2020 Intermountain Philosophy Conference Schedule
November 21, 2020
Hosted Virtually by Southern Utah University

Time (MST)	Room 1	Room 2	Room 3
10:00-10:30	Nathan Rockwood, "Is Descartes an Epistemic Externalist?"	Kathleen Bingham, "The Rhetoric of Verisimilitude in Vanitas Painting"	Rachel Robison-Greene, "Human Identities, Animal Identities, and Reflective Endorsement"
10:40-11:10	Kris Phillips, "Mary Shepherd's Philosophy of Time"	Alexander Izrailevsky, "Alteris Cogitandum, Ergo Sum: French Phenomenology and the Second Cartesian Revolution in Western Philosophy"	Spencer Ivy, "Procedural Automaticity and Holistic Cognition in Expert Activity"
11:20-11:50	Evan Rodriguez, "Plato and the Principle of Seeking Sufficient Reason"	Christian Swenson, "Wittgenstein's Tractatus Logico-Philosophicus and World War I"	Eleanor Gilmore-Szott, "Chalk it up to Experience: Improving Medical Decision-Making"
12:00-1:00	**Lunch**		
1:00-1:30	Charlie Huenemann, "Hume and Melancholy	A. Hunter Wright, "The Erotetic Model of Scientific Explanation and Medicine: The Physician Patient Relationship"	Kathryn Petrozzo, "Failing to Grasp the Sword: The Implications of Reduced Agency of Individuals with Psychiatric Disorders"
1:40-2:10	Alexander Barrientos, "Curb Your Enthusiasm: Locke on the Evidential Role of Miracles"	Chris Foster, "Rationality, Climate change, and the future of the economy: Applying backwards induction to the value of coastal real estate investment"	Kaitlin Louise Pettit, "Corporate Moral Responsibility for the Environment: A Test Case"
2:20-2:50	Mike Hansen, "Point of View in Leibnizian Perception"	William McCurdy, "Come on Reader, and Let Us Construct a Diagram: An Overview of Peirce's Philosophy of Mathematics"	Lida Sarafrazarpatepeh, "The Underrepresentation of Women in Phase I Clinical Trials"
3:00-4:00	**Keynote Speaker:** Daniel Graham, "Socratic Philosophy as Therapy," abstract below (taking place in "Room 1" on Zoom)		

Socratic Philosophy as Therapy

Daniel W. Graham

Among the paradoxes Socrates advances are the claims that virtue is knowledge, and that Socrates has only a negative method to pursue his knowledge, namely his method of refutation or elenchus. So how can Socratic philosophy produce virtue? Socrates always starts with propositions extracted from his interlocutor and accepted by that interlocutor. Thus his method is highly personal and is, as he claims, directed towards the soul. But what is a soul for Socrates? He maintains that everyone desires the good; hence we are all alike in wanting the good. But some of us know what is good, while others do not. Accordingly, what makes the difference between a good person and a bad is the beliefs each person holds. Thus in Socrates' model of the soul, the relevant content is just the person's set of beliefs. Socrates' method of refutation aims to test the beliefs of an individual, showing which ones are true and which false. False beliefs held by an individual contradict true beliefs and lead to confusion and bad actions. Socrates claims that his method is like medical therapy: it heals the soul as medicine heals the body. How? By removing false beliefs from the soul. Socrates could, presumably, tell the individual which beliefs are false, but that would do no good: the individual must discover the truth or falsity of his beliefs for himself by seeing how his beliefs clash with each other. A person whose soul is purged of false beliefs will be free of contradictory impulses and will consistently and reliably make rational choices.