

scientific naturalism

scientific naturalism is a philosophical viewpoint asserting that everything arises from natural properties and causes, and supernatural or spiritual explanations are excluded or discounted. This perspective emphasizes the importance of empirical evidence, scientific methods, and rational inquiry in understanding the universe. Rooted in the principles of naturalism, it holds that the natural world is all there is and all phenomena can be explained through scientific investigation. Scientific naturalism intersects with various disciplines, including philosophy, science, and epistemology, influencing debates on metaphysics, ethics, and the nature of reality. This article explores the foundational principles of scientific naturalism, its historical development, key arguments, and its impact on contemporary thought. The discussion also covers criticisms and responses related to this worldview, providing a comprehensive overview for readers seeking to understand its significance in modern intellectual discourse. The following sections are organized to provide clarity and depth on this influential philosophical stance.

- Foundations of Scientific Naturalism
- Historical Development
- Key Arguments Supporting Scientific Naturalism
- Applications and Influence in Science and Philosophy
- Criticisms and Responses

Foundations of Scientific Naturalism

Scientific naturalism is grounded in the principle that the natural world is the ultimate reality and that all phenomena, including consciousness and human behavior, can be explained by natural causes and laws. This perspective rejects supernatural explanations, emphasizing instead empirical evidence and scientific reasoning as the primary means to acquire knowledge. It combines methodological naturalism—the practice of using natural explanations in science—with metaphysical naturalism, the belief that only natural entities exist.

Methodological vs. Metaphysical Naturalism

Methodological naturalism is a practical approach used by scientists to investigate phenomena without assuming supernatural causes. It confines itself to natural explanations regardless of personal beliefs. In contrast, metaphysical naturalism is a broader philosophical position asserting that the supernatural does not exist and that everything

can be accounted for through natural processes. While methodological naturalism is a standard scientific practice, scientific naturalism typically aligns with metaphysical naturalism, holding that the natural world is all there is.

Empiricism and Rational Inquiry

At the core of scientific naturalism lies empiricism, the view that knowledge is primarily derived from sensory experience and observation. Rational inquiry complements this by applying logic and critical thinking to interpret data and form theories. Scientific naturalism upholds these principles to ensure that claims about reality are verifiable and falsifiable, fostering a reliable and objective understanding of the world.

Historical Development

The origins of scientific naturalism can be traced back to the Enlightenment period, a time marked by a shift towards reason, science, and skepticism of religious dogma. Early natural philosophers, such as Galileo Galilei and Isaac Newton, laid the groundwork by demonstrating that natural laws govern physical phenomena. Over time, this empirical approach evolved into a comprehensive worldview advocating naturalistic explanations for all aspects of existence.

Enlightenment and the Rise of Naturalism

The Enlightenment era emphasized human reason and scientific progress, challenging supernatural and religious authorities that dominated knowledge. Thinkers like David Hume and Immanuel Kant contributed to shaping naturalistic philosophy by questioning metaphysical assumptions and promoting empirical investigation. This period set the stage for scientific naturalism to emerge as a dominant framework in Western thought.

Modern Scientific Naturalism

In the 19th and 20th centuries, advancements in biology, physics, and cosmology reinforced scientific naturalism. The theory of evolution by natural selection, quantum mechanics, and the Big Bang theory provided naturalistic explanations for complex phenomena previously attributed to supernatural causes. Philosophers such as W.V.O. Quine and Richard Dawkins further articulated and defended scientific naturalism as a coherent and compelling worldview.

Key Arguments Supporting Scientific Naturalism

Scientific naturalism is supported by multiple arguments emphasizing its explanatory power, consistency, and alignment with scientific practice. These arguments underline why many scholars and scientists favor this approach to understanding reality.

Success of the Scientific Method

The unparalleled success of the scientific method in explaining natural phenomena is a significant argument for scientific naturalism. Scientific inquiry has consistently produced reliable knowledge, enabling technological advancements and deeper insights into the universe. This track record supports the view that naturalistic explanations are sufficient and preferable.

Problem of Supernatural Claims

Supernatural claims often lack empirical support and are not testable or falsifiable, which limits their explanatory value. Scientific naturalism argues that reliance on supernatural explanations hinders intellectual progress by introducing unverifiable hypotheses that do not adhere to rigorous standards of evidence.

Unity and Simplicity of Natural Explanations

Scientific naturalism favors explanations that unify diverse phenomena under coherent natural laws, adhering to the principle of parsimony or Occam's razor. Naturalistic accounts avoid unnecessary assumptions by explaining the world through consistent, testable principles without invoking supernatural entities.

List of Key Arguments

- Empirical success of scientific theories
- Falsifiability and testability of naturalistic claims
- Consistency with observed natural laws
- Explanatory power across disciplines
- Reduction of metaphysical assumptions

Applications and Influence in Science and Philosophy

Scientific naturalism profoundly influences both scientific inquiry and philosophical discourse. Its application extends across various fields, shaping methodologies, ethical frameworks, and metaphysical debates.

Impact on Scientific Practice

Scientific naturalism underpins the methodological framework of modern science, guiding researchers to seek natural explanations and rely on empirical evidence. This approach has been instrumental in disciplines ranging from physics and chemistry to psychology and neuroscience, enabling systematic investigation and discovery.

Philosophical Implications

In philosophy, scientific naturalism challenges traditional metaphysical and epistemological views by rejecting supernaturalism and advocating for a naturalistic ontology and epistemology. It influences discussions on the nature of consciousness, free will, morality, and the mind-body problem, often encouraging naturalistic interpretations.

Ethics and Naturalism

Scientific naturalism also informs ethical theories that base morality on human nature, social dynamics, and evolutionary biology rather than divine command. Naturalistic ethics explore how moral behavior can emerge from natural processes, emphasizing reason and scientific understanding in moral philosophy.

Criticisms and Responses

Despite its prominence, scientific naturalism faces several criticisms from various philosophical, theological, and scientific perspectives. Responses to these critiques seek to clarify and defend the coherence and validity of the naturalistic worldview.

Criticism: Reductionism and Explanatory Limits

One common criticism is that scientific naturalism reduces complex phenomena, such as consciousness and moral values, to mere physical processes, potentially oversimplifying or ignoring essential aspects. Critics argue that this reductionism fails to capture subjective experiences and normative realities.

Response: Emergent Properties and Interdisciplinary Approaches

Proponents respond by highlighting concepts like emergence, where higher-level properties arise from but are not reducible to lower-level processes. Scientific naturalism accommodates complexity through interdisciplinary research, integrating insights from neuroscience, psychology, and social sciences to provide comprehensive explanations.

Criticism: Exclusion of Non-Empirical Knowledge

Another critique is that scientific naturalism dismisses forms of knowledge that are non-empirical, such as metaphysical, spiritual, or existential insights. Critics claim this leads to an incomplete understanding of human experience.

Response: Focus on Verifiable and Testable Claims

Defenders argue that scientific naturalism prioritizes verifiable knowledge to maintain intellectual rigor and avoid unfounded speculation. While acknowledging the value of diverse perspectives, they maintain that empirical evidence is the most reliable basis for understanding reality.

Summary of Criticisms and Responses

- **Reductionism:** Criticized for oversimplification; addressed by emergentism
- **Exclusion of non-empirical knowledge:** Seen as limiting; justified by emphasis on evidence
- **Metaphysical assumptions:** Questioned for naturalism's own assumptions; defended by coherence and explanatory success
- **Potential scientism:** Concern over overreliance on science; balanced by methodological clarity

Frequently Asked Questions

What is scientific naturalism?

Scientific naturalism is the philosophical viewpoint that everything arises from natural properties and causes, and supernatural or spiritual explanations are excluded or discounted.

How does scientific naturalism differ from philosophical naturalism?

While both emphasize natural explanations, scientific naturalism specifically relies on the methods and findings of the natural sciences, whereas philosophical naturalism is a broader metaphysical stance that may not be tied strictly to scientific methodology.

What role does empiricism play in scientific naturalism?

Empiricism is central to scientific naturalism as it emphasizes observation and experimentation as the primary means of acquiring knowledge about the natural world.

Can scientific naturalism accommodate concepts like consciousness and free will?

Scientific naturalism seeks to explain phenomena like consciousness and free will through natural processes and scientific theories, often exploring neuroscience and psychology to understand them without invoking supernatural explanations.

How does scientific naturalism address the existence of supernatural entities?

Scientific naturalism generally rejects the existence of supernatural entities because they cannot be observed, tested, or explained through empirical scientific methods.

What are some criticisms of scientific naturalism?

Critics argue that scientific naturalism is limited because it excludes non-empirical ways of knowing, such as moral values, aesthetics, and subjective experiences, and that it may lead to scientism, the overextension of science into areas beyond its scope.

Is scientific naturalism compatible with religion?

Scientific naturalism is typically incompatible with religious supernaturalism since it excludes supernatural explanations; however, some individuals hold non-supernatural or naturalistic interpretations of religion that can coexist with scientific naturalism.

How has scientific naturalism influenced modern scientific research?

Scientific naturalism has promoted a commitment to empirical evidence and testable hypotheses, shaping scientific research to focus on natural causes and fostering advances in fields like biology, physics, and psychology.

What is the historical origin of scientific naturalism?

Scientific naturalism emerged prominently in the Enlightenment era, growing out of the scientific revolution and a shift away from religious and supernatural explanations toward empirical observation and rational inquiry.

Additional Resources

1. *Science and the Pursuit of Truth: A Naturalistic Approach*

This book explores the fundamental principles of scientific naturalism, emphasizing the role of empirical evidence and rational inquiry in understanding the world. It discusses how naturalistic explanations have progressively replaced supernatural accounts in various scientific disciplines. The author also addresses common misconceptions and defends naturalism against philosophical critiques.

2. *The Philosophy of Scientific Naturalism*

Offering a comprehensive overview, this text delves into the philosophical foundations of scientific naturalism. It examines key concepts such as methodological naturalism, ontological naturalism, and the relationship between science and metaphysics. Readers are guided through debates surrounding naturalism's implications for knowledge, ethics, and religion.

3. *Naturalism and Its Discontents: Science, Religion, and the Human Experience*

This book investigates the tensions between scientific naturalism and religious worldviews, highlighting how naturalism shapes contemporary understandings of human nature and existence. It addresses challenges posed by spirituality and explores whether scientific naturalism can fully account for human values and meaning. The author provides thoughtful analysis on reconciling science with aspects of human experience traditionally considered supernatural.

4. *From Atoms to Galaxies: Embracing Scientific Naturalism*

Focusing on the vast scope of scientific inquiry, this book traces the development of naturalistic explanations from the smallest particles to the largest cosmic structures. It celebrates the explanatory power of science grounded in naturalism and discusses how this worldview informs fields such as physics, biology, and cosmology. The book is both an introduction and an affirmation of a naturalistic perspective.

5. *Naturalism in the Age of Science: Philosophy and Practice*

This volume discusses how scientific naturalism has evolved alongside advances in technology and scientific methodology. It covers practical applications of naturalism in research and education, as well as its influence on public policy and ethics. The author argues for a pragmatic approach that integrates naturalistic philosophy with contemporary

scientific practices.

6. *The Limits of Supernaturalism: A Case for Scientific Naturalism*

Here, the author critiques supernatural explanations and advocates for scientific naturalism as the most reliable framework for understanding reality. The book analyzes historical and modern examples where supernatural claims have failed to withstand scientific scrutiny. It also explores how naturalism fosters critical thinking and intellectual humility.

7. *Scientific Naturalism and the Mind: Exploring Consciousness Without Mysticism*

This work addresses the challenge of explaining consciousness through a naturalistic lens. Rejecting dualistic and mystical interpretations, the author presents current neuroscientific and cognitive research that supports a naturalistic understanding of the mind. The book discusses implications for philosophy of mind, artificial intelligence, and human identity.

8. *Ethics Without Gods: Moral Philosophy Rooted in Scientific Naturalism*

Focusing on moral philosophy, this book argues that ethical systems can be grounded in scientific naturalism without reference to supernatural authority. It examines evolutionary biology, psychology, and social science to explain the origins of morality. The author proposes a secular ethical framework based on human well-being and rational inquiry.

9. *Naturalism and the Future of Science*

Looking forward, this book explores the potential directions scientific naturalism may take as new discoveries emerge. It considers challenges such as integrating quantum mechanics and consciousness studies within a naturalistic worldview. The author envisions a future where science continues to expand our understanding without reliance on supernatural explanations.

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scientific naturalism: Science Without God? Peter Harrison, Jon H. Roberts, 2019-01-03
Can scientific explanation ever make reference to God or the supernatural? The present consensus is no; indeed, a naturalistic stance is usually taken to be a distinguishing feature of modern science. Some would go further still, maintaining that the success of scientific explanation actually provides compelling evidence that there are no supernatural entities, and that true science, from the very beginning, was opposed to religious thinking. *Science without God? Rethinking the History of Scientific Naturalism* shows that the history of Western science presents us with a more nuanced

picture. Beginning with the naturalists of ancient Greece, and proceeding through the middle ages, the scientific revolution, and into the nineteenth century, the contributors examine past ideas about 'nature' and 'the supernatural'. Ranging over different scientific disciplines and historical periods, they show how past thinkers often relied upon theological ideas and presuppositions in their systematic investigations of the world. In addition to providing material that contributes to a history of 'nature' and naturalism, this collection challenges a number of widely held misconceptions about the history of scientific naturalism.

scientific naturalism: *Victorian Scientific Naturalism* Gowan Dawson, Bernard Lightman, 2014-04-28 Victorian Scientific Naturalism examines the secular creeds of the generation of intellectuals who, in the wake of *The Origin of Species*, wrested cultural authority from the old Anglican establishment while installing themselves as a new professional scientific elite. These scientific naturalists—led by biologists, physicists, and mathematicians such as William Kingdon Clifford, Joseph Dalton Hooker, Thomas Henry Huxley, and John Tyndall—sought to persuade both the state and the public that scientists, not theologians, should be granted cultural authority, since their expertise gave them special insight into society, politics, and even ethics. In *Victorian Scientific Naturalism*, Gowan Dawson and Bernard Lightman bring together new essays by leading historians of science and literary critics that recall these scientific naturalists, in light of recent scholarship that has tended to sideline them, and that reevaluate their place in the broader landscape of nineteenth-century Britain. Ranging in topic from daring climbing expeditions in the Alps to the maintenance of aristocratic protocols of conduct at Kew Gardens, these essays offer a series of new perspectives on Victorian scientific naturalism—as well as its subsequent incarnations in the early twentieth century—that together provide an innovative understanding of the movement centering on the issues of community, identity, and continuity.

scientific naturalism: *Naturalism in Question* Mario De Caro, David Macarthur, 2004-05-31 Today most philosophers in the English-speaking world adhere to “naturalist” credos that philosophy is continuous with science, and that the natural sciences provide a complete account of all that exists. This volume presents a group of leading thinkers who criticize scientific naturalism in order to defend a more inclusive or liberal naturalism.

scientific naturalism: *The Idea of Social Science and Proper Phenomenology* Jonathan Tuckett, 2018-06-11 This monograph examines an academic discipline in crisis. The author claims that this field concerned with society and relationships is in trouble. No one can seem to agree on what it does or how to go about doing it. His insightful argument revives the thought of key phenomenologists often no longer considered in social science. Looking predominantly at debates within religious studies, this book uncovers certain misguided presuppositions which have strongly influenced scholars in the field. This reflects itself in a Weberian Ideal regarding the institutional place of science in the universities and a failure to properly consider the epistemic status of knowledge produced for its own sake. But even recognizing these issues will not get to the core of the crisis. It will not help scholars better understand what it is to be human. To address this, the author digs deeper. He draws on the philosophical phenomenology of Husserl's *Phenomenological Movement* to critique our very idea of social science. In the process, he presents a radical approach to the question of humanity. This volume concludes that, properly understood, social science is a hobby. It deserves no special place in the university. Indeed, if it is to be pursued properly, it requires a fundamentally revised understanding of humanity. The author argues this not of the sake of controversy. Rather, his intention is to affect the necessary shift in our understanding that will enable future constructive solutions.

scientific naturalism: *Science's Blind Spot* Cornelius Hunter, 2007-06-01 Had evolutionists been in charge, they wouldn't have made the mosquito, planetary orbits would align perfectly, and the human eye would be better designed. But they tend to gloss over their own failed predictions and faulty premises. Naturalists see Darwin's theories as logical and that's enough. To think otherwise brands you a heretic to all things wise and rational. *Science's Blind Spot* takes the reader on an enlightening journey through the ever-evolving theory of evolution. Cornelius G. Hunter goes

head-to-head with those who twist textbooks, confuse our children, and reject all challengers before they can even speak. This fascinating, fact-filled resource opens minds to nature in a way that both seeks and sees the intelligent design behind creation's masterpieces.

scientific naturalism: Evolutionary Naturalism in Victorian Britain Bernard Lightman, 2023-05-31 Scholars have tended to portray T.H. Huxley, John Tyndall, and their allies as the dominant cultural authority in the second half of the 19th century. Defenders of Darwin and his theory of evolution, these men of science are often seen as a potent force for the secularization of British intellectual and social life. In this collection of essays Bernard Lightman argues that historians have exaggerated the power of scientific naturalism to undermine the role of religion in middle and late-Victorian Britain. The essays deal with the evolutionary naturalists, especially the biologist Thomas Henry Huxley, the physicist John Tyndall, and the philosopher of evolution, Herbert Spencer. But they look also at those who criticized this influential group of elite intellectuals, including aristocratic spokesman A. J. Balfour, the novelist Samuel Butler, and the popularizer of science Frank Buckland. Focusing on the theme of the limitations of the cultural power of evolutionary naturalism, the volume points to the enduring strength of religion in Britain in the latter half of the 19th century.

scientific naturalism: Two Great Truths David Ray Griffin, 2004-01-01 Furthering his contribution to the science and religion debate, David Ray Griffin draws upon the cosmology of Alfred North Whitehead and proposes a radical synthesis between two worldviews sometimes thought wholly incompatible. He argues that the traditions designated by the names scientific naturalism and Christian faith both embody a great truth--a truth of universal validity and importance--but that both of these truths have been distorted, fueling the conflict between the visions of the scientific and Christian communities. Griffin contends, however, that there is no inherent conflict between science, or even the kind of naturalism that it properly presupposes, and the Christian faith, understood in terms of the primary doctrines of the Christian good news.

scientific naturalism: Scientism: Science, Ethics and Religion Mikael Stenmark, 2020-10-28 This title was first published in 20/11/2001: The intellectual and practical successes of science have led some scientists to think that there are no real limits to the competence of science, and no limits to what can be achieved in the name of science. This view (and similar views) have been called Scientism. In this book, scientists' views about science and its relationship to knowledge, ethics and religion are subjected to critical scrutiny. A number of natural scientists have advocated Scientism in one form or another - Francis Crick, Richard Dawkins, Carl Sagan, and Edward O. Wilson - and their impact inside and outside the sciences is considered. Clarifying what Scientism is, this book proceeds to evaluate its key claims, expounded in questions such as: is it the case that science can tell us everything there is to know about reality? Can science tell us how we morally ought to live and what the meaning of life is? Can science in fact be our new religion? Ought we become science believers? The author addresses these and similar issues, concluding that Scientism is not really science but disguised materialism or naturalism; its advocates fail to see this, not being sufficiently aware that their arguments presuppose the previous acceptance of certain extra-scientific or philosophical beliefs

scientific naturalism: *Naturalized Epistemology and Philosophy of Science*, 2007-01-01 Much has happened in the field of contemporary epistemology since Quine's "Epistemology Naturalized" was published in 1969. Even before Ronald Giere published his article "Philosophy of Science Naturalized," naturalized philosophy of science had been influenced by the so-called historical approach. Kuhn, Lakatos, Feyerabend and Laudan all contributed importantly to this trend. In this light it has emerged, without a doubt, that philosophy of science is closely related to epistemology. This volume explores some of the relevant relations and will be of interest to epistemologists and philosophers of science.

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nonnaturalists the moral is found in the transcendent realm of norms. This book challenges both sides of this debate.

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Hugh Nicholson, 2022-09-30 This book examines the relationship between Buddhist philosophy and scientific psychology by focusing on the doctrine of No-self. The hypothesis is that No-self can function as an instrument of counter-induction, that is, an alternative conceptual scheme that exposes by contrast the intuitive or folk theoretical presuppositions sedimented in our perception of ourselves and others. When incorporated into regimens of meditative and ritual practice, the No-self doctrine works to challenge and disrupt our naïve folk psychology. The author argues that there is a fruitful parallel between the No-self doctrine and anti-Cartesian trends in the cognitive sciences. The No-self doctrine was the product of philosophical speculation undertaken in the context of hegemonic struggles with both Buddhist and non-Buddhist rivals, and the classic No-self doctrine, accordingly, is a somewhat schematic and largely accidental anticipation of the current scientific understanding of the mind and consciousness. Nevertheless, inasmuch as it challenges and unsettles the seemingly self-evident certitudes of folk psychology, it prepares the ground for the revolution in our self-conception promised by the emerging cognitive scientific concept of mind. A novel contribution to the study of Buddhist Philosophy, the book will also be of interest to scholars of Buddhist Studies and Asian Religions.

scientific naturalism: God and the New Atheism

John F. Haught, 2008-02-15 In *God and the New Atheism*, a world expert on science and theology gives clear, concise, and compelling answers to the charges against religion laid out in recent best-selling books by Richard Dawkins (*The God Delusion*), Sam Harris (*The End of Faith*), and Christopher Hitchens (*God Is Not Great*). For some, these new atheists appear to say extremely well what they believe to be wrong with religion. But, as John Haught shows, the treatment of religion in these books is riddled with logical inconsistencies, shallow misconceptions, and crude generalizations. Can God really be dismissed as a mere delusion? Is faith really the enemy of reason? And does religion really poison everything? *God and the New Atheism* offers a much-needed antidote to the extremist claims of scientific fundamentalism. This provocative and accessible little book will enable readers to see through the rhetorical fog of this recent phenomenon and come to a clearer understanding of the issues at stake in this crucial debate.

scientific naturalism: The X Club

Ruth Barton, 2018-11-21 In 1864, amid headline-grabbing heresy trials, members of the British Association for the Advancement of Science were asked to sign a declaration affirming that science and scripture were in agreement. Many criticized the new test of orthodoxy; nine decided that collaborative action was required. The X Club tells their story. These six ambitious professionals and three wealthy amateurs—J. D. Hooker, T. H. Huxley, John Tyndall, John Lubbock, William Spottiswoode, Edward Frankland, George Busk, T. A. Hirst, and Herbert Spencer—wanted to guide the development of science and public opinion on issues where science impinged on daily life, religious belief, and politics. They formed a private dining club, which they named the X Club, to discuss and further their plans. As Ruth Barton shows, they had a clear objective: they wanted to promote “scientific habits of mind,” which they sought to do through lectures, journalism, and science education. They devoted enormous effort to the expansion of science education, with real, but mixed, success. For twenty years, the X Club was the most powerful network in Victorian science—the men succeeded each other in the presidency of the Royal Society for a dozen years. Barton’s group biography traces the roots of their success and the lasting effects of their championing of science against those who attempted to limit or control it, along the way shedding light on the social organization of science, the interactions of science and the state, and the places of science and scientific men in elite culture in the Victorian era.

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scientific naturalism: Science and Religion Gary B. Ferngren, 2013-06-17 Written by distinguished historians of science and religion, the thirty essays in this volume survey the relationship of Western religious traditions to science from the beginning of the Christian era to the late twentieth century. This wide-ranging collection also introduces a variety of approaches to understanding their intersection, suggesting a model not of inalterable conflict, but of complex interaction. Tracing the rise of science from its birth in the medieval West through the scientific revolution, the contributors describe major shifts that were marked by discoveries such as those of Copernicus, Galileo, and Isaac Newton and the Catholic and Protestant reactions to them. They assess changes in scientific understanding brought about by eighteenth- and nineteenth-century transformations in geology, cosmology, and biology, together with the responses of both mainstream religious groups and such newer movements as evangelicalism and fundamentalism. The book also treats the theological implications of contemporary science and evaluates recent approaches such as environmentalism, gender studies, social construction, and postmodernism, which are at the center of current debates in the historiography, understanding, and application of science. Contributors: Colin A. Russell, David B. Wilson, Edward Grant, David C. Lindberg, Alnoor Dhanani, Owen Gingerich, Richard J. Blackwell, Edward B. Davis, Michael P. Winship, John Henry, Margaret J. Osler, Richard S. Westfall, John Hedley Brooke, Nicolaas A. Rupke, Peter M. Hess, James Moore, Peter J. Bowler, Ronald L. Numbers, Steven J. Harris, Mark A. Noll, Edward J. Larson, Richard Olson, Craig Sean McConnell, Robin Collins, William A. Dembski, David N. Livingstone, Sara Miles, and Stephen P. Weldon.

scientific naturalism: How to Relate Science and Religion Mikael Stenmark, 2004-10-19 Stenmark (philosophy of religion, Uppsala University, Sweden) replaces the paradigm of science and religion as opposing perspectives with a conciliatory model. He lays out the central issues of the debate between these two powerful cultural forces and shows what is at stake for the advancement of human knowledge, then demonstrates how science and r

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