OF THE EARTH: GEOLOGY AND DARWIN

What did Charles Darwin and early Darwinians think about God and Nature? Did they believe that God had any role in shaping the natural order? If so, how? If not, what explains the seeming order of nature?

22 OCTOBER

GENESIS AND GEOLOGY [19 pages]

- James Hutton, *Abstract of a Dissertation...concerning the system of the earth, its duration and stability* (1785), in *Science in Europe, 1500–1800*, pp. 205–208.
- James Hutton, *Theory of the Earth* (1795), in *Science in Europe, 1500–1800*, pp. 209–212.
- William Buckland, *Vindiciae Geologicae* (Oxford, 1820), Dedication, pp. 22–38.

24 OCTOBER

CHARLES DARWIN [19 pages]

- Charles Darwin, *On the Origin of Species*, in *Readings in Western Civilization*, eds. Knoles and Snyder, pp. 692–697.
- Charles Darwin, *Evolutionary Writings*, ed. James A. Secord (Oxford, 2008), pp. 383–397, 408–412.

DARWINIANISM [27 pages]

- T.H. Huxley, 'Science and Culture' and 'Agnosticism and Christianity' in *Norton Anthology of English Literature: Part II*, pp. 1558–1570.(8)
- Charles Darwin, *Evolutionary Writings*, ed. James A. Secord (Oxford, 2008), pp. 212–223.
- Adam Sedgwick, 'Objections to Mr. Darwin's Theory of the Origin of Species' (1860) and Richard Owen, 'Darwin on the Origin of Species (1860)', in Philip Appleman (ed.), *Darwin: A Norton Critical Edition* (1979), pp. 220–226.

READING QUIZ #9: IN CLASS

MODULE 13: CRISIS OF DOUBT AND THE HERMENEUTICS OF SUSPICION

What are the modern barriers to belief in God? This module's goal is for students to understand some of the main anti-theistic arguments of during the so-called Age of Doubt, including those by Marx, Feuerbach, Nietzsche and Freud?

29 OCTOBER

VICTORIAN CRISIS OF DOUBT AND THE HERMENEUTICS OF SUSPICION [19 pages]

- William K. Clifford, 'The Ethics of Belief', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 544–548.
- Karl Marx, 'The Opium of the Masses', in *Readings in the Philosophy of Religion. Second Edition*, ed. Kelly James Clark (Peterborough, 2008), pp. 263–264.
- Ludwig Feuerbach, 'The Essence of Religion in General', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 183–186.
- Friedrich Nietzsche, 'Religion as Resentment', in *Readings in the Philosophy of Religion*, pp. 265–272.
- Sigmund Freud, 'The Future of an Illusion' in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 187–190.

MODULE 14: CATHOLICS AND PROTESTANTS

How does one maintain belief in God after Darwin, Marx, Feuerbach, Nietzsche and Freud? This module's goal is for students to understand a variety of Roman Catholic and Protestant responses both to Darwinian theories of natural selection and to proponents of the hermeneutics of suspicion.

31 OCTOBER

CATHOLICISM [18 pages]

- Pope Pius IX, *Syllabus of Errors* (1864), in *Church and State in the Modern Age: A Documentary History*, ed. J.F. Maclear (Oxford, 1995), pp. 163–167.
- Pope Leo XIII, *Encyclical Letter of Letter of...Leo XIII....On the Study of Holy Scripture [Providentissimus Deus, 18 Nov 1893]* (New York, 1894), pp. 32–38.
- John Henry Newman, 'Natural Religion', in *Theology: The Basic Readings*, ed. Alister McGrath (Oxford, 2018), pp. 58–60.
- John Henry Newman, 'The argument from conscience', in *The Philosophy of Religion: An Introduction with Readings*, ed. Stuart Brown (2001), pp. 143–146.

PROTESTANTISM [28 pages]

- James Orr, 'Science and Christian Faith', *The Fundamentals: A Testimony to the Truth*, ed. R.A. Torrey (1910–15), I, pp. 334–347.
- Henry H. Beach, 'The Decadence of Darwinism', *The Fundamentals: A Testimony to the Truth*, ed. Torrey, IV, pp. 59–71.
- B.B. Warfield, 'On the Antiquity and the Unity of the Human Race,' *The Princeton Theological Review* 9:1, (1911), pp. 1–4, 11.

READING QUIZ #10: IN CLASS

MODULE 15: THE VARIETIES OF RELIGIOUS EXPERIENCE

How does religious experience differ from religious belief? This module's goal is for students to explore the arguments of William James, Karl Jung, and G. K. Chesterton, all proponents of the validity of religious experience. James and Jung were not religious believers, while Chesterton was a Christian. In the wake of modern psychology, each of these figures provided a unique reflection on religious experience and its validity.

5 NOVEMBER

WILLIAM JAMES: RELIGIOUS EXPERIENCE AND THE NATURE OF BELIEF [43 pages]

- William James, 'The Will to Believe', in *Readings in Philosophy of Religion: Ancient to Contemporary*, pp. 549–558.
- Karl Jung, *Man and his Symbols* (New York, 1964), pp. 207, 252-254.
- G. K. Chesterton, *Orthodoxy* (London, 1909), pp. 22-23, 30-34, 39-48, 58-59, 85, 87-93, 105-107.

7 NOVEMBER

EXPERIENTIAL LEARNING: RARE BOOKS ROOM (UF SMATHERS LIBRARY)

MODULE 16: RELIGION AND MODERNITY

How does modern science affect religious belief? This module's goal is for students to explore the arguments of a variety of modern religious believers and sceptics.

- 12 NOVEMBER ARE MIRACLES STILL POSSIBLE? [35 pages]
- H.H. Williams, 'Scientific Necessity and the Miraculous', in *Miracles: Papers and Sermons Contributed to The Guardian*, W. Lock et al. (London, 1911), pp. 100–103.
 - James M. Thompson, *Through Facts to Faith* (1912), pp. 4–6, 13–15, 18–22, 28–32, 37–38.
 - C.S. Lewis, *Miracles* (1947), kindle version (6 pages).
 - Richard Dawkins, *The Blind Watchmaker* (2006), 4–8, 139–140.
- 14 NOVEMBER MODERN SCIENCE AND RELIGION [32 pages]
- Pierre Duhem, 'The Physics of a Believer' (1905), in idem, *The Aim and Structure of Physical Theory*, trans. Philip P. Wiener (Princeton, 1954), pp. 273–275, 285–286, 310–311.
 - Stephen Jay Gould, 'Nonoverlapping Magisteria' in *Natural History* 106:2, pp. 1-8.
 - A. J. Ayer, *Language, Truth, and Logic* (1936), pp. 1–3.
 - Alvin Plantinga, 'Science and Religion: Where the Conflict Really Lies', in *Since and Religion: Are They Compatible?* (Oxford, 2011), pp. 15–23.
 - Daniel C. Dennett, 'Truths That Miss Their Mark: Naturalism Unscathed', in *Since and Religion: Are They Compatible?* (Oxford, 2011), pp. 27–31.

READING QUIZ #11: IN CLASS

- 19 NOVEMBER SCIENCE, FAITH, AND SOCIETY [24 pages]
- Michael Polanyi, *Science, Faith and Society* (Oxford, 1946), pp. 7–9, 12–17, 20–21, 27–29, 31–34, 40–46.
- 21 NOVEMBER THE LIMITS OF REASON [49 pages]

- Nicholas Wolterstorff, *Reason Within the Bounds of Religion* (Grand Rapids, 1999), pp. 15–20, 28–32, 76–81.
- Michael Oakeshott, 'Rationalism in Politics', in idem, *Rationalism in Politics* (London, 1962), pp. 1–5, 7–16.
- Ian McGilchrist, *The Master and His Emissary* (2012), pp. 3, 5, 7, 14, 314–316, 321–322, 328–329, 331–332, 347, 428–434.

READING QUIZ #12: IN CLASS

3 DECEMBER

CONCLUSION

****FINAL ANALYTICAL PAPER: DUE (6 DECEMBER, 11:59 PM EDT)****

IV. Student Learning Outcomes (SLOs)

At the end of this course, students will be expected to have achieved the [Quest](#) and [General Education](#) learning outcomes as follows:

Content: *Students demonstrate competence in the terminology, concepts, theories and methodologies used within the discipline(s).*

- Identify, describe, and explain the methodologies used across humanities disciplines to examine essential ideas about intersections between scientific discovery and religious belief (Quest 1, H). **Assessment:** midterm exam, analytical essay, in-class reading quizzes.
- Identify, describe, and explain key ideas and questions about the nature of empiricism, the scientific revolution, scepticism, Newtonian physics, theism, and religious experience up through the early twentieth century (Quest 1, H). **Assessment:** midterm exam, analytical essay, in-class reading quizzes.

Critical Thinking: *Students carefully and logically analyse information from multiple perspectives and develop reasoned solutions to problems within the discipline(s).*

- Analyse how philosophical and scientific works from the medieval period through the early twentieth century explore the nature of religious belief in the context of scientific philosophy and discovery (Quest 1, H). **Assessment:** analytical essay, midterm exam.
- Analyse and evaluate specific accounts of human reaction to concepts that challenge the coexistence of theology and scientific fact, using close reading, critical analysis, class discussion, and personal reflection. (Quest 1, H). **Assignments:** analytical essay, discussion questions, midterm exam.

Communication: *Students communicate knowledge, ideas and reasoning clearly and effectively in written and oral forms appropriate to the discipline(s).*

- Develop and present clear and effective written and oral work that demonstrates critical engagement with course texts, and experiential learning activities (Quest 1, H). **Assessments:** experiential learning interview report and discussion, analytical essay, midterm exam.
- Communicate well-supported ideas and arguments effectively within class discussion and debates, with clear oral presentation and written work articulating students' personal experiences and reflections on intersections between religious belief and scientific knowledge (Quest 1, H). **Assessments:** active class participation, experiential learning component, discussion questions.

Connection: *Students connect course content with meaningful critical reflection on their intellectual, personal, and professional development at UF and beyond.*

- Connect course content with students' intellectual, personal, and professional lives at UF and beyond. (Quest 1). **Assessments:** experiential learning component, analytical paper, discussion questions.
- Reflect on students' own and others' experience with integrating belief in scientific discovery and progress with religious belief, in class discussion and written work (Quest 1). **Assessments:** experiential learning component, analytical paper, discussion questions.

V. Quest Learning Experiences

1. Details of Experiential Learning Component

On Monday, 8 April, the class will visit the Harold & Mary Jean Hanson Rare Book Collection in the UF Smathers Library. Students will meet with the collection's curator, and examine a wide range of manuscripts and early printed books related to God and science in the Western world. Students will experience handling these rare materials with their own hands and examining them directly. They will complete a short assignment during the session about the books they are handling (instructions to be given during the session).

2. Details of Self-Reflection Component

Self-reflection is built into many of the assignments, primarily through the reading questions that students create, the analytic essay assignment, and the religion and science experiential learning assignment. In these opportunities for self-reflection offered by specific activities throughout the course, students will reflect on the broader implications of the themes of the course, considering the impact to themselves and/or to a wider community.

VI. Required Policies

Attendance Policy

Requirements for class attendance and make-up exams, assignments and other work in this course are consistent with university policies that can be found [here](#).

Students Requiring Accommodation

Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the [Disability Resource Center](#). It is important for students to share their accommodation letter with their instructor and discuss their access needs, as early as possible in the semester.

UF Evaluations Process

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available [here](#). Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or via [this link](#). Summaries of course evaluation results are available to students at [GatorEvals Public Data](#).

University Honesty Policy

UF students are bound by The Honor Pledge which states, “We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” The [Honor Code](#) specifies a number of behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructor or TAs in this class.

Counseling and Wellness Center

Contact information for the [Counseling and Wellness Center](#): 352-392-1575; and the University Police Department: 352-392-1111 or 9-1-1 for emergencies.

The Writing Studio

The writing studio is committed to helping University of Florida students meet their academic and professional goals by becoming better writers. Visit the [Writing Studio](#) online or in 2215 Turlington Hall for one-on-one consultations and workshops.

In-Class Recordings

The university’s in-class recording policies may be found [here](#). Students are allowed to record video or audio of class lectures. However, the purposes for which these recordings may be used are strictly controlled. The only allowable purposes are (1) for personal educational use, (2) in connection with a complaint to the university, or

(3) as evidence in, or in preparation for, a criminal or civil proceeding. All other purposes are prohibited. Specifically, students may not publish recorded lectures without the written consent of the instructor.

A “class lecture” is an educational presentation intended to inform or teach enrolled students about a particular subject, including any instructor-led discussions that form part of the presentation, and delivered by any instructor hired or appointed by the University, or by a guest instructor, as part of a University of Florida course. A class lecture does not include lab sessions, student presentations, clinical presentations such as patient history, academic exercises involving solely student participation, assessments (quizzes, tests, exams), field trips, private conversations between students in the class or between a student and the faculty or lecturer during a class session.

Publication without permission of the instructor is prohibited. To *publish* means to share, transmit, circulate, distribute, or provide access to a recording, regardless of format or medium, to another person (or persons), including but not limited to another student within the same class section. Additionally, a recording, or transcript of a recording, is considered published if it is posted on or uploaded to, in whole or in part, any media platform, including but not limited to social media, book, magazine, newspaper, leaflet or third party note/tutoring services. A student who publishes a recording without written consent may be subject to a civil cause of action instituted by a person injured by the publication and/or discipline under [UF Regulation 4.040 Student Honor Code and Student Conduct Code](#).

Classroom Etiquette

Students must print out the daily readings and bring them to class. Students will not need laptops, tablets or phones during class times. Unless otherwise specified, computers, tablet devices and phones are not permitted in the classroom.