

# IRAS

## **The Mythic Reality of the Autonomous Individual**

Program and Schedule

**The Institute on Religion in an Age of Science**

55th Annual Conference, June 20 to 27, 2009

## CONFERENCE STATEMENT

Concepts of individual autonomy and responsibility underlie much of the thought, institutions, and ways of living in modern societies. Yet they are shot through with complexity and contradiction, and may be problematic for a flourishing human nature.

This conference will address the religious, historical, social, and developmental genesis of human individuality and its consequences. Taking as given the physical emergence of our universe and the biological and social emergence of our universe and the biological and social emergence of humanity explored in our last two conferences, we will delve into the historical development and current significance of the autonomous individual. We will examine 1) the psychological and social development of individuality, 2) its historical and cultural genesis and the contribution of religious beliefs and practices, 3) its centrality to the desirability and practice of democracy, 4) assumptions about the rational pursuit of individual goals in capitalist economic theory, 5) the need (or not) for separate institutional sources of power to oppose governmental subjugation, 6) the personal, cultural, and religious paradoxes inherent in the nurturance and practice of autonomy, 7) the biases and illusions that inhere in the pursuit of individual happiness, and 8) how the concept of self intersects with many religious doctrines, for example, eternal life.

Speakers from anthropology, psychology, economics, religious history, theology, and political and legal theory will help us explore questions such as

- How do modern Western concepts of the individual differ from historical concepts in Western thought and in other cultures?
- What model of individual autonomy makes sense in trying to understand ourselves as complex biosocial beings nurtured by and embedded in community, but having some degree of independence from it?
- Does understanding the fragility of individual autonomy undercut its existence or enhance its benefits?
- What are the dangers and advantages of individuality in the practice of our ethics, our democracy, and our spirituality?
- Does devotion to individual freedom produce a society so addicted to satisfying individual desires that it lacks the cohesion necessary to defend itself or deal with adverse ecological consequences?
- Is capitalism a necessary corollary of individual autonomy? Of democracy? Is it true that centralized decision-making in human societies cannot work very well because of the kinds of animals we are?
- Does human rationality, and even science, depend upon particular forms of individuality?

*Ted Laurensen*

*John Teske*

Conference Co-chairs

**PRESIDENT'S WELCOME**

Welcome to Chautauqua!

As previous IRAS conferees know, this is our first experiment with a new conference location and time, and we look forward to it with excitement and confidence coupled with the knowledge that we will be learning and adapting as we settle in.

We think you will find this conference interesting, challenging and periodically even a bit puzzling, dealing as it does with our basic images and understandings of ourselves and engaging fundamental questions concerning some of our deepest intuitions. We hope to hear a cacophony of voices and views, enthusiastic agreements and vigorous disagreements, together with laughter light and deep and profound enjoyment.

There is no one template for enjoying an IRAS conference. Engage and disengage as you find attractive, enjoy each other and participate in the variety of offerings with delectation. Talk and think and dance and sing and come away with wonderful old friendships renewed and new ones born. I and the other members of IRAS's leadership eagerly look forward to getting to know all of you.

*Ted Laurensen*  
President of IRAS



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## ORIGIN 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, New Hampshire, 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 that 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 Szanthe Harrington, Henry Murphy, Lyman Rutledge, and Malcolm Sutherland. Other early members included Ashley Montagu, B.F. Skinner, Theodosius Dobzhansky, and Ian Barbour.

Since 1954 IRAS has held an annual conference (except in 2007, when the conference was cancelled because of facilities problems) on science, values, and religion, until this year on Star Island. This is the first annual conference held at the Chautauqua Institution. 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 (renamed the Zygon Center for Religion and Science in 1999). Willem Drees will formally assume the editorship of *Zygon* on July 1, 2009. 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.

## PURPOSE OF IRAS

IRAS is a multidisciplinary society of persons who seek to understand and reformulate the theory and practice of religion in the light of contemporary scientific knowledge, and to provide a forum for discussing issues relevant to that goal. The IRAS Constitution states the formal purpose as follows:

- (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.

Various other statements of the goals and purposes of IRAS have been articulated over the years. For example, there is one in the back of each *Zygon* which says, "IRAS is an independent society of scientists, philosophers, religion scholars, theologians, and others who want to understand the role of religion in our dynamic scientific world." The lead-off paragraph above resulted from discussions by the IRAS Council before the 2002 Star Island Conference and is intended to make it clear IRAS is open to all persons who share its goals, not confined to an academic or public policy "elite."

Most recently the IRAS Council at its 2003 Midwinter Meeting adopted the "Campion Statement," so-called because it originated from discussions at the Campion Center in Massachusetts at the Council's 2002 Midwinter Meeting:

*We at IRAS take the natural world seriously as a primary source of meaning. Our quest is informed and guided by the deepening and evolving understandings fostered by scientific inquiry.*

*From here, our quests for meaning take us in divergent directions. For some, the natural world and its emergent manifestations in human experience and creativity are the focus of exploration. For some, understandings of the natural world are interwoven with understandings inherent in various religious traditions, generating additional paths of exploration and encounter. As a result, we articulate our emerging orientations with many voices, voices that are harmonious in that we share a common sense of place and gratitude.*

*We acknowledge as well a shared set of values and concerns pertaining to peace, justice, dignity, cultural and ecological diversity, and planetary sustainability. Although we may differ and hence debate on how these concerns are best addressed, we are committed to participating in their resolution.*

IRAS is a nonprofit 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 FUND DONORS, 2008-2009

It is with deep gratitude that we acknowledge the following persons for their gifts to IRAS during the past year. It has made an enormous difference to our sense of the future.

### \$500 and up

Jeanie Graustein The John Templeton Foundation	Edwin Laurenson	George Ohrstrom
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### \$300-499

Robert & Ruth Bercaw	Marj Davis	Lyman & Gillett Page
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### \$100-299

Nancy Anscheutz	Elizabeth Bjorkman	Muriel Blaisdell & Cynthia Kelley
Paula Fangman	Herbert Fried & Nancy Weiss-Fried	Roger Gillette
Ursula Goodenough	Ward Goodenough	Robert Howes
William Irons	Daniel Johnson & Diane Persson	Yong-Jun Kim
David Klotz & Jane Penfield	Nick LaTourette	Normand & Marlene Laurendeau
Edward Lowry	Paulo Frederico de Rego Maciel	Carol Orme-Johnson
Jerald Robertson	Jacqueline Schwab	William Shoemaker & Teena Gravel
Beth Strum	James Tomes	Eugene & Emily Troxell
Marjorie Ann Young		

### to \$99

Pat Barber & George Pritchard	Elizabeth Bjorkman	Claudine Blanchard
Donald Braxton	Charlotte Brewer	Roger Brown
Russell Butenhof	Michael & Carolyn Cavanaugh	Edward Clarke
Christopher Corbally	Stuart & Susan Crampton	Willem Drees & Zwanet Drees-Roeters
Richard Dubé	William & Bonnie Falla	Richard Fetzner
Shirley Galat	Thomas Gilbert	John Grim & Mary Evelyn Tucker
Joan Harvey	Robert Holloway & Christina Doyle	John Hooper & Gail Pesyna
Betty Hoskins	Katharine Houk & Seth Rockmuller	Elizabeth Ingenthron
Bob Keim & Sheila Moriarty	Dorothy & Robert Keller	William Klink
Mark Kuprych	Ernest Lane	Laurence Latourette
Robert Lloyd	Michael Lotze	Andrew Millard
Leslie Muray	Carolyn Neeper	John Ong
Eunice Ordman	Scott Pacey	Eve Posada
Mrs. Lawrence Powers	Scott Prinster	K Helmut & Ursula Reich
Norman Richardson	Dan & Lisa Solomon	Benton Stidd
Jane Elizabeth Sutter	Ethel Mae Theriault	Lawrence Troster
Thomas & Anna Williams	Neil Wollman & Abigail Fuller	Scotty Zilinsky

## GENERAL CONFERENCE INFORMATION

**Chapel services** at 9 A.M. each day begin with reflections led by Michael Cavanaugh.

**Plenary session lectures and discussion** are scheduled in the *morning* (starting at 10 A.M.) and *evening* (starting at 7:30 P.M.) in Smith Wilkes Hall (except that the Thursday morning session will be held in the Hall of Philosophy). The speakers (first hour) will develop the theme of the conference as they address different issues and questions from their own disciplines and perspectives. Following a break there will be general discussion. A refreshment break is scheduled for 10:55–11:15 each morning. Please return to the auditorium in time for the resumption of the session. Abstracts and biosketches of the speakers begin on page 7.

The **IRAS seminar** will consider Willem Drees's forthcoming book, *Religion and Science in Context: A Guide to the Debates*. It will be held in the Hotel's Blue Room on Monday, Tuesday, and Wednesday, 1:40–2:40 p.m. Further information may be found beginning on page 14.

**Free University** sessions, from 1:40–2:40 P.M. each day except Thursday, provide conferees with an opportunity to present their ideas informally and discuss them with others. If you wish to organize such a session, you need to do two things: 1) check with Steve Gaudet at least the day before for a room assignment, and 2) after doing so, give a written note to Jane Bengtson, editor of the *Beacon*, describing your offering and its time and location. The announcement will appear in the *Beacon* and will also be posted on the chalkboard in the lobby.

**The IRAS Poster Sessions** are a new experiment this year, consisting of a set of refereed posters, reviewed and accepted by our Poster Review Committee, which will be presented during Tuesday and Wednesday afternoon sessions in the Front Room of the Athenaeum Hotel, accessible from the Lobby. There should be refreshments available, and plenty of opportunity to engage the presenters. Further information may be found beginning on page 20.

**Workshops and Discussion Groups** will be offered during the afternoon from 2:50–3:50 and 4:00–5:00 P.M. Leaders and workshop locations are listed in the schedule on the back page of this program booklet, and workshop descriptions begin on page 15, listed alphabetically by presenter.

**Happy Hour** takes place at the end of afternoon activities, from 5:30–6:30 P.M. We gather informally in the Hotel lobby for an hour of libations, snacks, socializing, and perhaps music. Contributions to cover the cost are both needed and appreciated. Persons under 21 are not permitted in the beverage-serving area.

**Recreation.** Afternoons are also opportunities for recreation: talking, thinking, napping, reading, walking, and playing. The Chautauqua Institution fitness center will be available from 7:00 a.m. to 8:00 p.m., free of charge; you can swim in the lake; and you will be able to find out about various other possibilities at the Hotel desk.

**Swimming.** The hardy (or masochistic) enjoy a Polar Bear swim in the morning before breakfast. The rest of us can swim throughout the day, with lifeguard restrictions in the case of children.

**Special meals.** The traditional IRAS banquet will be on *Friday*.

**Shows.** The IRAS Talent Show is on Friday evening. If you would like to participate in the Talent Show, especially if you have talent (this is an optional requirement; all hams are welcome), Joan Hunter, the talent show coordinator, will be happy to hear from you.

**Newspaper.** The *Beacon* is an IRAS tradition. This conference newspaper appears at breakfast each morning with up-to-date information on the conference and its participants. It provides opportunities for you to respond to lectures and the conference theme, challenge ideas, publish poetry, commentary, and other forms of artistic expression, including humor, all at the discretion of

the editor, Jane Bengtson, and as space is available. Contributions from our younger conferees are welcome.

**Later evening reflection and gathering** will be encouraged in the Sun Room on the second floor of the Hotel.

**Snacks** will be provided at various points during the day, including in the Hotel lobby during the later evening gathering.

**Memorial Service.** A memorial service for IRAS members who have died during the past year will be held in the Hall of Christ on Friday at 1:40 P.M.

**Dancing** will take place in the Hotel dining room after the last lecture when someone decides to organize it. Please bring along any favorite CDs you have with you. Genres will range from ballroom to rock, as requested by those who come.

An informal **farewell party** will be held on Friday night, an important part of which is expected to be to use up any refreshing substances left over from Happy Hour.

**Children** must participate in the children's program unless Steve Gaudet receives a signed waiver. See more about the program on page 6.

**Baby sitting** will be available through the Hotel front desk.

**Discrimination and abuse.** The IRAS Council has adopted discrimination and abuse guidelines. Information about the policy is available from IRAS President Ted Laurenson.

If you have any **questions or suggestions** concerning the conference, please bring them up with Conference Coordinator Steve Gaudet or with Co-chairs Ted Laurenson and John Teske.

## IRAS CONFERENCE YOUTH PROGRAM

Welcome to Chautauqua!

Our first experience in this new space will be a co-creative adventure. We will join with two college students who have experience working in the Chautauqua summer camp.

They will help us make the best use of what the Institution has to offer us preseason. As our group is small, I will have contacted most of our youth for their program ideas and traditions they wish to renew here. We want our time together to be planned and responsive, with time to play games, create, explore and especially to develop and deepen our friendships.

In general, we will be meeting during the morning session from 9:15–12:15. Afternoons are free and youth are under the supervision of their parents or guardians until the social hour when we offer an activity. Following supper we will have a program from 7:30–8:45. Locations will be announced along with specific activities in the morning paper. There are many possibilities to discover so we are staying open and flexible.

Welcome, and thank you for bringing your children.

Sandra Woodworth, coordinator

**Sandra Woodworth**, youth program coordinator, has been involved with the youth program at IRAS from its beginning 15 years back. Her professional background includes teaching English for 12 years in Portsmouth, N.H., then running a before- and after-school program for elementary students for 5 years. Her deepest experience with children comes through her son Asher, now 23.



## LECTURE OVERVIEWS, ABSTRACTS, AND BIOSKETCHES

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### SATURDAY EVENING

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#### EXCEPT FOR ALL THE OTHERS: POWER, CHOICE, AND THE BLESSINGS OF OPACITY

**Ted Laurensen**

#### ABSTRACT

The naturalistic accounts of the self, if we can any longer believe in such a thing, that we will explore this week – developed out of an intellectual background that praises above all individual skepticism of received “wisdom” and of power -- can be viewed as having the ironic effect of depriving us of any basis for a belief in individual efficacy. Without suggesting that we construct ourselves or are the masters of a mysterious soul or essence, I will argue that we are nonetheless fated to freedom by the open-ended nature of our capabilities and by our ability to view ourselves from the perspective of an outsider who would understand or control us; but we remain subject to coercion and manipulation in addition to all our other weaknesses. Our self understanding derives from encounters with the opaque, quintessentially associated with consciousness, which undermine our sense that the virtual world in which we normally dwell, both in our individual perceptions and social structures, presents itself to us transparently. As flawed as traditional notions of individuality, and the political and legal edifices built on those notions, are, they bear sufficient truth to warn us of deep peril in their alteration.

#### BIOSKETCH

Ted Laurensen, the current president of IRAS and co-chair of this conference, practices corporate and securities law in New York City with a particular focus on investment funds and investment advisers. His other roles in IRAS have included responsibility for newsletter conference write-ups, newsletter editor, Council member, secretary, and co-chair of the 1999 conference on human sexuality. He likes to think his intellectual interests have no boundaries, but they have focused on moral and political philosophy, psychology, and hard science fiction.

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### SUNDAY MORNING

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#### ORIGINS AND ALTERNATIVES TO THE INNER SELF

**Phillip Cary**

#### ABSTRACT

If the self is inherently relational, then in some sense it must be shaped “from the outside in.” Many people find this idea counterintuitive, in part because of the way the outside and the inside of the self have come to be conceived in the Western tradition. Our ideas about the inner and the outer have come to us largely through Augustinian Christianity, rooted in the theology of St. Augustine (354–430 AD), who taught Westerners to think of the soul as constituted by a kind of private inner world. Recently, however, Christian theologians have developed relational views of the self based on the doctrine of the Trinity, in which the one God is constituted by three inseparably related persons. The move to this more relational view does not mean simply rejecting Augustinian theology, but typically involves re-appropriating Augustinian concepts such as “sacrament” in new ways.

#### BIOSKETCH

Phillip Cary is a philosopher and theologian, and in both capacities focuses his work on the history of Western thought. He is professor of philosophy at Eastern University outside Philadelphia, PA, where he is also scholar-in-residence at the Templeton Honors College. His work focuses on the interaction between philosophy and theology in the history of Western thought, and especially on the contribution of St. Augustine (354–430), the Christian theologian whose use of philosophy made for an epochal synthesis that has given shape to Western thought ever since. His work on Augustine includes *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist* (2000); *Inner Grace: Augustine in the Traditions of Plato and Paul* (2008); and *Outward Signs: The Powerlessness of External Things in Augustine's Thought* (2008), all with Oxford University Press. He is also the author of a Biblical commentary, *Jonah* (Brazos Press, 2008). He is perhaps best known to the public through a series of lecture courses published by The Teaching Company: *Augustine: Philosopher and Saint*; *Luther: Gospel, Law and Reformation*; *Philosophy and Religion in the West*; and *The History of Christian Theology*.

THE ENIGMA OF I-CONSCIOUSNESS

Anindita N. Balslev

ABSTRACT

Does reflection on the phenomenon of I-consciousness only lead to a re-affirmation of the fact that what is closest to us is farthest from our understanding? Indeed, this enigmatic theme has been addressed in Indian and Western philosophical traditions from various perspectives, with different intents.

In her presentation, I will first ponder the question why philosophers disagree while accounting for this phenomenon, although they seem to generally accept the indubitability of I-consciousness. While exploring this sense of awe and bewilderment with regard to the phenomenon of I-consciousness, which no one doubts or denies, discussion will focus on the kind of philosophical issues that are raised and how differently these are dealt with.

In the process, effort will be made to acquaint the audience with various types of analyses that one encounters in the history of Indian thought, where one comes across many renditions of contrasting views about 'Self' as well as of 'No-Self.' The focal point of the deliberation is to note how these enquiries gradually assume not only epistemological and metaphysical but also important ethico-religious dimensions.

Beginning with naturalistic interpretations in the Indian context, I will be briefly outlined why the mainstream traditions reject naturalism as an explanatory model.

BIOSKETCH

Anindita N. Balslev is a philosopher based in India and Denmark. She received her master's degree in philosophy from Calcutta University and Ph.D from the University of Paris. With educational, teaching, and research experience in India (Kolkata, Delhi, Bangalore), France (Paris), USA (New York, Kentucky, Virginia), and Denmark (Aarhus, Copenhagen), she has initiated a program entitled 'cross-cultural conversation' (CCC) and has organized several important international conferences (CCC). The aim of CCC is to help achieve human solidarity by refusing to preserve the great divide between "us" and "they" by creating events for addressing asymmetries in different contexts, such as race, religion, ethnicity, gender, class, and others.

She has served on the boards of several important international organizations/journals such as the World Affairs (India), American Association for the Advancement of Science (USA), and is a founding member of the International Society for Science and Religion.

Her publications include books and numerous papers in the areas of Indian and Western philosophy and in those of cultural and religious studies. To mention a few, she is the editor of the volume entitled *Cross Cultural Conversation* (Cultural Criticism series, AAR, OUP, USA, 1996) and co-editor of the volume *Religion and Time* (E. J. Brill, The Netherlands, 1993). She is the author of *A Study of Time in Indian Philosophy* 3rd.ed. (New Delhi, 2009) and of *Cultural Otherness: Correspondence with Richard Rorty*, second edition, (OUP, USA, 1999), Italian trans., *Noi E Loro*, (il Saggiatore, 2001). Her research work on the theme of "I-consciousness," shortly to be published as a monograph, was carried out at the University of Copenhagen.

She is the editor of a collection of essays, *Toward Greater Human Solidarity, Options for A plural World* (Kolkata, 2006), as well as the organizer of the international conference on the same topic in New Delhi in 2006, hosted by IIC and IHC. She is also the organizer of the international CCC conference in January 2009 focusing on the theme "Human Solidarity: Visions and Projects," hosted by Indian Council of World Affairs and India Habitat Center, New Delhi.

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MONDAY MORNING

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INTEGRATING CULTURE AND HUMAN DEVELOPMENT: A NEW SYNTHESIS IN MORAL PSYCHOLOGY

Lene Arnett Jensen

ABSTRACT

In this presentation, I will focus on people's moral reasoning and concepts. On the one hand, accounts of moral reasoning in developmental psychology have typically been universalistic, one-size-fits-all theories that downplay cultural variation. Anthropological and cultural psychology accounts, on the other hand, have tended to be culture-specific, suggesting a need for a-theory-for-every-culture and thereby raising the specter of theoretical pandemonium. Building on and synthesizing findings from both research traditions, I will propose an alternative cultural-developmental approach to moral reasoning. I will introduce a conception termed a *cultural-developmental template*. The template charts developmental patterns across the life course for moral reasoning in terms of three Ethics of Autonomy, Community, and Divinity. The template, however, is not one-size-fits-all. Its general developmental patterns accommodate the different constellations of Ethics held by culturally and religiously diverse peoples.

BIOSKETCH

Lene Arnett Jensen is associate professor of psychology at Clark University, USA, where she holds the Oliver

and Dorothy Hayden Junior Faculty Fellowship. She received her Ph.D. from the Committee on Human Development at the University of Chicago in 1996. One line of Dr. Jensen's research addresses cultural identity development in the contexts of migration and global change. This work includes a focus on immigrants' civic engagement. A second line of research is in the area of moral development, addressing how moral reasoning and behavior are culturally and developmentally situated. Dr. Jensen's research also addresses the role of religion in both migration and morality. Her publications include *New Horizons in Developmental Theory and Research* (2005, with R. W. Larson), *Immigrant Civic Engagement: New Translations* (2008, with C. A. Flanagan), and *Bridging Cultural and Developmental Psychology: New Syntheses for Theory, Research and Policy* (forthcoming, Oxford University Press). Dr. Jensen is editor-in-chief of *New Directions for Child and Adolescent Development*, and a member of the editorial board of the *Journal of Research on Adolescence*. She also serves on the board of directors of two community organizations, Liberty's Promise, in Washington, D.C., and Children's Friend, in Worcester, MA.

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MONDAY EVENING

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INTENTIONS AS COMPLEX DYNAMICAL  
ATTRACTORS

**Alicia Juarrero**

ABSTRACT

How do neural processes that embody meaning emerge from the interactions of individual neurons (a bottom-up phenomenon)? Even more important: how are these emergent brain events able to loop back down and causally effect behavior so that it semantically satisfies the content of that intention (a top-down phenomenon)? Some form of circular causality seems to be at work in human action. But ever since Aristotle, philosophers have maintained that "nothing can cause itself."

Explaining human action is further hampered by philosophy's prohibition of formal and final causes; since the sixteenth century, philosophy has insisted that causality is either efficient causality or it isn't causality at all. How to provide an account for mereological causation that is compatible with current science?

This paper will argue that advances in nonlinear, complex dynamical systems theory provide tools with which to understand interlevel causality. Self-organization such as occurs in nonequilibrium thermodynamic processes offers a window on how an expanded state space with emergent properties appears after phase transitions and how boundary conditions provide context-sensitive constraints that determine the (changed) behavior of a complex system's constituents. I will also argue that the evolution of complex systems –

from physical dissipative structures, to chemical autocatalytic processes, to the human mind – shows increasing decoupling from energetic forces, a decoupling made even more striking with the appearance of so-called dynamic decoupling. The upshot of this progression, I will argue, is the emergence of *a kind of free will worth wanting*.

BIOSKETCH

Winner of the CASE-Carnegie Foundation 2002 U.S. Teacher of the Year award and the author of dozens of articles in refereed journals, Alicia Juarrero is best known for her book, *Dynamics in Action: Intentional Behavior as a Complex System* (MIT Press, 1999, paperback 2002). Dr. Juarrero, who taught philosophy at Prince George's Community College for over 30 years, was the first community college professor to receive a presidential appointment to the National Council on the Humanities, the Advisory Board of the National Endowment for the Humanities. While serving as a member of the National Council, Dr. Juarrero chaired the Council Committee on State Programs, which administers over \$32M in grants to state humanities councils. Dr. Juarrero received her BA, MA, and PhD from the University of Miami (Florida). As secretary-treasurer of the organization Friends of Havana's January Complexity Seminars, Dr. Juarrero is currently active in supporting the study of complexity theory in Cuba.

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TUESDAY MORNING

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NEUROSCIENCE EXPLODES THE MYTH OF  
THE AUTONOMOUS INDIVIDUAL

**Amy Banks**

ABSTRACT

The American dream of the "self-made man" is as central to the functioning of our capitalist society as Wall Street and as familiar as the Statue of Liberty. In America, the myth states, the tired masses have a shot at making it on their own if they have the will power, stamina, and intestinal fortitude to survive and compete. Generations have been shaped by this message. Where did this myth come from and what do we do now that we are faced with scientific evidence that this very strategy is driving a society into disconnection, despair, and even poor health?

The Jean Baker Miller Training Institute has been helping to shape the dialogue regarding healthy human development for over 30 years. The theory originated with four women, a psychiatrist and three psychologists (Jean Baker Miller, Judy Jordan, Irene Stiver, and Jan Surrey) questioning the myth of autonomy they had been taught. Without neuroscience to back them up, they had the courage to name an alternative trajectory

for healthy human development. They stated that growth happened through and toward relationship, not towards increased separation and autonomy. Relational-cultural theory described empathy and mutuality as key components to healthy relationship, characteristics that are not valued in power over competitive environments.

Over the past thirty years, RCT has become more and more accepted and integrated into many developmental models, but still, the myth of autonomy has persisted. Despite this, there is hope. Neuroscience and neuroimaging techniques are providing amazing new views of the way the mind and body function. There is now clear evidence that we are “hard-wired” for connection. This lecture and discussion will focus on the latest research in the neuroscience of relationship – the development of the capacity to connect within the context of relationships, the many systems within our brains and bodies that help us read and empathize with others, the adaptability and plasticity of the central nervous system, and the destructive nature of isolation. It is essential that this new science, supporting connection, reach a wide range of people from educators to corporate managers. Perhaps then we can finally explode the myth of autonomy.

#### BIOSKETCH

Amy Banks, MD is the director of advanced training at the Jean Baker Miller Training Institute (JBMTI) at Wellesley College and an instructor in psychiatry at Harvard Medical School. Founding scholars at JBMTI developed relational-cultural theory (recently named one of the 10 most influential psychotherapies) over the last thirty years. The theory suggests that healthy human development occurs through and toward relationship, rather than toward increasing separation and individuation. At JBMTI, Dr. Banks has been integrating emerging neuroscience with ongoing relational-cultural theory. She has spoken throughout the country on “The Neurobiology of Relationship” and has an ongoing passion to spread the message that we are “hard-wired for connection.” Dr. Banks has been a co-investigator of the “The National Lesbian Family Study,” a 20+ year longitudinal study and has co-authored numerous journal articles describing the findings. She is co-editor of *The Complete Guide to Mental Health for Women*, published by Beacon Press in 2004. She has written numerous articles on the treatment of childhood trauma, including a popular manual, “PTSD, Relationships, and Brain Chemistry,” published as a project report at the Stone Center, Wellesley College. Most recently, Dr. Banks has been exploring the field of energy psychology, integrating string theory/unified field theory into an understanding of how relationships heal. She is in private practice in Lexington, MA, where she lives with her partner and 10-year-old twins.

## THE COMMUNITY OF HUMAN AND NONHUMAN PERSONS

Anne Foerst

#### ABSTRACT

Traditionally we think that the group of humans and the group of persons are identical; in fact, we use the terms “person” and “human” usually interchangeably. However, we are also quite capable of denying human beings’ personhood while assigning it to nonhuman beings. Beside this cultural observation, new developments in animal studies, biotechnologies, and robotics also have made this intuitive understanding of personhood questionable. I will outline a new concept of personhood that is based on a relational approach to theology as well as on insights from evolutionary psychology. This understanding of personhood is rather communal than ontological and not restricted to human beings alone. I will end with the ethical consequences of such a changed understanding of personhood in our age of biotechnology.

#### BIOSKETCH

Dr. theol. Anne Foerst has been assistant professor for computer science at St. Bonaventure University since Fall 2005. From 2001 until 2005 she was on the faculty as visiting professor for theology and computer science. Before coming to St. Bonaventure, she worked as research scientist at the Artificial Intelligence Laboratory, Massachusetts Institute of Technology, and was also affiliated with the Center for the Studies of Values in Public Life of Harvard Divinity School. At the AI-Lab, she served as the theological advisor for the Cog and Kismet Projects, two attempts to develop embodied, autonomous, and social robots in analogy to human infants which might learn and develop more mature intelligences. She also initiated and directs “God and Computers,” a dialogue project initially between Harvard Divinity School, the Boston Theological Institute, and MIT and now continued at St. Bonaventure. In this function, she has organized several public lecture series and public conferences on artificial intelligence, computer science, and concepts on personhood and dignity.

She is a consultant on projects which explore the connection of new media and religion and especially the Christian churches; she has also presented various keynote addresses on the interaction between religion and science. Her work on dialogue has been covered in numerous print and internet media (New York Times, Newsweek, MS NBC, Boston Globe, Der Spiegel) and she appeared in many radio and television shows (ABC, CNN, WDR, ARD). She has published papers in academic journals on the possibility for mutual enrichment between artificial intelligence, the cognitive

sciences, and Jewish and Christian theologies and anthropologies.

She also writes for popular media to bring the question on religion and science to a broader audience. Her research centers mostly on questions of embodiment and social interaction as central elements in human cognition, on questions of personhood and dignity, and on how to bring theology back into the public discourse in secularized, high-tech Western cultures. Her first book, *God in the Machine: What robots teach us about humanity and God*, was published by Dudham: a part of the Viking-Penguin group, in Fall 2004, came out as paperback in Fall 2005, and in December 2008 in Germany.

Her research interests are centered about the question on the nature of personhood and humanness; after exploring the biological mechanisms of humans in her book, she is concentrating now on the questions of sexuality as bonding mechanism and conflict resolution to establish objective criteria for personhood.

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WEDNESDAY MORNING

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EXTERNALISM, RELATIONAL SELVES, AND  
REDEMPITIVE RELATIONSHIPS

**John A. Teske**

ABSTRACT

The particularly toxic form that individuality has taken in European and Anglo-American culture in this era is substantially underpinned by a conception of mind, self, and soul that would hold these to be internal to the central nervous system of our biological organism. Externalism is, quite simply, the view that "the mind ain't in the head." It denies that thoughts, beliefs, and desires are entirely constituted by states and processes physically internal to the organism. It does not mean that the mind is elsewhere, as the individual's head, and body, are proper parts of a mind. It entails a subject's essential embodiment and immersion in the world. Mental phenomena are hybrids of physical events in the head and events in the world to which they are often coupled. The present extension of this view is that, among the most important of such events, are those occurring both within and between other people and ourselves, including empathy, attachment, mutuality of understanding, concern, and respect.

There are deep and historical contributions of Christian theology to the understanding of interiority as separate, individuated, and bodily restricted. Nevertheless, there are contemporary theological resources more consistent with an intersubjectively externalist view. Stanley Grenz's *The Social God and the Relational Self*, provides hope in a relational, sexual self, its development into an ecclesial self a communal task.

The argument from externalism presses us to take the idea of being wedded to the world, of one flesh with it, ever more seriously. We are *cyborg* selves and *symbionts* with a symbolic material culture, our marriage to the world also a marriage to time. But the preeminent externalities from which our selves are composed are our relationships with other human beings. Our relationships are our redemption and, if Grenz is correct, that redemption is *bodily*, in our presence, in our sexuality, in our bodily attachments and our relationships, as well as our hopes and dreams for our lives together.

BIOSKETCH

John A. Teske, PhD, is professor of psychology at Elizabethtown College, Elizabethtown, Pennsylvania. He teaches personality and social psychology, as well as interdisciplinary courses such as "Narrative and Identity," "Brain, Mind, and Spirit," "Psychology through Shakespeare," "Psyche and Film," and "Neuromythology." He has published empirical research on nonverbal behavior, environmental psychology, cognitive development, and close relationships. His focus in the last decade has been in the science-religion dialogue, particularly on the neuropsychology of spirit, and he has published regularly in *Zygon: Journal of Religion and Science*, most recently on "Neuromythology: Brains and Stories" in March 2006, and in *Studies in Science and Theology*, most recently on "'Let Me Tell You a Story: Meaning and Narrative in Science and Religion'" in the forthcoming volume. He contributed entries on "Evolutionary Psychology," "Neural Darwinism," and "Spirit," to the *Encyclopedia of Religion and Science*. A previous incarnation of his plenary talk was presented at the Metanexus conference on "Subject, Self and Soul," Madrid 2008, and published as "Recoupling Individuality," in *Transdisciplinarity in Science and Theology* Vol. 4.

He is a second-generation contributor to the science/religion dialogue and believes that this is likely to be a multigenerational project with no less impact than the Reformation. He was president of IRAS from 2005-2008 and is a co-organizer of this conference.

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WEDNESDAY EVENING

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FROM AUTONOMY TO RELATIONAL BEING

**Kenneth J. Gergen**

ABSTRACT

I will first outline the rudiments of the social constructionist perspective that informs my concern with human autonomy and its alternatives. This view will not only denaturalize the concept of autonomy, but as well, the possibility of any "first philosophy" of

human nature. I will then briefly consider some of the historical conditions giving rise to the conception of individual autonomy, but focus more extensively on the consequences of this conception—both positive and negative—for cultural (and global) life. The issue of moral responsibility will be of focal concern. This discussion will give way to the development of a nonfoundational alternative to the individualist conception of human action, an alternative that places relational coordination as a necessary prior to the individual. From relational coordination, I will propose, derives all that we take to be real, rational, or good. The individual, in this view, represents the common intersection of multiple relationships. With these views in place, I will return to the issue of morality, and propose to replace the conception of individual responsibility with relational responsibility. Finally, I will consider briefly some implications of these proposals for what may be viewed as sacred practice.

#### BIOSKETCH

Kenneth Gergen is a senior research professor at Swarthmore College, and the president of the Taos Institute. He received his PhD in psychology from Duke University, and subsequently taught in the Department of Social Relations at Harvard, and the Department of Psychology at Swarthmore. His early work in psychology was chiefly concerned with transformations in identity. However, a pivotal paper in which he challenged the presumption of cumulative knowledge of human behavior, thrust him into dialogues on the nature of human science. From these dialogues emerged a critique of the empiricist tradition, and the emergence of a nonfoundational social constructionism. It is from the socially based, pragmatic, and value-centered orientation to inquiry that the Taos Institute was formed in 1992. This nonprofit organization works at the cutting edge of scholarly inquiry and collaborative practices in society. The Institute conducts conferences and workshops, offers a PhD for practitioners, generates global networks, and houses a publishing company. Among Gergen's most important books are *Realities and Relationships* (Harvard University Press), *The Saturated Self* (Basic Books), and *An Invitation to Social Construction* (Sage Ltd.). Just published is his volume, *Relational Being, Beyond Self and Community* (Oxford University Press). This book provides a multivoiced alternative to both the modernist account of individual action and the pre-modern. He has achieved many awards, including honorary degrees both in the US and Europe.

## REIMAGINING DEMOCRATIC THEORY FOR SOCIAL INDIVIDUALS

Steven L. Winter

#### ABSTRACT

In the West, the modern conception of the individual as a rational, self-directing agent operates as a mythology that organizes and distorts religion, science, economics, and politics. In religion, we see a transformation from a community of believers into an array of beliefs and practices from which one picks and chooses. (It is now common to find Catholics who believe in reincarnation; at a recent conference I attended, one of the panelists actually introduced herself as a "Quathlic.") In science, we reward the work of the individual "genius" that pushes the boundaries of knowledge, when scientific discovery is actually a process that unfolds in a community that not only lays the groundwork for any particular breakthrough, but often also develops its significance in ways unthought of by—sometimes, even, unthinkable to—the original researcher. In economics, the belief in the efficiency and reliability of markets that was presumed to follow from the rational actor model has been devastated by the spectacular financial meltdown of 2008. In politics, the idea of individual autonomy has been deployed to undermine the fundamental idea of the State as an institution of collective self-governance. In all these spheres, the myth of the autonomous individual serves as a tool of pacification and control that anesthetizes the public and renders them passive participants in a process run by others.

What would it mean to rethink democracy, autonomy, and self-governance from a perspective that takes the subject as truly social? The conceptual vocabulary of democracy depends on concepts of the self, agency, and autonomy that many find no longer tenable. When the "self" is itself understood as socially constructed, what does it mean to talk about self-governance? What can autonomy mean once we have come to recognize our "choosing" selves as the products of historical contingencies, ongoing social practices, and other such exogenous factors?

It is not simply that these concepts have been called in question by critiques ranging from psychoanalysis to deconstruction, but that the resulting conception of democracy is normatively unacceptable. The conventional understanding of democracy as founded on individual autonomy turns democracy into the enemy of equality. It both subordinates equality to the demands of autonomy and reduces democratic equality to formal equality, making substantive justice all but impossible.

Considering the meaning of democracy, autonomy, and self-governance from a perspective that takes seriously the insight about social construction, on the other hand, would make it possible to harmonize individual and collective self-governance. It would avoid the conflict between our democratic and egalitarian commitments. And it would refocus our attention from the formal and conceptual prerequisites for democracy to the practical and social preconditions necessary for the production of citizens who are, in both senses, meaningfully self-governing. The goal, in other words, is to reimagine democratic theory from a perspective that takes the social – and not the autonomous – individual as its point of departure.

#### BIOSKETCH

Steven L. Winter is the Walter S. Gibbs Professor of Constitutional Law at Wayne State University Law School. He is the author of numerous articles on constitutional law and legal theory, including “The Metaphor of Standing and the Problem of Self-Governance,” “Bull Durham and the Uses of Theory,” “An Upside/Down View of the Countermajoritarian Difficulty,” “The ‘Power’ Thing, Melville, Slavery, and the Failure of the Judicial Process,” “What Makes Modernity Late?,” and, most recently, “Law, Culture, and Humility” (in *The Cambridge Companion to Law and Humanities*, Austin Sarat, Matthew Anderson, and Catherine Frank, eds., forthcoming 2009). His book, *A Clearing in the Forest: Law, Life and Mind* (Univ. Of Chicago Press 2001), is the first systematic attempt to assess cognitive science’s implications for law and legal theory. He has taught at Brooklyn Law School, the University of Miami School Of Law, American University’s Washington College of Law and the Cardozo, Rutgers-Newark, and Yale Law Schools. Before entering full-time teaching, he served as an assistant counsel for the NAACP Legal Defense & Educational Fund, Inc., where he litigated a wide range of civil rights cases concerning prisoners’ rights, employment discrimination, school desegregation, police violence, capital punishment, habeas corpus jurisdiction, discrimination in the military, and attorneys’ fees.

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#### THURSDAY EVENING

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#### RATIONALITY, THE MARKET SYSTEM, AND PUBLIC POLICY

**Werner F.M. De Bondt**

#### ABSTRACT

At least since the 1980s, the giant public corporation and the stock market have been the pre-eminent institutions of modern society. Be that as it may, the worldwide financial crisis that started in 2007 has left many people

angry and confused. Millions of workers have lost their jobs. Nearly every investor has seen the value of his portfolio decline. American capitalism looks less triumphant than it did before. I discuss the extent of the debacle as well as its deeper economic and social causes. I further ask: What should be done now? What can be done? How bleak is our future?

My perspective is shaped by recent behavioral research that questions the hyper-rationality of economic agents and markets. As clever as people sometimes are, they are also hobbled by systematic psychological biases of cognition and emotion. Besides, man is a social animal.

Behavioral economics suggests that government regulation and social insurance can improve economic performance and make life better. “Institutional assistance” may debias judgment and promote autonomy. In contrast, many economists remain market fundamentalists who oppose just about any form of government intervention. From their point of view, freedom to choose is paramount and paternalism is wrong.

#### BIOSKETCH

Werner De Bondt is director of the Richard H. Driehaus Center for Behavioral Finance at DePaul University in Chicago, and professor of corporate finance at the University of Neuchatel in Switzerland. He studies the psychology of investors and financial markets. He is one of the founders of behavioral finance. He has examined key concepts of bounded rationality, e.g., people’s tendency to exaggerate the true impact of new information, their bent towards wishful thinking, or their biased perceptions of risk. His research articles have appeared in many scholarly journals, including the *Journal of Finance*, the *European Economic Review*, and the *American Economic Review*.

Dr. De Bondt is a frequent speaker to academics and investment professionals. He holds Ph.D. in Business Administration from Cornell University (1985). In past years, Werner De Bondt was a member of the faculty at the Catholic University of Louvain, Erasmus University Rotterdam, the University of Zurich, the University of Luxembourg, and Cornell University. Between 1992 and 2003, he was the Frank Graner Professor of Investment Management at the University of Wisconsin-Madison.

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#### FRIDAY MORNING

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#### PANEL DISCUSSION

We will have a panel discussion with all the speakers in which conference participants will also be invited to comment and ask questions.

## IRAS SEMINAR

In the IRAS Seminar we explore a recent book or manuscript by a member of IRAS, followed by open discussion by all who would like to participate. This year we will discuss Willem (Wim) Drees's forthcoming book, *Religion and Science in Context: A Guide to the Debates*. The seminar will be held in the Blue Room at the Hotel from 1:40 to 2:40 p.m. on Monday, Tuesday and Wednesday.

### DESCRIPTION

Wim's book is an extensive analysis of contemporary discussions on 'religion and science' by analyzing worldly interests served, criteria used, and assumptions about religion involved, and argues for three major claims: the persistence of mystery in an intelligible world, values in a world of facts, and meaning in a material world.

The first chapter distinguishes between concern about secularization and concern about superstition, as contexts of 'religion and science'. The second chapter considers 'religion and science' as apologetics for religion and for science, as ammunition in intra-religious controversies, and as a response to concern about our self understanding in the light of the scientific image. The third chapter argues for the relevance of science and considers criteria to distinguish sense from nonsense. The fourth chapter considers multiple aspects of religion and proposes to understand theologies (and non-religious visions) as ways of integrating models of the world and models for the world, cosmological claims and values. The fifth chapter is about the naturalistic view that science seems to evoke and the possibilities of naturalistic theism and religious naturalism. The sixth chapter considers the place of values in a world of facts; the seventh some of the ways humans construct meaning.

The article titled 'Mystery, Values, and Meaning: Religious Options that Respect Science', which has been made available to conferees, provides a brief version of the main considerations of the book, especially the later chapters. The book will be in proof stage by the time of the conference, and a copy will be available for consultation by seminar participants. The book is scheduled for publication, in hardback and in paperback, in Europe in September and in North America in early November 2009.

You do not, however, need to have read the article, much less looked at the book, in order to participate in the seminar.

### PROCEDURE

At each session of the seminar Wim and a commenter (Jeff Dahms, who is the seminar organizer, Bob McCue and V.V. Raman) will make presentations and respond to each other's comments, after which seminar participants will be invited to submit questions and make comments.

### BIOSKETCHES

**Willem B. Drees** holds the chair in philosophy of religion and ethics at Leiden University, the Netherlands. As of 2009 he is also the editor of *Zygon: Journal of Religion and Science*. Previously he has been president of ESSSAT, the European Society for the Study of Science And Theology (2002-2008), and co-chair of the IRAS Conference 'Human meaning in a technological culture' (2001). His previous publications include *Creation: From Nothing until Now* (Routledge, 2002), *Religion, Science and Naturalism* (Cambridge University Press, 1996), *Beyond the Big Bang: Quantum Cosmologies and God* (Open Court, 1990), and edited volumes including *Technology, Trust, and Religion* (2009), *The Study of Religion and the Training of Muslim Clergy in Europe: Academic and Religious Freedom in the 21<sup>st</sup> Century* (2008), and *Is Nature Ever Evil? Religion, Science, and Value* (2003).

**Jeff Dahms**, who has organized the seminar, is an Australian scientist and philosopher particularly interested in the evolution of mind. No one will employ him in either professional role so he thinks about such matters in his workshop at his mountain rainforest home and gets by doing a little surgery.

**Bob McCue** is a tax attorney in Calgary, Canada, and a partner in one of Canada's largest law firms. He has a BA (Russian language major; religious studies minor), an MBA, and a law degree. His law practice is oriented toward mergers and acquisitions, public financings, and dispute resolution with Canada's taxation agency. Bob is a science neophyte who struggles to follow conversation while at the annual IRAS conference, and so asks lots of questions and takes copious notes. He then goes home and for months tries to figure out what he heard people talking about. After modest success, he gives up in time to come back the following year for another shot of growth-stimulating chaos.

**V. V. Raman** is Emeritus Professor of Science and Humanities (Rochester Institute of Technology). He is a Senior Fellow of the Metanexus Institute, frequent contributor to IRASnet discussions, and author of several essays and articles on science-religion issues. His book *Variety in Religion and Science* was published in 2005. His most recent book (June 2009) is entitled *Truth and Tension: In science and religion*. Both are available on Amazon.com.



## IRAS WORKSHOPS

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

### THE HEART OF CHANGE: WHAT REALLY MOVES US

Sunday, 2:50–5:00 P.M., Parlor Room

**Amy Banks, M.D.**

#### ABSTRACT

What do psychoanalysis, cognitive behavioral therapy, EMDR and DBT have in common? They all facilitate growth and change in human beings. Ideas about how humans change, grow and develop have fueled many theories and supported many careers. Within the field of mental health there have been vast differences in how best to accomplish the goal of change. Is it the well timed insight from the psychoanalytic practitioner? The persistent attention to cognitive reframe seen in CBT? Is it the mutual empathy found in the relationship with a relational/cultural therapist?

This interactive workshop will explore how humans change by looking at the final common pathway of change—the shaping of new neural networks in our minds and bodies. This concept of neuroplasticity will be examined through case discussions. The session will explore ways that clinicians can help clients enhance neuroplasticity.

#### BIOSKETCH

See biosketch in the plenary sessions.

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### BEYOND INTELLIGENT DESIGN

Tuesday, 2:50–5:00 P.M., Parlor Room

**Ian Barbour**

#### ABSTRACT

The ID controversy up to the 2009 Texas decision. Recent thought about complexity, emergence, and embryology in evolutionary history. Recent ideas of “theistic evolution.” A 50-minute PowerPoint presentation, followed by 25 minutes of discussion.

#### BIOSKETCH

Ian Barbour has taught physics, religion, and environmental studies at Carleton College in Minnesota. He was awarded the 1999 Templeton Prize for Progress in Religion.

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### INTERSUBJECTIVITY AS THE COMMON GROUND FOR SUBJECTIVITY AND OBJECTIVITY

Tuesday & Wednesday, 2:50–5:00 P.M., Hultquist Upper

**Joseph A Bracken, S.J.**

#### ABSTRACT

The presenter will propose a new social ontology—one that is grounded in a theory of universal intersubjectivity—that protects both the concrete particularity of individual entities in their specific relations to one another and their enduring corporate reality as a stable community or environment within nature. A quick review of the history of Western philosophy will make clear that the notion of intersubjectivity has always been difficult to analyze and explain in terms of an exclusive focus on either objectivity or subjectivity in isolation. One must begin with the presupposition of universal intersubjectivity (as in Alfred North Whitehead’s metaphysics) and work out the consequences for further work both in the humanities and in the natural and social sciences.

#### BIOSKETCH

Joseph A. Bracken, S.J., Emeritus Professor of Theology at Xavier University in Cincinnati, Ohio, USA, received his Ph.D. from the University of Freiburg in Germany in 1968 and taught at Saint Mary of the Lake Seminary in Mundelein, Illinois (1968–1974), and at Marquette University in Milwaukee, Wisconsin (1974–1982) before becoming Chairman of the Theology Department at Xavier in 1982. He has published 11 books and roughly 100 articles in academic journals in the general area of philosophical theology/philosophy of religion. Recent books include *Christianity and Process Thought* published by Templeton Foundation Press in 2006, *God: Three Who Are One* published by Liturgical Press in 2008, and *Subjectivity, Objectivity and Intersubjectivity: A New Paradigm for Religion and Science* published by Templeton Foundation Press in 2009.

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## THE DOCTRINE OF THE TRINITY

Sunday & Tuesday, 4:00–5:00 P.M., Hultquist Upper

**Phillip Cary**

### ABSTRACT

1. *The Doctrine of the Trinity: Where It Came From.* What is the doctrine of the Trinity and why did it arise? This workshop is an introduction to the historical basics of the doctrine of the Trinity, why it became central to the Christian tradition, and what were the initial controversies which gave it shape.

2. *The Doctrine of the Trinity: Why It's Relational.* Building on the previous workshop, this workshop explores some of the conceptual depths and anomalies of the doctrine of the Trinity which led Trinitarian thinking in the direction of a relational ontology, which is to say a theory of being in which relationships, not things, are primary.

### BIOSKETCH

See biosketch in the plenary sessions.

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## EXPERIMENTAL EXPLORATIONS IN AUTONOMY

Sunday, 2:50–5:00 P.M., Chautauqua Room

**Jay Einhorn, PhD**

### ABSTRACT

The experience of autonomy is impacted by the interaction of internal values and external relationships. This workshop will focus on experiences in which participants feel that they did, or didn't, act autonomously, including explorations by conversation and such methods as psychodramatic role playing and guided imagery.

### BIOSKETCH

I'm a clinical psychologist in private practice in Evanston, consulting psychologist at Roycemore School (a private Jr. Kindergarten–12th grade college preparatory school in Evanston), clinical supervisor and project director of a free mental health clinic serving uninsured and underserved recipients in Waukegan, Illinois (as an adjunct faculty member at Rosalind Franklin University of Medicine and Science). I'm Chair of Peer Study Groups for the Chicago Association for Psychoanalytic Psychology and have designed and facilitated a couple of peer study groups on Religion, Spirituality and Mental Health for CAPP. I'm also a singer-songwriter who performs locally and am working on my 3rd CD ([www.myspace.com/jayeinhorn](http://www.myspace.com/jayeinhorn) also on cdbaby at <http://cdbaby.com/found?allsearch=jay+einhorn&submit=> and on iTunes (search Jay Einhorn in the store).

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## MUSICAL EXPLORATIONS IN AUTONOMY

Tuesday, 2:50–3:50 P.M., Chautauqua Room

**Jay Einhorn, PhD**

### ABSTRACT

Imagery, poetry and music in song evoke our experiences in ways that can be quite powerful. Jay, a singer/songwriter/guitarist/psychologist/mystic, will sing and discuss original songs that invoke issues of autonomy.

### BIOSKETCH

See description above.

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## WALTZ WORKSHOP

Sunday & Tuesday, 2:50–5:00 P.M., Hultquist Lower

**Kent Koeninger**

### ABSTRACT

As you are learning about individual autonomy, take some time to experience conscious and unconscious real-time decisions and feedback between waltz partners as you learn an art of effortless and graceful coordinated movement. This will be a waltz workshop for any level of dancer, from beginner to experienced and from young to old. Rather than focusing on fancy moves, this workshop will demonstrate how great waltzes emerge when the leader leads the follower as the follower prefers to be led, with two-way active communication. By keeping the steps simple and changing partners, we will foster a communal experience of creative dance. No prior experience or partner is necessary.

### BIOSKETCH

Kent Koeninger is an avid folk dancer who teaches the simplicity and beauty of waltz in workshops at folk-dance venues. When not dancing he markets supercomputers for HP. He has been designing, deploying, or marketing supercomputers for thirty years at NASA, Apple, and Cray, and now at HP. He lives in Nashua, NH, St. Louis, MO, and Chilmark, MA.

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## CURRENT AND PROPOSED REGULATION OF FINANCIAL INSTITUTIONS AND THE ROLE OF REGULATORS IN THE FINANCIAL CRISIS

Monday, 2:50–5:00 P.M., Chautauqua Room

**Ted Laurenson**

### ABSTRACT

I will explain selected aspects of U.S. (and to some extent international) regulation of the securities and financial markets, talk about proposed regulatory reforms (to the extent known), discuss the extent to which regulatory lapses have contributed to the current mess and open the floor to general discussion.

## BIOSKETCH

See biosketch in the plenary sessions.

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### YOU EAT WHAT YOU ARE: THE METAPHYSICS OF AUTOPHAGY

Monday, 2:50–5:00 P.M., Hultquist Upper

**Michael T. Lotze, MD**

#### ABSTRACT

Fasting as a religious rite and as a necessity as a result of war and starvation has been a concomitant of human evolution except for recent pockets of humanity dotting the world, broadly in the western world and increasing parts of Asia. Although most of us have heard of “programmed cell death,” or apoptosis, the orderly breakdown of the cell and its ingestion within tissues by scavenging cells called macrophages, the notion of autophagy is relatively novel, having been studied in yeast for thirty years and in mammalian systems only for the last four or five years. Apoptosis and autophagy, or programmed cell survival, are counter-regulated processes present throughout our biology. WE INVITE OTHER POSSIBLE PRESENTERS ON THIS TOPIC.

Autophagy clears long-lived proteins and dysfunctional organelles and generates substrates for ATP generation during periods of starvation. As such autophagy represents “programmed cell survival” and plays a critical role counter-regulating programmed cell death or apoptosis. Measures of autophagy have been classically done by demonstration of autophagic vesicles or so-called LC3 spots, best visualized by fluorescence microscopy or, as we have shown, by imaging cytometry. Alternative strategies which we are exploring include disappearance of the long-lived p62/SQSTM1 scaffolding protein which is degraded by autophagy. Recently, we have shown that cytosolic expression of HMGB1 is a critical regulator of sustained autophagy. Its receptor, RAGE, similarly appears to be critical for sustained autophagy with knockout of this receptor being essentially a phenocopy of the HMGB1 knockout. Stimuli that enhance reactive oxygen species promote cytosolic translocation of HMGB1 and thereby enhance autophagic flux. Thus, detection of cytosolic translocation of HMGB1 as a critical pro-autophagic protein enhancing cell survival and limiting programmed apoptotic cell death represents a novel imaging cytometric measure of autophagy which can be coupled with measures of p62 and LC3 punctae. Virtually every chemotherapeutic agent for cancer which we have tested induces autophagy in surviving fractions. The antimalarial, hydroxychloroquine, widely applied in patients with systemic lupus erythematosus and rheumatoid arthritis can inhibit autophagy when applied with chemotherapeutics.

At one level human individuality and consciousness have their origin on the metabolic basis of our separation and ability to autophagize easily, allophagy or cannibalism being a rarely practiced rite. The major purpose of this workshop will be to introduce the general notion of autophagy, to contrast it with apoptosis, and to integrate the notion into the ‘mythic reality of the autonomous individual’ from a cellular, tissue, organismal, societal, and religious perspective. Participants will be introduced to the concepts and then asked to reflect on their own lives or careers and how autophagy might metaphorically be applied to some aspect of their current existence. We will synthesize and try to apply notions of autophagy across various fractal biologic dimensions.

#### BIOSKETCH

Michael T. Lotze, MD is professor of Surgery and Bioengineering; vice chair of research within the Department of Surgery; assistant vice chancellor in the six schools of the Health Sciences at the University of Pittsburgh; and director of Strategic Partnerships within the University of Pittsburgh Cancer Institute as well as the Catalyst Program within the recently funded Clinical and Translational Research Institute. He has worked in the field of Immunology and clinical medicine for over 35 years and believes that a fundamental understanding of cancer biology and immunology is essential to making progress in oncology research.

He received his MD and BMSc from Northwestern University within the Honors Program in Medical Education. His academic career included surgical training at the University of Rochester as well as fellowships at the MD Anderson Institute and the National Cancer Institute (NCI). He was senior investigator in the Surgery Branch of the NCI from 1982–1990 and founding director and chief of the Division of Surgical Oncology at Pitt from 1990–2000 as well as its training program in an SSO approved surgical oncology program.

Dr. Lotze is the co-inventor on 10 patents in dendritic cell vaccines and antigen discovery and serves as associate editor of the *Journal of Immunotherapy*. He has over 500 publications which include peer reviewed journals and book chapters. He has also edited several texts including four editions of *Current Cancer Therapy* [with John Kirkwood], the *Surgical Treatment of Advanced Cancer* [with Joshua Rubin], and *Cellular Immunology and the Immunotherapy of Cancer* [with Olivera J. Finn]. He developed and edited the 4th Edition of the *Cytokine Handbook* [2003], the 1st edition of *Measuring Immunity* [2004], both editions of *Dendritic Cells* [1998, 2002], and *NK Cells* [2009] with Dr. Angus Thomson as well as *Cytokines and Cancer* [2007] with Michael Caligiuri.

The research of Dr. Lotze focuses on the role of autophagy [programmed cell survival] and necrotic cell death and how they modify immunity and the biology

of inflammation and cancer as well as cellular immunotherapy using cytokines, NK cells, and DCs.

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## JESUS CHRIST AS LORD IN A POST-MODERN AGE

Monday & Wednesday, 2:50–5:00 P.M., Parlor Lower

**E. Maynard Moore, PhD**

### ABSTRACT

The first task is to define what we mean by Post-Modern. I review the structural distinctions since the Enlightenment, and then accept the basic definition provided by David Ray Griffin: a constructive worldview that involves a new unity of scientific, ethical, aesthetic and theological premises, accepting all that science has to teach us regarding the natural order, but rejecting “scientism” that accepts only reductive and empirical data as “real.” Once that framework is established, I provide a workable context for doing theology, using categories provided by John Polkinghorne. This done, in Session Two, I proceed to examine the historic Christian affirmation “Jesus is Lord.” A brief consideration follows as to how this basic credo emerged quickly (relying on the research of Larry Hurtado as compelling) in the early Jesus movement. Once this historical/contextual understanding is established, I proceed to examine the basic textual reference, namely Paul’s credo in I Cor 8:6: “one God, the father... and one Lord, Jesus Christ.” What does this mean? I then make reference to the various types of language utilized in the New Testament and discuss briefly how certain traditional doctrines (developed in post-biblical times) are embedded in these several types of linguistic structures, requiring a new articulation of the basic creedal affirmation if we are to “make sense” of our faith in the 21st century.

### BIOSKETCH

I served on the host committee staff for the “Science and the Spiritual Quest II” Conference sponsored by the Center for Theology and the Natural Sciences held at Harvard in October 2001. I have also been a participant in several “science and religion” symposia through past involvement with the John Templeton Foundation and the Metanexus Institute in Philadelphia (see below). Through the International Consortium on Religion and Ecology, I participated in the preparation work group for the “Future Visions” consultation in New York City in 2000, cosponsored by the State of the World Forum and the New York Interfaith Center. I supported Bawa Jain, Secretary General of the Millennium World Peace Summit of Religious and Spiritual Leaders, on schedule coordination, and assisted Dr. Douglas Johnston, Director of the International Center for Religion and Diplomacy, in planning the Summit Agenda.

Currently I serve on the Board of Directors for the InterFaith Conference of Greater Washington DC, one of the nation’s oldest such organizations, now embracing eleven different faith traditions in the Nation’s Capital. In addition, I maintain active memberships in the Center for Process Theology at Claremont School of theology in California, and the Churches’ Center for Theology and Public Policy in Washington DC. I have completed work for two graduate degrees from SMU, an M. A. from the University of Chicago Divinity School, and the Ph.D. in Higher Education / Adult Education at the Union Graduate Institute & University in Cincinnati.

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## THE TASK OF TRANSFORMING TRANSCENDENCE

Sunday, 2:50–3:50 P.M., Hultquist Upper

**Frederick Mortensen**

### ABSTRACT & BIOSKETCH

See poster session descriptions.

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## EXAMINING THE ORIGINAL ZYGMON VISION

Monday, 2:50–5:00 P.M., Hultquist Lower

**Karl Peters**

### ABSTRACT

The journal *Zygon* is jointly published by IRAS and its sister organization CASIRAS (Center for Advanced Study in Religion and Science). The vision of the journal is consistent with the basic aims of IRAS. Hence by examining the Journal’s vision, we can also explore the purposes of IRAS. This workshop will look at the first editorial of the Journal (March 1966), written by Ralph Burhoe and Robert Tapp. The Editorial justifies the need for a journal of science and religion. Interestingly, the editorial presents more than one vision for the journal. We will ask how these might and might not be guiding visions for us today.

### BIOSKETCH

Karl Peters is Professor Emeritus of Philosophy and Religion, Rollins College. He has been involved with the journal *Zygon* for thirty years (as Editor 1979-89 and as Co-Editor 1989-2009). He is the current IRAS Vice President for Conferences and the current President of CASIRAS. Karl is author of several essays in religion and science and the books *Dancing with the Sacred: Evolution, Ecology, and God* (Trinity Press International, 2002) and *Spiritual Transformations: Science, Religion, and Human Becoming* (Fortress Press, 2008). He lives in Granby, CT with his wife, the Rev. Marjorie H. Davis, and at least once every week enjoys a morning or afternoon in the children’s world of granddaughters Amelia and Nora.

DISCUSSION OF BOOK: TRUTH AND  
TENSION IN SCIENCE AND RELIGION

Wednesday, 2:50–3:50 P.M., Chautauqua Room

**V.V. Raman**

ABSTRACT

The Science/Religion dialogue has become quite vibrant over the last fifty years, but one could argue that it still suffers from three deficits: namely, the lack of a compelling overview, the lack of balance, and the lack of a sense of humor. All three of these needs are filled by Dr. Raman in this new book. With a sure hand he carries historical and current scope—not just from a Western viewpoint, but also with many trans-traditional notes. He also compensates for the unbalanced and all-too-frequent shrillness in the dialogue by gently pointing out both the foibles and strengths of both parties to the dialogue—and he is a great one to do it, with his formidable scientific background and his long appreciation of and participation in the religious impulse. And finally, the charming humor that pervades the book keeps the reader almost as well-grounded as Dr. Raman is. It is altogether a delightful and accurate and balanced overview of the field.

BIOSKETCH

See biosketch under IRAS seminars.

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TRAGIC HUMANISM IN SCIENCE AND  
RELIGION

Wednesday, 4:00–5:00 P.M., Chautauqua Room

**John A. Teske**

ABSTRACT

This workshop will be a discussion of Terry Eagleton's (2009) *Reason, Faith, and Revolution*, his critique of the "new atheism" of Dawkins, Hitchens, et al. While Eagleton has plenty of sympathy for rationalist and humanist critics of religion, he sees the "new atheist" critique as a caricature. He proposes that, at their most convincing, the Jewish and Christian Scriptures have valuable insights into human emancipation, and much to say about vital questions like death, suffering, love, and self-dispossession. Might there be common ground between science and religion in (1) the "tragic humanism" that Eagleton draws from theology, Freud, and Marx, which may provide a more realistic picture than "liberal humanism" in a post-Holocaust, post-Hiroshima era, and a more useful signifier of the human condition in the broken body of a political prisoner who has been tortured to death, and (2) a more nuanced view of religion than one that reduces it to a flawed explanatory system based on unsupported beliefs about a supernatural agent, and that might have value in noncircular justifications of rationalism, and a temperance of the political self-contradictions of an

ideology of tolerance and diversity. Most important, from the perspective of this conference, might be the critique of self-origination, self-authorship, and self-sufficiency which presume, as Stanley Fish's review put it, "to pull progress and eventual perfection out of our own entrails."

BIOSKETCH

See biosketch in the plenary sessions.

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DOES ETHICS HAVE A FUNCTION?  
THOUGHTS ON THE EVOLUTIONARY  
DEVELOPMENT OF RULE ETHICS

Wednesday, 2:50–5:00 P.M., Hultquist Lower

**Eugene Troxell**

ABSTRACT

Social living of any sort requires certain rules of behavior. Social animals cannot arbitrarily prey upon each other for example. Were they to do this the animals could not trust each other sufficiently to allow the social behaviors that provide social living with its evolutionary advantages. Some of our ethical rules are simply verbal statements of behavioral restrictions our ancestors adhered to before they acquired human characteristics. Other ethical rules became established as various constitutive social practices became established. The existence of personal possessions, for example, requires that there be a social restriction against stealing. Were stealing to become an approved social behavior personal possession would simply cease existing. Without personal possessions there could be no economy. With no economy there could be no specialization among the various members of the social community. With no specialization none of the knowledge now characteristic of human societies could have developed. Without that type of knowledge humans could not exist. Canceling other very useful constitutive social practices may not have such drastic results. But they would result in practices that have proved to have evolutionary advantages becoming impossible. All constitutive social practices require certain types of behavior to be socially restricted. We will examine a number of such practices.

BIOSKETCH

Eugene Troxell is a retired professor of philosophy who has spent many years teaching advanced courses in theory of ethics.

## IRAS POSTER SESSION

The IRAS Poster Session is a new experiment this year, consisting of a set of refereed posters, reviewed and accepted by our Poster Review Committee, which will be presented during the Tuesday and Wednesday afternoon Sessions in the Front Room of the Athenaeum Hotel, accessible from the Lobby. There should be refreshments available, and plenty of opportunity to engage the presenters. Poster abstracts are listed alphabetically by author.

### 'IN THE BEGINNING WAS RELATION': A TRANSDISCIPLINARY EXPLORATION OF CONNECTIONS BETWEEN RELATIONALITY AND HEALTH

**Pat Bennett**

#### ABSTRACT

Although epidemiological studies have established the existence of a significant connection between social relationships and health outcomes, the underlying mechanisms are far from established. Using the transversal space model developed by J. Wentzel van Huyssteen, this paper explores the connection between the two from a transdisciplinary perspective. Drawing on theological, neurocognitive and psychoneuroimmunological (PNI) data, it examines the basis of the human capacity for relationality and proposes that how this capacity is experience and expressed can affect health through direct modulation of immune and neuroendocrine function.

The paper contends that, although the precise mechanisms are unclear, PNI data suggest that the quality of social relationships has distinct, measurable and significant effects on these systems. Drawing on both neurocognitive and theological insights into the capacity for relationality, it argues that this is not simply a result of stress buffering, but reflects a direct neurobiological effect.

From the transdisciplinary standpoint adopted, the thesis proposed is that the capacity for relationship is not only constitutive of humanness, but also bears the hallmarks of an emergent phenomenon. Thus relational experiences can themselves exert direct downward causation on PNI systems. Furthermore, the extent to which relational capacity is realized, and the form that this realization takes, may determine the nature of these effects with both up- and down-regulation of immune function being potential outcomes.

#### BIOSKETCH

Pat Bennett (BM; BTh (Oxon)) is a PhD student at the Westminster Institute of Education, Oxford Brookes University, UK. She originally trained as a doctor, practicing hospital-based medicine in a number of different disciplines before leaving medicine to raise a family. She later returned to university to study theology and was awarded her BTh by the University of Oxford in 2004. Her poster presentation is based on her current PhD research, which draws on both theological and

neuroscientific data and involves a transdisciplinary exploration of the connections between relationality and health. A paper based on this work and presented at the 2008 Metanexus Conference will appear later this year in *Transdisciplinarity in Science and Religion*.

Pat is an associate member of The Iona Community—a dispersed Christian ecumenical community working for peace and social justice, the rebuilding of community and the renewal of worship. She has contributed a wide variety of liturgical material to their resource books and has been involved in leading a number of courses on re-imagining worship. She lives in Northern England on the edge of the beautiful North York Moors with her husband, youngest child, and a Springer spaniel called Diogenes. This is her first visit to the States.

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### COMMUNITY IN THE CHRISTIAN FAITH: THE COUNTERBALANCE TO INDIVIDUAL AUTONOMY

**Roger L. Brown**

#### ABSTRACT

The background research on community dynamics addressed by the proposed poster are designed to show that Christianity focuses on both community and the individual. The poster will support the concept that in Christianity the focus is on the primary relationships which involve the individual verses community dialogue. While the individual strives to be free, he has a fundamental need for the community for survival and for maturation toward wholeness. Given the fundamental tension between the individual and the community, what role does religion play in facilitating personal autonomy? It will be argued that limits on the freedom of the individual and limits on life in community seek a balance through the tenets of the faith, so that each -- individual and community -- can best benefit each other.

Does Christianity strengthen the independence of the individual or does it tie the individual too strongly to the religious community? Can religion foster both a stronger individual and a tighter community? Is this creative tension between individual and community the ideal?

The individual in relationship to community issue is emphasized in the diverse writings of Virginia Satir, Peter Senge, Scott Peck, Parker Palmer, Kathleen Norris, Paul

Tillich, and Peter Block, to mention a few well-known authors who will be cited.

#### BIOSKETCH

Rev. Roger Brown is a United Church of Christ (Congregational) clergyman. His focus in ministry is Transitional or Interim Ministry, guiding churches through the search process of finding a settled minister. He leads workshops on topics including Strategic Planning in the Church, and Using Web 2.0 Tools in the Church and Non-profits. He believes that community is the key to human survival and happiness. He blogs about the meaning and importance of community at <http://communitystoriesandreflections.blogspot.com/>. He has attended most IRAS conferences since 1991 and has presented short papers at the European Society at the Study of Science and Theology conferences (2004, 2008). He has a Master of Divinity from Andover Newton Theological School and a M. S. in Physiology and Biophysics from the University of Vermont. He lives in Brattleboro, VT.

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#### AUTONOMY WITHOUT HETERONOMY (LAW): FINANCIAL CHAOS

**Paul H. Carr**

#### ABSTRACT

Should *laissez-faire* economics be regulated? Too much liberty can degenerate into unaccountable chaos. Thaler & Sunstein (2008) argue that totally free markets can lead to disasters precisely because autonomous individuals are not good decision-makers. Too little liberty may cause stagnation. What is an optimum balance between autonomy and heteronomy?

Peters (2001) and Shermer (2009) build on Adam Smith's *invisible hand* and chaos/complexity theory to show how free markets are by their nature continually evolving, emerging systems that require uncertainty to operate successfully. This is applied to the gross domestic product (GDP). Countries with too much regulation, control, and law (such as the USSR and China before 1989) had a low GDP. At this time, Europe and the US had a high GDP, indicating an optimum mix of law and liberty to innovate. In countries without enough law, like Zimbabwe, the GDP was again low. The *Matthew Effect* (Shermer), "to those who have more shall be given," helps in maximizing the GDP.

"Confirm thy soul with self control, thy liberty with law."  
(Bates 1895, "America The Beautiful")

#### BIOSKETCH

Paul Carr earned his B. S. and M. S. from MIT and his Ph.D. in physics from Brandeis University. The Templeton Foundation awarded him a grant for the philosophy course "Science and Religion: Cosmos to Consciousness" he taught at the University of Massachusetts Lowell, 1998-

2000. This inspired his book *Beauty in Science and Spirit.*, which was discussed at the 2005 IRAS seminar. From 1967 to 1995, Paul led the Component Technology Branch of the Air Force Research Laboratory, which investigated ultrasound, surface acoustic waves (SAW), superconductors, and laser activated antennas. His 80 scientific papers and 10 patents have contributed to new components for radar, TV, and cell phones. His home page is [www.MirrorOfNature.org](http://www.MirrorOfNature.org).

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#### THE SIMULTANEOUSLY INTERNALLY AND EXTERNALLY NETWORKING BRAIN: NEUROENVIRONMENTAL RECIPROCITY IN SELF, SOCIETY, AND SPIRITUALITY

**Jay Einhorn**

#### ABSTRACT

The brain is an organ that is simultaneously multiply interconnected internally, within itself, and multiply interconnected within its environment, with the people and culture(s) under whose influence it develops. At birth, the majority of interconnections within the brain have not yet been made, so the brain's internal connections from birth onward are formed in response to the child's relationship with his or her environment(s). Thus, the brain is simultaneously internally and externally networked, and interactively; the environment affects the internal neural networking and the neural networking affects the environment. The entire spectrum of brain function, from visual and auditory perception to learning to move, process language, acknowledge and express our emotions, understand our relationship with others and develop a sense of individual self, takes place within this context of neuroenvironmental reciprocity. Thus, the individual self may be regarded as an interactive construction emerging from the simultaneously internally and externally networking brain.

Where, then, is the self located? There is no fixed point of self within the brain, although the sense of self changes substantially with the level of organization of mind (as Roger Sperry discussed), which is affected by states of motivation (as Maslow discussed) and consciousness; which are themselves interactive and reciprocal between the individual and the environment. Spiritual or transpersonal experience can be understood as higher levels of experience which are simultaneously self-organizing and self-transcendent, resulting in transformations in some aspects of neuroenvironmental reciprocity. The myth of the autonomous self will be considered within the context of these considerations.

#### BIOSKETCH

See biosketch in the workshop listings.

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## THE TASK OF TRANSFORMING TRANSCENDENCE

Frederik Mortensen

### ABSTRACT

In this paper, I present a philosophical evaluation of a core aspect of religious naturalism: *the task of transforming transcendence*. I examine the proposal of Jerome A. Stone: "a philosophical reconception of the object of religious experience," that is, his theory of this-worldly transcendence (Stone 1992; 2008). What is valuable in Stone's minimalist vision is the philosophical clarity of his exposition and overall focus on the question of meaning. However, there may be shortcomings in the minimalist forms of transcendence presented by Stone. First, I examine Stone's diagnosis of the secular existence and the adequacy of his response in form of a minimalist theory of transcendence. Secondly, I discuss the phenomenological perspectives in his theory, that is, the experience of *the superior, the unexpected, and the uncontrolled*. Thirdly, I discuss the problems of a religious theory of meaning that

subjugates its components to affirmation on a minimalist basis, as in Stone's proposal. In my response to Stone, I point to the issue of divine identity and historicity by presenting a concept of transcendence in line with the Schelling-Tillich tradition. Against the background of my examination of Stone, I explore a concept of divinity that goes beyond human gains, a divinity that can uphold identity beyond the situational moment, hence, a transcendence that can host a God-human relation. All in all, I examine Stone's minimalist theory of transcendence over against the resources of a more comprehensive notion of transcendence.

### BIOSKETCH

Frederik Mortensen is a PhD student at the Centre for Naturalism and Christian Semantics (CNCS) at the University of Copenhagen. He is trained in philosophy of religion with a focus on philosophical theology, which he discusses and interprets from the interplay of philosophical anthropology and metaphysics.

## CHAPEL AND CHOIR; LATER EVENING GATHERING

Activities of the day begin right after breakfast each morning with chapel. Scheduled activities of the day end with the evening lecture.

### CHAPEL SERVICES

9:00–9:45 A.M.

Michael Cavanaugh's chapel talks this week will focus on spirituality, exploring its social, emotional and subconscious roots, its potential relation to the self, and some real-life examples of it. There will be occasional humor, some of it intentional.

**Michael Cavanaugh's** professional training and early experience was as a lawyer, it is safe to say that his main intellectual interest over the past 30 years has been to think through the various issues at the intersection of science and religion. He has one book in that arena (*Biotheology: A New Synthesis of Science & Religion*, University Press of America 1996), has published several articles and book reviews in *Zygon* and elsewhere, and has been active in IRAS, where he was president from 2002-2005 and where he co-chaired (with Terry Deacon) the 2002 Annual IRAS Conference "Is Nature Enough: The Thirst for Transcendence." He has been married to Carolyn McGinnis Cavanaugh since 1965; they have no children, but Carolyn makes sure they pay attention to the generations to come through the award-winning one-on-one reading program she founded and directs in an at-risk elementary school in Baton Rouge, where they live.

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### THE IRAS CHOIR

**The IRAS Choir** will meet to rehearse Sunday through Friday immediately after lunch in the Parlor and as otherwise announced. The choir is always a lively and

enthusiastic group of conferees and looks forward to preparing music for the closing banquet, the talent show and one or more chapel services. All singers are warmly encouraged! We greet accomplished instrumentalists with open arms! Speak to Cindy Lind Hanson if you are interested but have doubts, and she will persuade you that they are misplaced.

**Cindy Lind Hanson** graduated from Colgate University with a B.A. in psychology and upon returning to Jamestown, New York, her hometown, re-embraced music. In addition to working in her family business, she has served in music ministry for the past 23 years, the last 12 as Minister of Music at First Presbyterian Church, Jamestown, where she is organist, music coordinator, and directs Adult, Youth, Children and Handbell Choirs. Alongside music, her passions include her family (Mark – husband of 28 years, Tyler – age 22, Bryce – age 17, and Kirstie – age 13), creative worship/spiritual experiences, and fiber arts. Cindy and her family reside on the grounds of Chautauqua during the summer by the gracious invitation of her parents, Skip and Louanne Lind.

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### LATER EVENING GATHERING

Unlike previous conferences, we will not be holding candlelight services this year. However, we will light a candle and have a gathering after the final lecture each evening, perhaps just for conversation, perhaps for singing, in the Sun Room on the second floor of the Athenaeum Hotel.



# PEOPLE

## Conference Planning Committee

Ted Laurenson	Co-chair
John Teske	Co-chair
Donald Braxton, Michael Cavanaugh, Sol Katz, Jane Penfield, Karl Peters, Lynn Wilson	

## Conference Administrators

Conference Coordinator	Steve Gaudet
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Announcements	Steve Gaudet
Bookstore Order	John Teske
Children's Program Coordinator	
	Sandra Woodworth
IRAS Seminar	Willem Drees, Jeff Dahms
Memorial Service	Ursula Goodenough
Music Director	Cindy Lind Hanson
Program Book (Orange Book)	David Klotz
Social Hour Coordinator	Steve Gaudet
Star Beacon Editor	Jane Bengtson
Talent Show	Joan Hunter
Workshop Coordinator	Andrew Millard

Many other facilitators are recruited at the conference. A more complete list will be prepared for the banquet program pamphlet. The successful functioning of the conference is utterly dependent on the facilitators. If you would like to become involved in the functioning of the conference and meet and work with new and old friends, the conference chairpersons and coordinator, choir director, and *Beacon* editor and production manager would love to hear from you.

## Scholars and Fellows

IRAS Scholars	Robert Brown
	Michael Ferguson

## IRAS Officers

Ted Laurenson	President
John Teske	Immediate Past President
Marjorie Davis	Vice President, Religion
Solomon Katz	Vice President, Science
Willem Drees	Vice President, Interdisciplinary Affairs
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Michael Cavanaugh	Secretary
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Muriel Blaisdell	Sehdev Kumar
Donald Braxton	Normand Laurendeau
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Jeff Dahms	Carol Orme-Johnson
Jack Dennis	Lyman Page
Willem Drees	Jane Penfield
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## Other Council Members (Ex Officio)

Philip Hefner	Zygon Editor
Karl Peters	CASIRAS Representative
Nancy Anschuetz	Star Island Conference Coordinator

## Others with Official Responsibilities

Marjorie Davis	Historian/Parliamentarian
David Klotz	Membership Coordinator
Jack Dennis	Newsletter Editor
Don Braxton	Webmaster

## Honorary Officers

Donald Harrington	Honorary Vice President
Philip Hefner	Honorary Vice President
Karl Peters	Honorary Vice President
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Awards	Christopher Corbally
Development	Ursula Goodenough
Finance	Robert McCue
Interest Groups	John Teske
Internet	Don Braxton
Long-Range Conf. Planning	Karl Peters
Membership	David Klotz
Newsletter	Ted Laurenson
Nominating	Jane Penfield
Publicity	Marlene Laurendeau
Scholarships	Barry Boggs

## READING LIST

Each year, conferees are given a list of readings, provided by the speakers, which relate to the conference theme. There is *no* expectation that any of you will read all of them or, for that matter, any of them; in many cases, conferees use the reading list to guide post-conference readings on subjects that have particularly piqued their interest. Reviews on amazon.com may expand upon a title that sounds interesting. Many journal articles, or at least their abstracts, can be found online.

- Balslev, Anindita N. (1988) "An Appraisal of I-Consciousness in the Context of the Controversies Centering Around the No-Self Doctrine of Buddhism." *Journal of Indian Philosophy*, **16(2)**: 167-175.
- Balslev, Anindita N. (1991). "The Notion of Kesa and Its Bearing on the Yoga Analysis of Mind." *Philosophy East and West*, **41(1)**: 77-88.
- Balslev, Anindita N. (2000) *Cultural Otherness*, 2<sup>nd</sup> Edition. AAR Book. New York: Oxford University Press.
- Balslev, Anindita N. (2000) *Cross-Cultural Conversation (Initiation)*. New York: Oxford University Press.
- Berman, Morris. (1989) *Coming to our Senses: Body and Spirit in the Hidden History of the West*. Seattle, WA: Seattle Writers Guild.
- Bracken, Joseph. (2009) *Subjectivity, Objectivity, Intersubjectivity*. Templeton Press.
- Cary, Phillip. (2000) *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist*. NY: Oxford University Press.
- Cary, Phillip. (2008) *Outward Signs: The Powerlessness of External Things in Augustine's Thought*. NY: Oxford University Press.
- Cary, Phillip. (2008) *Inner Grace: Augustine in the Traditions of Plato and Paul*. NY: Oxford University Press.
- Cary, Phillip's lecture courses published by The Teaching Company, [www.teach12.com](http://www.teach12.com): *Augustine: Philosopher and Saint; Luther: Gospel, Law and Reformation; Philosophy and Religion in the West; and The History of Christian Theology*. (Highly recommended)
- Cetina, Karin Knorr and Axex Preda (editors). (2006) *The Sociology of Financial Markets*. NY: Oxford University Press.
- Clark, Andy. (2003) *Natural-Born Cyborgs: Minds, Technologies, and the Future of Human Intelligence*. NY: Oxford University Press.
- DeBondt, Werner. (1998) "A Portrait of the Individual Investor." *European Economic Review*, **42**: 831-844.
- DeBondt, Werner and R. Thalen. (2002) "Do Analysts Overreact?" Ed. T. Gilovic, D. Griffin, and D. Kahneman. *Heuristics and Biases: The Psychology of Intuitive Judgment*. NY: Cambridge University Press.
- Elster, Jon. (2007) *Explaining Social Behavior: More Nuts and Bolts for the Social Sciences*. NY: Cambridge University Press
- Fides, Paul S. *Participating in God: A Pastoral Doctrine of the Trinity*. (Louisville: Westminster John Knox Press, 2001).
- Fineman, Martha Albertson. (2004) *The Autonomy Myth: A Theory of Dependency*. NY: The New Press.

- Foerst, Anne. (2004) *God in the Machine: What Robots Teach Us about Humanity and God*. NY: Penguin
- Gergen, Kenneth.J. (1994) *Realities and Relationships: Soundings in Social Construction*. Cambridge: Harvard University Press. -OR-
- Gergen, Kenneth. J. (2009, forthcoming) *Relational Being: Beyond Self and Community*. NY: Oxford University Press. (Should be issued the week of the conference!)
- Gergen, Kenneth J. (2007) "Relativism, Religion, and Relational Being." *Common Knowledge*, 13(2-3): 362-378.
- Gergen, Kenneth J. (2009) *An Invitation to Social Construction*, 2nd Ed. London: Sage.
- Grenz, Stanley J. (2001) *The Social God and the Relational Self*. Louisville, KY: Westminster John Knox Press.
- Jensen, Lene Arnett. (2008) "Through Two Lenses: A Cultural-Developmental Approach to Moral Psychology." *Developmental Review*, 28: 289-315.
- Jensen, Lene Arnett. (2009) "Conceptions of God and the Devil Across the Lifespan: A Cultural-Developmental Study of Religious Liberals and Conservatives." *Journal for the Scientific Study of Religion*, 48 (1): 121-145.
- Jensen, Lene Arnett. (In press). "Moral Development." Eds. R.A. Shweder, T.R. Bidell, A.C. Daily, S.D. Dixon, P.J Miller, & J. Modell. *The Chicago Companion to the Child*. Chicago: University of Chicago Press. (Available from author.)
- Juarrero, Alicia. (1999) *Dynamics in Action: Intentional behavior as a complex system*. Cambridge, MA: MIT Press.
- Juarrero, Alicia & Rubino, Carl A., Eds. (2008) *Emergence, Complexity, and Self-Organization: Precursors and prototypes*. Goodyear, AZ: ISCE Publishing.
- Laurenson, Edwin C. (2007) "Persons and Dreams of Possibility in Science and Religion." *Zygon: Journal of Religion and Science*, 42 (December): 813-816.
- Lichtenstein, Sarah, and Paul Slovic (editors). (2006) *The Construction of Preference*. NY: Cambridge University Press.
- Maalouf, Amin. (2000) *In the Name of Identity: Violence and the Need to Belong*, trans. Barbara Bray. NY: Penguin.
- Miller, J.B. & Stiver, I. (1997) *The Healing Connection*. Boston: Beacon Press.
- O'Collins, Gerald. (1999) *The Tripersonal God*. Mahwah NJ: Paulist Press.
- Paul, Ellen Frankel, Fred D. Miller, and Jeffrey Paul (editors). (2006) *Autonomy: Volume 20, Part 2 (Social Philosophy and Policy)*. NY: Cambridge University Press
- Sen, Amartya. (1999) *Development as Freedom*. NY: Random House.
- Shefrin, Hersh. (2002) *Beyond Greed and Fear: Understanding Behavioral Finance and the Psychology of Investing*. NY: Oxford University Press.
- Slater, L., Daniel, J.H., and Banks, A. (2003) *The Complete Guide to Mental Health for Women*. Boston: Beacon Press.
- Taylor, Charles. (1989) *Sources of the Self: The Making of Modern Identity*. Cambridge, MA: Harvard University Press.
- Teske, John.A. (2008) "Recoupling Individuality: Relational Selves and Redemptive Relationships." *Transdisciplinarity in Science and Theology*, Vol. 4, ed. Eric Weislogel. Bucharest, Romania: Curtea Veche, pp.311-338.

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- Teske, J.A. (2000) "The Social Construction of the Human Spirit." in *The Human Person in Science and Theology*, eds. N. H. Gregersen, W. B. Drees, and U. Gorman. Edinburgh: T&T Clark; Grand Rapids: Eerdmans, pp.189-211.
- Thaler, Richard, and Cass Sunstein. (2008) *Nudge: Improving Decisions about Health, Wealth and Happiness*. New Haven, CT: Yale University Press.
- Winter, Steven A. (2001) *A Clearing in the Forest: Life, Law, and the Mind*. Chicago: University of Chicago Press.

## ACKNOWLEDGMENTS

We are grateful to our speakers, respondents, and workshop leaders, and to those who said "yes" when we asked them to be coordinators and facilitators – all of whom shared our enthusiasm for this conference and who generously contributed their time and talents without pay as they carry out the planning and innumerable tasks necessary for a successful week. In particular, thanks to Joan Hunter (registrar), Dave Klotz (Orange Book), Andrew Millard (workshop coordinator), Cindy Lind Hanson (music program), and Sandra Woodworth (children's program).

We are also thankful for our conferees, those who coordinate and volunteer for particular activities and all who participate in so many ways. We appreciate all the wonderful ideas and suggestions contributed, both those we were able to incorporate into the conference and those we could not.

We express our appreciation to the Chautauqua Institute staff for the competent, courteous, and efficient way they take care of our needs.

**55<sup>th</sup> Annual IRAS Conference**  
**Saturday, June 20 thru Friday, June 26, 2009**

PERIOD	ACTIVITY	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	
<b>Morning Activities: Chapel and Plenary Lectures</b>									
8:00–9:00 A.M.	<b>Breakfast</b>								
9:00–9:45 A.M.	<b>Chapel</b>	Michael Cavanaugh							
10:00–10:55 A.M.	<b>Lectures (SW)</b>		Philip Cary	Lene Arnett Jensen	Amy Banks	John A. Teske	Steven L. Winter (HP)	All-Conference Discussion	
10:55–11:15 A.M.	<b>Break</b>								
11:15–12:15 P.M.	<b>Discussion</b>								
12:30–1:30 P.M.	<b>Lunch</b>								
<b>Afternoon Activities: Recreation, Seminar, Workshops, Free University, and Socializing</b>									
1:40–2:40 P.M.	<b>Free University IRAS Seminar Annual Meeting</b>	ARRIVING, GETTING SETTLED, GREETING FRIENDS, EXPLORING		IRAS Seminar (BR)	IRAS Seminar (BR)	IRAS Seminar (BR)	IRAS Annual Meeting (PR)	Memorial Service (HC)	
2:50–3:50 P.M.	<b>Session I Workshops</b>		Banks (PR) Einhorn (CR) Koeninger (HL) Mortensen (HU)	Laurenson (CR) Lotze (HU) Moore (PL) Peters (HL)	Barbour (PR) Bracken (HU) Einhorn (CR) Koeninger (HL) <i>Posters (FR)</i>	Bracken (HU) Moore (PL) Raman (CR) Troxell (HL) <i>Posters (FR)</i>	Council Meeting (CR)		
4:00–5:00 P.M.	<b>Session II Workshops</b>		Banks (PR) Cary (HU) Einhorn (CR) Koeninger (HL)	Laurenson (CR) Lotze (HU) Moore (PL) Peters (HL)	Barbour (PR) Bracken (HU) Cary (HU) Koeninger (HL) <i>Posters (FR)</i>	Bracken (HU) Moore (PL) Teske (CR) Troxell (HL) <i>Posters (FR)</i>	Council Meeting (CR)		
5:30–6:30 P.M.	<b>Happy Hour (Lobby)</b>								
6:30–7:30 P.M.	<b>Dinner</b>								
<b>Evening Activities: Plenary Lectures and Late Evening Activities</b>									
7:30–9:30 P.M.	<b>Lectures and Discussion (SW)</b>	Ted Laurenson	Anindita N. Balslev	Alicia Juarrero	Anne Foerst	Kenneth J. Gergen	Werner F.M. De Bondt	Talent Show (PR)	
9:40–10:10 P.M.	<b>Evening Reflection (SR)</b>								
10:10 P.M.– ?		<b>Snacks (Lobby); Conversations and Socializing (SR); Dancing (DR)</b>							Farewell Party

Room abbreviations:; **BR** = Blue Room, **CR** = Chautauqua Room, **DR** = Dining Room, **FR** = Front Room, **HC** = Hall of Christ, **HL** = Hultquist Lower, **HP** = Hall of Philosophy, **HU** = Hultquist Upper, **PL** = Parlor Lower, **PR** = Parlor Room, **SR** = Sun Room, **SW** = Smith Wilkes Hall.