

**Vienna International Congress on  
Science and/ or religion: a 21<sup>st</sup> century debate  
27-29 August 2015  
Sigmund Freud University, Vienna**

**Pre-congress workshops  
Wednesday 26.08.2015**

**Workshop 1:**

**“Mindfulness and its therapeutic implications and techniques”**

Dr. Sayyed Mohsen Fatemi (Harvard University, USA)

**09:00- 12:00**

**Workshop 2:**

**“Working at the Interface of Science and Religion”**

Professor Fraser Watts (Cambridge University, UK)

**09:00- 12:00**

**Workshop 3:**

**“Taking Stock of the Psychology of Religion”**

Professor Fraser Watts (Cambridge University, UK)

**14:00-17:00**

**Workshop 4:**

**“Meaning-of-Life-questions” in daily medical practice”**

Dr. René de Monchy, Elisabeth Vontobel (Australia/ New Zealand)

**14:00-17:00**

## MAIN SAAL PROGRAM

	Thursday 27. August	Friday 28. August	Saturday 29. August
8:30- 10:00	Registration 9:00- 10:00 - welcome address (Alfred Pritz) - Science and/or religion at SFU (Michael Reiss) - Science and religion in a world of religious pluralism ( <b>Phillip Clayton</b> )	<i>Islam and modern sciences</i> - Mutual cooperation between religion and science ( <b>Abdolrahim Gavahi</b> ) - Is there a clash between science and religion? ( <b>Gholamreza Aavani</b> ) - Knowledge in the Islamic perspective ( <b>Ayatollah Mohaghegh Damad</b> ) - Psychological analysis of ideal and well-developed personality in view of Quranic values ( <b>Gholam Ali Afrooz</b> )	- Exclusion or integration of spiritual interventions in psychotherapy? ( <b>Michael Utsch</b> ) - Mental disorders, religion and spirituality ( <b>Raphael Bonelli</b> )  - <b>Archbishop Franz Lackner</b>
10:00- 10:30	BREAK	BREAK	BREAK
10 : 30 – 12:30	- The cultural dependency of Science and Religion Interconnections and principal differences: with examples from Christianity, Islam and Buddhism ( <b>Friedrich Wallner</b> ) - Can Science and Religion live together harmoniously? ( <b>Michael Ruse</b> ) - Why we believe in god(s): a concise guide to The science of faith ( <b>Anderson Thomson</b> ) - Religion as an adaptation and a by-product ( <b>Hadi Samadi</b> )	- Science and/or religion ( <b>Alfred Pritz</b> ) - Science education and ethics education in faith-based schools ( <b>Michael Reiss</b> ) - From morality to religion? An interactionist view of human personhood ( <b>Wentzel Van Huyssteen</b> ) - The Intergenerational Transmission of Religiosity in the Context of Values and Social Axioms ( <b>Klaus Boehnke</b> )	10:30- 12:00 - The psychological ontology of the numinous ( <b>Sayed Mohsen Fatemi</b> ) - Science, theology and the imago Dei ( <b>Christopher Southgate</b> ) - A new dualism ( <b>Noreen Herzfeld</b> )
12:30-14:00	LUNCH	LUNCH	LUNCH 12:00- 14:30
14:00-15:30	<i>Religion and Naturalism</i> - Naturalism versus Theism: What is at Stake? ( <b>Mikael Stenmark</b> ) - Religious naturalism: Oxymoronic muddle or future spiritual juggernaut? ( <b>Wesley J Wildman</b> ) - What is 'natural' about religion? ( <b>Fraser Watts</b> )	- Subjective Science and Rigid Religion ( <b>Elaine Ecklund</b> ) - The Role of Christian Theology in the Conception of Modern Science ( <b>Nancey Murphy</b> ) - Is your God big enough for Big History? ( <b>William Grassie</b> )	14:30 –16:00 <i>Islam in 21<sup>st</sup> century: extremism and violence trap</i>
15:30-16:00	Break	Break	Break 16:00-16:30
16:00-18:00	Discussion roundtable: <i>Naturalism and meaning</i>	<i>Theological anthropology and modern sciences</i>	16:30- 18:00 Summary <i>Science and religion in 21 st century</i>

**Saal 1 - Program: psychology, mental health and religion**

	Thursday 27. August	Friday 28. August	Saturday 29. August
8:30- 10:00	Main saal	<ul style="list-style-type: none"> <li>- Changes and transformations of individual and collective meaning giving beliefs (<b>Shiva Khalili</b>)</li> <li>- Processes of believing as fundamental brain function: the concept of credition (<b>Hans Ferdinand Angel</b>)</li> <li>- Childhood trauma as an organizing principle in the formation of religious myth (<b>Abelow, Benjamin</b>)</li> <li>- Cultural influences on brain anatomy: a new science-and-religion perspective on human specificity (<b>Ivan Colage</b>)</li> </ul>	<p><i>Research and practice in the field of psychology, psychotherapy and religion/spirituality</i></p> <ul style="list-style-type: none"> <li>- Research designs and intervention programs in the realm of religiosity and spirituality (<b>Bagher Ghobari</b>)</li> <li>- Should researchers addressing religious issues be required to disclose religious beliefs? (<b>Paul Priester</b>)</li> <li>- Psychotherapy, psychology and religion: reconsidering challenges (<b>Shiva Khalili</b>)</li> </ul>
10:00-10:30	BREAK	BREAK	BREAK
10:30-12:30	<ul style="list-style-type: none"> <li>- Relationship between quality of attachment to god and forgiveness with mental health in College and Seminary School Students (<b>Bagher Ghobari</b>)</li> <li>- Gender Differences in quality of attachment to god, forgiveness, altruism, and mental health (<b>Fatima Nosrati</b>)</li> <li>- Identity Crises and Religionism Attitudes (<b>Sana, Issa</b>)</li> <li>- The role of locus of control and religious faith on development of paranormal beliefs (<b>Reza Nasseri</b>)</li> <li>- The relationships between personal values, moral foundations, religiosity and identity styles among adolescents (<b>Gholamreza Sohrabpour</b>)</li> </ul>	<ul style="list-style-type: none"> <li>- Illusions, self-deceptions in our mental life and the pantheistic analogy (<b>Oliver Li</b>)</li> <li>- Why god won't go away: presenting new challenges to neurotheology (<b>Alena Govorounova</b>)</li> <li>- Downward causation – the way how mind and matter interact? (<b>Andreas Losch</b>)</li> <li>- Contemplative (neuro)science: fact or fiction? , (<b>Sebastjan Vörös</b>)</li> <li>- Near death experiences (NDA)- anthropological interfaces between life and death and between science and religion (<b>Cornelia Guja</b>)</li> </ul>	<p>10:30- 12:00</p> <p><i>Perspectives on atheism</i></p> <ul style="list-style-type: none"> <li>- What are the values of atheists? A cross-national comparison (<b>Klaus Boehnke</b>)</li> <li>- The values of religious believers, non-believers, and atheists (<b>Clemens Lechner</b>)</li> <li>- The association of religion, atheism, and social cohesion: A sociological perspective (<b>Georgi Dragalov</b>)</li> <li>- Atheism as a Topic of the Scientific Study of Religion and the Profile of Spiritual Atheists (<b>Streib &amp; Klein</b>)</li> </ul>
12:30-14:00	LUNCH	LUNCH	LUNCH 12:00- 14:30
14:00-15:30	<ul style="list-style-type: none"> <li>- The bipolar disorder patients' religious lived experiences (<b>Zohreh Khosravi</b>)</li> <li>- Conducting psychotherapy with Muslim clients (<b>Fatma Tuba Aydin</b>)</li> <li>- Clients' perceptions of religious and spiritual competencies for mental health professionals (<b>Jaclin Freire</b>)</li> <li>- Spiritual healing in Iraqi societies (truth and fraud) (<b>Qassim H. Al-Awadi</b>)</li> <li>- Examining the effect of spiritual intelligence components training on reduction of existential anxiety among the students (<b>Bagher Ghobari</b>)</li> </ul>	<ul style="list-style-type: none"> <li>- Is it possible to empirically measure Islamic religiosity independent of a cultural context? (<b>Pual Priester</b>)</li> <li>- Self-evident experience: a challenge to the empirical study of religion (<b>Walter Renner</b>)</li> <li>- The intensity of religiousness in young people: a cross-sectional study (<b>Thomas Benesch</b>)</li> <li>- The role of emotional catharsis program in decreasing religious fanaticism (<b>Ahmed Latif Jassim</b>)</li> <li>- New psychological exploration of Chinese folk religious culture (<b>Yan WU</b>)</li> </ul>	

**Saal 2 – Program**

	Thursday 27. August	Friday 28. August	Saturday 29. August
8:30- 10:00	Main Saal Program	<ul style="list-style-type: none"> <li>- Science can be religious if basic concepts are revisited (<b>Gerhard Kluenger</b>)</li> <li>- The Frontiers of empirical science: a critique of scientism (<b>Scott Callum</b>)</li> <li>-- The factitious and fabricated antagonism between science and religion and Hegel’s solution to this problem (<b>Hassan Mehrnia</b>)</li> <li>- Is a marxist science possible? Marx, religion and science (<b>Ozgun Olgun Erden</b>)</li> </ul>	<ul style="list-style-type: none"> <li>- Science at the service of religion: an examination of the deployment of science to moon sighting among Nigerian Muslims (<b>Yahya Oyewole Imam</b>)</li> <li>- Using of brain science, Buddhist philosophy, and experimental learning in spiritual health (<b>Preeya Keawpimon</b>)</li> <li>- When Jesus lost his soul: fourth century Christology and modern neuroscience (<b>Mark Harris</b>)</li> <li>- Is Buddhism a religion (Dharma) or a Dhamma (doctrine) to bring about social change (<b>Dadarao Champatrao Kirtiraj</b>)</li> </ul>
10:00- 10:30			
10 : 30 – 12:30	<ul style="list-style-type: none"> <li>- Science, religion and the possibility of peaceful pluralism (<b>Roger Adams</b>)</li> <li>- On the Buddhist paradigm for integrating the Christian-Buddhist dialogue with the dialogue between Christianity and natural Science (<b>Seul Chun Kim</b>)</li> <li>- Questioning religion and the height of predatory identities in the Middle East (<b>Bakr, Ayman Ismail</b>)</li> <li>- A dialectical relationship between power, religion and the collective unconscious: Arab world and Charlie Hebdo as models (<b>Qassim Hussein Salih</b>)</li> <li>- Diplomacy and religion – cases of intercultural communication in interreligious dialogues (<b>Sandor Foeldvari</b>)</li> </ul>	<ul style="list-style-type: none"> <li>- Naturalistic theism on divine action within the model of levels of analysis framework (<b>Piotr Bylica</b>)</li> <li>- Ernan McMullin’s thought on science and theology: an appreciation (<b>Amerigo Barzaghi</b>)</li> <li>- Science and spirit: a critical examination of Amos Yong’s pneumatological theology of emergence (<b>Mikael Leidenhag</b>)</li> <li>- Transcendent mind, emergent universe in the thought of Michael Polyani (<b>Vincent Smiles</b>)</li> <li>- Science and/or miracle? The system approach to miracle events (<b>Adam Świeżyński</b>)</li> </ul>	<ul style="list-style-type: none"> <li>- The millenarian side of transhumanism: singularitarianism as a new religious movement and its political implications (<b>Albert Antosca</b>)</li> <li>- The secret sympathy: new atheism, protestant fundamentalism, and evolution (<b>Liam Jerrold Fraser</b>)</li> <li>- The Higgs boson, the god particle, and the correlation between scientific and religious narratives (<b>Lorns-Olaf Stahlberg</b>)</li> <li>- God, genetics, and event phenomenology: re-thinking common human experience of temporality in theology, and its usefulness in science, theology, and contemporary culture (<b>Carolyn Jo Love</b>)</li> </ul>
12:30-14:00			
14:00-15:30	<ul style="list-style-type: none"> <li>The Qur’an literally: creation vs. evolution (<b>Abdulla Galadari</b>) / - From inconsistency to consistency of theism and Darwinian evolution (<b>Hassan Hosseini</b>)</li> <li>- Dashavatar: Theory of evolution of mankind (<b>Ranjan Kumar Singh</b>)</li> <li>- Freedom: Teleological causality of the universe-Common origin of science and religion (<b>Satish Kumar Malhotra</b>) / - The common origin of science and religion: through the viewpoint of the mystics in the Abrahamic religions, (<b>RezaGandomi Nasrabadi</b>)</li> </ul>	<ul style="list-style-type: none"> <li>- Some considerations on educational system from Islamic ideas and Iranian culture’s points of view (<b>Fatemeh Zibakalam</b>)</li> <li>- Teaching religious education in schools and adolescents’ social and emotional development (<b>Marios Koukounaras Liagkis</b>)</li> <li>- Becoming a woman: aspects of the social construction in the Quran (<b>Maha Badissy</b>)</li> <li>- On-going transformation of intellectual knowledge among Religion and science: the case of Turkish modernity and resulting epistemic communities in the social sciences (<b>Ruhi Can Alkin</b>)</li> </ul>	

**Saal 3 - Program**

	Thursday 27. August	Friday 28. August	Saturday 29. August
8:30- 10:00		<b>9:30- 10:30 POSTER SESSION</b>	
10:00- 10:30	<b>BREAK</b>	<b>BREAK</b>	<b>BREAK</b>
10 : 30 – 12:30	<ul style="list-style-type: none"> <li>- An eastern Orthodox Christian critique of the science-theology dialogue (<b>Christopher Colson Knight</b>)</li> <li>- The interaction of reason and science in the Shi'a viewpoint and the respective position of religion (<b>Mohammad Adibymehr</b>)</li> <li>- Religious science: a basis for the interaction between science and religion (<b>Mahdi Zakeri</b>)</li> <li>- Science and religion dialogue: need an Asian perspective (<b>Maria John Peter Selvamani</b>)</li> <li>- The interaction theory, a moderate solution for convergence of science and religion, based on the comprehensive identity of wisdom in the Islamic philosophy (<b>Moslem Mohammadi</b>)</li> </ul>	<b>12:00-13:00 POSTER SESSION</b>	<b>11:15- 12:00 POSTER SESSION</b>
12:30-14:00	<b>LUNCH</b>	<b>LUNCH</b>	<b>LUNCH 12:00- 14:30</b>
14:00-15:30	<ul style="list-style-type: none"> <li>-Can theistic religions embrace naturalistic approach to the nature of mind and consciousness? (<b>Murat Arici</b>)</li> <li>- Mediating, co-creating and sublimating the relational sacred: a new psychological theory of a specific type of mystical experience (<b>Karen Kuchan</b>)</li> <li>- Free will beyond chance and necessity (<b>Hans Liljenstroem</b>)</li> <li>- The possible effects of religion on science (<b>Reza Berenjkar</b>)</li> </ul>	<p><i>FILM Presentation</i></p> <p>The institute for the bio-cultural study of religion (Jenn Lindsay)</p> <p>Q&amp;A with Wesley Wildman</p>	