

Chapter 1 : Alvin Plantinga biography, Biography, Family, Education

Alvin Carl Plantinga is an American analytic philosopher, the John A. O'Brien Professor of Philosophy Emeritus at the University of Notre Dame and the inaugural holder of the Jellema Chair in Philosophy at Calvin College.

Plantinga and Lettie G. Carl, Jane, Harry, and Ann. Another of his brothers, Leon, is an emeritus professor of musicology at Yale University. During his first semester at Calvin, Plantinga was awarded a scholarship to attend Harvard University. In 1957, he accepted a teaching job at Calvin College, where he replaced the retiring Jellema. He has trained many prominent philosophers working in metaphysics and epistemology including Michael Bergmann at Purdue and Michael Rea at Notre Dame, and Trenton Merricks working at University of Virginia. Where the Conflict Really Lies". He was named the first fellow of the center as well.

Philosophical views[edit] Plantinga has argued that some people can know that God exists as a basic belief, requiring no argument. He developed this argument in two different fashions: Furthermore, it is possible that God, even being omnibenevolent, would desire to create a world which contains evil if moral goodness requires free moral creatures. According to Reformed epistemology, belief in God can be rational and justified even without arguments or evidence for the existence of God. More specifically, Plantinga argues that belief in God is properly basic, and due to a religious externalist epistemology, he claims belief in God could be justified independently of evidence. His externalist epistemology, called "proper functionalism", is a form of epistemological reliabilism. Plantinga discusses his view of Reformed epistemology and proper functionalism in a three-volume series. In the first book of the trilogy, *Warrant: The Current Debate*, Plantinga introduces, analyzes, and criticizes 20th-century developments in analytic epistemology, particularly the works of Chisholm, Bonjour, Alston, Goldman, and others. Plantinga asserts that the design plan does not require a designer: Ultimately, Plantinga argues that epistemological naturalism - i. The former attempts to show that a belief in God can be justified, warranted and rational, while the Extended model tries to show that specifically Christian theological beliefs including the Trinity, the Incarnation, the resurrection of Christ, the atonement, salvation etc. Under this model, Christians are justified in their beliefs because of the work of the Holy Spirit in bringing those beliefs about in the believer. In addition, Plantinga is attempting to provide a philosophical explanation of how Christians should think about their own Christian belief. It does not, he argued, demonstrate that such a being has unsurpassed greatness in this world. Therefore, the greatest possible being must have maximal excellence in every possible world. He argued that it is possible for a being with maximal greatness to exist, so a being with maximal greatness exists in a possible world. If this is the case, then a being with maximal greatness exists in every world, and therefore in this world. It is possible that there is a being that has maximal greatness. Premise Therefore, possibly, it is necessarily true that an omniscient, omnipotent, and perfectly good being exists. Therefore, by axiom S5 it is necessarily true that an omniscient, omnipotent and perfectly good being exists. Therefore, an omniscient, omnipotent and perfectly good being exists. Plantinga argued that, although the first premise is not rationally established, it is not contrary to reason. Michael Martin argued that, if certain components of perfection are contradictory, such as omnipotence and omniscience, then the first premise is contrary to reason. It is possible that a maximally great being exists. If it is possible that a maximally great being exists, then a maximally great being exists in some possible world. If a maximally great being exists in some possible world, then it exists in every possible world. If a maximally great being exists in every possible world, then it exists in the actual world. If a maximally great being exists in the actual world, then a maximally great being exists. Therefore, a maximally great being exists. According to Craig, premises 2-5 are relatively uncontroversial among philosophers, but "the epistemic entertainability of premise 1 or its denial does not guarantee its metaphysical possibility. Gale argued that premise three, the "possibility premise", begs the question. He stated that one only has the epistemic right to accept the premise if one understands the nested modal operators, and that if one understands them within the system S5 without which the argument fails then one understands that "possibly necessarily" is in essence the same as "necessarily". So the acceptability of axioms for modal logic depends on which of these uses we have in mind. Thus, since human cognitive faculties are tuned to survival rather than truth in the

naturalism-evolution model, there is reason to doubt the veracity of the products of those same faculties, including naturalism and evolution themselves. On the other hand, if God created man " in his image " by way of an evolutionary process or any other means , then Plantinga argues our faculties would probably be reliable. The argument does not assume any necessary correlation or uncorrelation between true beliefs and survival. Making the contrary assumptionâ€”that there is in fact a relatively strong correlation between truth and survivalâ€”if human belief-forming apparatus evolved giving a survival advantage, then it ought to yield truth since true beliefs confer a survival advantage. Plantinga counters that, while there may be overlap between true beliefs and beliefs that contribute to survival, the two kinds of beliefs are not the same, and he gives the following example with a man named Paul: Perhaps Paul very much likes the idea of being eaten, but when he sees a tiger, always runs off looking for a better prospect, because he thinks it unlikely the tiger he sees will eat him. This will get his body parts in the right place so far as survival is concerned, without involving much by way of true belief Or perhaps he thinks the tiger is a large, friendly, cuddly pussycat and wants to pet it; but he also believes that the best way to pet it is to run away from it Clearly there are any number of belief-desire systems that equally fit a given bit of behaviour. He said in an interview on the relationship between science and religion that: Shows how Darwinian evolution has become an idol. Like any Christian and indeed any theist , I believe that the world has been created by God, and hence "intelligently designed". As far as I can see, God certainly could have used Darwinian processes to create the living world and direct it as he wanted to go; hence evolution as such does not imply that there is no direction in the history of life. What does have that implication is not evolutionary theory itself, but unguided evolution, the idea that neither God nor any other person has taken a hand in guiding, directing or orchestrating the course of evolution. But the scientific theory of evolution, sensibly enough, says nothing one way or the other about divine guidance. Like science in general, it makes no pronouncements on the existence or activity of God.

Chapter 2 : Papers by Alvin Plantinga

When Alvin Plantinga arose to accept the Templeton Prize for "progress in religion," he couldn't resist a wry observation. "I don't know if I've made much progress in religion," the year-old philosopher said in his best deadpan baritone.

Where the Conflict Really Lies". Philosophical views Plantinga has argued that some people can know that God exists as a basic belief, requiring no argument. He developed this argument in two different fashions: Furthermore, it is possible that God, even being omnibenevolent, would desire to create a world which contains evil if moral goodness requires free moral creatures. According to Reformed epistemology, belief in God can be rational and justified even without arguments or evidence for the existence of God. More specifically, Plantinga argues that belief in God is properly basic, and due to a religious externalist epistemology, he claims belief in God could be justified independently of evidence. His externalist epistemology, called "Proper functionalism", is a form of epistemological reliabilism. In the first book of the trilogy, *Warrant: The Current Debate*, Plantinga introduces, analyzes, and criticizes 20th-century developments in analytic epistemology, particularly the works of Chisholm, Bonjour, Alston, Goldman, and others. Plantinga asserts that the design plan does not require a designer: Ultimately, Plantinga argues that epistemological naturalism - i. The former attempts to show that a belief in God can be justified, warranted and rational, while the Extended model tries to show that specifically Christian theological beliefs including the Trinity, the Incarnation, the resurrection of Christ, the atonement, salvation etc. Under this model, Christians are justified in their beliefs because of the work of the Holy Spirit in bringing those beliefs about in the believer. In addition, Plantinga is attempting to provide a philosophical explanation of how Christians should think about their own Christian belief. Thus, since human cognitive faculties are tuned to survival rather than truth in the naturalism-evolution model, there is reason to doubt the veracity of the products of those same faculties, including naturalism and evolution themselves. On the other hand, if God created man "in his image" by way of an evolutionary process or any other means, then Plantinga argues our faculties would probably be reliable. The argument does not assume any necessary correlation or uncorrelation between true beliefs and survival. Making the contrary assumption "that there is in fact a relatively strong correlation between truth and survival" if human belief-forming apparatus evolved giving a survival advantage, then it ought to yield truth since true beliefs confer a survival advantage. Plantinga counters that, while there may be overlap between true beliefs and beliefs that contribute to survival, the two kinds of beliefs are not the same, and he gives the following example with a man named Paul: This will get his body parts in the right place so far as survival is concerned, without involving much by way of true belief Or perhaps he thinks the tiger is a large, friendly, cuddly pussycat and wants to pet it; but he also believes that the best way to pet it is to run away from it Clearly there are any number of belief-desire systems that equally fit a given bit of behaviour. Like any Christian and indeed any theist, I believe that the world has been created by God, and hence "intelligently designed". As far as I can see, God certainly could have used Darwinian processes to create the living world and direct it as he wanted to go; hence evolution as such does not imply that there is no direction in the history of life. What does have that implication is not evolutionary theory itself, but unguided evolution, the idea that neither God nor any other person has taken a hand in guiding, directing or orchestrating the course of evolution. But the scientific theory of evolution, sensibly enough, says nothing one way or the other about divine guidance. Like science in general, it makes no pronouncements on the existence or activity of God.

Chapter 3 : plantinga-videos

Alvin Carl Plantinga (/ ˈ ɛ ː p l ʌ ŋ t ɪ ˈ ɛ ɹ ɹ ɪ ˈ ɛ ɹ ɹ ɪ ˈ ɛ ɹ ɹ ɪ ˈ ɛ ɹ ɹ ɪ ˈ ɛ ɹ ɹ ɪ ˈ ɛ ɹ ɹ ɹ /; born November 15,) is a prominent American analytic philosopher who works primarily in the fields of logic, justification, philosophy of religion, and epistemology.

He was announced in April as the Templeton Prize laureate. Plantinga, while considered a giant in philosophical circles today, started his revolutionizing journey as a teenager reading Plato. We sat down with Al this summer to discuss his six-decade journey in the field, what sparked his interest in the intersection of philosophy and Christianity, and his advice for the next generation of Christian philosophers. He has shifted the plausibility conditions of academic discourse, making room for faith in the halls of the university. An entire generation of us have become Christian philosophers because of his example and encouragement. Smith, professor of philosophy, Calvin College How did you get interested in philosophy as a young person? My dad was a professor of philosophy. I guess my interest in philosophy just grew naturally. How did you develop a passion for Christianity and philosophy? I was brought up as a Christian, then when I got to be 15 or 16 there was an awakening. I became much more serious about Christianity. My father was a professor of philosophy at Jamestown College. During my freshman year I went to Jamestown College for one semester. Then my Dad moved to Calvin. I moved with him and went to Calvin for one semester. Then the next year I went to Harvard for one year and I liked Harvard a lot. But while I was at Harvard, during the spring vacation, I came back to Calvin and visited my parents and heard Harry Jellema lecture three times that week in a class on ethics, and I was so impressed with Harry Jellema that I left Harvard and came back to Calvin. Hundreds of graduate and undergraduate students have found his teaching compelling and inspiring. His public lectures have regularly drawn hundreds. On a recent lecture trip in Iran he was hailed as a rock star. How would you define your calling? My idea was that my job was to be a Christian philosopher and to interest as many people as I could in being a Christian philosopher and defend the whole idea of being a Christian philosopher. Templeton said your ideas revolutionized the way we think. What do you think they meant by that? I think bringing philosophy and Christianity together to be an unabashed Christian in philosophy is what they had in mind. Alvin Plantinga Did you know the ideas you were dealing with would be revolutionary? No, I never thought of them as revolutionary. What are the pressing issues in philosophy that need a Christian perspective? A Study of the Rational Justification of Belief in God Cornell University Press, This work, a potent defense of the rationality of religious belief, is widely acknowledged as having put theistic belief back on the philosophical agenda. Where the Conflict Really Lies: Science, Religion, and Naturalism Oxford University Press, This book was a long-awaited statement on the compatibility of science and religion. The real conflict, Plantinga concludes, is not between science and religion but between theism and naturalism—theism supports science, while naturalism undermines it. You may also like:

Chapter 4 : Alvin Plantinga Quotes (Author of Where the Conflict Really Lies)

*Alvin Plantinga (Profiles) [H. Tomberlin, P. van Inwagen] on calendrierdelascience.com *FREE* shipping on qualifying offers. The aim of this series is to inform both professional philosophers and a larger readership (of social and natural scientists).*

Furthermore, it is possible that God, even being omnibenevolent, would desire to create a world which contains evil if moral goodness requires free moral creatures. This does not involve the claim that God and evil are logically contradictory or inconsistent, [26] [27] although some philosophers continue to defend the cogency of the logical problem of evil. More specifically, Plantinga argues that belief in God is properly basic. Plantinga eventually develops a religious externalist epistemology that, if true, explains how belief in God could be justified independently of evidence. His externalist epistemology, called "Proper functionalism," is a form of epistemological reliabilism. Plantinga develops his view of Reformed epistemology and Proper functionalism in a three volume work on epistemology. In the first book of the trilogy, *Warrant: The Current Debate*, Plantinga introduces, analyzes, and criticizes 20th century developments in analytic epistemology, particularly the works of Chisholm, Bonjour, Alston, Goldman, and others. In the second book, *Warrant and Proper Function*, he introduces the notion of warrant as an alternative to justification and goes deeper into topics like self-knowledge, memories, perception, and probability. In the third volume, *Warranted Christian Belief*, was published. Plantinga applies his theory of warrant to the question of whether or not specifically Christian theistic belief can enjoy warrant. He argues that this is plausible. Notably, the book does not address whether or not Christian theism is true. Thus, since human cognitive faculties are tuned to survival rather than truth in the naturalism-cum-evolution model, there is reason to doubt the veracity of the products of those same faculties, including naturalism and evolution themselves. On the other hand, if God created man "in his image" by way of an evolutionary process or any other means, then Plantinga argues our faculties would probably be reliable. The argument does not assume any necessary correlation or uncorrelation between true beliefs and survival. Making the contrary assumption—that there is in fact a relatively strong correlation between truth and survival—if human belief-forming apparatus evolved giving a survival advantage, then it ought to yield truth since true beliefs confer a survival advantage. Plantinga counters that, while there may be overlap between true beliefs and beliefs that contribute to survival, the two kinds of beliefs are not the same, and he gives the following example with a man named Paul: This will get his body parts in the right place so far as survival is concerned, without involving much by way of true belief Or perhaps he thinks the tiger is a large, friendly, cuddly pussycat and wants to pet it; but he also believes that the best way to pet it is to run away from it Clearly there are any number of belief-cum-desire systems that equally fit a given bit of behaviour.

View the profiles of people named Alvin Plantinga. Join Facebook to connect with Alvin Plantinga and others you may know. Facebook gives people the power.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: It is, in fact, one of the most important contributions of his study of divine action that he has recognized the obligation on the part of those who accept his analysis to identify specific divine acts in history. In this respect, I believe, Tracy is well beyond the limited view of divine agency in Kaufman who is reluctant to identify God with anything other than a vague kind of overarching intention. His book is a masterpiece of cogent reasoning, but, more important, it breaks new ground in our understanding of one of the most basic of all Christian claims-that God is one who acts in history. Tomberlin and Peter van Inwagen, eds. Bogdan and Ilkka Niiniluoto, general editors ; Dordrecht, D. The series to which this anthology belongs, Profiles, takes up the baton of P. As with the Schilpp series, invited contributors nine here discuss the work of a distinguished living colleague, Alvin Plantinga. Plantinga himself replies on topics in ontology, philosophical theology, and epistemology. And, indeed, the format is nearly certain to succeed within its clearly stated limits if the invited contributions are of high quality. Yet it is difficult not to be disappointed that the program here is so cramped. This is not necessarily bad, for the positions stated both for and against Plantinga are well stated. The tone throughout is entirely professional. It is simply that there are no fresh insights, no bracing challenges to fundamental assumptions. What is lacking is healthy variety. How welcome would be a piece by someone trained in the scholastic method such as McInerney or Wallace; how intriguing it would prove for the analytically trained to read a critique by an adherent of phenomenology or the hermeneutic critical approaches of Gadamer, Eugen, Fink, or Werner Marx, to balance an otherwise narrow and polarised presentation. In the end, it is ironic that Plantinga-who throughout his career has delved into the most time-honored and universal problems what there is, the nature of evidence, the rational demonstration of the existence of God, and problem of evil -should find himself involved in a dialogue more narrowly based than his true competence as a philosopher merits. Clarendon Library of Logic and Philosophy. In his book current logico-linguistic methods are used for the treatment of the traditional philosophical problems of You are not currently authenticated. View freely available titles:

Chapter 6 : Alvin Plantinga (University of Notre Dame) - PhilPeople

Alvin Plantinga is a retired faculty at University of Notre Dame, Department of Philosophy. They are interested in Philosophy of Religion and 17th/18th Century Philosophy.

In the NY Times profile of philosopher Alvin Plantinga that Jay referred us to yesterday, Plantinga uses a Latin phrase seemingly designed to infuriate: He argues that atheism and even agnosticism themselves are irrational. Did God remove it? The fact that many people evince a belief or a behavior is no more evidence for God than is the fact that our ancestors used to kill each other at alarmingly high rates, and so had a *sensus homicidus*. No, this gets it all wrong. Scott at the New York Times, also attracted complaints that it amounted to a nod to intelligent design. The complainers were, I think, not wrong on that last point. I finally saw *Tree of Life* this week on DVD – and wow, what a beautiful, subtle and wise work of art it is. If I were going to teach a college course on intelligent design, I would introduce the whole subject by showing it to my students. Malick leaves you in no doubt that at every step, the world obeys the will of a mysterious intelligence that gives existence to and transcends everything. Yet the film is all about the *sensus divinitatis*, with each of the leading characters responding or not to the intuition of glory that suffuses life. Contrary to what you might take away from the article in the Times about Plantinga, the idea that our intuition points reliably to something real is hardly limited to Calvinism. Beyond our reasoning and beyond our believing, there is a preconceptual faculty that senses the glory, the presence, of the Divine. We do not perceive it. We have no knowledge; we only have awareness. The awareness of being asked is easily repressed, for it is an echo of the intimation that is small and still. It will not, however, remain forever subdued. You can believe this or not believe it, but at least recognize that the question of whether this sense of a design behind life and nature can be trusted is a serious one deserving sober consideration of all sides of the evidence. A fellow like Professor Coyne, however, can only honk and bray. Here is how he reasons: The creation story, the fable of Adam and Eve, and the myth of Noah are just three.

Chapter 7 : Alvin Plantinga (University of Notre Dame): Publications - PhilPeople

The aim of this series is to inform both professional philosophers and a larger readership (of social and natural scientists, methodologists, mathematicians, students, teachers, publishers, etc.) about what is going on, who's who, and who does what in contemporary philosophy and logic.

They seemed to be the right things to think about as I was growing up. College, where his father was on faculty, before heading to Calvin for a semester. He was very charismatic in the classroom and had such a complete control of the subject he was discussing. He mentored more than a generation of students and scholars there before returning once again to Grand Rapids almost eight years ago to lecture both at Calvin College and Calvin Theological Seminary. His younger brother, Cornelius Plantinga Jr. He has been an inspiration to so many of us. His work possesses the utmost rigor, clarity, wit, and authority, shattering secular assumptions and boldly defending the rationality of belief in God. He likes accomplishing a goal, and the task had to be difficult for him to be interested. For my father to achieve what he did, he had to work very hard. Belief in God became an open possibility again. Alvin Plantinga is a great captain in the armies of God. So it is fitting that we honor Dr. We are all the beneficiaries of his enduring work that has helped put theism back on the philosophical agenda. Without a resurgence of philosophy as the rubric that governs our great human pursuits, we deprive our species of a holistic understanding of knowledge. Each is necessary for societies to flourish. I want to preface this by apologizing to Dr. Might there be another way? His influence cuts across faiths. It cuts across generations. It is truly a form of love to show others that they have this capacity. We were designed to wonder together. And so tonight, we celebrate the love, courage, and wonder that bring out the very best in philosophy. And we celebrate a philosopher who reminds us of our highest callings. Get All the Updates! Log in or register to post comments Advertising.

Chapter 8 : Alvin Plantinga by Peter van Inwagen

Papers by Alvin Plantinga. This is a collection of philosophical papers by Alvin calendrierdelascience.comally, I hope to make it complete. Articles () "Law, Cause, and Occasionalism", in Reason and Faith: Themes from Richard Swinburne, Bergmann and Brower, eds. (video here).

Plantinga is widely-known for his work in philosophy of religion, epistemology, metaphysics and Christian apologetics. He is the author of numerous books including *God and Other Minds*, *The Nature of Necessity*, and a trilogy of books on epistemology, culminating in *Warranted Christian Belief*. The central motto of his life and work is: *Philosophy in Defense of Christian Belief*. Beginning in the fall of , Plantinga spent two semesters at Harvard. In , Plantinga began his graduate studies at the University of Michigan where he studied under William Alston, William Frankena, and Richard Cartwright, among others. A year later, in , he transferred to Yale University where he received his Ph. Plantinga began his career as an instructor in the philosophy department at Yale in , and then in he became a professor of philosophy at Wayne State University during its heyday as a major center for analytic philosophy. In , he accepted a teaching job at Calvin College, where he replaced the retiring Jellema. He has trained many prominent philosophers working in metaphysics and epistemology including Michael Bergmann at Purdue and Michael Rea at Notre Dame. In his philosophy Plantinga has argued that some people can know that God exists as a basic belief, requiring no argument. He has developed this argument in two different fashions: Plantinga has also developed a more comprehensive epistemological account of the nature of warrant which allows for the existence of God as a basic belief. Plantinga has also argued that there is no logical inconsistency between the existence of evil and the existence of an all-powerful, all-knowing, wholly good God. In the past, Plantinga has lent support to the intelligent design movement. He was a Fellow of the now moribund pro-intelligent design International Society for Complexity, Information, and Design, and has presented at a number of intelligent design conferences. In a March article in the *Chronicle of Higher Education*, philosopher of science Michael Ruse claims that Plantinga is an "open enthusiast of intelligent design". In a letter to the editor, Plantinga has the following response: Like any Christian and indeed any theist, I believe that the world has been created by God, and hence "intelligently designed". As far as I can see, God certainly could have used Darwinian processes to create the living world and direct it as he wanted to go; hence evolution as such does not imply that there is no direction in the history of life. What does have that implication is not evolutionary theory itself, but unguided evolution, the idea that neither God nor any other person has taken a hand in guiding, directing or orchestrating the course of evolution. But the scientific theory of evolution, sensibly enough, says nothing one way or the other about divine guidance. Like science in general, it makes no pronouncements on the existence or activity of God.

Chapter 9 : Profile: Alvin Plantinga | The Banner

Template:Portalpar Alvin Carl Plantinga (born) is an American Christian philosopher, currently the John A. O'Brien Professor of Philosophy at the University of Notre Dame.

Alvin Plantinga Save Alvin Carl Plantinga ;[5] born November 15, is a prominent American analytic philosopher who works primarily in the fields of logic , justification , philosophy of religion , and epistemology. Plantinga and Lettie G. Carl, Jane, Harry, and Ann. Another of his brothers, Leon , is an emeritus professor of musicology at Yale University. During his first semester at Calvin, Plantinga was awarded a scholarship to attend Harvard University. In , he accepted a teaching job at Calvin College, where he replaced the retiring Jellema. He has trained many prominent philosophers working in metaphysics and epistemology including Michael Bergmann at Purdue and Michael Rea at Notre Dame, and Trenton Merricks working at University of Virginia. Awards and honors Plantinga served as president of the American Philosophical Association , Western Division, "Where the Conflict Really Lies". He was named the first fellow of the center as well. Philosophical views Plantinga has argued that some people can know that God exists as a basic belief , requiring no argument. He developed this argument in two different fashions: Furthermore, it is possible that God, even being omnibenevolent, would desire to create a world which contains evil if moral goodness requires free moral creatures. According to Reformed epistemology, belief in God can be rational and justified even without arguments or evidence for the existence of God. More specifically, Plantinga argues that belief in God is properly basic , and due to a religious externalist epistemology, he claims belief in God could be justified independently of evidence. His externalist epistemology, called "proper functionalism", is a form of epistemological reliabilism. Plantinga discusses his view of Reformed epistemology and proper functionalism in a three-volume series. In the first book of the trilogy, *Warrant: The Current Debate*, Plantinga introduces, analyzes, and criticizes 20th-century developments in analytic epistemology, particularly the works of Chisholm , BonJour , Alston , Goldman , and others. Plantinga asserts that the design plan does not require a designer: Ultimately, Plantinga argues that epistemological naturalism - i. The former attempts to show that a belief in God can be justified, warranted and rational, while the Extended model tries to show that specifically Christian theological beliefs including the Trinity , the Incarnation , the resurrection of Christ , the atonement , salvation etc. Under this model, Christians are justified in their beliefs because of the work of the Holy Spirit in bringing those beliefs about in the believer. In addition, Plantinga is attempting to provide a philosophical explanation of how Christians should think about their own Christian belief. Thus, since human cognitive faculties are tuned to survival rather than truth in the naturalism-evolution model, there is reason to doubt the veracity of the products of those same faculties, including naturalism and evolution themselves. On the other hand, if God created man " in his image " by way of an evolutionary process or any other means , then Plantinga argues our faculties would probably be reliable. The argument does not assume any necessary correlation or uncorrelation between true beliefs and survival. Making the contrary assumption that there is in fact a relatively strong correlation between truth and survival if human belief-forming apparatus evolved giving a survival advantage, then it ought to yield truth since true beliefs confer a survival advantage. Plantinga counters that, while there may be overlap between true beliefs and beliefs that contribute to survival, the two kinds of beliefs are not the same, and he gives the following example with a man named Paul: Perhaps Paul very much likes the idea of being eaten, but when he sees a tiger, always runs off looking for a better prospect, because he thinks it unlikely the tiger he sees will eat him. This will get his body parts in the right place so far as survival is concerned, without involving much by way of true belief Or perhaps he thinks the tiger is a large, friendly, cuddly pussycat and wants to pet it; but he also believes that the best way to pet it is to run away from it Clearly there are any number of belief-desire systems that equally fit a given bit of behaviour. View on naturalism and evolution Even though Alvin Plantinga believes that God could have used Darwinian processes to create the world, he stands firm against philosophical naturalism. He said in an interview on the relationship between science and religion that: Shows how Darwinian evolution has become an idol. Like any Christian and indeed any theist , I

believe that the world has been created by God, and hence "intelligently designed". As far as I can see, God certainly could have used Darwinian processes to create the living world and direct it as he wanted to go; hence evolution as such does not imply that there is no direction in the history of life. What does have that implication is not evolutionary theory itself, but unguided evolution, the idea that neither God nor any other person has taken a hand in guiding, directing or orchestrating the course of evolution. But the scientific theory of evolution, sensibly enough, says nothing one way or the other about divine guidance. Like science in general, it makes no pronouncements on the existence or activity of God.