

7th Conference of the Brazilian Association for Philosophy of Religion: Call for Papers

Brazilian Association for the Philosophy of Religion – BAPR
Work Group in the Philosophy of Religion – National Association of Graduate Programs
in Philosophy (ANPOF)

7th Brazilian Conference of Philosophy of Religion – Religion and Intelligence

Date of the event: 24th to 27th October, 2017
Pontifical Catholic University of Sao Paulo (PUC-SP), Brazil
Main theme: **Religion and Intelligence**

Keynote Speakers

Kelly Clark – Grand Valley State University
Joshua Rasmussen – Azusa Pacific University
Charity Anderson – Baylor University
Luís Oliveira – University of Houston

CALL FOR PAPERS

Period of submission: 2nd of March until 2nd of May 2017

Following the wave of 19th Century religious critique of philosophers such as Feuerbach, Nietzsche, Marx and Comte, the 20th Century begun with a negative view toward religion in academic circles. One of the main theses of those critics was that religious faith manifested a lack of intelligence, which was incompatible with a scientific age. Works like *History of the Conflict between Religion and Science* (1874) by John Draper and *A History of the Warfare of Science with Theology in the Christendom* (1896) by Andrew White stressed the opinion that there was essentially a conflict between science and religion.

However, although this position still seems to be the most popular in scientific circles, powerful arguments for a very different position have been put forward recently (see Barbour, 1998 and Plantinga, 2011). In addition, the philosophy of religion, which started the 20th Century with a very skeptical tone regarding the rationality of the belief in God, also looks to be changing. One observes in the area – especially in the analytic approach, but also in other philosophical traditions – an important movement of responding critical attacks, presenting new arguments in favor of theism and pointing out to relevant flaws in naturalism (see Copan and Moser 2003, and Rea 2002). All this seems to indicate that the widespread opinion in academic and scientific communities that religion lacks intelligence has been seriously challenged.

On the other hand, criticisms to naturalism have been pointing to a “richer empiricism” as suggested by John Haught (2006). In this broader sense of experience, scientific knowledge is supplemented with other sources of information, providing a multilevel possibility of explanation. This way, critical intelligence may include subjectivity and its non-theoretical forms of knowing the world. This way, religion and theology stop being a barrier to intelligence and show themselves to be important contributions for the human search of truth and meaning (see also Bonder 2011).

However, not every religion is the same regarding sensibleness. Some recent trends in Christianity very active in Latin America, for example, look at science with suspicion, joining the so-called neo-atheism movement in the conflict thesis between science and religion. On the other hand, the overemotional character of their preaching and their anti-intellectual attitude regarding the relationship between faith and reason are relevant causes of concern and should not be overlooked by the philosophy of religion.

As a result, the 7th Conference of the Brazilian Association for the Philosophy of Religion aims to discuss some of the main questions involved in the relationship between religion and intelligence. Is really there a conflict between natural sciences and Christian religion? Are the recent attempts of defending the rationality of belief in God really powerful? Can naturalism respond to the criticisms that have been made against it? What naturalism is possible in view of these criticisms? In view of the flaws of scientism, has subjectivity a new

place in human search for meaning and truth? What should be the criteria to consider sensible a religious faith?

The above ones are the type of questions the 7th Conference of the Brazilian Society for the Philosophy of Religion intends to be addressed in the papers submitted.

Reading Suggestions

BARBOUR, Ian G. **Religion and Science – Historical and Contemporary Issues**. London: SCM, 1998.

BONDER, Nilton. **Fronteiras da Inteligência – a Sabedoria da Espiritualidade**. Rio de Janeiro: Rocco, 2011.

COPAN, Paul and MOSER, Paul (eds.) **The Rationality of Theism**. Oxford and New York: 2003.

HAUGHT, John. **Is Nature Enough? Meaning and Truth in the Age of Science**. Cambridge: Cambridge University Press, 2006.

PLANTINGA, Alvin. **Where the Conflict Really Lies – Science, Religion and Naturalism**. Oxford and New York: Oxford University Press, 2011.

The organizing committee of the 7th Brazilian Conference of Philosophy of Religion invites researchers, lecturers and graduate students in this academic field from Brazil and all other countries of Latin America to submit papers to be presented in the event. Papers must deal with the main theme of the conference indicated above or one of its following subtopics:

- religion and science
- the rationality of belief in God
- religion and naturalism
- religion, intelligence and subjectivity
- religion and sensibleness

The conference cannot accept papers that are purely historical or exegetical in focus, which means that history of philosophy may only be used as a manner of reaching a new light or information about any of the Big Questions indicated above. In other words, in order to be accepted in the conference, papers must concentrate in attempting to answer the problems involved either in the main subject or in the subtopics in which it is divided, and the history of philosophy may only be used as a means for this, not as an end in itself.

Abstracts may be written either in Portuguese or in Spanish, must contain a minimum of 250 and a maximum of 500 words, and should include the paper title, the author's name (with his highest academic title and the institution to which he is linked) and e-mail for correspondence.

Submissions must be sent to <filosofiadareligiao@hotmail.com>

Evaluation results should be published by the 3rd of June, 2017.

Abstracts that do not conform either to the main theme or to the subtopics of the conference in the way indicated above – especially regarding the role played by references to the history of philosophy – will not be accepted. Texts that do not abide to the formal pattern stated above will not be considered for analysis. In the conference, the time for graduate students' presentations will be 20 minutes with 10 minutes for debate. PhD researchers and professors will have up to 45 minutes for presentation, followed by 15 minutes for discussion.