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# Theological explanation of the model- dependant realism

Richard Dawkins's criticism of religion and Stephen Hawking's ideology from  
the contemporary theology point of view

THESES OF THE DOCTORAL DISSERTATION

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It was typical for all of our cultures – until the 19th century – that the person defined his own existence in a transcendent, beyond the world existing thing. According to our knowledge all leaving human communities had a thought of God, some higher being, who is the creator and ruler of the world. In cultural societies the transcendent God was the basis of spiritual value hiding in people, so always aware of God's existence, referencing to God people considered things to be good or bad, beautiful or ugly, true or false. So God was always the origo, the eternal reference point, which is perfect and unchangeable.

It can be observed that in history several philosophers and theologians endeavored to prove the existence of God, at the same time god denial always come up with new refutations. Ancient Greek philosophy was searching for the world constructing ancient elements; Anaxagoras showed that some intelligence marked the world, and by this means opened up the way for transcendency. Platon and Aristotheles was looking for the metaphysical reasons of the world. Stoics were also examining on the basis of expediency, and St. Augustine concluded to God's eternal trulyness and goodness from the values beyond the world. According to Platon and Augustine Anzelm of Canterbury worked out his ontological God theory. Holy Thomas as we saw before, using the theory of causality he concluded to the first motionless existing from the experienced world. After scholastics in the age of enlightenment the excessive racionalism created the God theories, and Hume's positivism and Kant's criticism tried to balance it.

In history maybe St. Thomas Aquinas was the most realist philosopher. This theory was that he thought denotates marked by the notions. Reality can be learned and classified on the way of experiencing, so the denotate of the notion is perfectly adequate with the reality expressed by the notion. This realism was typical in scholastics and especially for St. Thomas.

The five ways assumes this kind of thinking and realism, thus adequacy denying materialist philosophers cannot understand the five way in its true reality. From enlightenment philosophers try to deny the existence of metaphysical world in different ways, and that notions are adequate with their nominees. Probably why it is important for atheist and monist philosophers to assert this, it is because by the denial of adequacy they can hinder the formation and practice of metaphysical philosophy. According to their reasoning we cannot be sure about our notions really match the ontological reality, we cannot claim that they are adequate with them, so we are not able to learn the reality surrounding us. This reality is a set

of empty phenomenon (Ding an sich), which are totally transcendent<sup>1</sup> compared to our intelligence. This way of thinking is totally opposite of Thomas's philosophy and basis, that all knowledge is originated from experiencing<sup>2</sup>: *omnis cognitio incipitur a sensibus*.

In the age of St. Thomas Aquinas there were no such materialist ideas, and there were no such god denying philosophical trends. Thomas did not have to work out an apology beside realism, because scholastics and Middle Ages accepted that and taught that<sup>3</sup>. Even so it can be said, that the thought of Doctor Angelicus stands its ground in the storm of recent world's atheist and materialist ideas. As we could see it above, materialists cannot deny Thomas and the realism sufficiently. Consequence of their way of thinking is such a world where degradation of morals is followed by decadence of reason, because in a universe where everything is always changing, and nothing has a predefined objective and completion, nor morality, nor further philosophy makes sense. Following Thomas it can be accepted that existence of God needs proof, even if sometimes materialist point of view with lack of moral requirements seems better.

In the beginning of modern times the fall of broad philosophy resulted the search for individual egresses. Descartes (1596–1650) father of modern times rationalism started from the philosophical notion of 'doubt'. According to him we have to doubt everything, which leads us to the recognition of existence (*cogito ergo sum*). The adequacy of existence and consciousness in the philosophy of Descartes comes from the goddish origin of ideas we born with, and not from the human intelligence set for existence – this is admittedly a nominalist feature in rationalism. Philosophy of Pascal (1623–1662) accused Descartes's rationalism with the bias of mathematical rationalist thinking, and he emphasized the priority of 'heart'. Spinozza (1632–1677) solved the problem of the parallelity of existence and consciousness – as the harbinger of modern times' materialism – by substance monism, which led to a determinist and pantheist ethos.

The empiricism of scientific thinking developed in England by the work of Locke (1632–1704) and Hume (1711–1776), where the spiritualistic empiricism of Berkeley (1658–1753) gives it an interesting part. Meanwhile the ideas of enlightenment, deism and liberalism

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<sup>1</sup> In the means of Kant's transcendency.

<sup>2</sup> If all of our knowledge comes from experiencing, then I implicitly claim that my knowledge on reality is adequate with reality.

<sup>3</sup> Of course nominalism existed, but in Middle Ages it didn't lead to atheism.

in France were spreading, what led to appearance of modern atheism. Kant's criticism gave a push to the idea of modern atheism, then philosophy of Hegel, Feuerbach and Nietzsche formed it. The scientific god denial became material monism, i.e. materialism, which were/are defined by notions of positivism and neopositivism.

God denial of Richard Dawkins is the result of this atheist heritage. His theories are not new and not really unified, it is affected by the emotional dimension of rebellion against God, as well as the enlightened and proud god denial as the conclusion of scientific recognition – it is not necessarily a conclusion of erudition. According to the scientific atheism of Dawkins, all the investigations of theology and religion is incompetent, that is studying the origin of our existence, because these questions are to be answered only from natural science point of view. He summarizes his atheist theories as follows: *the universe we observe has the same exact attributes that we can expect from it, when there is no planning will, no objective, no good, no bad, and there is no other thing than the unmerciful negligence.*

The religion critics of Dawkins mostly stay against creationism, which he does not differentiate from the catholic standpoint. It can be summarized about creationism, that it's writers are led by good will, when they present the world in a broader horizon than materialist evolution, however for the catholic theology the fundamentalist exegetics applied by them it's really dangerous, and their standpoint that they mean a finished act on creation and they disapprove the idea of continuous creation. The recent message of christian catholic church on creation is opposed to fundamentalist exegetics and finished creation theory. The two creation theory of Bible (the Cleric and the Jahvist) claims important truth about the world and the creation of human, it cannot be assumed as a natural scientific description. Undoubtedly the advantage of this theory – compared to evolutionary materialism – that it emphasizes the existence of God, and argues that the world would be a sufficient reason of itself.

Atheism and religion criticism of Dawkins does not contain new unifying theories – this is why he is called postmodern scientist – he just lists the existing god denying argues and thoughts. The *God Delusion* cannot be named as a scientific work, as the main armor of the book are the endless piles of god denying argues, which can cause atheist emotions in the reader. Of course people from 21st century are less interested in the rational side of God question, people from today prefer to make their decision according to emotional aspects against God or beside God – this is why this book is successful.

The selfish gene and the anthropology of the *God Delusion* is frightful and repellent. In Dawkin's scientific and godless world human is not else then 'wrapping', which guarantees the genes and the coded information to survive. This idea implicates abortion, organ traffic, cloning, genetic manipulation of people and promises such a dark future that not even one coherent humanist can desire. The ignorance of human dignity can be observed in recent a postmodern civilization, which has global, industrial technological and desacralic characteristics, in opposite of sacral cultural societies of many years. These societies are not characterized any more by the freshness of the spirit, by the love of beautiful and valuable. However banal slogans, austere religion replacements, faceless mass production and looting of instruments degraded to functionality, the praising of fashion, movies and music to the skies is happening. Several times we can experience meaningless and heart breaking hate against the holiness, we can sense the appearance of aberrant attraction for bad and ugly things and lack of admiration of beauty and love. These are the invisible wounds of the human spirit, the pitiful and ugly coursing of God, fetishes are named as God, as for example materialism names the substance as God, capitalism money. In the future of Dawkins for these modern aberrations they try to give scientific basis, where human life is as valuable as the selfish gene (selfish people) considers it to be.

Dawkins's preconception is the inconsistency of science and faith, which he wants to support with the evolution theory. We can assume that for us evolution is an acceptable supposition, amongst the appropriate conditions. God created life on the world, not as something finished, but something that can change, accommodate, improve. By using mutation he created the changes in the nature on a way, that they would be always open for continuous interruption by God, while they are developing towards complicated self-organization. Similarly in the beginning of the evolution God gave the ability of reproduction to living creatures, so everything that lives could be able to copy, to reproduce itself. As the objective of mutation and reproduction, God defined the humans, so by becoming conscious he could recognize his creator, and His love, which he keeps everything continuously and always alive.

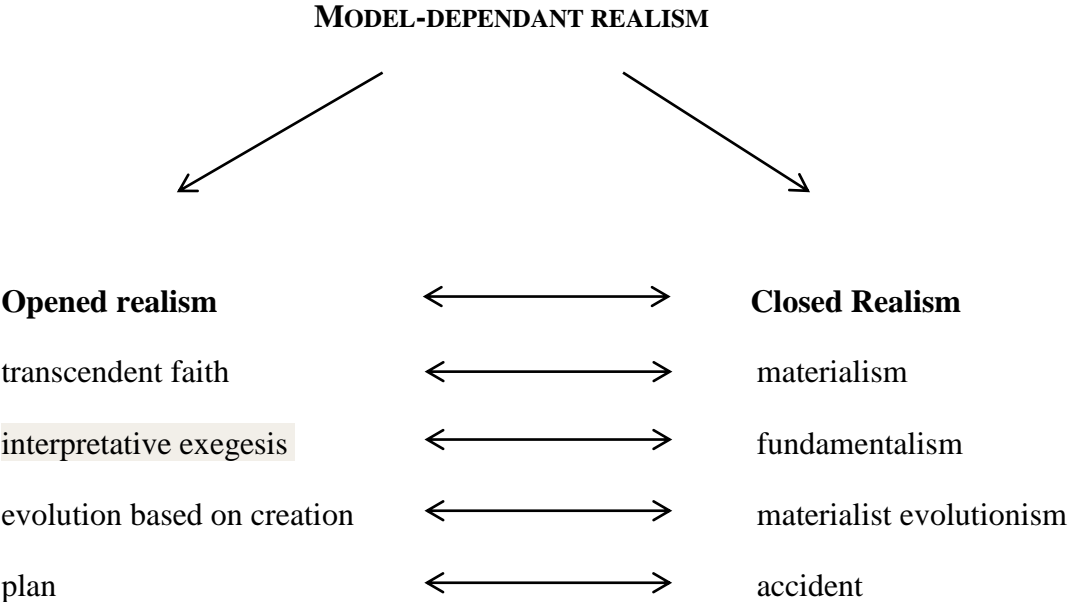
During studiing Steven Hawkin's book *Great Design* it can be concluded that his cosmological opinion has inherent contradiction, since it claim at the same time the *ex nihilo* genesis and the eternal existence of laws of natures. This contradiction nor can be resolved by the quantum world's unique regularities, only if we declare: the world ont he quantum level is not logical but irrational. In this case it is not necessary to detail the relation of the quantum

world, since no one can ever become acquainted with its unique regularities by comprehension based on logic and truth. Consequently, we can declare that the Universe created by God seems more logical and true also according to model-dependant realism.

Hawking sets the method of scientific knowledge and description before the narrative reality. Against this we could establish that according to model-dependant reality: the narrative cosmogony about objective world gives a more complete picture, than the scientific method, since it considers real not only the measure’s mathematical results, but the intellectual contents given by the conceptual understanding of existence. In the other hand the absolute demanding scientific methods describe the world in their own category set up by themselves (e.g.: the object is two meters long), which is incorrectly considered to be the objective world’s completeness. The measure’s result cannot be more real than the narrative’s abstract content, since the set up measurement units are only the models results, not the matters of the objective world.

**THESES**

1. On the basis of the model-dependant realism I create two groups of the interdisciplinary region of religion and natural science. I called this two groups *opened* and *closed realism*.



2. My thesis regarding Richard Dawkins's criticism of religion: he can't deny of a system-independent God, because his realism is closed.
3. By the model-dependent realism we can declare: the claim or deny of existence of God is a result of a previous decision, which is can't verify or refute by the inner coherence of the realism.
4. Against the monist views: essential fault of the monism (just like materialist or idealist) is the basic statement of theirs. Namely they declare the reality is only material or spiritual then they deal with these exist's attributes (e.g. dialectic) which has no effect on the elemental principle (the material stay material in every fluctuation) so the supreme existant is independent from his attributes, so after all it is transcendent according to the world of attributes.
5. On the occasion of Stephen Hawking's ideology: from the point of model-dependant realism the scientific results only verify that the objective world has measurable and data giving side, but by no means it implicates that only by this means the world can be revealed correctly. Consequently on no any way the method of natural science can claim that it can give a truer picture of the world, since its methods' items are as much abstract and created as the (fantasy) characters of the narrative.
6. Belief in God is reasonable in virtue of the Five Ways in our days.
7. At last the evangelisational options of *closed realism's* were revised. It could be established that their reality understanding also carries sense elements, whom recognition can provide new evangelisational opportunities. We emphasized their understanding about absolutum, the same time closed and open model of human art as well as the general exsistence of ideal reality.

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