An introduction to the theory and movement of *Intelligent Design*

1. What is *Intelligent Design* (ID)?
	1. A scientific theory that proposes that certain observed features in nature are best explained by an intelligent cause as opposed to chance-based processes
	2. A scientific, political, and educational movement that seeks to provide scientific questions, discussion, and answers that oppose Darwinian naturalism as a mechanism for observations
2. Some visible proponents
	1. William Dembski, mathematician, philosopher, theologian.
		1. Author of *The Design Inference: Elimination Chance Through Small Probabilities*
		2. Editor of *Uncommon Dissent: Intellectuals Who Find Darwinism Unconvincing (2004)*
		3. Complex Specified Information indicate intelligent agent
		4. Law of conservation of information
		5. Law of small probabilities
		6. Explanatory Filter
	2. Michael Behe, biochemist,
		1. Author of *Darwin's Black Box: The Biochemical Challenge to Evolution*
		2. Irreducible complexity: some systems are too complex to have evolved
		3. Examples: bacterial flagellum, immune system, blood clotting
	3. Stephen C. Meyer, science philosopher
		1. Author of *Signature in the Cell: DNA and the Evidence for Intelligent Design*
		2. Analyzes biological information
		3. Complexity points to intelligence (akin to Behe)
		4. More politically active than others
3. ID Theory as science
	1. Explicitly makes no claim on the nature of the intelligence
	2. No statement on age of the universe/earth
	3. Avoids theological arguments or positions: No statement on the compatibility of science and religion, explicitly different than creationism
	4. Goal is to work within science
	5. Predictions: complex biomachines, fine-tuned physics, rapid fossil appearance, “engineering”-like reuse of functional systems, useful genetic codes in DNA
4. Scientific evidence of ID?
	1. Anthropic coincidences in cosmology
	2. Statistical impossibility of random formation of even a single protein
	3. “Miracle” of mathematics as a language of science—Eugene Wigner
5. Conclusion
	1. ID is not a religion—caution about attaching Christianity to it, but vice versa is appropriate
	2. ID is not accepted as science under the contemporary scientific paradigm, but science, if truth-seeking, may have to assent to external intelligence