

Evolution, Design & the Baha'i Faith

ABS - 25 July 2021

Robert Sarracino

Roger Neyman

*... let the tidings of the revelation of
Thine incorruptible Essence bring me joy,
O Thou Who art **the most manifest of the
manifest and the most hidden of the
hidden!***

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- Introduction
Robert Sarracino
- Part 1: Design & Designer (God "The Hidden")
Robert Sarracino
- Part 2: Creationism and Naturalism
Roger Neyman
- Part 3: The Designer (God "The Manifest")
Robert Sarracino
- Summary and Conclusion
Roger Neyman

Evolution, Design & the Baha'i Faith

- The Universe is designed by a Designer Who is both conscious of His creation and Who has brought it into existence through a supreme act of Volition

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Introduction

A sprinkling from the unfathomed deep of His sovereign and all-pervasive Will hath, out of utter nothingness, called into being a creation which is infinite in its range and deathless in its duration.

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Introduction

- What is the nature of this Designer? Baha'is believe in a personal God rather than an impersonal force

What is meant by personal God is a God Who is conscious of His creation, Who has a Mind, a Will, a Purpose, and not, as many scientists and materialists believe, an unconscious and determined force operating in the universe.

- There is, moreover, a depth and subtlety regarding the arrangement and operation of the laws governing this creation which, in the connections between the Creator and the creation, are not often appreciated even by modern theists.

Nature in its essence is the embodiment of My Name, the Maker, the Creator... Nature is God's Will and is its expression in and through the contingent world.

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“The Most Hidden of the Hidden”

Part 1 of 3

In Part one we argue that whereas there is and can be no evidence in the natural sciences that there is a Designer, nevertheless, evidence for *design* abounds.

“The Most Hidden of the Hidden”

Part 1 of 3

- Isaac Newton

Speculated that God’s action was needed to periodically correct the orbits of the planets to keep the Solar System stable

- Pierre-Simon Laplace and the Emperor Napoleon

“I have had no need of that hypothesis”

Isaac Newton

- First great synthesis heralding the birth of modern science.
- Equations showed, as had been discovered by Kepler analyzing Brahe's extensive data, that the planets move in elliptical orbits with the Sun at one of the foci.
- Planetary orbits are perturbed by the gravitational force exerted by other planets
- Are these orbits stable over a long period of time?
- Newton was not able to answer this question
- Hypothesized that *the action of God* was necessary, periodically, to keep the planetary orbits stable.
- A "God of the gaps" argument

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“The Most Hidden of the Hidden”

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- Isaac Newton

Speculated that God’s action was needed to periodically correct the orbits of the planets to keep the Solar System stable

- Pierre-Simon Laplace and the Emperor Napoleon

“I have had no need of that hypothesis”

Pierre-Simon Laplace

- A powerful mathematician
- Showed that, to low order, the Newtonian equations showed the planetary orbits to be *stable*.
- Emperor Napoleon: “You make no mention of God. Where is God in your system?”
- Laplace: “I have had no need of that hypothesis”

Part 1 of 3

Pierre-Simon Laplace

It is commonly felt that Laplace, apparently an atheist, was saying that there is no need for God in science.

Herve Faye: “a garbled version” of what Laplace actually said.

What Laplace actually said was that *there is no need to invoke divine intervention to keep the orbits stable.*

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“God of the gaps”

Part 1 of 3

- Time and again, most dramatically, perhaps, with the theory of evolution, ‘gaps’ in scientific predictions have been filled by the operation of natural processes. The need for “*divine intervention*” is scientifically untenable.
- Bad theology as well as bad science

“God of the gaps”

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Part 1 of 3

- **Bad theology as well as bad science**

“God of the gaps”

*Nature in its essence is the embodiment
of My Name, the Maker, the Creator...
Nature is God's Will and is its expression
in and through the contingent world.*

Part 1 of 3

“God of the gaps”

Part 1 of 3

- Bad theology as well as bad science

If nature is “*God’s Will*”, “*in and through the contingent world*”, then there is no need to invoke supernatural intervention in order to explain nature. God’s perfection implies that the laws of nature would be self-sufficient for the operation of nature.

Design and Designer

- Nature provides no scientifically-acceptable evidence for the existence of a Designer
- Nature *does* provide ample evidence of *design*

Part 1 of 3

... and this has been noted by the scientific community.

Design in nature

Part 1 of 3

- **The place of mathematics**
Symmetry and mathematical beauty
- **Cosmology**
The fine-tuning of the constants of physics
- **Complexity and emergence**
The laws of thermodynamics are such that for systems far from equilibrium governed by nonlinear equations, *order is thermodynamically favored to appear* out of non-order.

Mathematics

Part 1 of 3

COMMUNICATIONS ON PURE AND APPLIED MATHEMATICS, VOL. XIII, 001-14 (1960)

The Unreasonable Effectiveness of Mathematics in the Natural Sciences

Richard Courant Lecture in Mathematical Sciences delivered at New York University,
May 11, 1959

EUGENE P. WIGNER

Princeton University

*“and it is probable that there is some secret here
which remains to be discovered.” (C. S. Peirce)*

There is a story about two friends, who were classmates in high school, talking about their jobs. One of them became a statistician and was working on population trends. He showed a reprint to his former classmate. The

Design in Nature

Part 1 of 3

- Steven Weinberg:

When we formulate the equations of quantum field theories or string theories we demand a great deal of mathematical elegance, because we believe that the mathematical elegance that must exist at the root of things in nature has to be mirrored at the level where we are working.

The kind of beauty for which we look is special... theories which give us a sense that nothing could be changed.... We are looking for a sense of uniqueness, for a sense that when we find the final answer, we will see that it could not have been any other way.

Design in Nature

Part 1 of 3

- The place of mathematics
 - Symmetry and mathematical beauty
- **Cosmology**
 - The formation of life in the universe requires an incredible degree of fine-tuning of the constants of physics.
- Complexity and emergence
 - The laws of thermodynamics are such that for systems far from equilibrium governed by nonlinear equations, *order is thermodynamically favored to appear out of non-order.*

Cosmology

Part 1 of 3

- Albert Einstein:

The human mind, no matter how highly trained, cannot grasp the universe. We are in the position of a little child, entering a huge library whose walls are covered to the ceiling with books in many different tongues. The child knows that someone must have written those books. It does not know who or how. It does not understand the languages in which they are written. The child notes a definite plan in the arrangement of the books, a mysterious order, which it does not comprehend, but only dimly suspects. That, it seems to me, is the attitude of the human mind... toward God. **We see a universe marvelously arranged, obeying certain laws, but we understand the laws only dimly. Our limited minds cannot grasp the mysterious force that sways the constellations.**

Cosmology

Part 1 of 3

- Paul Davies:

Through my scientific work I have come to believe more and more strongly that the physical universe is put together with an ingenuity so astonishing that I cannot accept it merely as a brute fact. There must, it seems to me, be a deeper level of explanation. Whether one wishes to call that deeper level “God” is a matter of taste and definition.

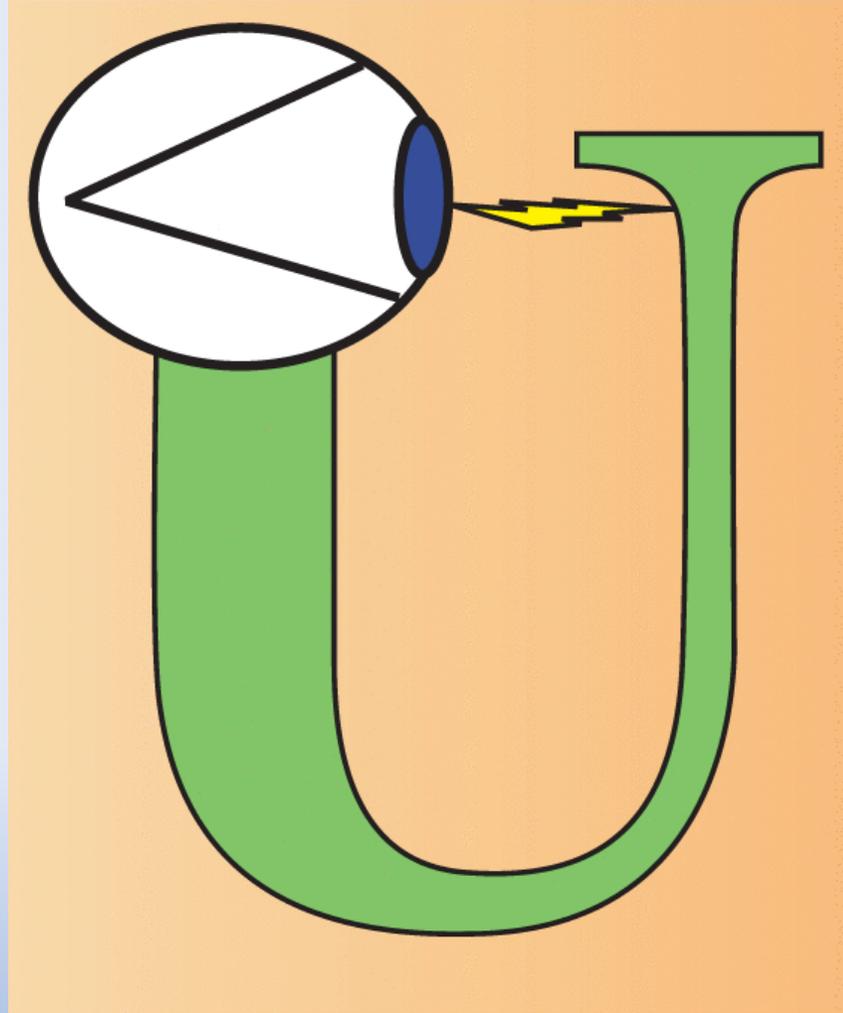
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John Archibald Wheeler: The Self-Perceiving Universe

Part 1 of 3



Summary

Part 1 of 3

- Scientists and mathematicians have found something profoundly beautiful and awe-inspiring in nature. The evidences of design, in a nature which itself, in the words of ‘Abdu’l-Baha,”*has neither awareness nor will*” are manifest. **‘Abdu’l-Baha affirms,**
... nature is subject to a sound organization, to inviolable laws, to a perfect order, and to a consummate design, from which it never departs... all things—from the smallest invisible atom to the largest globes in the world of existence... are most perfectly organized, be it with regard to their order, their composition, their outward form, or their motion... all are subject to one universal law from which they never depart.

Summary

Part 1 of 3

- Scientists and mathematicians have found something profoundly beautiful and awe-inspiring in nature. The evidences of design, in a nature which itself, in the words of 'Abdu'l-Baha," *has neither awareness nor will*" are manifest.
- To invoke a need for God's action, such as is asserted by creationists, is not only contrary to science, but is also *bad theology*.
- Design is evidence of a Designer, even as the Designer Himself, with regards to the realm of nature, remains hidden.

Summary

- Scientists and mathematicians have found something profoundly beautiful and awe-inspiring in nature. The evidences of design, in a nature which itself, in the words of 'Abdu'l-Baha," *has neither awareness nor will*" are manifest.
- To invoke a need for God's action, such as is asserted by creationists, is not only contrary to science, but is also *bad theology*.
- One could argue philosophically, even if not scientifically, that design is evidence of a Designer, even as the Designer Himself, with regards to the realm of nature, remains hidden.

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Creationism & Naturalism

Part 2 of 3

In part two we argue that Intelligent Design Creationism fails to properly identify the signs of the Creator's design because it adopts a strategy of undermining rather than harmony with science.

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Part 2 of 3

Creationism and Naturalism

Roger Neyman

- Two Key Concepts
- Naturalism
- Creationism
- Intelligent Design
Creationism
- Abdu'l-Baha & IDC

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Creationism and Naturalism

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- **Two Key Concepts**
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Two Key Concepts

- Evolution
- Teleology / Purpose

- Abiogenesis – the chemical evolution leading to the emergence of life
- Evolution of species and other biological forms
- Cultural evolution (language, science, etc.)
- Ever-advancing civilization

Two Key Concepts

- **Evolution**
- Teleology / Purpose

- (Early 19th Century) referred to the development of embryo in the womb
- In the philosophy of human progress came to be associated with the progress of nature seen as the unfolding of a divine plan (Erasmus Darwin)
- Charles Darwin disliked the term 'evolution' for his theories because of its association with a purposeful plan. Avoided it until his last book *The Descent of Man*

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Two Key Concepts

- Evolution
 - Teleology / Purpose
- Focus on purpose or goal rather than cause as an explanation for a phenomenon (future cause)
 - Physical science (as opposed to engineering) aims to eliminate teleological analysis
 - But “purpose language” is inescapable in biology

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- Concluding remarks

Naturalism

- **Ontological** vs. Methodological
- Motivations for methodological naturalism
- Naturalism and Religion

[Naturalist philosophers] in America in the first half of the last century... **aimed to ally philosophy more closely with science.** They urged that reality is exhausted by nature, containing nothing “supernatural”, and that the scientific method should be used to investigate all areas of reality, including the “human spirit”.

David Papineau
“Naturalism”

Stanford Encyclopedia of Philosophy

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Different contemporary philosophers interpret “naturalism” differently. This disagreement about usage is no accident. **For better or worse, “naturalism” is widely viewed as a positive term in philosophical circles**—only a minority of philosophers nowadays are happy to announce themselves as “non-naturalists”.

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The belief that nature is all there is, and that no overall purpose exists in the universe, is known broadly as naturalism. **Naturalism, ...denies the existence of any realities distinct from the natural world,** an unimaginably immense and resourceful realm of being that includes humans and their cultural creations. Naturalism either suspends or rejects belief in God and most other religious teachings. Hence it should be a topic of great concern to anyone who cherishes religions and the "wisdom of the ages."

John F. Haught.
*Is Nature Enough?:
Meaning and Truth in the Age of Science*

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- Ontological vs. **Methodological**
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Methodological naturalism concerns itself with methods of learning what nature is. [It is useful] in the evaluation of claims about existence and knowledge and in identifying causal mechanisms responsible for the emergence of physical phenomena. It attempts to explain ...with reference to natural causes and events. [It] seeks to provide a framework within which to conduct the scientific study of the laws of nature.

- Wikipedia (12 Jun 21)
Methodological Naturalism

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Science assumes Methodological Naturalism because **to do otherwise would be to abandon its empirical evidential touchstones.**(p.89)

Empirical testing relies fundamentally upon use of lawful regularities of nature that science has been able to discover and sometimes codify in natural laws.(p.88)

Nothing definite can be said [scientifically] about the processes that would connect a given effect with the will of the supernatural agent – God may simply say the word and zap anything into or out of existence. (p.89)

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Intelligent Design Creationism and Its Critics
“Naturalism, Evidence, and Creationism”

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[W]hat underlies the idea that science in some way necessarily involves this principle of methodological naturalism? ... [T]he central idea, here, is that **science is objective, public, sharable, publicly verifiable, and equally available to anyone, whatever their religious or metaphysical proclivities**. We may be Buddhist, Hindu, Protestant, Catholic, Muslim, Jew, Bahai, none of the above: **the findings of science hold equally for all of us**. This is because proper science... is restricted to the deliverances of *reason* and *sense* (perception) which are the same for all people. Religion, on the other hand, is private, subjective, and obviously subject to considerable individual differences. But then if science *is* indeed public and sharable by all, then of course one cannot properly pursue it by starting from some bit of religious belief or dogma.

Alvin Plantinga
“Methodological Naturalism?”
in *Intelligent Design Creationism and its Critics*

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- Ontological vs. Methodological
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- **Naturalism and Religion**

Methodological naturalism is a way of acquiring knowledge. It is a distinct system of thought concerned with a cognitive approach to reality, and is thus a philosophy of knowledge. **Studies by sociologist Elaine Ecklund** suggest that religious scientists in practice apply methodological naturalism. They report that their religious beliefs affect the way they think about the implications – often moral – of their work, but not the way they practice science.

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- **Naturalism and Religion**
- Many Intelligent Design Creationism advocates **blur over the distinction** between methodological naturalism and ontological naturalism.
- Others claim that MN inevitably leads to ON. ((We think there's something to this))
- Following a practice means you can only produce results that your methodology aims for. – SO: no evidence for theism should be expected from a science based on methodological naturalism.
- So, absent thoughtful constraint and application of the principle, it can tend to foster philosophical naturalism (atheism).

Naturalism

- Methodological vs Ontological
- Motivations for methodological naturalism
- **Naturalism and Religion**
- Many Intelligent Design Creationism advocates blur over the distinction between methodological naturalism and ontological naturalism.
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There are several ways of thinking that "nature is all there is," including classic forms of pantheism, but our focus here will be on science-inspired naturalism. **Because of the growing academic sponsorship of this belief system,** it is important that reasonable, scientifically informed, alternatives to naturalism and its burgeoning influence now become more visible. This book attempts to provide such an alternative. However, my approach will not be to mount an attack on science itself.

John F. Haught.
*Is Nature Enough?:
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Evolution, Design & the Baha'i Faith

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Part 2 of 3

Creationism & Naturalism

Roger Neyman

- Two Key Concepts
- Naturalism
- **Creationism**
- Intelligent Design
Creationism
- Abdu'l-Baha & IDC
- Concluding remarks

Creationism

- **The Creator**
- Beyond all Understanding
- The Educator
- The Sustainer
- The Tinkerer?

At a broad level, a Creationist is someone who believes in a god who is absolute creator of heaven and earth, out of nothing, by an act of free will.

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Michael Ruse
in *The Stanford Encyclopedia of Philosophy*

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... ((so far so good)) ...

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Such a deity is generally thought to be “transcendent” meaning beyond human experience, and constantly involved (‘immanent’) in the creation, ready to intervene as necessary, and without whose constant concern the creation would cease or disappear.

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Intelligent Design Creationism

- Core ideas / history
- Premises & Priorities
- Biblical Literalism – directly countering science with scripture
- Scientific Creationism / Intelligent Design (Discovery Institute) – pseudo-science
- Irreducible Complexity (Michael Behe) – challenging effectiveness of methodological naturalism
- Explanatory Filter (Dembski) – recognition of design in nature
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Intelligent Design Creationism
“views itself as a truly revolutionary
movement that **aims to overthrow
not just Darwinian evolution, but
also the pernicious philosophical
worldview of materialism and
naturalism** that its members believe
has been built upon it”.

- Robert Pennock –
Intelligent Design Creationism and Its Critics

Intelligent Design Creationism

- Core ideas / history
- Premises & Priorities

My overall claim in this book:
there is superficial conflict but deep concord between science and theistic religion, but superficial concord and deep conflict between science and naturalism.

Alvin Plantinga
*Where the Conflict Really Lies:
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But then if science *is* indeed public and sharable by all, then of course one cannot properly pursue it by starting from some bit of religious belief or dogma. (p.343)

A Christian academic and scientific community ought to pursue science in its own way, *starting from* and taking for granted what we know as Christians. (p.340)

[There are] a couple of very sensible reasons [for the claim that methodological naturalism ought to underlie a large part of science, but] [t]hese reasons, however, do not support the suggestion that science is religiously neutral. (p.342)

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Part 2 of 3

Creationism & Naturalism

Roger Neyman

- Two Key Concepts
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- **Abdu'l-Baha & IDC**
- Concluding remarks

Abdu'l-Baha & IDC

- Unequivocally affirms God as Creator & Universe as showing the signs of Design
- His statements do NOT support intelligent design creationism.
- No support for religious neutrality of science

Question: What is the nature of the connection between God and His creation, between the Absolute and Inaccessible One and all other beings?

Answer: **The connection between God and His creation is that of the originator and the originated**, of the sun and the dark bodies of the universe, of the craftsman and his handiwork. Not only is the sun sanctified in its very essence above all the bodies that receive its illumination, but its light is also, in its essence, sanctified from and independent of the earth. So, though the earth is nurtured by the sun and is the recipient of its light, the sun and its rays are nonetheless sanctified above it. But were it not for the sun, the earth and all terrestrial life could not exist.

Some Answered Questions
www.bahai.org/r/172528369

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- Affirms the evolution of man
- No mention of miraculous intervention to direct it
- Speaks in essentialist, Neo-Platonic language of general properties of mankind and evolution

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There is no contradiction between true religion and science. When a religion is opposed to science it becomes mere superstition: that which is contrary to knowledge is ignorance.

How can a man believe to be a fact that which science has proved to be impossible? **If he believes in spite of his reason, it is rather ignorant superstition than faith.** The true principles of all religions are in conformity with the teachings of science.

The Promulgation of Universal Peace, #44

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- Summary and Conclusion
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“The Most Manifest of the Manifest”

In Part three we argue

- (1) There is evidence for a Designer when we consider the human sciences, and
- (2) A case can be made for accepting in the natural sciences as well, that there is a Designer – a personal God.

Part 3 of 3

Robert Sarracino

“The Most Manifest of the Manifest”

Part 3 of 3

Robert Sarracino

- Reductionism and a Theory of Everything
- Background assumptions, the questioning of reality and scientific objectivity
- The Human Sciences
- The Natural Sciences

“The Most Manifest of the Manifest”

Part 3 of 3

- Reductionism: what it *is*, and what it *is not*
- A Theory of Everything
 - The Baha’i Writings
 - Steven Weinberg
 - John Archibald Wheeler

Reductionism

Part 3 of 3

Robert Sarracino

- Nobel laureate Steven Weinberg calls himself “a compromising reductionist” and identifies three types of reductionism:
 - “Theory reductionism”
 - “Explanatory reductionism”
 - “Objective reductionism”

Objective Reductionism

Part 3 of 3

- “Objective reductionism” (Weinberg)
“There are arrows of scientific explanation, which thread through the space of all scientific generalizations. Having discovered many of these arrows, we can now look at the pattern that has emerged, and we notice a remarkable thing: perhaps the greatest scientific discovery of all. These arrows seem to converge to a common source! By the mid-1970s that source was seen to be the Standard Model and gravity (General Relativity). The next step will be to unify these two. **In this sense, reductionism is a fact of nature.**”

Objective Reductionism

Part 3 of 3

By "objective reductionism" Weinberg is talking about a fundamental feature of nature itself. This has resonance in religious scripture. Baha'u'llah, in the Seven Valleys, and in relation to the Valley of Unity, refers to the hadith:

Knowledge is one point, which the foolish have multiplied.

From a reading of the Valley of Unity it would come as no surprise that the world of nature would be organized in this way, that all truths about the physical world would lead back to one fundamental principle, truth, or law.

“The Most Manifest of the Manifest”

Part 3 of 3
Robert Sarracino

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A Theory of Everything

Part 3 of 3
Robert Sarracino

'Abdu'l-Baha:

“Nature is governed by a universal law”.

*“It is therefore evident that originally **matter was one**, and that one matter appeared in a different form in each element... Then these elements were composed, arranged, and combined in infinite forms...*

*“This composition and arrangement arose, through the wisdom of God and His ancient might, from **one natural order**.”*

A Theory of Everything

Part 3 of 3

Robert Sarracino

- Throughout the 20th century, and into this century, physicists have been engaged in a search for this universal law
- Weinberg:

“Regarding very fundamental phenomena... ideas of beauty are important in a way that they wouldn't be if we were talking about mere accidents.... When we formulate the equations of quantum field theories or string theories we demand a great deal of mathematical elegance, because we believe that the mathematical elegance that must exist at the root of things in nature has to be mirrored at the level where we are working... The kind of beauty for which we look is special... theories which give us a sense that nothing could be changed.... We are looking for a sense of uniqueness, for a sense that when we find the final answer, we will see that it could not have been any other way.”
- Wheeler:

“When we finally learn the ultimate laws of nature we will wonder why they were not obvious from the beginning.”

First Steps in the Scientific Method

Part 3 of 3
Robert Sarracino

- 1. **Science's presuppositions**
- “Beliefs accepted without possibility of proof” (i.e., accepted on faith – Gauch)
- Acceptance of a world view
- Helen Longino notes “the inescapable presence of background assumptions”
 - Needed for accepting data as evidential support for hypotheses -- Longino
- 2. **Questioning reality**

First Steps in the Scientific Method

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Background Assumptions

Part 3 of 3
Robert Sarracino

The question then arises: In face of the reality of background assumptions, how do we protect science's objectivity? The Baha'i writings offer three long-term remedies

- 1. **Diversity** (Note Longino, *Science as Social Knowledge*)
- 2. Consultation
- 3. The worldview presented by Revelation

Background Assumptions

Part 3 of 3
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The Worldview presented by Revelation

Part 3 of 3
Robert Sarracino

Firstly, it is through Revelation that our minds become well-oriented.

The world was created to “*unveil the book of its own self*”; to “*acquaint thee with that which is within it and upon it*”.

And humans were created to understand reality.

First Steps in the Scientific Method

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Questioning reality

Takes the form of detailed & systematic observation or experimentation

Nature has a tendency to *not answer the questions which are not asked*. At the same time, we ourselves have a tendency to *not see those answers which may appear and which may be related to questions we did not ask*.

Part 3 of 3
Robert Sarracino

Jakob Wolf: If you are looking in a river bed for gold, you will not notice any stones which are not gold – or, you may notice them but not pay attention to them.

The Human Sciences (psychology, anthropology, sociology)

Part 3 of 3

- Human societies are “rich with meaning”.
- Meaning and purpose; morality; aesthetics: natural sciences paralyzed in their ability to deal with these fundamental characteristics of human life.
- In contrast religion, rightly understood and perceived, can provide a unity of vision for science as well as society: a unifying code of morality, a powerful sharpening of the sense of the aesthetic, and motivation and purpose.

Religion, as we are all aware, reaches to the roots of motivation.

- Man is a spiritual being: this is a background assumption which, we believe, must, sooner or later, be accepted as a background assumption in order for the human sciences to progress.

The Human Sciences

Part 3 of 3

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“Rich with Meaning”

Part 3 of 3

If we adopt the assumption of ontological naturalism, then meaning and purpose will be seen as nothing but ‘accidental’ by-products of an emergence governed by mindless and purposeless forces.

We will overlook meaning and purpose as having any ontological significance.

The Human Sciences

Part 3 of 3

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Natural sciences and morality

- The natural sciences, in themselves, are incapable of formulating a morality

-- or of giving any meaning to aesthetics

Part 3 of 3

The Human Sciences

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The Natural Sciences (physics, chemistry and biology)

Part 3 of 3

- There are burning issues at the intersections of the human sciences, the natural sciences and technology.
- There are questions at the forefront of science raised by the new disciplines of nonlinear dynamics and complexity, which touch on both the natural and the human sciences.
- There are questions at the forefront of cosmology which intersect metaphysics.

The Natural Sciences

Part 3 of 3

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The Natural Sciences

At the end of the day, the natural sciences themselves can only benefit from this new paradigm being adopted in the human sciences **and have nothing to sacrifice in the realm of methodology**

Part 3 of 3

The Natural Sciences

Part 3 of 3

Adoption of the view of religion given in the Baha' writings will *guarantee the continuation of science into the far future*. For, *“knowledge is a veritable treasure for man”*. *“Great indeed is the claim of scientists and craftsmen on the peoples of the world.”*

The Baha'i writings envision a future of unprecedented material and spiritual prosperity.

The Natural Sciences

Part 3 of 3

Every created being... revealeth His signs which are but emanations from Him and not His Own Self. All these signs are reflected and can be seen in the book of existence, and the scrolls that depict the shape and pattern of the universe are indeed a most great book. Therein every man of insight can perceive that which would lead to the Straight Path and would enable him to attain the Great Announcement. Consider the rays of the sun whose light hath encompassed the world. The rays emanate from the sun and reveal its nature, but are not the sun itself. Whatsoever can be discerned on earth amply demonstrateth the power of God, His knowledge and the outpourings of His bounty, while He Himself is immeasurably exalted above all creatures.

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Concluding Remarks

- Science
- Philosophy

- Scientific empiricism does depend on methodological naturalism
 - essential to science's public nature
 - also essential to the social/collective (consultative) processes that lead to scientific objectivity and progress. (Longino and others)
- MN is a therefore permanent feature of science. Even a hypothetical science of the future which acknowledged the spiritual nature of man would not attempt to deduce the actions of spiritual agencies based on natural law.
- Science can do better to recognize its limitations and avoid fostering ontological naturalism (scientism). This should be (and is not yet) supported by the institutions of society.

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- We hold that **God is imminent to the world** through natural law as the embodiment of His will and in other ways as well.
- ‘Transnaturalism’ may be a promising way to discuss how humanity is embedded in the natural world and yet transcends it. It is in the realm of the transnatural that God interacts with us.

Cf: Mordecai M. Kaplan (1881-1983)

Also: John F Haught in

Is Nature Enough? Meaning and Truth in the Age of Science

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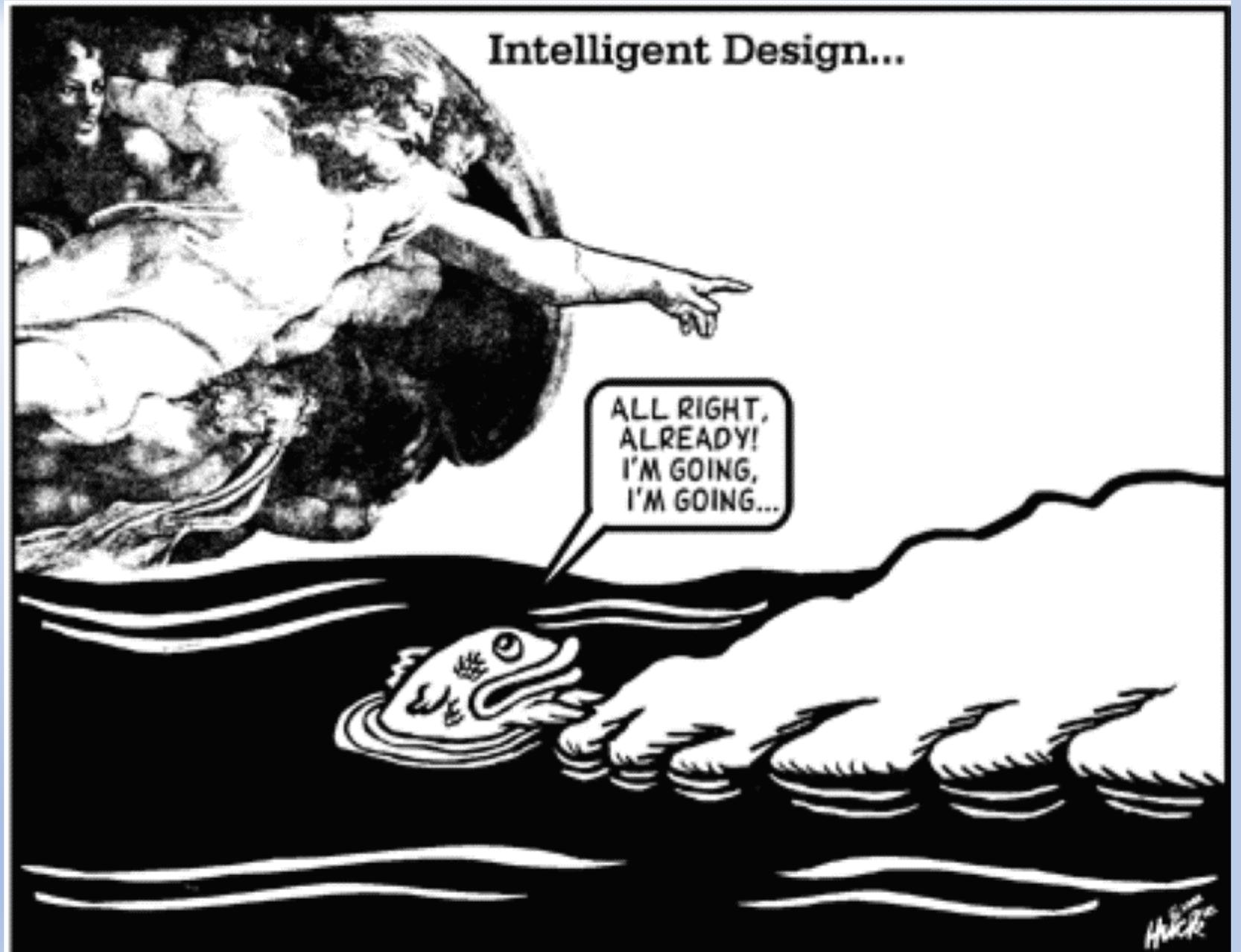
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Evolution, Design & the Baha'i Faith

ABS - 25 July 2021

Concluding Remarks

There is communion with
God, and communion
with the earth, and
communion with God
through the earth.

Pierre Teilhard de Chardin

Writings in Time of War

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That concludes our
presentation.

Thank you for listening