

IRAS

THE EVOLUTION OF MORALITY

Program and Schedule

Institute on Religion in an Age of Science

44th Annual Star Island Conference, July 26 to August 2, 1997

Conference Statement

In the evolution of nature, culture, and religion, we have reached a crisis point. We face unprecedented problems of human conflict, the use of new technologies, and environmental degradation. Yet we also have gained new insights into the evolution of human nature, which place a fuller understanding of moral behavior within our reach..

In light of this new understanding, many questions press upon us: Is there a biological basis for morality or any part of morality? To what extent, if any, can sociobiology account for the moral insights of religions? In what ways does knowledge about the evolution of morality in diverse cultures offer insights that might help us encourage moral behavior in families, between races, and within our educational, economic, and legal institutions?

In this conference anthropologists, biologists, philosophers, theologians, and scholars of world religions will discuss:

- what is meant by the ideas of *evolution, human nature, and morality*;
- current theories about the evolution of morality from the disciplines of *sociobiology, evolutionary psychology, and ecological anthropology*;
- the interaction between genetic and social determinants in shaping behavior in humans and other primates;
- the outcomes of dialogue between selected religious traditions and current evolutionary theory about human nature and morality;
- the extent to which religious traditions and their moral codes support and challenge sociobiological explanations of human morality.

WELCOME TO STAR ISLAND!

With great pleasure I welcome you to IRAS on Star Island. If you are here for the first time, you will find yourself rapidly becoming part of a unique blend of traditions combining the beauty and history of the New England coast, the 100-year anniversary of Star Island as a conference center, and 44 years of IRAS conferences.

You will hear the people who are returning to the island called “old shoalers.” But as a newcomer you already are becoming an “old shoaler.” I hope you will enjoy getting to know one another and those who have heeded the call from previous years, “You will come back.” Welcome to both new comers and those returning once again.

Echoing the thoughts of Ursula Goodenough, immediate past president of IRAS, there is no one way to participate in an IRAS conference. Each of us must discover our own optimal combination of intellectual, spiritual and recreational exploration. While some actively seek friendships, others revel in long-sought solitude. Some focus the week on their own projects; others participate in group discussions; most of us do both. What emerges is a shared sense of discovery, which keeps many of us coming back year after year.

Please introduce yourself to me during the week. I look forward to getting to know you and to helping ensure that your time here is thoroughly enjoyable and rewarding.

Karl E. Peters
President of IRAS

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ORIGIN AND PURPOSE OF IRAS

In the late 1940s the American Academy of Arts and Sciences organized a Committee on Science and Values to address topics relating contemporary scientific knowledge to fundamental human concerns about life's morals and meanings. The Committee, which included astronomer Harlow Shapley, neurobiologist Hudson Hoagland, geologist Kirtley Fletcher Mather, biologist George Wald, and Ralph Wendell Burhoe, the executive secretary of the Academy, stated that "we believe that . . . the survival of human society depends on the reformulation of man's world view and ethics, by grounding them in the revelations of modern science as well as on tradition and intuition."

Several from this committee accepted an invitation to bring their views to an interfaith group at the Coming Great Church Conference on Star Island in the summer of 1954. Later in 1954 the group from the American Academy accepted an invitation of the Coming Great Church Conference to form the Institute on Religion in an Age of Science, a multidisciplinary society, which carried forward the work of both predecessor groups. Other leaders involved in the establishment of IRAS included Brand Blanshard, Edwin Prince Booth, Dana McLean Greeley, Donald Szanthy Harrington, Henry Murphy, Lyman Rutledge, and Malcolm Sutherland.

Since 1954 IRAS has held an annual conference on science, values, and religion on Star Island, ten miles off the coast of Portsmouth, New Hampshire. IRAS has also conducted--on its own or in collaboration with other groups--conferences in other places: at universities and theological schools, and at meetings of the American Academy of Arts and Sciences, the American Association for the Advancement of Science, and the American Academy of Religion.

In 1965 IRAS joined with the Meadville Theological School of Lombard College (later Meadville/Lombard Theological School) to establish a journal: *Zygon: Journal of Religion and Science*. The first issue was published in March 1966 under founding editor Ralph Wendell Burhoe, director of the newly formed Center for Advanced Studies in Theology and the Sciences (CASTS) at Meadville/Lombard. In 1979 when Karl Peters succeeded Ralph Burhoe as editor, the editorial offices moved to Rollins College in Florida; IRAS, the Center for Advanced Study in Religion and Science (CASIRAS--successor to CASTS), and Rollins College became joint publishers. In 1989 the editorial offices moved back to Chicago under the editorship of Philip Hefner, director of the newly formed Chicago Center for Religion and Science. During the past quarter century, *Zygon* has been the chief international voice for the scholarly community in science and religion, and has greatly strengthened the influence of the IRAS-CASIRAS approach to relating religion and the sciences.

IRAS is a society of natural scientists, social scientists, philosophers, scholars of religion, theologians, and many others who seek to provide a forum for discussing issues of relevance to religion in an age of science. In its Constitution, the IRAS purpose is stated as follows:

The Institute on Religion in an Age of Science is established:

- (1) to promote creative efforts leading to the formulation, in the light of contemporary knowledge, of effective doctrines and practices for human welfare;
- (2) to formulate dynamic and positive relationships between the concepts developed by science and the goals and hopes of humanity expressed through religion; and
- (3) to state human values in such universal and valid terms that they may be understood by all peoples, whatever their cultural background or experience, in such a way as to provide a basis for world-wide cooperation.

The Institute is to carry on the work initiated by the Conference on Religion in an Age of Science, first held on Star Island, off Portsmouth, New Hampshire, USA, July 31 to August 6, 1954, and to engage in the development of such additional conferences, lectures, study groups, seminars, research projects, publications, etc., as may be useful for its purposes.

IRAS is a non profit membership organization. Governance is by a volunteer Council whose members are elected from the entire membership. New IRAS members and tax-deductible contributions are always welcome.

IRAS ON STAR ISLAND

Star Island, first settled by Captain John Smith in the early 1600s, is situated in what was known as the best fishing grounds in the Colonial world. Today one can still see the lobstermen setting their traps. A small museum and island tours allow one to recapture this early human history; and tours of the local flora and fauna, tide walks, and a marine biology lab help one appreciate the local environment.

Because it is ten miles off shore from Portsmouth, New Hampshire, Star Island's temperature is usually ten degrees cooler than on the mainland. It thus became an ideal resort setting for one of the premier late-nineteenth century hotels on the east coast. Today the hotel, along with several cottages and motel-type units, is a conference center run by the Unitarian-Universalist Association and the United Church of Christ; these two religious organizations have formed the Star Island Corporation. Although IRAS is not affiliated with any particular religious organization, we have enjoyed the hospitality of the Star Island Corporation since our first IRAS conference in 1954.

The nineteenth century hotel and other facilities provide both the charm and the amenities of that period. Rooms are provided with wash basins and water buckets, and in most cases the toilet is down the hall. The Star Island management and its staff of mostly college students--called Pelicans--are first rate in meeting the various needs of guests from infants to octogenarians. A highlight of the week is the Pelican Talent show--a delightful "extra" from the hard-working staff. And in recent years IRAS conferees have returned the favor with their own talent show on the final night of the conference.

Star Island and other islands in the Isles of Shoals are excellent examples of the rocky New England coast. There are no roads, no cars, no bicycles, no TVs, and one public phone. (A cellular phone, 603-534-2190, is for emergencies only.) But there are rocks, bushes, grasses, nesting sea gulls, crashing ocean waves, sometimes fog horns, and sometimes crystal clear night skies to explore through telescopes with some of our professional astronomers (IRAS's first president was astronomer Harlow Shapley). There are opportunities for swimming, rowing, tennis, and ballroom dancing. And the Star Island Book Store and Gift Shop offer books related to the conference theme and other items to remember the week on the island.

Then there are the people who come to IRAS conferences--more than 200, from a variety of academic and professional fields as well as many well-educated "lay persons." Many belong to IRAS, which has about 300 members. Others come because they are interested in how liberal religion relates to science and in the particular topic. There is active dialogue in lectures, discussion groups, and late night "owl sessions"--and also in conversation on the porch overlooking the harbor, on the rocks, and at the social hour before dinner. For those interested, there are opportunities to meditate and worship together in the stone chapel on a high point of the island, at the gazebo, or in the reflective evening candlelight services.

Those who have been coming for a long time to IRAS conferences believe that the natural setting, the island history, and the people provide a unique opportunity for rigorous meaningful dialogue regarding religion and values in relation to contemporary science.

GENERAL CONFERENCE INFORMATION

The conference topic for this year, *Evolution of Morality*, continues in a more specialized way last year's theme *The Epic of Evolution*. It also anticipates upcoming Star Island conferences on the evolution of art, religion, and emotional experience, the evolution of sexuality, and the nurturing of humans in their growth and development. All this reflects one of the guiding interests of IRAS: exploring how human beings can find meaning, purpose, and moral guidance in an evolving universe.

In the early 1980's IRAS held a Star Island conference on the work of E.O. Wilson's then new sociobiology. In a sympathetic yet critical manner, we explored how Wilson's work was and was not helpful for understanding human nature, morality, and religion. This year, our hope is to update ourselves on scientific developments related to the bio-social evolution of human nature and behavior, and then to see how these might or might not help us understand the rise and growth of moral traditions embodied in some of the great world religions. This is indeed an exploration. Neither the conference organizers nor the speakers know what will come out of our work together. But we expect a rich and exciting week of well informed, multidisciplinary exploration and dialogue.

The **plenary session lectures and discussion** are scheduled in the morning (starting at 10 am) and evening (starting at 7:30 pm). The speakers will develop the theme of the conference as they address different issues and questions from their own disciplines and perspectives.

A variety of optional concurrent activities offer choices during the afternoons. These include an IRAS seminar, Free University sessions, and Workshops or Discussion Groups.

An **IRAS seminar** on Loyal Rue's book manuscript *Everybody's Story: Wising Up for a New Millennium* will be conducted on Monday and Wednesday at 2:30 pm by Michael Cavanaugh.

"**Free University**" sessions, from 1:30 - 2:20 each day except Thursday, provide conferees with an opportunity to present their ideas and discuss them with others. We expect that a number of conferees will, as in past years, volunteer to conduct these sessions, which will be announced in the *Star Beacon* and posted on the chalkboard. For those planning to organize a free university session, please check with Nancy Anschuetz, Marion Griswold, or Katherine Houk the day before for a space assignment and, after doing so, give a written note to Heidi Williams, editor of the *Star Beacon*.

Workshops or **Discussion Groups** will be offered during the afternoon on Sunday, Monday, Wednesday, and Thursday from 4:00 - 5:00 pm. Leaders are listed in the schedule on the back page of this program booklet, and seminar and workshop descriptions are on pp. 12 - 16.

At the end of afternoon activities, in the hour before supper, we gather informally in Newton Centre for an hour of libations, snacks, and socializing. (Contributions to cover the cost are needed and appreciated.)

Afternoons are also opportunities for recreation: talking, thinking, napping, reading, walking, and playing. You can visit the Marine Laboratory of the University of New Hampshire on Appledore Island on Monday afternoon. (Please sign up at the front desk in advance--the boat capacity is

limited.) Various tours by the Star Island staff will be announced or posted. The hardy (or masochistic) can enjoy a polar bear swim each morning. There will be a traditional lobster dinner on Wednesday (tickets *must* be purchased by Monday noon), and the traditional IRAS banquet will be on Friday. The Pelican show (organized by the Pelicans, the young people who do all the hard work to make our stay on Star Island so delightful) will be on Thursday evening, and the IRAS talent show on Friday. If you would like to participate in the Talent Show, especially if you have talent (this is an optional requirement; all hams are welcome), Barbara Avakian will be happy to hear from you.

Tuesday afternoon and evening we will take a break from the conference theme, relax, and focus on IRAS itself. From 2:30-3:30 we will commemorate in a memorial service some key people in the history of our organization who passed away during the last year: Ralph Burhoe, the founder of IRAS; Frances Nesbit, Conference Registrar during the 1960's and 70's; Karl Schmitz-Moorman, IRAS Council member and organizer of science and religion work in Europe; and Weiant Wathen-Dunn, secretary of IRAS in the 1980's and 90's. Then, for those who wish to learn more about IRAS, you are invited to a special wine reception at 5:00 P.M. We will conclude our focus on IRAS with James Gilbert's special evening lecture on IRAS's place in the history of science and religion in twentieth century America.

The *Star Beacon* is an IRAS tradition. This conference newspaper will appear at breakfast each morning and will give you up-to-date information on the conference and its participants. It will also provide an opportunity for you to publish poetry, commentary, and other forms of artistic expression, including humor--all at the discretion of the editor and as space is available.

Candlelight services allow time for quiet reflection and winding down at the close of each day. These have been arranged by Betty Lau.

The **snack bar**, open until 11 pm, is a favorite place for congregating and socializing after the candlelight service.

An informal **farewell party** will be held on Friday night. This will be an opportunity for final conversations with old and new friends in a pleasant, noisy setting before "packing up," and for using up any refreshing substances left over from the social hours.

If you have any questions or suggestions concerning the conference, please bring them up with Nancy Anschuetz, Karl Peters, or Michael Ruse.

Notes

The porch bell will be rung (a single stroke) five minutes before the beginning of the morning and evening sessions, at 9:55 a.m. and 7:25 p.m. We hope this advance warning will enable everyone to reach his/her seat in time to allow a prompt start at 10:00 a.m. in the morning and 7:30 p.m. in the evening.

A coffee/hot chocolate/bouillon break is scheduled for 10:55 - 11:15 a.m. each morning. When you hear the bell at the end of this break, please return quickly to the auditorium.

For those with children: children must participate in the children's program unless Nancy Anschuetz receives a signed waiver.

ARCHI PELAGOS: IRAS CONFERENCE YOUTH PROGRAM

While parents cogitate, their children play, interrelate, and explore Star Island under the guidance of a professional staff of teachers, administrators, and counselors -- primarily from the seacoast to facilitate planning. Our goal is to enjoy together stimulating games, opportunities for creative expression, crafts, stories, and songs. Our hope is to deepen our connection with Star Island and each other. We explore marine biology and island flora and fauna directly through the science center and out and about. We row over to Smutty Nose Island for a close-up of intertidal life and fresh seaweed and mussels on the beach. We have access to the island historian and musician. Older groups touch upon conference themes.

We meet each morning at 9:00 for group activity, attendance, and to select our social hour activity. By 9:30 we are involved in age-specific groups until noon. The morning session is structured with both energetic and quiet activities. Our social hour (5:30 - 6:30) brings us together for mixed group activities chosen earlier that day, including options for fishing, rowing, swimming, croquet, softball, tennis, circle games, music, dancing, theater, board games, and, of course, snacks. Following supper we offer a sunset program (7:45 - 8:30) featuring bonfires, music, storytelling, and games. Parents and friends are invited to join in. Parents will receive a detailed schedule at registration. The activities are thoughtfully, but not rigidly, planned. Inspiration is appreciated. After all, this is a vibrant place where we can discover and nurture our collective being.

Thank you all for trusting us with your precious children.

Sandra Woodworth, Coordinator

Shara Geiger, Island Assistant

P.S. There will be a meeting for parents, children, and staff on Sunday at 2:30 pm in Elliott Hall, immediately after the Star Island Orientation Meeting. All parents with children in the Archi Pelagos program are asked to attend.

LECTURE ABSTRACTS AND BIO-SKETCHES

SUNDAY MORNING

EVOLUTIONARY ETHICS: ITS ORIGINS AND SOME CURRENT ISSUES

Paul Thompson
University of Toronto at Scarborough

ABSTRACT

Evolutionary Ethics is the name used to describe a number of different theoretical frameworks that link ethics to evolution. The strongest (boldest) of these frameworks proposes that our propensities to develop and accept moral structures as well as large amounts of the specific content of these structures is a product of evolution. Weaker frameworks include only a modest, if any at all, reference to the specific content of moral structures. Even the weakest frameworks consider our propensity to accept moral systems to be a result of our evolutionary history.

The linking of ethics and evolution in its Darwinian form began almost immediately after the publication of *The Origin of Species*. Spencer, Darwin and Huxley were prominent figures in the debate and set the stage for much of the current discussion. I set out the views of each as a preparation for a discussion of the state of current evolutionary ethics. In 1975, E.O. Wilson published his *Sociobiology: The New Synthesis*. In addition to providing a wealth of information on the evolutionary basis of behavior - especially social behavior - it presented a stark challenge to moral philosophers and reinitiated the debate over evolutionary ethics. In the context of the sophisticated version of evolutionary theory employed by Wilson and the strong thesis on evolutionary ethics that he sets out, I explore four issues: the naturalistic fallacy (can moral truths be obtained from factual premises alone?), evolutionary explanations of altruism, biological determinism, and human cognition as a phase shift.

The naturalistic fallacy describes the view that "good" as a moral term is a non-natural property and, hence, that no factual knowledge of nature can entail a statement about a thing or behavior being good. Although the version that bears the name "naturalistic fallacy" is ascribed to the philosopher G.E. Moore, the origins of the idea can be traced to David Hume. Hume's version can be simply stated that "ought" statements can be derived from "is" statements alone. Critics of evolutionary ethics in all but its weakest forms consider it to commit the naturalistic fallacy. Altruism has long been regarded as the acid test for evolutionary ethics. It claimed that evolution promotes the fitness of the individual. Altruism reduces

individual fitness. Hence, a key moral characteristic cannot be explained by, or result from, evolution. For many critics, evolutionary ethics is a pernicious example of biological determinism. I shall provide reasons why none of these is a decisive criticism of a robust (though not the strongest) framework of evolutionary ethics.

Human cognition separates humans from the rest of the animal world (except perhaps a few of the other higher primates). Indeed, human cognition significantly alters the evolutionary pressures on behavior and allows humans to transcend aspects of their evolutionary history. I explore the extent to which cognition disconnects ethics from evolution.

BIOSKETCH

Paul Thompson is professor of philosophy and biology at the University of Toronto and is currently Principal and Dean of the University of Toronto at Scarborough. He received his Ph.D. from the University of Toronto in 1979 for his dissertation *Genetic Explanation Schemes in Biology*. He is the author of *The Moral Question* (Ontario Educational Communication Authority, 1982), *The Structure of Biological Theories* (State University of New York Press, 1989) as well as thirty journal articles on topics in theoretical biology and in ethics. He is also the editor of *Issues in Evolutionary Ethics* (State University of New York Press, 1995). He has held visiting appointments at the University of California at Davis and the University of Guelph and has given papers at a large number of international conferences in Canada, the United States, Europe and Russia. He is currently completing a book with the working title, "Mathematical Modeling of Complex Dynamical Systems."

SUNDAY EVENING

MAN, THE HUNTER/KILLER MYTHS, AND THE EVOLUTION OF HUMAN MORALITY

Robert Wald Sussman
Washington University

ABSTRACT

Ever since Raymond Dart discovered the first australopithecine, or ape-man, in 1924, human evolution and human nature has been assumed by many to be related to a hunting past. The myth of "Man the Hunter" has been repeated in anthropological literature in the 1960's by Sherwood Washburn in his development of the "New Physical Anthropology" and by Robert Ardrey in his popular books. In the 1970's and 1980's E.O. Wilson and his colleagues have used

this myth to explain human evolution and nature. These theories do not only include discussions of the basis of human biology but also discuss human morality and ethics, and the evolution and biology thereof. The morals and ethics described often reflect ancient western, Christian beliefs and appear to be new ways of justifying old western morality codes. The newest of these "scientific" myths is that of Richard Wrangham in his book, *The Demonic Male*. I will discuss the contents of these myths and the evidence, or lack thereof, used to justify them.

BIOSKETCH

Dr. Robert W. Sussman received his B.A. (1965) and M.A. (1967) degrees from UCLA, and his Ph.D. (1972) from Duke University. He first taught at Hunter College, CUNY, and then joined the Anthropology Department at Washington University, St. Louis in 1973. He is currently a professor in that department. Dr. Sussman has been awarded numerous grants and fellowships from a number of government and non-government agencies, and served as a Project Director for 15 National Science Foundation Dissertation Improvement Awards to his students. He has served on the board of directors and executive board of several international journals. He will be editor-in-chief of *The American Anthropologist*, the flagship journal of the American Anthropology Association, beginning January, 1998. Dr. Sussman has published over 90 books and articles. His research interests are the ecology and evolution of human and nonhuman primate behavior and social organization, the relationship between primate behavior and morphology, and primate conservation. He has conducted field research in Costa Rica, Guyana, Panama, Madagascar, and Mauritius.

MONDAY MORNING

CONFUCIANISM

Mary Evelyn Tucker

Bucknell University

ABSTRACT

In western languages Confucianism is one of the least studied of the world's religions to date. Yet enormously important materials for the comparative study of ethics are embedded in this ancient tradition. Indeed, Confucianism has most frequently been understood as an ethical system rather than a "religion." It is clearly one of the oldest such ethical systems but it is also one that can be seen as religious using a broadened view of that term. This presentation will outline the principle components of Confucian ethical teachings and suggest how these helped to shape Chinese society and politics for more than two thousand years. Confucian ethics are grounded in a cosmological sensibility that sees human action as cooperative with nature itself. Indeed, humans are considered part of a seamless triad of heaven, earth,

and humans. Thus they work to enhance the "transforming and nourishing powers of heaven and earth." The implications of this cosmological ethics are beginning to be explored as the challenge to formulate a more inclusive environmental ethics and a more comprehensive global ethics is emerging on several fronts.

BIOSKETCH

Mary Evelyn Tucker is an associate professor of religion who teaches at Bucknell University in Lewisburg, Pennsylvania, where she offers courses in world religions, Asian religions, and religion and ecology. She received her Ph.D. from Columbia University in the History of Religions specializing in Confucianism in Japan. She has published *Moral and Spiritual Cultivation in Japanese Neo-Confucianism* (Albany: SUNY, 1989) and is co-editor with her husband, John Grim, of *Worldviews and Ecology* (Bucknell University Press, 1993). She and John Grim are currently directing a series of ten conferences on World Religions and Ecology at Harvard's Center for the Study of World Religions. They are also editors for a series on Ecology and Justice from Orbis Press. She is a committee member of the United National Environmental Programme for the Environmental Sabbath and Vice President of the American Teilhard Association.

MONDAY EVENING

AN OUTLINE OF HINDU ETHICAL IDEAS

Anindita N. Balslev

Danish National Institute for
Educational Research

ABSTRACT

In my presentation, I will attempt to draw a broad outline of the Hindu ethical concerns, based on important relevant material derived from the classical Indian sub-continent. As useful background information for making these ideas easily accessible, I will follow with a brief discussion of some of the key ideas directly pertaining to the question of ethics and meta-ethics in the context of such major texts as the *Upanishads*, the *Bhagavad Gita*, and the later *Dharmasastras*.

Finally, a few observations will be made - from the Hindu point of view - on the ongoing battle of ideas between scientific creationism and evolutionism.

BIOSKETCH

Anindita Balslev earned an M.A. in philosophy (Calcutta University) and a Ph.D. in philosophy (University of Paris). She is the author of *A Study of Time in Indian Philosophy* (Otto Harrassowitz), 1983; *Cultural Otherness: Correspondence with Richard Rorty* (Delhi), 1991. She has co-edited *Religion and*

Time (E.J. Brill, The Netherlands), 1993 and is the editor of *Cross-Cultural Conversation* (Scholars Press), American Academy of Religion: India, USA and Denmark. She is at present at The Danish National Institute for Educational Research, 28 Hermodsgade, 2200 Copenhagen, Denmark.

TUESDAY MORNING

*BIOLOGY AND THE SOCIOLOGY OF THERAVADA
BUDDHIST MORALITY*

Charles Hallisey
Harvard University

ABSTRACT

Theravada Buddhism is currently found in Sri Lanka and Southeast Asia. Two key features of this school of Buddhism are a systematic commitment to a foundational and universalist morality and a high esteem for “world renunciation” as the ideal context for the practice of morality.

My paper will explore how biology may be conditioning both of these features of Theravada Buddhism. I will look at some surprising aspects of these two features as they are found in actual Buddhist societies. First, foundational Buddhist morality, while described ideologically as universal, is rarely so sociologically. The practice of foundational morality is not demographically uniform, with older people its predominant adherents. I will explore whether the biology of aging, in particular the levels of neurotransmitters over the course of a lifetime, can help us to understand this sociological pattern. Second, while Buddhist monasticism is based on the rejection of secular social relations, it does not require the severing of the ties a child has towards his or her parents. Instead, and perhaps surprisingly, Buddhist monasticism is often portrayed as a site for the cultivation of proper parent-child relations. I will consider how this feature of Theravadin monasticism may reflect how our natural social dispositions have conditioned the ideological motivations towards world renunciation.

BIOSKETCH

Charles Hallisey is John L. Loeb Associate Professor of the Humanities at Harvard University where he teaches Buddhist Studies and Comparative Religion for the Committee on the Study of Religion and the Department of Sanskrit and Indian Studies. Before coming to Harvard in 1991, he taught in the Theology Department of Loyola University of Chicago. He received his B.A. from Colgate University (1975), and M.Div. From Harvard Divinity School (1978), an M.A. in South Asian Studies at the University of Pennsylvania (1980), before receiving his Ph.D. in History of Religions from the University of Chicago in 1988. His main academic interests are in the cultural

history of the Theravada Buddhist traditions of Sri Lanka and Southeast Asia, especially in the areas of Buddhist ethics and Buddhist literature.

TUESDAY EVENING

*THE CULTURAL LINKS OF SCIENCE AND
RELIGION*

James Gilbert
University of Maryland

ABSTRACT

When Fundamentalists and creation scientists labor to integrate the celestial anomalies with ancient Biblical wisdom and when scientists and theologians exchange concepts on Star Island in July, they are all searching for truth. They endeavor, in their own ways, to link up two great and often competing realms of human knowledge. At the same time, they are also doing the work of American culture. There is, perhaps, no more characteristic mark of our civilization than the relentless efforts to reconcile science and religion. From theology, philosophy, and science laboratories to the products of mass culture, this enterprise continues to preoccupy and fascinate us. In my talk I will explore some of the reasons for this American inclination paying special attention to the history of the era of Big Science, from the late 1930s to the mid-1960s.

BIOSKETCH

My interest in the science/religion problem has been a silent part of my intellectual life for many years. Attending Carleton College in the late 1950s and early 1960s, I was constantly reminded of the need for reconciling these two forms of human inquiry. The College was alive with this issue, partly because the President, Laurence Gould, was deeply concerned with it, but partly also because of the presence of Ian Barbour and William Kolb on the faculty (two activist writers in this field). I did not take up this issue until considerably later in my career, and only, mid-way into the project of my book, *Redeeming Culture*, did I realize the personal stake I had in the question.

Prior to researching and writing this book, I have been concerned with rather different questions in twentieth century American cultural history. I have written about the controversy over juvenile delinquency in the 1950s and about the problem of a changing work ethic at the turn of the 19th century. My last book was on the era of the World's Columbian Exposition in Chicago in 1893. What I believe I discovered in this book was a powerful tendency among American businessmen and civic leaders to try to formulate an urban culture that would be both culturally and religiously enlightening. In other words, they designed a variety of utopian spaces (like the World's Fair) devoted to promoting a morally and culturally proper world.

It was during research for this book that I stumbled across reference to the Moody (Bible) Institute for Science that set me to thinking about the relationship of science and religion in the 20th century. It was a problem that invoked a larger question that many American historians have considered: Why is the United States such a religious culture? What does this mean? And how is it manifested? These are the sorts of questions I have attempted to answer in my new book and which I will discuss in my talk.

I should say, further, that a great deal of my thinking about American culture has come from experiences teaching American history abroad. I have taught at the University of Paris, Amsterdam University, Sydney University, and the University of Warwick. This winter I will be teaching at the University of Uppsala. It should come as no surprise that I get many of my best ideas from trying to explain American culture to outsiders, who only see selected portions of our civilization. Their partial and sometimes distorted view calls attention to the assumptions and silences of what we ordinarily take for granted. And one of the most puzzling questions to foreigners has always been the nature of religion in the most scientific of modern societies.

WEDNESDAY MORNING

EVOLUTIONARY ETHICS TODAY: A SOCIOBIOLOGICAL PERSPECTIVE

Michael Ruse
University of Guelph

ABSTRACT

In this discussion I shall look at contemporary sociobiology, especially as it applies to humans, and consider the implications for ethical belief and behavior. I shall argue that one can make some very significant steps forward, but I shall point also to limitations of the discussion. I am particularly interested in the theological implications of the discussion, both for Western religions like Christianity as well as for those of the East, like Buddhism.

BIOSKETCH

Michael Ruse is professor of philosophy and zoology at the University of Guelph in Ontario, Canada. He is the author of many books on the history and philosophy of evolutionary biology, including *The Darwinian Revolution* (1979), *Taking Darwin Seriously* (1986), and most recently *Monad to Man: The Concept of Progress in Evolutionary Biology* (1996). A fifteen year member of IRAS, Ruse has spoken many times on Star Island. His next project is a book for Cambridge University Press, tentatively titled *Can a Darwinian Be a Christian? One Person's Answer*. He intends to take on both the attacks of the evolutionists like Richard

Dawkins and Dan Dennett as well as of the Christians like Philip Johnson and Alvin Plantinga.

WEDNESDAY EVENING

MORALITY: EVOLVED, AND CULTURALLY DESIGNABLE

Mary Maxwell
Adelaide, Australia

ABSTRACT

Part I. The Evolution of Sociality: Maternal Love and Social Affection; Submissiveness to Authority; Loyalty Triggered by Symbols; Myth-Making.

Part II. The Evolution of Morality: Reciprocity; the Monitoring of Compliance; the 'Closure' of Gratitude and Apology; Golden-Rule Morality vs Group Morality (Niebuhr).

Part III. Culture Builds Morality on the Biogram: How the Feelings of Morality Lead to Justice; Why Intuition about Duty and Rightness Expands to Explanations of the Universe (Judaism, Hinduism, Buddhism); Why Moral Principle is 'Mathematically' Determined; Can the Building Blocks of Morality Be Consciously deployed for Desired Social Ends?

BIOSKETCH

Mary Maxwell is a Boston-Irish Catholic who has lived overseas since 1980 (6 years in Abu Dhabi where she learned to love Islam, and 12 years in Adelaide, Australia, where she picked up a Ph.D. in International Politics). She is dying to talk to any interested participants at Star Island about her new (draft) book, *The Future of Human Rights*, as she is a bit lacking in colleagues at home and believes she has recently made some exciting breakthroughs in the area of international law, U.N. reform, etc. Her first book, in 1984, was *Human Evolution: A Philosophical Anthropology*, largely a defense of the gene-culture coevolution theory of Charles Lumsden and E. O. Wilson. In 1991 (while in the Gulf, during the Gulf War) she edited *The Sociobiological Imagination*, hoping it would encourage the thing named in its title, the way C. Wright Mills encouraged the Sociological Imagination in 1960. (Michael Ruse is one of 18 contributors to this volume.) Her monograph, "Morality among Nations" (1991) attracted a (record-breaking?) 18-page review in *Biology and Philosophy* (or is it *Philosophy and Biology*--she always has trouble with the title of that journal).

After hours, at Star Island, assuming religious and scientific disputation has not left everyone limp, Mary would be happy to teach children singing and - either

littles or biggies - oration. Her own voice is nothing to write home about but she can make your voice work.

‘Lift every voice and sing
til earth and heaven ring...’

THURSDAY MORNING

*GOING AS FAR AS WE CAN GO:
THE JESUS PROPOSAL FOR STRETCHING OUR
GENES AND CULTURES*

Philip Hefner

Chicago Center for Religion and Science

ABSTRACT

Jesus proposed a love-ethic that stands at the heart of the Christian vision of morality. Even though our pictures of Jesus have changed over the ages, his proposals have remained determinative. On the one hand, the sciences show that this love-ethic is deeply rooted in human nature, while, at the same time, this ethic stretches our biocultural reality to the breaking point. It is at this breaking point that genuinely new possibilities can be realized for our perennial human nature. Examples from history include the early Christian community, Saint Francis, the Community of Peace People (Northern Ireland), Dorothy Day, and Ida B. Wells.

BIOSKETCH

Phil Hefner is pleased to be making his seventeenth trip to the IRAS Star Island conference. His life has been a journey of moving Eastward. Born in Colorado, educated in Nebraska, graduate work and 30 years of teaching theology in Chicago, Star Island has thus become his easternmost experience. Or, to put it in different terms: having grown up on the delights of Rocky Mountain brook trout, acquiring a taste for Missouri River channel catfish, and learning to appreciate a good Chicago steak, he feels that Maine lobster is real fulfillment. This biosketch is obviously not so much a presentation of vital statistics as it is an invitation to conversation on the porch.

THURSDAY EVENING

REFLECTIONS ON THE CONFERENCE

Karl E. Peters
Rollins College

ABSTRACT

In this talk I will attempt to sum up some of the major themes that other speakers have developed, so as to highlight some of the possible connections between sociobiology and evolutionary psychology on the one hand and religious traditions on the other. I will assess how successful we have been in attempting to account for the moral traditions found in world religions and

also how the data from religion raise some questions for other speakers and conferees to think about at the closing session on Friday.

BIOSKETCH

Karl E. Peters is professor of philosophy and religion at Rollins College, Winter Park, Florida. During the 1980s he was editor of *Zygon: Journal of Religion and Science*; currently he is co-editor. Karl joined IRAS in 1972. He has co-chaired four conferences, and has served as a vice president for religion and as treasurer of IRAS. Currently he is president. Karl earned his Ph.D. from Columbia University in philosophy of religion through the joint program in religious studies at Columbia and Union Seminary. Since graduate school he has focused on issues in religion and science: especially the concept of God and evolution, methodology in science and religion, and a relational understanding of the human self.

IRAS SEMINAR AND WORKSHOPS

The IRAS seminar has become a conference tradition in which a manuscript or recent book by a member of IRAS is reviewed and discussed. This year the seminar will explore issues raised in a manuscript, *Everybody's Story*, by Loyal Rue. The seminar will feature an overview of the book by Michael Cavanaugh, organizer of the seminar, a scientific response by Rodney Holmes, and a theological response by Rev. Barbara Whittaker-Johns, plus Loyal's reactions to these responses and audience participation.

In IRAS Workshops, topics related to the conference or of continuing general interest are explored and discussed in small groups.

EVERYBODY'S STORY.
WISING UP FOR A NEW MILLENNIUM

Loyal Rue
Luther College

Introduction: The Challenge of Wising Up

PART ONE: HOW THINGS ARE

Chapter I The Organization of Matter

- A. What is Matter?
- B. How did matter come to be organized as it is?
- C. INTERLUDE: The grandeur and grace of matter

Chapter II The Organization of Life

- A. What is life?
- B. How did life come to be organized as it is?
- C. INTERLUDE: The wonder and wisdom of life

Chapter III The Organization of Consciousness

- A. What is consciousness?
- B. How did consciousness come to be organized as it is?
- C. INTERLUDE: The sources and splendors of mind

PART TWO: WHICH THINGS MATTER

Chapter IV What Matters Ultimately

Chapter V What Matters Proximally

EPILOGUE: The Prospects for Wising Up

AUTHOR BIOSKETCH

Loyal Rue is professor of religion and philosophy at Luther College in Decorah, Iowa. He has published three scholarly books, the latest of which is *By the Grace of Guile: The Role of Deception in Natural History and Human Affairs* (Oxford University Press, New York: 1994). But now Loyal has decided to write a book which is designed to take the science/religion discussion to a more popular level. Next year Loyal will be at Harvard University as a Senior Fellow of the Center for the Study of World Religions. He and his wife Marilyn have three children, namely Carl, Elena, and Anna (who is with Loyal on the island this week).

REVIEWER BIOSKETCHES

Michael Cavanaugh is a retired lawyer who has been coming to Star Island with his wife Carolyn since 1994. He is the author of *Biotheology: A New Synthesis of Science and Religion* (University Press of America, Lanham, Maryland: 1995) and two *Zygon* articles, one of which explores the relationship of Loyal Rue's ideas to the work of certain global modelers.

Rodney Holmes received his Ph.D. in physiology and Biophysics at the University of Oklahoma in 1984, the same year he started coming to Star Island. He did his post-doctoral work at Calgary and Chicago, and was Senior Lecturer in the Biological Sciences Collegiate Division of the University of Chicago for eight years before turning to his present enjoyable vocation: thinking, writing, playing the tuba, and helping his children learn to ride horseback in order to reclaim their west Texas roots. Rodney has been married to Charlene Sennett, a physician, for 18 years. Their two children are Robin and Kyle, ages 9 and 7. Rodney currently serves on the IRAS Council and on the Long Range Conference Planning Committee. He was co-chair with Barbara Whittaker-Johns for the 1994 Star Island Conference "Knowledge Most Worth Having in the Decade of the Brain."

Barbara Whittaker-Johns is Minister of First Parish Unitarian Universalist Church of Arlington, Massachusetts, and previously served as Minister of the Unitarian Universalist Society of Amherst for six years. Barbara worked in education and counseling from 1964-1980, earning a Master of Science degree from Yeshiva University during that time, and later (1984) a Master of Divinity degree from Harvard University. She grew up in Bangor, Maine. Barbara has been active in IRAS since 1984, most recently serving as Vice-President for Long Range Conference Planning. She was Star Island Chaplain for the IRAS conferences of 1987 and 1993, and co-chair of the 1994 conference. Her husband Frank Toppa has also been coming to Star since 1984, but their son Isaac delayed his first attendance until 1989, 3 months after he was born.

*ALTRUISM AND EVOLUTIONARY BIOLOGY:
KROPOTKIN RE-VISITED*

A. Karim Ahmed

DESCRIPTION

This workshop will examine the issue of altruism within the current Neo-Darwinian paradigm of biological evolution. At present, the prevailing view among evolutionary biologists and population geneticists (such as Ernst Mayr, George C. Williams, John Maynard Smith, Richard Dawkins) is that natural selection of adaptive phenotypes occurs exclusively at the “individual” organismic (or genomic) level. In this “selfish gene” model, natural selection is thought to be a reflection of competition among members of a species, where individual organisms tend to maximize their survival and reproductive success against all others. In recent years, a number of biologists (such as V.C. Wynne-Edwards, Dewall Wright, David Sloan Wilson) have challenged such a narrow point of view and have introduced the concept of “group selection.” In such a model, altruistic traits within a species -- defined as individual self-sacrifice for the benefit of the group -- play an equally (if not more) important adaptive role in the evolution of biological species. In this context, we shall re-examine and update the contributions of the great Russian naturalist and social activist, Peter Kropotkin. In his seminal work *Mutual Aid* (first published in 1902, but little known in the United States to this day), Kropotkin had roundly criticized Social Darwinists of the nineteenth century (such as Herbert Spencer) for presenting a morally distorted version of Darwin’s theory of natural selection. Based on field observations and anthropological researches, Kropotkin had presented an alternative evolutionary perspective on natural selection by placing greater emphasis on cooperative and unselfish behavior within animal groups and human societies. Building on such a conceptual framework, we shall explore whether (and to what extent) the expression of altruistic traits and other symbiotic interactions play a “selective” role in the evolution of biological species both within and among different species on the phylogenetic scale.

BIOSKETCH

A. Karim Ahmed is the Program Director of the Georgetown Center for the Study of Science and Religion (GCSSR), based in Georgetown University, Washington, DC. As an international academic center, GCSSR’s mission is to integrate and interpret fundamental discoveries in the natural sciences in an interdisciplinary, intercultural and multi-religious context. Dr. Ahmed is also Director of Research and Assessment at Science and Policy Associates, an environmental consulting firm, based in Washington, DC, that specializes in domestic and international public policy issues. Before moving to the Washington, DC area, he was

Research Director and Senior scientist with the Natural Resources Defense Council (NRDC) in New York City (1974-88) and a Principal at ENVIRON Corporation in Princeton, NJ (1988-90).

Dr. Ahmed was born in Kobe, Japan (1939) and has lived in Shanghai, China (1941-45), Bombay, India (1945-47) and Karachi, Pakistan (1947-60). He obtained his baccalaureate and master’s degrees in Physics and Chemistry from the University of Karachi in Pakistan and his Ph.D. in Physical Biochemistry from the University of Minnesota (1969). In addition, he has conducted research in protein chemistry at Harvard University (with Drs. John Edsall and Guido Guidotti) and at the University of Minnesota Medical School (with Dr. Ellis Benson). Dr. Ahmed is currently engaged in research and scholarly activities in the fields of relativistic quantum mechanics, theoretical biology and philosophy of science. He is a resident of Gaithersburg, MD, and is married to Rev. Dr. Audrey Chapman, who is the Director of Human Rights and Science and Religion Programs at the American Association for the Advancement of Science.

CHAOS THEOLOGY AND MORALITY OF THE GODS

David Breed

DESCRIPTION

Creation stories are told to explain experience and give moral direction to human communities. These stories, including scientific cosmology, characterize the primal condition as a wholeness of virtually infinite possibility. In Greek it is named Chaos.

Chaos scientist Otto Rossler has said that if chaos became instrumental in bringing about a general shift from the usual detached and ‘exophysical’ way of seeing to an understanding and ‘endophysical’ way, it would be another manifestation of the surprising vigour of this new concept. I think for religion the situation is reversed. Theories and theologies are already over-psychologized.

I will use an ‘exophysical’ model of chaos to develop a theological analysis to explain the religious dimension of human activity. I believe that by looking this way we can have a more open, public discussion on the question of how the most sacred dimension of human life “steers all things.”

BIOSKETCH

David Breed has a B.A. in physics and mathematics from Knox College, an M.Div. in constructive theology, a Th.M. in Hegel, Whitehead and the problem of evil, and a Ph.D. in theology and science from the Lutheran School of Theology at Chicago. He is author of *Yoking Science and Religion: The Life and Thought of Ralph Wendell Burhoe*.

Ordained in the Lutheran church, he served a parish in eastern Pennsylvania near where he did his internship as Assistant Chaplain at Muhlenberg College. He did graduate study in psychology, directed the psychology laboratory, and

taught applied computer science at Illinois State University. He has worked as a computer systems engineer and programmer for Bloomington Broadcasting Corporation, consultant to the Psychology Department of the University of Chicago, and general contractor. He is owner and president of Maximum Entropy, Inc.

He serves on the Board of Trustees of the Council for a Parliament of the World's Religions and was treasurer for the 1993 centennial celebration of the World's Parliament of Religions at the 1893 World's Columbian Exposition in Chicago.

He lives in the Hyde Park community of Chicago with his wife Ann and children Michael and Hannah. He is writing a book on a theology of chaos.

PSYCHIATRY AND HOPE

Henry C. Everett

DESCRIPTION

Modern psychiatry is a "biopsychosocial" discipline. That is, it draws from the fields of biology, psychology, and sociology. Panic disorder, obsessive-compulsive disorder, bipolar disorder (manic-depressive illness), and schizophrenia clearly have a biological basis. Most depressions, eating disorders, and addictions have a biological component. From this knowledge, new medical remedies continue to become available. Genetic engineering will bring about cures in the future.

Psychology: Learning and experience are biologically registered, so there is no true dichotomy between the biological and the psychological. Insurance companies are getting very stingy with their coverage of psychotherapy. Of the various methods, they are most likely to reimburse for short-term cognitive-behavioral therapy.

On the encouraging side therapists are opening up more to the insights of philosophy and religion.

Social: Managed Care has become an increasing threat to the proper treatment of mental and emotional disorders. At the annual meeting of the American Psychiatric Association last May, its President, Dr. Harold Eist, declared war on this greed-driven tactic of insurance companies in collusion with large employers. The patient's freedom to choose is being taken away.

On the positive side the effort to remove stigma continues to progress. Mike Wallace, Art Buchwald, Patty Duke, and Governor Chiles of Florida have made public their treatment for psychiatric conditions.

The Dalai Lama has spoken at conferences sponsored by the Psychiatry Department of Harvard Medical School. His message is one of hope. Society is not doing as badly as the media portrays. "My religion is kindness," he states.

BIOSKETCH

Henry C. Everett received his undergraduate degree from Harvard before going to Johns Hopkins for a medical degree. After a two-year medical internship at Rhode Island Hospital and a year in general practice, he returned to Johns Hopkins for specialty training in psychiatry. He then spent three years in Madison, Wisconsin, doing teaching, research, and private practice. In 1965 he returned to Massachusetts, practicing in Cambridge and teaching at Harvard Medical School. In 1975 he relocated to Andover, Mass., where he continues in private practice. His 25 professional publications are based on research in neurology, group therapy, support groups, family therapy, and psychopharmacology. He seeks to bring knowledge of psychiatry to the general public. He is now writing a book, *Winning the War against Misery*. Copies of chapters will be available to those who attend.

SEXUALITY WORKSHOP

John Fryer, Betty Lau, and Ted Laurenson

DESCRIPTION

The 1999 Star Island IRAS Conference will be devoted to the issue of human sexuality. This workshop represents an effort on the part of the leadership of that conference to explore three key areas that have emerged in their planning.

Sunday - SEXUALITY AS IDENTITY--I am a woman. I am a man. I desire to be sexual with a woman, with a man. I am not the same as that person. I wish never to be hurt in a relationship. Certain pain is pleasurable. I am father. I am mother. I am a man who wishes I were a woman. This opening workshop will explore sex and sexuality as a way of defining ourselves and others.

Monday - SEXUALITY AS PROCREATION--Sexual relations should be only for the purpose of giving rise to new creatures. How should we view the assumption of parenting roles by those who are not creating a "typical" nuclear family? What happens when the link between sexual experience and creation is fragmented or lost? This next workshop will link the theme of sexuality with the themes of many recent Star Island Conferences having to do with the nature of creation and creativity.

Wednesday - SEXUALITY AS THE NUMINOUS--Sexual experience and religious experience have much in common. What can be/should be/may be the linkages between these two states? In this last workshop, we move to the experience of sex, its limitations, its potential. What is love? What of philos/agape/eros?

BIOSKETCH

The leaders of this workshop will be the co-chairs of the 1999 Conference. **John Fryer** has chaired or co-chaired four previous Star Island Conferences and began attending them in 1958. He is Professor of Psychiatry at Temple University School of Medicine, Philadelphia. **Betty Lau**

has co-chaired two previous Star Island Conferences. She is a Geriatric Social Worker in Cleveland, Ohio. **Ted Laurensen** has attended these conferences for many years, and was responsible for the original suggestion of this topic to the Long Range Planning Committee. He is a corporation lawyer in New York.

MORALITY AND GERMLINE INTERVENTION

Ursula Goodenough

DESCRIPTION

A particularly interesting science-religion interface involves reproductive issues. Polarities abound: abortion is murder vs the right to choose; *in vitro* manipulation of human genomes is playing God vs the answer to genetically transmitted disease; animal/human cloning is disgusting vs exciting.

I will begin each hour of this 4-hour workshop with an explanation of the biology underlying various interventions and a description of their current feasibility, and I will summarize my understanding of the ethical issues that have been raised. We can then have at it.

BIOSKETCH

Ursula Goodenough is a professor of biology at Washington University in St. Louis, MO, and past president of IRAS. She was educated at Radcliffe, Barnard and Columbia, and received her Ph.D. in cell biology from Harvard in 1969. She was on the faculty in Harvard's Biology Department for seven years before assuming her present academic position. She directs a laboratory that studies the evolution of sex in microorganisms, using the tools of molecular genetics and cell biology, and teaches cell biology to undergraduates. She is also active in promoting the federal funding of scientific research. She is married to fellow-scientist John Heuser and they have five children, Jason, Mathea, Jessica, Thomas and James. She first came to Star Island in 1987 and became active in the administration of IRAS in 1989. She has co-organized a Star Conference with Tom Gilbert, 3 IRAS-sponsored AAAS conferences (with Loyal Rue and Brian Swimme) and has published 3 papers on science-religion themes in *Zygon*. In her spare time (!) she sings in a Presbyterian choir, goes out dancing in East St. Louis, and talks to her friends.

*CRITIQUING A COMPELLING HYPOTHESIS, A
DISCUSSION-WORKSHOP*

Betty B. Hoskins

DESCRIPTION

Before "evolution of morality" moves from interesting idea and testable hypothesis to a "given" that shapes gender behaviors and societal expectations, much discussion is called for. Feminist scientists, developers of feminist theory, bioethicists, and others have critiqued, proposed

other possibilities, responded to distorted interpretations. What are the roles, in shaping morality and ethical thinking, of environment and of social learning, *along with* genetic components? How "fixed" are human behaviors? How comparable are humans to our favorite relatives among animals (or plants or protists)? Can unbiased research be carried out, free from researchers' psychological makeup and imposed social norms? Why *is* genetic determination such a compelling hypothesis to men and to women? What alternate hypotheses and well-studied evidence exist?

Assume a BOTH-AND orientation for this workshop. Assume willingness to hear and explore each others' ideas and concerns, readings and opinions. Assume that scientists (when speaking as scientists) will ask "what is the evidence?" "With what confidence do we know that 'fact' or piece of evidence?" Assume interpreters of evidence will ask how knowledge and metaphors are applied to individuals and groups. Assume feminist thought is *not the same* as New Age, creationism, postmodern, or pseudoscience arguments against reason. Assume interdisciplinary conversation is hard and rewarding.

BIOSKETCH

Betty Hoskins Ph.D. is the Biology faculty member in the Department of Critical Studies at Massachusetts College of Art (the only publicly-supported art college in the U.S.) There I teach Environmental Science ("woe of the week"), Biological Form and Function (and the biophilia hypothesis), Human Biology (and life decisions), and Cell and Gene; I co-teach Human Body in Art and Science with a sculptor. I'm also a free-lance developmental editor of textbooks and monographs; possible work is always welcome.

An active Unitarian-Universalist laywoman, I chaired development of the Feminist Theology Awards program of the UU Women's Federation, and chaired Collegium, the association of Liberal Religious Scholars. Recent publications are on leadership toward safe congregations and right relationships, feminist bioethics and reflections on social trends; earlier are lab research and bioethics in the science classroom. A publications list is available.

My degrees are in classical embryology (regeneration of earthworms and of newt limbs) and in molecular biology (effect of methylmercury on brain neurotransmitters). Previous career careenings include high-tech Section manager of Third-party Publications, Life Sciences faculty at engineering and community colleges, elementary and high school biology textbook developer, and lab tech.

I read widely, but sociobiology and human evolution are not my fields of continual study. Hence, let us reflect and converse, share and explore, more than "rap," less than "lecture."

*DYING AND GRIEVING IN CONTEMPORARY NORTH
AMERICA*

John D. Morgan

DESCRIPTION

In this four-session workshop, Dr. Jack Morgan will examine how attitudes toward dying and grieving in our culture today differ from those held by North Americans of prior generations as well as from the attitudes of persons from other cultures. In the second session, Jack will look at the effect of these attitudes on care of the dying; in the third, on care of the bereaved. In the final session, Jack will look at finding a basis for end of life decisions as well as finding personal meaning in a life which necessarily ends in death.

BIOSKETCH

Dr. John D. (Jack) Morgan is Professor of Philosophy and Co-ordinator of the King's College Centre for Education about Death and Bereavement. Jack taught one of the first regularly scheduled courses dealing with death at the university level (Montreal, 1967) and has continued to teach, lecture, edit, and write since then.

GOD AND MICHAEL RUSE ON ALTRUISM

Kevin Sharpe

DESCRIPTION

Ruse assembles a strong case which at the least shows that evolutionary psychology (or sociobiology) makes claims on altruism. Human genes condition all aspects of culture, including religion and morality. This suggests that evolutionary psychology undermines the power behind and the content of altruism. While Ruse draws atheistic conclusions from this, we needn't be that rash. If taken seriously, though, evolutionary psychology calls into question several religious traditions' beliefs in God's ultimate responsibility for the content of human morality.

In this workshop, we will examine Ruse's case and several published responses to it. Hopefully this will allow workshop participants to move closer to their own conclusion over evolutionary psychology's claims over morality.

The workshop leader has his own agenda as well. Evolutionary psychology's case against altruism is serious. Science again has a strong hand against traditional morality and religion. Again the religious tradition adjusts to keep in touch with and to appropriate to this continuously changing world. The call is not to defend the tradition to the end; it will continue to dissolve with the inevitable growth of science. The call is for positive construction using the wisdom of science and the wisdom of religion.

BIOSKETCH

Kevin Sharpe was born in 1950 in New Zealand, lived in the United States for sixteen years, and now alternates his year between Oxford, England, and Concord, New Hampshire.

He is a professor in the Graduate College of The Union Institute, Cincinnati, a non-traditional distance learning program, where he supervises and advises doctoral students. His academic background includes two doctorates, one in mathematics (from Trobe University, Melbourne, Australia) and one in religious studies (from Boston University). Ecclesiastically, he is an Episcopal (or Anglican) priest.

The chief area of his academic interest lies in the relationship between religion and science. He thinks of himself as a full-time writer in the area, publishing two books (*From Science to an Adequate Mythology*, and *David Bohm's World: New Science and New Religion*). Another book has been submitted for publication (*Between the Idea and the Reality*) and he has nearly completed his next book on natural morality. Prehistoric archaeology (especially cave art) also interests him a great deal.

Kevin edits the newsletter, soon to be magazine, "Science and Spirit" and its companion website. He also edits the Fortress Press book series "Theology and the Sciences" and serves as an advisor to the John Templeton Foundation.

SEARCHING FOR GOD IN 1630

and

THE LAVENDER FIELDS: THE RESULTS

Carl Smith

DESCRIPTION

In the first three days we will examine, successively, some themes and approaches common to the works, in diverse media, of three of the great spiritual seekers of that time: George Herbert, poet; Michelangelo Merisi, known as Caravaggio, painter; Claudio Monteverdi, composer. All three will include extensive visual and musical illustrations. The other workshop, on the fourth day on "The Lavender Fields: the Results" will be a discussion of the choral work of that name I was writing last summer at Star and from which I played a few just-written bits in a workshop, followed by a playing of a recording of the performance. All four days will, obviously, be concerned with issues relating to art and spirituality. No particular expertise in any of the media, beyond an interest in and an openness to them, is necessary to understand fully the ideas presented.

BIOSKETCH

I teach in the Music Department at Washington University in St. Louis and am Organist and Choir Director at Trinity Presbyterian Church. I am active as a conductor, recitalist, and composer, with a specialization of sorts in the music and art of Italy. Two of my most recent works are "Set My Heart Aright: A Michelangelo Portrait" for male chorus and chamber orchestra, and "The Lavender Fields," a requiem for a friend to poems by Czeslaw Milosz. Currently, I am collaborating with the American poet Sharon Olds on a new work to be premiered late in the fall.

CHAPEL AND CANDLELIGHT SERVICES

Activities of the day begin right after breakfast each morning with chapel, from 9:00 to 9:45 a.m, conducted by our chaplain, Lucy Reid. Scheduled activities of the day end with a candlelight service conducted by a member of IRAS.

CHAPEL SERVICES

The theme of the morning chapel services this year is feminist spirituality. The topics that will be covered in the six services are as follows.

Sunday. Discovering the Feminine Face of God: Images in the Bible and in Church history for God as maternal; Spirit and Wisdom as feminine; Mary as the goddess.

Monday. A Feminist Critique of Traditional Christian Theodicy: From an Omnipotent God/Judge to a God labouring to give birth; From a transcendent deity to an immanent God-with-us, God-in-us.

Tuesday. Feminist Theology as Liberation Theology: Giving voice to the voiceless and marginalized for justice; Rewriting history as her-story.

Wednesday. Into the Wilderness: The inner journey to the Black Madonna; Embracing the darkness of a via negativa.

Thursday. Ecofeminist Spirituality: Gaia and God meet; Understanding our interconnectedness; Beyond dualism.

Friday. The Interfaith Mosaic: Widening the circle of wisdom; Beyond brand-name religion.

BIOSKETCH

I was born in Scotland 40 years ago, and although I was raised in England and have made my home in Canada I honour and value my Celtic roots.

From teenage years, in the context of the Church of England, I wanted to be a priest. Although the ordination of women was not permitted at that time, I went to Durham University, England, to study Theology, and proceeded to Ripon College, Cuddesdon, Oxford, to train for ministry.

I served as deaconess in a parish in the North-East of England with David Howells, my husband and (ordained) colleague, from 1981 to 1984.

In 1984 we emigrated to Canada, where I was ordained priest in the Anglican Church of Canada. After serving for two years in Montreal we moved North to Kapuskasing and were co-rectors of the Anglican

church there. Our children Tom, Kate and Ben were born between 1986 and 1990.

In 1991 we accepted a position as ecumenical campus ministers at the University of Guelph, Ontario. I now work full-time in that position, educating, counselling, leading worship and giving spiritual direction.

CANDLELIGHT SERVICES

Saturday, July 26: **Mary Ann Ford**, "Reflections on Rootedness: Finding Home"

Sunday, July 27: **David Bowker**, Title to be announced

Monday, July 28: **Marjory Ann Young**, "Listening to the Voice Within"

Tuesday, July 29: **Paul Rasor**, "Swirls"

Wednesday, July 30: **Carl Smith *et al***, Title to be announced

Thursday, July 31: **Joan Hunter**, "Joy"

Friday, August 1: **Jack Morgan**, "Hope and Saying Goodbye"

PEOPLE

Conference Planning Committee

Karl Peters	Cochair
Michael Ruse	Cochair
Ursula Goodenough	
Philip Hefner	
Loyal Rue	

Conference Officials

Conference Coordinator	Nancy Anschuetz
Registrar	Bonnie Falla

Conference Facilitators

Announcements	Ruth Bruns
Book Table	Marjorie Young
Candlelight Coordinator	Betty Lau
Children's Program Staff	
	Sandra Woodworth, Coordinator
	Shara Geiger, Island Assistant
Choir Directors	John Fryer, Carl Smith and Frank Toppa
IRAS/ <i>Zygon</i> Reception	Nancy Anschuetz
Program Pamphlet	Tom Gilbert
Social Hour Coordinator	Sara Sturges
<i>Star Beacon</i> Editor	Heidi Williams
<i>Star Beacon</i> Production Manager	
	Jilana Ordman
Talent Show	Barbara Avakian
Workshop and Free University Coordinators	
	Marion Griswold and Katherine Houk

Most of the facilitators are recruited on the Island. A more complete list of facilitators will be prepared and distributed later, after we know who they are.

The successful functioning of the conference is utterly dependent on the facilitators. If you would like to become actively involved in the functioning of the conference and meet and work with new and old friends, the conference chairpersons and coordinator, choir director, and *Star Beacon* editor and production manager would like to hear from you.

IRAS Scholars

Mette Bendix
Roger Duke
David Sorensen
Ronald Spurling

IRAS Officers

Karl Peters	President
Ursula Goodenough	Immediate Past President
Ann Pederson	Vice President, Religion
Rodney Holmes	Vice President, Science
Christopher Corbally	
	Vice President, Interdisciplinary Affairs
Loyal Rue	Vice President, Conferences
Thomas Gilbert	Vice President, Development
Paul Rasor	Secretary
Thomas Fangman	Treasurer

Elected Council Members

Jeanie Graustein	William Orme-Johnson
Joan Goodwin	Robert Schaible
William Grassie	Sharon Stein
Elizabeth Lau	Edwin Laurensen
Barbara Whittaker-Johns	Bruce Naylor
Neil Wollman	

Other Council Members (Ex Officio)

Philip Hefner	<i>Zygon</i> Editor
Solomon Katz	CASIRAS Representative

Others with Official Responsibilities

Marjorie Davis	Historian/Parliamentarian
Paula Fangman	Membership Coordinator
Kevin Sharpe	<i>Science and Spirit</i> Editor
Douglas Burton	Webmaster

Honorary Officers

Ralph Burhoe	Honorary President
Donald Harrington	Honorary Vice President
George Riggan	Honorary Vice President
Macolm Sutherland	Honorary Vice President
Weiant Wathen-Dunn	Honorary Secretary

Committee Chairs

Archives	Philip Hefner
Awards	Marjorie Davis
Development	Thomas Gilbert
Finance	Thomas Fangman
Long-Range Conference Planning	Loyal Rue
Membership	Nancy Anschuetz
Newsletter	Loyal Rue
Nominating	Robert Schaible
Publicity	Michael Cavanaugh
Scholarship	William Falla
Web Site Task Force	William Grassie

READING LIST

Books Written by Speakers and Chaplain at the 1997 IRAS Star Island Conference on *The Evolution of Morality*

ANINDITA BALSLEV:

Cross-Cultural Conversation: Initiation. Atlanta: Scholars Press, 1996.

JAMES GILBERT:

Redeeming Culture: American Religion in an Age of Science. University of Chicago Press, 1997.

Perfect Cities. University of Chicago Press, 1992.

CHARLES HALLISEY:

Buddhist Ethics: The Path to Nirvana, 3rd edition. Boston: Wisdom Publications: 1997.

PHILIP HEFNER:

The Human Factor: Evolution, Culture, Religion. Augsburg Fortress Publishers, 1993.

MARY MAXWELL:

Morality among Nations: An Evolutionary View. Albany: SUNY Press, 1990.

The Sociobiological Imagination (Mary Maxwell, ed). Albany: SUNY Press, 1991.

Human Evolution: A Philosophical Anthropology. NY: Columbia Univ. Press, 1984.

Moral Inertia: Ideas for Social Action. Minot, CO: University Press of Colorado, 1991.

LUCY REID:

Feminist Spirituality: A Basic Book List. Guelph, 1997.

MICHAEL RUSE:

Monad to Man: The Concept of Progress in Evolutionary Biology. Harvard University Press, 1996.

Evolutionary Naturalism: Selected Essays. Routledge, 1995.

The Darwinian Paradigm: Essays on Its History, Philosophy & Religious Implications. Routledge, 1989.

But Is It Science: The Philosophical Question in the Creation/Evolution Controversy, edited by Michael Ruse. Buffalo: Prometheus Books (paperback edition 1996).

ROBERT SUSSMAN:

The Biological Basis of Human Behavior. Needham Heights, MA: Simon and Schuster Custom Publishing, 1997.

PAUL THOMPSON:

The Structure of Biological Theories. Albany: SUNY Press, 1989.

Issues in Evolutionary Ethics. Albany: SUNY Press, 1995.

MARY EVELYN TUCKER:

Moral and Spiritual Cultivation in Japanese Neo-Confucianism. Albany: SUNY Press, 1989.

Worldviews and Ecology, Mary Evelyn Tucker and John Grim, eds. Orbis, 1994.

Useful Background Reading Recommended by Speakers and Chaplain for the 1997 IRAS Star Island Conference

CHARLES HALLISEY:

Frank Reynolds & Robert Campany, "Buddhist Ethics" in *The Encyclopedia of Religion*, edited by Mircea Eliade.

Mary Midgley, "The Origin of Ethics," in *A Companion to Ethics*, edited by Peter Singer. Blackwell, 1993.

PHILIP HEFNER:

Roberta Bondi, *To Love As God Loves.* Fortress Press, 1987.

Loyal Rue, *By the Grace of Guile.* Oxford U. Press, 1994.

MARY MAXWELL:

Max Stackhouse et al, eds. *On Moral Business.* (A reader of documents from all major religions on business ethics.) Grand Rapids, MI: Eerdmans, 1995.

Meir Tamari, *The Challenge of Wealth.* (Jewish economic ethics.) Northvale, NJ: Jason Aronson Press, 1995.

David Korten, *When Corporations Rule the World.* (Regarding World Bank.) West Hartford, CT: Kumaram Press, 1995.

Jeremy Brecher, ed., *Global Visions.* (Best new ideas on human rights.) Black Rose Books, 340 Nagel Dr., Cheektowaga, NY 14225. ISBN 1-895431-74-3.

Robert Wright, *The Moral Animal.* (Good introduction to evolutionary psychology.) Pantheon, NY: Random House, 1995.

Laura Betzig, ed., *Human Nature.* Oxford U. Press, 1996.

Philip Abbot, *Eunomia.* (Fascinating, regarding international society.) OUP, 1990.

Leo Kuper, *Prevention of Genocide.* Yale, 1985.

LUCY REID:

Sherry Ruth Anderson and Patricia Hopkins, *The Feminine Face of God: The Unfolding of the Sacred in Women.* NY: Bantam Books, 1991.

Mary Daly, *Beyond God the Father: Toward a Philosophy of Women's Liberation.* Boston: Beacon Press, 1973.

Irene Diamond and Gloria Feman Orenstein, eds., *Reweaving the World*. San Francisco: Sierra Club Books, 1990.

Riane Eisler, *The Chalice and the Blade*. San Francisco: Harper & Row, 1987.

Rosemary Radford Ruether, *Sexism and God-Talk: Towards a Feminist Theology*. London: SCM Press Ltd., 1983.

Letty M. Russell, ed, *Feminist Interpretation of the Bible*. Philadelphia: Westminster Press, 1985.

Starhawk, *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*. San Fran: Harper-Collins, 1979.

Merlin Stone, *When God Was a Woman*. San Diego: Harcourt Brace and Co., 1976.

Katherine Zappone, *The Hope for Wholeness: A Spirituality for Feminists*. Mystic: Twenty-Third Publications, 1991.

ROBERT SUSSMAN:

Wrangham, Richard, *Demonic Males*. Houghton Mifflin, 1996.

DeWaal, Frans, *Good Natured*. Harvard U. Press, 1996

Bock, Kenneth, *Human Nature and History: A Response to Sociobiology*. Columbia U. Press, 1980.

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Gould, S.J. (1976) "Biological Potential vs Biological Determinism," *Natural History Magazine* 85:12-22.

Murphy, J.G. (1982) *Evolution, Morality and the Meaning of Life*, Totawa, NJ: Rowman and Littlefield.

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Rottschaeffer, W.A. and Martinsen, D. (1990) "Really Taking Darwin Seriously: An alternative to Michael Ruse's

Darwinian Metaethics." *Biology and Philosophy* 5: 149-173.

Trivers, R.L. (1971) "The Evolution of Reciprocal Altruism," *Quarterly Review of Biology* 46: 35-57.

MARY EVELYN TUCKER:

Tu Wei Ming, *Selfhood and Creative Transformation*. Albany: SUNY Press, 1989. (The article "The Continuity of Being: Chinese Visions of Nature" especially recommended.)

John Grim, *The Shaman*. Univ. of Oklahoma Press, 1983.

FROM ZYGON: JOURNAL OF RELIGION AND SCIENCE: Complete Issues:

Vol 11, No 2 (June 1976) Issue contains papers from the 1975 IRAS Conference on *Genetics, Biological Evolution, and Ethics*.

Vol 15, Nos 3 & 4 (Sept. & Dec. 1980) Issues contain papers from the 1979 IRAS Conference on *Sociobiology, Values and Religion*.

Vol 19, No 2 (June 1984) Issue contains papers from the 1983

British Science and Religion Forum on *The Challenge of Socio biology to Ethics and Theology*.

Vol 29, No 1 (March 1994) Issue profiles Michael Ruse, philosopher and historian of biology.

Articles:

Ruse, Michael. "Evolutionary Ethics: A Phoenix Arisen," 21 (March 1986): 95-112.

Williams, George C. "Huxley's Evolution and Ethics in Socio biological Perspective," 23 (Dec. 1988): 383-407.

Irons, William. "How Did Morality Evolve?" 26 (March 1991): 49-89.

Cronk, Lee. "Evolutionary Theories of Morality and the Manipulative Use of Signals," 29 (March 1994): 81-101.

ACKNOWLEDGMENTS

We are grateful to our chaplain, our speakers and workshop leaders, to those who said "yes" when we asked them to be a facilitator, and to our conferees -- all of whom share our enthusiasm for this conference and who generously contribute their time and talents without pay as they carry out the planning and innumerable tasks necessary for a successful conference. We express our appreciation to the Star Island staff for the competent, courteous, and efficient way they take care of our needs and help make our week on the Island so rewarding.

Schedule for the 44th Annual IRAS Conference, "Evolution of Morality," Saturday, July 26, through Friday, August 1, 1997

PERIOD	ACTIVITY	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
8:00 -9:00 a	Breakfast	Morning Activities: Chapel and Plenary Lectures						
9:00-9:40 a	Chapel	Welcome To Star Island	Lucy Reid, Conference Chaplain					
10:00-10:55 a	Lectures (Elliott Hall)		Paul Thompson	Mary Evelyn Tucker	Charles Hallisey	Michael Ruse	Philip Hefner	Speakers Panel Karl Peters, Chair
10:55-11:15 a	Break							
11:15-12:15 p	Discussion							
12:30-1:30 p	Lunch							
Afternoon Activities: Recreation ¹ , Seminar, Workshops ² , Free University ³ , and Socializing								
1:30-2:30 p	Free Time & University	ARRIVING, GETTING SETTLED, GREETING FRIENDS, EXPLORING					IRAS Annual Meeting 2:00 - 3:00 (Note starting time.)	
2:30-3:50 p	IRAS Seminar		IRAS Seminar (Nf)	Memorial Service 2:30 - 3:30	IRAS Seminar (Nf)			
4:00-5:00 p	Workshops & Discussion Groups	Star Island Orientation MANDATORY ⁴ (Elliott Hall)	Ahmed (SP) Breed (Pk) Everett (Lw) Fryer (Nb) Goodenough (Nf) Morgan (El) Smith (PP)	Ahmed (SP) Sharpe (Pk) Everett (Lw) Fryer (Nb) Goodenough (Nf) Morgan (El) Smith (PP)	Hoskins (SP) Sharpe (Pk) Everett (Lw) Fryer (Nb) Goodenough (Nf) Morgan (El) Smith (PP)	Hoskins (Lw) Sharpe (Pk) Goodenough (Nf) Morgan (El) Smith (PP)		
5:30-6:30 p	Social Hour (Newton Centre)	The Archi Pelagos Youth Program ⁵			IRAS/Zygon Reception (Starts at 5:00 pm ⁶)			
6:30-7:30 p	Dinner					Lobster Dinner ⁷		Banquet
Evening Activities: Plenary Lectures, Candlelight Services, Snacks, and Shows								
7:30-9:30 p	Lectures and Discussion (Elliott Hall)	Conference Orientation. Karl Peters, Nancy Anschuetz, & Michael Ruse	Robert Sussman	Anindita Balslev	James Gilbert	Mary Maxwell	Karl Peters Pelican Show Starts at 9:00 pm ⁸	IRAS Talent Show
9:45-10:15 p	Candlelight (Chapel)	Mary Ann Ford	David Bowker	Marjory Ann Young	Carl Smith <i>et al</i>	Paul Razor	Joan Hunter	Jack Morgan
10:15 p - ?	Snacks, Films Dancing, & Socializing ⁹							Farewell Party

¹There will be an excursion to Appledore Island on Monday afternoon. Please sign up on Sunday.

²Room abbreviations for seminar and workshops are: El = Elliott; Lw = Lawrence; Nb = Newton back; Nf = Newton front; Pk = Parker; PP = Pink Parlor; SP = Sandpiper.

³"Free University" and other activities organized by conferees will be announced on the Island and scheduled for the 1:30 to 2:30 period.

⁴The Star Island Orientation, conducted by General Manager Tony Coddling and the Star Island staff, starting at 4 pm, is the one and only scheduled activity that is mandatory for *all* conferees.

⁵This meeting, led by Sandra Woodworth, Archi Pelagos Youth Program Coordinator, is mandatory for all parents with children enrolled in the program.

⁶The IRAS/Zygon reception starts at 5:00 pm and merges into the social hour. All are invited; we urge you to join us.

⁷There will be a lobster dinner on Wednesday. Tickets are \$5.50 per person and must be purchased by Monday noon. Lobster diners should be seated by 6:15 pm.

⁸On Thursday evening, the plenary session discussion will end at 8:50 pm and the Candlelight Service will begin as soon as the Pelican Show is over.