

# Is Belief in God Properly Basic?

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Many philosophers have urged the *evidentialist* objection to theistic belief; they have argued that belief in God is irrational or unreasonable or not rationally acceptable or intellectually irresponsible or noetically substandard, because, as they say, there is insufficient evidence for it.<sup>1</sup> Many other philosophers and theologians—in particular, those in the great tradition of natural theology—have claimed that belief in God is intellectually acceptable, but only because the fact is there is sufficient evidence for it. These two groups unite in holding that theistic belief is rationally acceptable only if there is sufficient evidence for it. More exactly, they hold that a person is rational or reasonable in accepting theistic belief only if she has sufficient evidence for it—only if, that is, she knows or rationally believes some *other* propositions which support the one in-question, and believes the latter on the basis of the former. In [4] I argued that the evidentialist objection is rooted in *classical foundationalism*, an enormously popular picture or total way of looking at faith, knowledge, justified belief, rationality and allied topics. This picture has been widely accepted ever since the days of Plato and Aristotle; its near relatives, perhaps, remain the dominant ways of thinking about these topics. We may think of the classical foundationalist as beginning with the observation that some of one's beliefs may be *based upon* others; it may be that there are a pair of propositions *A* and *B* such that I believe *A* on the basis of *B*. Although this relation isn't easy to characterize in a revealing and non-trivial fashion, it is nonetheless familiar. I believe that the word 'umbrageous' is spelled u-m-b-r-a-g-e-o-u-s: this belief is based on another belief of mine: the belief that that's how the dictionary says it's spelled. I believe that  $72 \times 71 = 5112$ . This belief is based upon several other beliefs I hold: that  $1 \times 72 = 72$ ;  $7 \times 2 = 14$ ;  $7 \times 7 = 49$ ;  $49 + 1 = 50$ ; and others. Some of my beliefs, however, I accept but don't accept on the basis of any other beliefs. Call these beliefs *basic*. I believe that  $2 + 1 = 3$ , for example, and don't believe it on the basis of other propositions. I also believe that I am seated at my desk, and that there is a mild pain in my right knee.

These too are basic to me; I don't believe them on the basis of any other propositions. According to the classical foundationalist, some propositions are *properly* or *rightly* basic for a person and some are not. Those that are not, are rationally accepted only on the basis of *evidence*, where the evidence must trace back, ultimately, to what is properly basic. The existence of God, furthermore, is not among the propositions that are properly basic; hence a person is rational in accepting theistic belief only if he has evidence for it.

Now many Reformed thinkers and theologians<sup>2</sup> have rejected *natural theology* (thought of as the attempt to provide proofs or arguments for the existence of God). They have held not merely that the proffered arguments are unsuccessful, but that the whole enterprise is in some way radically misguided. In [5], I argue that the reformed rejection of natural theology is best construed as an inchoate and unfocused rejection of classical foundationalism. What these Reformed thinkers really mean to hold, I think, is that belief in God need not be based on argument or evidence from other propositions at all. They mean to hold that the believer is entirely within his intellectual rights in believing as he does even if he doesn't know of any good theistic argument (deductive or inductive), even if he doesn't believe that there is any such argument, and even if in fact no such argument exists. They hold that it is perfectly rational to accept belief in God without accepting it on the basis of any other beliefs or propositions at all. In a word, they hold that *belief in God is properly basic*. In this paper I shall try to develop and defend this position.

But first we must achieve a deeper understanding of the evidentialist objection. It is important to see that this contention is a *normative* contention. The evidentialist objector holds that one who accepts theistic belief is in some way irrational or noetically substandard. Here 'rational' and 'irrational' are to be taken as normative or evaluative terms; according to the objector, the theist fails to measure up to a standard he ought to conform to. There is a right way and a wrong way with respect to belief as with respect to actions; we have duties, responsibilities, obligations with respect to the former just as with respect to the latter. So Professor Blanshard:

... everywhere and always belief has an ethical aspect. There is such a thing as a general ethics of the intellect. The main principle of that ethic I hold to be the same inside and outside religion. This principle is simple and sweeping: Equate your assent to the evidence. [1] p. 401.

This "ethics of the intellect" can be construed variously; many fascinating issues—issues we must here forebear to enter—arise when

we try to state more exactly the various options the evidentialist may mean to adopt. Initially it looks as if he holds that there is a duty or obligation of some sort not to accept without evidence such propositions as that God exists—a duty flouted by the theist who has no evidence. If he has no evidence, then it is his duty to cease believing. But there is an oft remarked difficulty: one's beliefs, for the most part, are not directly under one's control. Most of those who believe in God could not divest themselves of that belief just by trying to do so, just as they could not in that way rid themselves of the belief that the world has existed for a very long time. So perhaps the relevant obligation is not that of divesting myself of theistic belief if I have no evidence, (that is beyond my power) but to try to cultivate the sorts of intellectual habits that will tend (we hope) to issue in my accepting as basic only propositions that are properly basic.

Perhaps this obligation is to be thought of *teleologically*: it is a moral obligation arising out of a connection between certain intrinsic goods and evils and the way in which our beliefs are formed and held. (This seems to be W. K. Clifford's way of construing the matter.) Perhaps it is to be thought of *aretetically*: there are valuable noetic or intellectual states (whether intrinsically or extrinsically valuable); there are also corresponding intellectual virtues, habits of acting so as to promote and enhance those valuable states. Among one's obligations, then, is the duty to try to foster and cultivate these virtues in oneself or others. Or perhaps it is to be thought of *deontologically*: this obligation attaches to us just by virtue of our having the sort of noetic equipment human beings do in fact display; it does not arise out of a connection with valuable states of affairs. Such an obligation, furthermore, could be a special sort of moral obligation; on the other hand, perhaps it is a *sui generis* non-moral obligation.

Still further, perhaps the evidentialist need not speak of duty or obligation here at all. Consider someone who believes that Venus is smaller than Mercury, not because he has evidence of any sort, but because he finds it amusing to hold a belief no one else does—or consider someone who holds this belief on the basis of some outrageously bad argument. Perhaps there isn't any obligation he has failed to meet. Nevertheless his intellectual condition is deficient in some way; or perhaps alternatively there is a commonly achieved excellence he fails to display. And the evidentialist objection to theistic belief, then, might be understood, as the claim, not that the theist without evidence has failed to meet an obligation, but that he suffers from a certain sort of intellectual deficiency (so that the proper attitude toward him would be sympathy rather than censure).

These are some of the ways, then, in which the evidentialist objection could be developed; and of course there are still other possibilities. For ease of exposition, let us take the claim deontologically; what I shall say will apply *mutatis mutandis* if we take it one of the other ways. The evidentialist objection, therefore, presupposes some view as to what sorts of propositions are correctly, or rightly, or justifiably taken as basic; it presupposes a view as to what is *properly* basic. And the minimally relevant claim for the evidentialist objector is that belief in God is *not* properly basic. Typically this objection has been rooted in some form of *classical foundationalism*, according to which a proposition *p* is properly basic for a person *S* if and only if *p* is either self-evident or incorrigible for *S* (modern foundationalism) or either self-evident or 'evident to the senses' for *S* (ancient and medieval foundationalism). In [4] I argued that both forms of foundationalism are self referentially incoherent and must therefore be rejected.

Insofar as the evidentialist objection is rooted in classical foundationalism, it is poorly rooted indeed: and so far as I know, no one has developed and articulated any other reason for supposing that belief in God is not properly basic. Of course it doesn't follow that it *is* properly basic; perhaps the class of properly basic propositions is broader than classical foundationalists think, but still not broad enough to admit belief in God. But why think so? What might be the objections to the Reformed view that belief in God is properly basic?

I've heard it argued that if I have no evidence for the existence of God, then if I accept that proposition, my belief will be groundless, or gratuitous, or arbitrary. I think this is an error; let me explain.

Suppose we consider perceptual beliefs, memory beliefs, and beliefs which ascribe mental states to other persons: such beliefs as

- (1) I see a tree,
- (2) I had breakfast this morning,
- and
- (3) That person is angry.

Although beliefs of this sort are typically and properly taken as basic, it would be a mistake to describe them as *groundless*. Upon having experience of a certain sort, I believe that I am perceiving a tree. In the typical case I do not hold this belief on the basis of other beliefs; it is nonetheless not groundless. My having that characteristic sort of experience—to use Professor Chisholm's language, my being appeared *treely* to—plays a crucial role in the formation and justification of that belief. We might say this experience, together, perhaps, with other circumstances,

is what *justifies* me in holding it; this is the *ground* of my justification, and, by extension, the ground of the belief itself.

If I see someone displaying typical pain behavior, I take it that he or she is in pain. Again, I don't take the displayed behavior as *evidence* for that belief; I don't infer that belief from others I hold; I don't accept it on the basis of other beliefs. Still, my perceiving the pain behavior plays a unique role in the formation and justification of that belief; as in the previous case, it forms the ground of my justification for the belief in question. The same holds for memory beliefs. I seem to remember having breakfast this morning; that is, I have an inclination to believe the proposition that I had breakfast, along with a certain past-tinged experience that is familiar to all but hard to describe. Perhaps we should say that I am appeared to *pastly*; but perhaps this insufficiently distinguishes the experience in question from that accompanying beliefs about the past not grounded in my own memory. The phenomenology of memory is a rich and unexplored realm; here I have no time to explore it. In this case as in the others, however, there is a justifying circumstance present, a condition that forms the ground of my justification for accepting the memory belief in question.

In each of these cases, a belief is taken as basic, and in each case properly taken as basic. In each case there is some circumstance or condition that confers justification; there is a circumstance that serves as the *ground* of justification. So in each case there will be some true proposition of the sort

- (4) In condition *C*, *S* is justified in taking *p* as basic.

Of course *C* will vary with *p*. For a perceptual judgment such as

- (5) I see a rose colored wall before me,

*C* will include my being appeared to in a certain fashion. No doubt *C* will include more. If I'm appeared to in the familiar fashion but know that I'm wearing rose colored glasses, or that I am suffering from a disease that causes me to be thus appeared to, no matter what the color of the nearby objects, then I'm not justified in taking (5) as basic. Similarly for memory. Suppose I know that my memory is unreliable; it often plays me tricks. In particular, when I seem to remember having breakfast, then, more often than not, I *haven't* had breakfast. Under these conditions I am not justified in taking it as basic that I had breakfast, even though I seem to remember that I did.

So being appropriately appeared to, in the perceptual case, is not sufficient for justification; some further condition—a condition hard

to state in detail—is clearly necessary. The central point, here, however, is that a belief is properly basic only in certain conditions; these conditions are, we might say, the ground of its justification and, by extension, the ground of the belief itself. In this sense, basic beliefs are not, or are not necessarily, *groundless* beliefs.

Now similar things may be said about belief in God. When the Reformers claim that this belief is properly basic, they do not mean to say, of course, that there are no justifying circumstances for it, or that it is in that sense groundless or gratuitous. Quite the contrary. Calvin holds that God “reveals and daily discloses himself to the whole workmanship of the universe,” and the divine art “reveals itself in the innumerable and yet distinct and well ordered variety of the heavenly host.” God has so created us that we have a tendency or disposition to see his hand in the world about us. More precisely, there is in us a disposition to believe propositions of the sort *this flower was created by God* or *this vast and intricate universe was created by God* when we contemplate the flower or behold the starry heavens or think about the vast reaches of the universe.

Calvin recognizes, at least implicitly, that other sorts of conditions may trigger this disposition. Upon reading the Bible, one may be impressed with a deep sense that God is speaking to him. Upon having done what I know is cheap, or wrong, or wicked I may feel guilty in God’s sight and form the belief *God disapproves of what I’ve done*. Upon confession and repentance, I may feel forgiven, forming the belief *God forgives me for what I’ve done*. A person in grave danger may turn to God, asking for his protection and help; and of course he or she then forms the belief that God is indeed able to hear and help if he sees fit. When life is sweet and satisfying, a spontaneous sense of gratitude may well up within the soul; someone in this condition may thank and praise the Lord for his goodness, and will of course form the accompanying belief that indeed the Lord is to be thanked and praised.

There are therefore many conditions and circumstances that call forth belief in God: guilt, gratitude, danger, a sense of God’s presense, a sense that he speaks, perception of various parts of the universe. A complete job would explore the phenomenology of all these conditions and of more besides. This is a large and important topic; but here I can only point to the existence of these conditions.

Of course none of the beliefs I mentioned a moment ago is the simple belief that God exists. What we have instead are such beliefs as

- (6) God is speaking to me,
- (7) God has created all this,

- (8) God disapproves of what I have done,
  - (9) God forgives me,
- and
- (10) God is to be thanked and praised.

These propositions are properly basic in the right circumstances. But it is quite consistent with this to suppose that the proposition *there is such a person as God* is neither properly basic nor taken as basic by those who believe in God. Perhaps what they take as basic are such propositions as (6)-(10), believing in the existence of God on the basis of propositions such as those. From this point of view, it isn't exactly right to say that it is belief in God that is properly basic; more exactly, what are properly basic are such propositions as (6)-(10), each of which self-evidently entails that God exists. It isn't the relatively high level and general proposition *God exists* that is properly basic, but instead propositions detailing some of his attributes or actions.

Suppose we return to the analogy between belief in God and belief in the existence of perceptual objects, other persons, and the past. Here too it is relatively specific and concrete propositions rather than their more general and abstract colleagues that are properly basic. Perhaps such items are

- (11) There are trees,
  - (12) There are other persons,
- and
- (13) The world has existed for more than 5 minutes,

are not in fact properly basic; it is instead such propositions as

- (14) I see a tree,
  - (15) that person is pleased,
- and
- (16) I had breakfast more than an hour ago,

that deserve that accolade. Of course propositions of the latter sort immediately and self-evidently entail propositions of the former sort; and perhaps there is thus no harm in speaking of the former as properly basic, even though so to speak is to speak a bit loosely.

The same must be said about belief in God. We may say, speaking loosely, that belief in God is properly basic; strictly speaking, however, it is probably not that proposition but such propositions as (6)-(10) that enjoy that status. But the main point, here, is that belief in God or

(6)-(10), are properly basic; to say so, however, is not to deny that there are justifying conditions for these beliefs, or conditions that confer justification on one who accepts them as basic. They are therefore not groundless or gratuitous.

A second objection I've often heard: if belief in God is properly basic, why can't *just any* belief be properly basic? Couldn't we say the same for any bizarre aberration we can think of? What about voodoo or astrology? What about the belief that the Great Pumpkin returns every Halloween? Could I properly take *that* as basic? And if I can't, why can I properly take belief in God as basic? Suppose I believe that if I flap my arms with sufficient vigor, I can take off and fly about the room; could I defend myself against the charge of irrationality by claiming this belief is basic? If we say that belief in God is properly basic, won't we be committed to holding that just anything, or nearly anything, can properly be taken as basic, thus throwing wide the gates to irrationalism and superstition?

Certainly not. What might lead one to think the Reformed epistemologist is in this kind of trouble? The fact that he rejects the criteria for proper basicity purveyed by classical foundationalism? But why should *that* be thought to commit him to such tolerance of irrationality? Consider an analogy. In the palmy days of positivism, the positivists went about confidently wielding their verifiability criterion and declaring meaningless much that was obviously meaningful. Now suppose someone rejected a formulation of that criterion—the one to be found in the second edition of A. J. Ayer's *Language, Truth and Logic*, for example. Would that mean she was committed to holding that

- (17) Twas brillig; and the slithy toves did gyre and gym-  
ble in the wabe

contrary to appearances, makes good sense? Of course not. But then the same goes for the Reformed epistemologist; the fact that he rejects the Classical Foundationalist's criterion of proper basicity does not mean that he is committed to supposing just anything is properly basic.

But what then is the problem? Is it that the Reformed epistemologist not only rejects those criteria for proper basicity, but seems in no hurry to produce what he takes to be a better substitute? If he has no such criterion, how can he fairly reject belief in the Great Pumpkin as properly basic?

This objection betrays an important misconception. How do we rightly arrive at or develop criteria for meaningfulness, or justified belief, or proper basicity? Where do they come from? Must one have



such a criterion before one can sensibly make any judgments—positive or negative—about proper basicity? Surely not. Suppose I don't know of a satisfactory substitute for the criteria proposed by classical foundationalism; I am nevertheless entirely within my rights in holding that certain propositions are not properly basic in certain conditions. Some propositions seem self-evident when in fact they are not; that is the lesson of some of the Russell paradoxes. Nevertheless it would be irrational to take as basic the denial of a proposition that seems self-evident to you. Similarly, suppose it seems to you that you see a tree; you would then be irrational in taking as basic the proposition that you don't see a tree, or that there aren't any trees. In the same way, even if I don't know of some illuminating criterion of meaning, I can quite properly declare (17) meaningless.

And this raises an important question—one Roderick Chisholm has taught us to ask. What is the status of criteria for knowledge, or proper basicity, or justified belief? Typically, these are universal statements. The modern foundationalist's criterion for proper basicity, for example, is doubly universal:

- (18) For any proposition *A* and person *S*, *A* is properly basic for *S* if and only if *A* is incorrigible for *S* or self-evident to *S*.

But how could one know a thing like that? What are its credentials? Clearly enough, (18) isn't self-evident or just obviously true. But if it isn't, how does one arrive at it? What sorts of arguments would be appropriate? Of course a foundationalist might find (18) so appealing, he simply takes it to be true, neither offering argument for it, nor accepting it on the basis of other things he believes. If he does so, however, his noetic structure will be self-referentially incoherent. (18) itself is neither self-evident nor incorrigible; hence in accepting (18) as basic, the modern foundationalist violates the condition of proper basicity he himself lays down in accepting it. On the other hand, perhaps the foundationalist will try to produce some argument for it from premisses that are self-evident or incorrigible: it is exceedingly hard to see, however, what such an argument might be like. And until he has produced such arguments, what shall the rest of us do—we who do not find (18) at all obvious or compelling? How could he use (18) to show us that belief in God, for example, is not properly basic? Why should we believe (18), or pay it any attention?

The fact is, I think, that neither (18) nor any other revealing necessary and sufficient condition for proper basicity follows from

clearly self-evident premisses by clearly acceptable arguments. And hence the proper way to arrive at such a criterion is, broadly speaking, *inductive*. We must assemble examples of beliefs and conditions such that the former are obviously properly basic in the latter, and examples of beliefs and conditions such that the former are obviously *not* properly basic in the latter. We must then frame hypotheses as to the necessary and sufficient conditions of proper basicity and test these hypothesis by reference to those examples. Under the right conditions, for example, it is clearly rational to believe that you see a human person before you: a being who has thoughts and feelings, who knows and believes things, who makes decisions and acts. It is clear, furthermore, that you are under no obligation to reason to this belief from others you hold; under those conditions that belief is properly basic for you. But then (18) must be mistaken; the belief in question, under those circumstances, is properly basic, though neither self-evident nor incorrigible for you. Similarly, you may seem to remember that you had breakfast this morning, and perhaps you know of no reason to suppose your memory is playing you tricks. If so, you are entirely justified in taking that belief as basic. Of course it isn't properly basic on the criteria offered by classical offered by classical foundationalists; but that fact counts not against you but against those criteria.

Accordingly, criteria for proper basicity must be reached from below rather than above; they should not be presented as *ex Cathedra*, but argued to and tested by a relevant set of examples. But there is no reason to assume, in advance, that everyone will agree on the examples. The Christian will of course suppose that belief in God is entirely proper and rational; if he doesn't accept this belief on the basis of other propositions, he will conclude that it is basic for him and quite properly so. Followers of Bertrand Russell and Madelyn Murray O'Hare may disagree, but how is that relevant? Must my criteria, or those of the Christian community, conform to their examples? Surely not. The Christian community is responsible to *its* set of examples, not to theirs.

Accordingly, the Reformed epistemologist can properly hold that belief in the Great Pumpkin is not properly basic, even though he holds that belief in God is properly basic and even if he has no full fledged criterion of proper basicity. Of course he is committed to supposing that there is a relevant *difference* between belief in God and belief in the Great Pumpkin, if he holds that the former but not the latter is properly basic. But this should prove no great embarrassment; there are plenty of candidates. These candidates are to be found in the neighborhood of the conditions I mentioned in the last section that justify and ground belief in God. Thus, for example, the Reformed

epistemologist may concur with Calvin in holding that God has implanted in us a natural tendency to see his hand in the world around us; the same cannot be said for the Great Pumpkin. there being no Great Pumpkin and no natural tendency to accept beliefs about the Great Pumpkin.

By way of conclusion then: being self-evident, or incorrigible, or evident to the senses is not a necessary condition of proper basicity. Furthermore, one who holds that belief in God *is* properly basic is not thereby committed to the idea that belief in God is groundless or gratuitous or without justifying circumstances. And even if he lacks a general criterion of proper basicity, he is not obliged to suppose that just any or nearly any belief—belief in the Great Pumpkin, for example—is properly basic. Like everyone should, he begins with examples; and he may take belief in the Great Pumpkin as a paradigm of irrational basic belief.

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#### NOTES

<sup>1</sup>See, for example [1], pp. 400 ff, [2], pp. 345 ff, [3], p. 22, [6], pp. 3 ff. and [7], pp. 87 ff. In [4] I consider and reject the evidentialist objection to theistic belief.

<sup>2</sup>A Reformed thinker or theologian is one whose intellectual sympathies lie with the Protestant tradition going back to John Calvin (not someone who was formerly a theologian and has since seen the light).