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## Editorial

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This volume consists of seven articles, one letter to the editor and two book reviews. The articles are arranged thematically.

Part one, which focuses on the design inferences, includes three articles.

Kazimierz Jodkowski, in his article “Life in Space as an *experimentum crucis* for the Darwinian Theory of Evolution and the Theory of Intelligent Design”, maintains that with regard to the theories mentioned in its title, it is possible to conduct a test confirming one and rejecting the other. This test concerns the search for intelligent life in space, as the predictions of the two rival theories differ in this respect. The article contains extensive analyses of the results of studies concerning channels on Mars, the Martian meteorite ALH84001, and the presence of phosphine in the upper atmosphere of Venus. The author also devotes considerable attention to speculations and facts concerning the existence of intelligent civilizations in the universe.

Michael B. Roberts, in “Design Up to Scratch? A Comparison of Design in Buckland (1832) and Behe”, compares Intelligent Design with nineteenth-century Paleyan design. The sources for the comparison are William Buckland’s 1832 reading of the significance of Megatherium, and Michael Behe’s views as presented in **Darwin’s Black Box**. According to the author, Buckland argued that explanations lead to a conclusion about design, while Behe is of the opinion that design is inferred when explanations are lacking.



Gordon C. Mills, in his paper “Behe and Intelligent Design Theory”, refers critically to the text by Michael B. Roberts in which the latter juxtaposes the views of William Buckland and Michael J. Behe on the idea of design. Mills maintains that Roberts has misrepresented Behe’s position.

Part two, concerning the problems of theistic evolution, contains two articles.

Robert Larmer, in his paper “Theistic Evolution: Scientific, Philosophical and Theological Concerns”, explores scientific, philosophical, and theological concerns that arise from adopting theistic evolution in a way that treats it as claiming that the origin and development of life can be entirely accounted for in terms of the operation of natural causes, without any need to posit direct divine intervention.

Piotr Rupiński, in his text “Darwin’s Theory of Evolution in the Statements of John Paul II”, explores the statements of John Paul II in which he referred to the theory of evolution and assessed it from the point of view of the Christian doctrine of creation. The popular view is that John Paul II reconciled Christian creationism with evolution and even seeks to directly characterize him as an evolutionist. Based on specific statements by John Paul II, the author points out a number of difficulties regarding the acceptability of such a view.

In the third part, devoted to the relationship between rationalism, religion and postmodernism, Bartosz Kurkowski, in his paper “Postmodernism and Religion *versus* Reason: Critical Comments on Gellner’s Approach”, engages in a polemic with the theses of the philosopher mentioned in the title, contained in the latter’s book **Postmodernism, Reason and Religion**. The author of the article notes that while it is possible to find, in Gellner’s approach, a conviction to the effect that each pairing involving, respectively, the attitudes associated with postmodernism, religion and the rationalism has certain features in common, the author of the book does not properly reveal the similarities between them. According to Kurkowski — who conducts his analysis by referring to specific conceptions of language, the methodology of the sciences and the achievements of twentieth-century schools of psychology — rationalism, contrary to what Gellner claimed, is not a balanced and moderate attitude that can easily be placed between religion and postmodernism.

In the fourth part, devoted to the presence of aesthetic values in science, Magdalena Łata, in her article “The Genesis of Aesthetic Values in Physics”, argues that the sources of the connection between science and aesthetics should be sought in

the ancient philosophy of nature, and specifically in Pythagorean philosophy, which was adopted by Plato and Aristotle. The author also points out that these ancient views became the source of subsequent epistemological issues that were themselves conjoined by scientists with aesthetic values.

The volume closes with a letter to the editor and two reviews.

Kazimierz Jodkowski, in his letter to the editor, entitled “Epistemic Frameworks”, refers to two texts published in the 15th volume of *Philosophical Aspects of Origin*, which were devoted to artificialism as an epistemic framework for science. The author of the letter presents his understanding of what epistemic frameworks are.

Filip Gołaszewski, in his review of the Polish translation of Thomas Nagel’s book **Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False** (**Umysł i kosmos. Dlaczego neodarwinowski materializm jest niemal na pewno fałszywy**, trans. Monika Bartosik, *Perspektywy Nauki*, Fundacja En Arche, Warszawa 2021) entitled “Thinking Outside the Box”, gives the reader an extensive introduction to the contents of this book, pointing out a typical feature of Nagel’s way of philosophizing, which is the search for solutions to problems that already seem to have satisfactory answers. At the same time, the author of the review also formulates a number of critical remarks concerning more than just the issues directly addressed in Nagel’s book, and points to a number of problems concerning Nagel’s interpretation of important events in the history of philosophy.

Andrzej Łukasik, in his review of the Polish translation of Sabine Hossenfelder’s book **Lost in Math: How Beauty Leads Physics Astray** (**Zagubione w matematyce. Fizyka w pułapce piękna**, trans. Tomasz Miller, Copernicus Center Press, Kraków 2019), points out that Hossenfelder’s book has many threads and addresses not only the issue of beauty adverted to in its title, but also other aesthetic values used by scientists as non-empirical criteria for evaluating scientific theories. For these reasons, the author of the review recommends this book to all those interested in contemporary problems of fundamental physics and the issue of the rather complex relations between physics and philosophy.

*Krzysztof J. Kilian*