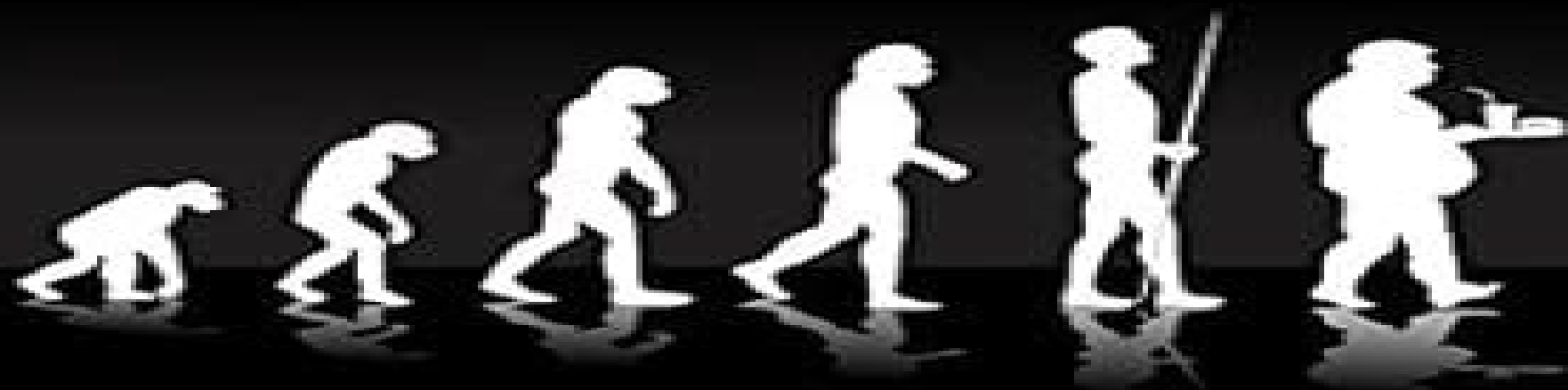


# EVOLUTION EVOLVES

a presuppositional argument against naturalism



T.Dougherty

# Evolution Evolves A Presuppositional Argument Against Naturalism

**Michael Brown**



## **Evolution Evolves A Presuppositional Argument Against Naturalism:**

Evolution Evolves T. Dougherty, 2014-11-17 Though the idea of unpredictable evolutionary change is fundamental to the philosophy of Darwinian naturalism Dougherty uncovers a common tendency among the proponents of naturalism to smuggle in a hand picked group of timeless absolutes from the outset of inquiry From the start evolution is made curiously immune to itself The recognition of the fact that the mechanisms governing the evolutionary process must themselves be subject to evolution and change is the dawn of a new era in the philosophy of naturalism Hope's Reason: a Journal of Apologetics Vol. 2 No. 1 Stephen Bedard, 2011-09-28 In an increasingly skeptical world there is now more of a need than ever for quality apologetic resources defending the Christian faith The purpose of this journal is to bridge the gap between the academy and the church equipping pastors and interested laypeople to present the Christian faith to an unbelieving world **Come Let Us Reason** Paul Copan, William Lane Craig, 2012 Divine hiddenness naturalism Zeitgeist The Movie Hinduism Addressing contemporary challenges to the church nineteen respected modern Christian apologists offer thoughtful new essays on culture the historical Jesus other religions and more **The Evolutionary Argument against Naturalism** Jim Slagle, 2021-06-17 Contemporary discussions in metaphysics epistemology and philosophy of mind are dominated by the presupposition of naturalism Arguing against this established convention Jim Slagle offers a thorough defence of Alvin Plantinga's Evolutionary Argument against Naturalism EAAN and in doing so reveals how it shows that evolution and naturalism are incompatible Charting the development of Plantinga's argument Slagle asserts that the probability of our cognitive faculties reliably producing true beliefs is low if ontological naturalism is true and therefore all other beliefs produced by these faculties including naturalism itself are self defeating He critiques other well known epistemological approaches including those of Descartes and Quine and deftly counters the many objections against the EAAN to conclude that metaphysical naturalism should be rejected on the grounds of self defeat By situating Plantinga's argument within a wider context and showing that science and evolution cannot entail naturalism Slagle renders this most common metaphysical view irrational As such the book advocates an important reconsideration of contemporary thought at the intersection of philosophy science and religion *Sehnsucht: The C. S. Lewis Journal* Grayson Carter, 2011-02-23 Sehnsucht The C S Lewis Journal established by the Arizona C S Lewis Society in 2007 is the only peer reviewed journal devoted to the study of C S Lewis and his writings published anywhere in the world It exists to promote literary theological historical biographical philosophical bibliographical and cultural interest broadly defined in Lewis and his writings The journal includes articles review essays book reviews film reviews and play reviews bibliographical material poetry interviews editorials and announcements of Lewis related conferences events and publications Its readership is aimed at academic scholars from a wide variety of disciplines as well as learned non scholars and Lewis enthusiasts At this time Sehnsucht is published once a year **The Universe Next Door** James W. Sire, 2009-08-20 For more than thirty years The Universe Next Door has set the

standard for an introduction to worldviews In this fifth edition James Sire offers concise and clear introductions to theism deism naturalism Marxism nihilism existentialism Eastern monism New Age philosophy and postmodernism Features a new chapter on Islam

*The Evolutionary Argument Against Naturalism* Jim Slagle, 2021 Contemporary discussions in metaphysics epistemology and philosophy of mind are dominated by the presupposition of naturalism Arguing against this established convention Jim Slagle offers a thorough defence of Alvin Plantinga's Evolutionary Argument against Naturalism EAAN and in doing so reveals how it shows that evolution and naturalism are incompatible Charting the development of Plantinga's argument Slagle asserts that the probability of our cognitive faculties reliably producing true beliefs is low if ontological naturalism is true and therefore all other beliefs produced by these faculties including naturalism itself are self defeating He critiques other well known epistemological approaches including those of Descartes and Quine and deftly counters the many objections against the EAAN to conclude that metaphysical naturalism should be rejected on the grounds of self defeat By situating Plantinga's argument within a wider context and showing that science and evolution cannot entail naturalism Slagle renders this most common metaphysical view irrational As such the book advocates an important reconsideration of contemporary thought at the intersection of philosophy science and religion

*The Mind and the Machine* Matthew T. Dickerson, 2016-07-29 Are humans just complex biochemical machines mere physical parts of a causally closed materialist universe Are we approaching the so called Singularity when human consciousness can and will be downloaded into computers Or is there more to the human person something that might be known as soul or spirit As this book makes clear the answers to these questions have profound implications to topics such as heroism creativity ecology and the possibility of reason and science In exploring this important topic Dickerson engages the ideas of some well known twentieth and twenty first century espousers of physicalism including philosopher Daniel Dennett Consciousness Explained biologist Richard Dawkins The God Delusion futurist engineer Raymond Kurzweil The Age of Spiritual Machines psychologist B F Skinner Beyond Freedom and Dignity and mathematician philosopher Bertrand Russell Why I Am Not a Christian Through a careful reading of their works Dickerson not only provides a five fold critique of physicalism but also offers a Christian alternative in the form of integrative dualism which affirms the existence of both a physical and spiritual reality without diminishing the goodness or importance of either and acknowledges that humans are spiritual as well as bodily persons

**Social Administration** W. D. Birrell, 1973 *The Saturday Review of Politics, Literature, Science and Art*, 1912 *The Saturday Review of Politics, Literature, Science, Art, and Finance*, 1913 *Religious and Theological Abstracts*, 1998

**The Advance**, 1907 *On Alvin Plantinga's Evolutionary Argument Against Naturalism* Emmett Frank Mashburn, 2010 Alvin Plantinga's Evolutionary Argument against Naturalism EAAN begins with the following simple idea the evolutionary process of natural selection selects organisms due to adaptive behaviors but not necessarily due to true beliefs If this notion is even possibly true then it is also possible that some or many of our own beliefs are not veridical and that our

reasoning processes may not successfully point to truths but are merely evolutionarily advantageous. Once the deliverances and processes of our cognitive faculties have been thus called into question, it seems improper to provide an argument that one can trust one's cognitive faculties and processes because such an argument requires the presupposition of what one is trying to prove. The reflective metaphysical naturalist, upon seeing this, realizes that she has a defeater for her belief in the reliability of her cognitive faculties, and this eventuates into a defeater for all of her beliefs, including the belief in naturalism. So a belief in naturalism when conjoined with a belief in current evolutionary theory puts the reflective naturalist in an epistemically undesirable, i.e., irrational position. It is better, Plantinga says, to discard one's belief in metaphysical naturalism. Plantinga's argument is not a globally skeptical one. His ultimate goal is to persuade people to give up naturalism as a metaphysical explanation and to adopt theism instead. EAAN is an argument against naturalism that is intended to open a door for some later argument for theism. EAAN in itself is not an argument for theism. In this paper, I attempt to 1 explain EAAN via its historical development and refinement, 2 examine what I feel to be some of the most important critiques of EAAN along with some of Plantinga's responses, 3 put the argument in an Extended Summary in Logical Form, 4 comment upon the Extended Summary and, in the process of discussing the premises, settle upon what I feel to be the two main contested premises of EAAN, and 5 conclude that Plantinga's argument has thus far survived attack and explain why I expect it to continue to do so in the future.

**Naturalism Defeated?** James K. Beilby, 2002. Plantinga's argument is aimed at metaphysical naturalism, or roughly the view that no supernatural beings exist. Naturalism is typically conjoined with evolution as an explanation of the existence and diversity of life. Plantinga's claim is that one who holds to the truth of both naturalism and evolution is irrational in doing so. More specifically, because the probability that unguided evolution would have produced reliable cognitive faculties is either low or inscrutable, one who holds both naturalism and evolution acquires a defeater for every belief he/she holds, including the beliefs associated with naturalism and evolution.

**The Philosopher's Index**, 2007. Vols. for 1969 include a section of abstracts.

Reason in the Balance Phillip E. Johnson, 1998-06-29. Phillip E. Johnson exposes the flawed underpinnings of naturalism in this discussion of evolution, sex education, abortion, God, the search for a grand unified theory in physics, what our public schools should teach, the basis of law, and more.

**A Defense of Alvin Plantinga's Evolutionary Argument Against Naturalism** Troy M. Nunley, 2005. Alvin Plantinga argues that naturalism is irrational for a reflective person to hold to the doctrine of naturalism. If naturalism is true, some evolutionary doctrine must also be true, and our evolutionary history must be accounted for in terms of only random mutation and natural selection. The probability of our being reliable cognitive agents, given these origins, is low or at best inscrutable. But it cannot reasonably be thought to be high. Consequently, the naturalist cannot reasonably hold to the belief that they are reliable cognitive agents. And since the reliability of their cognitive apparatus has been called into such grave question, naturalists are rationally bound to dismiss any belief accepted on the basis of trust in that apparatus. Specifically to the extent that the naturalist is rational

they will give up their belief in naturalism In this dissertation I explicate and defend Plantinga's attack on philosophical naturalism My thesis is that it has survived all the current attacks available in the literature     *Naturalism and Darwin's Doubt* Omar Aziz Mirza, 2003     Evolutionary Naturalism Michael Ruse, 1995-02-02 This is a collection of essays on the history and philosophy of evolutionary biology by the well known Canadian scholar Michael Ruse Much has been written newly for the collection as the author explores themes of evolutionary naturalism putting the theory of knowledge and of moral behaviour on a philosophical basis informed by contemporary evolutionary biology Divided into three parts the first set of essays considers issues in the history of science Darwin population biology and the new paleontological theory of punctuated equilibria attempting to find a path between the crude objectivity espoused by many working scientists and the rank relativism of post modernist critiques of science The second set of essays turns directly to the theory of knowledge epistemology arguing that the fact that we are evolved beings rather than objects of special creation must and does inform our thinking about the external world The third set of essays the most controversial turns to questions of morality arguing that ethical systems are ultimately no more than collective illusions put in place by our biology because humans are essentially social animals Written in a clear and non technical fashion this collection carries forward debate on a number of controversial issues showing that the time has now come to take philosophy from the hands of academic theorists and to embrace fully the findings and consequences of modern science

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