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Religion is natural because it is a extension and expression of the way we already, naturally think about the world. Science, however, is an unnatural activity, because science requires us to deeply and critically reflect on things and contemplate radically counterintuitive ideas, such as quantum physics.

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Religion is natural, McCauley argues, because, like other maturationally universal systems such as language and face recognition, it relies on cognitive processes that are automatic, unconscious, unreflective, subject to illusions and not dependent on culture. The causal agents/gods of religion are easy to picture and understand as beings that conform to theory of mind, and they have only one, or at most two, counter-intuitive features (such as the ability to move through walls).

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First, science poses no serious threat to the persistence of religion, for religious representations will naturally erupt as normal variations on natural cognition and will possess a ready appeal. Second, it is science, its current cultural prestige notwithstanding, which is fragile, since its ideas and forms of thought are difficult to produce and learn.

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Over the course of the past two decades, scholars have employed insights gleaned from cognitive science, evolutionary biology, and related disciplines to illuminate the study of religion. In *Why Religion is Natural and Science Is Not*, Robert N. McCauley, one of the founding fathers of the cognitive science of religion, argues that our minds are better suited to religious belief than to scientific inquiry.

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Abstract. Previous critics have argued that Robert McCauley defines religion and science selectively and arbitrarily, cutting them to fit his model in *Why Religion Is Natural and Science Is Not*. McCauley has responded that final definitions are “overrated” and that artificial distinctions can serve an important role in naturalistic investigation. I agree with this position but argue that a genealogy of the category of religion is crucial to the methodology that McCauley describes.

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### DEFINING “RELIGION” AS NATURAL: A CRITICAL INVITATION TO ...

To explain the issue, McCauley shows that religion—or, more precisely, “popular religion”—relies on cognitive processes that are maturationally natural to humans, i.e. either innate to our...

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In *Why Religion is Natural and Science Is Not*, Robert N. McCauley, one of the founding fathers of the cognitive science of religion, argues that our minds are better suited to religious belief than to scientific inquiry. Drawing on the latest research and illustrating his argument with commonsense examples, McCauley argues that religion has existed for many thousands of years in every society because the kinds of explanations it provides are precisely the kinds that come naturally to human ...

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