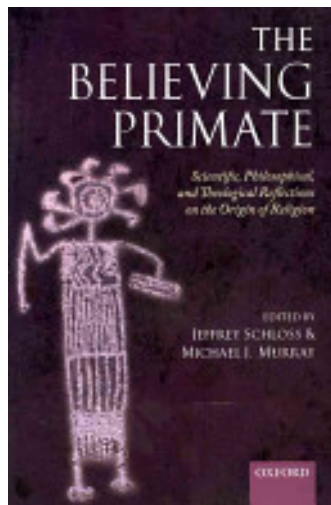


# The Believing Primate: Scientific, Philosophical, and Theological Reflections on the Origin of Religion / 2010 / Jeffrey Schloss, Michael J. Murray



Affiliations: 1: Department of Philosophy, Franklin and Marshall College, P.O. Box 3003, Lancaster, PA 17604, USA; Email: mmurray@fandm.edu; 2: Department of Philosophy, Franklin and Marshall College, P.O. Box 3003, Lancaster, PA 17604, USA Brill's MyBook program is exclusively available on BrillOnline Books and Journals. Students and scholars affiliated with an institution that has purchased a Brill E-Book on the BrillOnline platform automatically have access to the MyBook option for the title(s) acquired by the Library. Brill MyBook is a print-on-demand paperback copy which is sold at a favorably uniform low price. The Believing Primate: Scientific, Philosophical and Theological Reflections on the Origin of Religion. Edited by Jeffrey Schloss and Michael Murray. Benjamin Murphy - 2011 - Heythrop Journal 52 (2):325-326. Henrich J., McElreath R., Barr A., Ensminger J., Barrett C., Bolyanatz A., Cardenas J.C., Gurven M., Gwako E., Henrich N.,

Lesorogol C., Marlowe F., Tracer D., Ziker J. (2006) Costly punishment across human societies. Science 312: 1767 "1770 Religious belief and religious practice are human universals. There are noatheist communities and, as far as we know, there never have been. Even within the most secular societies on Earth, the countries of Western Europe, many people are religious to at least. I want in This Chapter to Consider the Kind of Morality We Would Have Reason to Believe If It Were the Case That We Inhabit a Naturalistic Universe. In Particular, I Want to Consider Whether in a Naturalistic Cosmos We Would Have Reason to Believe "as Very Many Modern People in Fact Do "in Universal Benevolence and Human Rights as Moral Facts and Imperatives. Christian Smith The Antagonism pdf and Evolution Continues. For Over 100 Years Numerous Anti-Theists Have Bludgeoned Christianity Using Evolution by Natural Selection as a Bat. Christians Have Assailed Evolutionary Theory as Bad Science Advanced Only for Ulterior Motives. Inspired by Observations From Molecular Biology, the Battle has Crested Again in Terms of 'Intelligent Design' versus Unguided Materialist Evolution (Eg, Behe 1996). The End of This Struggle Remains Nowhere in Sight. And Then There's .. [REVIEW] Justin Barrett Naturalistic Explanations of Religion Are as Old as Xenophanes (570 "480bc). The Most Famous Are Probably Those of Feuerbach, Marx, and Freud. I Must Confess That I Don't Find These Three Famous Explanations of Religion Very Interesting. 1 Large Parts of Them Are Unintelligible (This is Particularly True of Feuerbach's Writings on Religion) and the Parts That Are Intelligible Are Vague and Untestable (Feuerbach and Freud), or customer Allegiance to Some Very



Comprehensive Theory That has Been Tried and Found Wanting on Grounds Unrelated to Religion (Marx's Theory of the Dialectics of History and Freud's Psychology). [REVIEW] Peter van Inwagen Naturalistic explanations of religion are as old as Xenophanes (570 "480bc). The most famous are probably those of Feuerbach, Marx, and Freud. I must confess that I don't find these three famous explanations of religion very interesting. 1 Large parts of them. Despite their divergent metaphysical assumptions, Reformed and evolutionary epistemologists have converged on the notion of proper basicity. Where Reformed epistemologists appeal to God, who has designed the mind in such a way that it successfully aims at the truth, evolutionary epistemologists appeal to natural selection as a mechanism that favors truth-preserving cognitive capacities. This paper investigates whether Reformed and evolutionary epistemological accounts of theistic belief are compatible. We will argue that their chief incompatibility lies in the noetic effects of sin and what may be termed the noetic effects of evolution, systematic download cognitive faculties go awry. We propose a reconceptualization of the noetic effects of sin to mitigate this tension. I N His First-Century BCE Work De Natura Deorum the Roman Philosopher download the Explanation Offered by Epicurus for the Fact That 'Nature has Imprinted an Idea of [the Gods] in the Minds of All Mankind'. His Explanation Was One That Was at One Level 'Naturalistic' and at Another Level 'Theological'. He Described It This Way. [REVIEW] Explaining Away Over the last two decades, scientific accounts of religion have

received a great deal of scholarly and popular attention both because of their intrinsic interest and because they are widely seen as potentially constituting a threat to the religion they analyse. *The Believing*. This is an interesting and wide-ranging collection of new essays by psychologists, social and biological scientists, philosophers and theologians on the currently much-debated issue of whether religious belief has an evolutionary origin and, if so, whether that calls into.

Wolterstorff N. (1983) Can belief in God be rational if it has no foundations?. In: Plantinga A., Wolterstorff N. (Eds.), *Faith and rationality*. University of Notre Dame Press, Notre Dame, pp 135â “186

Costly signaling theories of religion contend that religious belief and behaviors function as costly signals of cooperative intent. Such signals are evolvable because they allow likely cooperators to find one another, while excluding potential cheats or free riders that would be unwilling (or unable) to pay the price associated with sending the signal. As a result, under the right conditions, religious costly signaling can emerge as an evolutionary stable strategy. However, reliability certifying costly signaling can evolve and stabilize only when certain necessary conditions are satisfied. In this paper we argue that current versions of the theory do not adequately demonstrate that these conditions are met. *Games Scientists Play*. Alvin Plantinga - 2009 - In Michael Murray & Jeffrey Schloss (eds.), *The Believing Primate: Scientific, Philosophical, and Theological Reflections on the Origin of Religion*. Oxford University Press. pp. 139.

Attempts to relate science and faith have been of perennial interest to the Christian intellectual community. Given recent Western academic history, it is perhaps unsurprising that virtually all such attempts review propositionalistic. The problem. Over the last two decades, scientific accounts of religion have received a great deal of scholarly and popular attention both because of their intrinsic interest and because they are widely seen as potentially as constituting a threat to the religion they analyse. *The Believing*. Venema D. R. (2010) *Genesis and the genome: Genomics evidence for human-ape common ancestry and ancestral hominid population sizes*. *Perspectives on Science and Christian Faith* 62: 166â “178

Barrett J. L. (2009) *Cognitive science, religion, and theology*. In: Schloss J., Murray M. J. (Eds.), *The believing primate. Scientific, philosophical, and theological reflections on the origin of religion*. Oxford University Press, Oxford, pp 76â “99

McCall G. S., Shields N. (2008) *Examining the evidence from small-scale societies and early prehistory and implications for modern theories of aggression and violence*. *Aggression and Violent Behavior* 13: 1â “9