

EXHIBIT "D"

EUGENIE C. SCOTT

In the United States District Court
Northern District of Georgia
Atlanta Division

JEFFREY MICHAEL SELMAN,)

Plaintiff)

v.)

COBB COUNTY SCHOOL DISTRICT)

CIVIL ACTION FILE

COBB COUNTY BOARD OF)

NUMBER : 1: 02-CV-2325

EDUCATION,)

JOSEPH REDDEN,)

SUPERINTENDENT,)

defendants)

AFFIDAVIT

BEFORE ME, the undersigned, authorized to administer oaths, appeared

Eugenie C Scott, who, after being duly sworn, deposes
and states as follows:

All facts and statements in Exhibit A are true and correct.

My name is Eugenie Carol Scott. I am over the age of 18 years and otherwise
competent to make this affidavit. A

FURTHER AFFIANT SAYETH NOT

Eugenie C Scott
Name of Affiant

Sworn to and subscribed
before me this 10th day
of August, 2003.

[Signature]
Notary Public

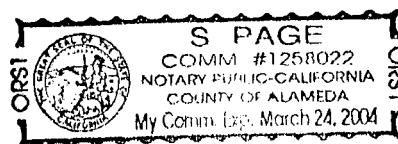


EXHIBIT "D"

Exhibit A

1. Statement of Qualifications

I testify that I am Eugenie C. Scott. I have a Ph.D. in physical anthropology from the University of Missouri, and a D.Sc. (Honorary) from McGill University. I am the Executive Director of the National Center for Science Education (NCSE), in Oakland, CA. NCSE is a nonprofit membership organization of scientists and others that defends the teaching of evolution in the public schools. NCSE is affiliated with the American Association for the Advancement of Science. I am testifying in the capacity of being an expert on the creationism/evolution controversy.

Prior to my becoming Executive Director of NCSE in late 1986, I taught science at the university level at the University of Colorado and at the University of Kentucky. I published articles about the creationism/evolution controversy in the scholarly literature, and also participated in community controversies involving the introduction of creationism into the classroom. Since becoming executive director of NCSE, I have continued to publish scholarly work (available upon request) in journals such as *Science*, *The Quarterly Review of Biology*, *Bioscience*, *American Journal of Physical Anthropology*, *Nature*, and elsewhere. I am recognized as an expert on the subject of the creationism/evolution controversy by scientists and other scholars, as shown by my having received recognition from several scientific and educational organizations and institutions, including the aforementioned honorary degree from McGill University in Canada.¹ Articles of mine have been reprinted in collections of scientific readings and anthologies on the creationism/evolution controversy, and I am currently completing an anthology for Greenwood Publishers on the creationism/ evolution controversy.

I am frequently called upon by the media for my expertise in the creationism/evolution controversy, and have appeared on several national television and radio programs, including *Firing Line*, *Crossfire*, *Geraldo*, *Donohue*, and *Ancient Mysteries*. I consulted and appeared on several PBS documentaries that have dealt with the creationism/evolution controversy, including *In the Beginning* and NOVA's *Evolution* series, and have consulted on several others. Members of the

¹I have received recognition for my work on the creation/evolution controversy from the following scholarly organizations: the National Science Board (Public Service Award); the American Society for Cell Biology (Bruce Alberts Award); the American Institute of Biological Sciences (Outstanding Service Award); and the Geological Society of America (Public Service Award), and was selected Outstanding Alumna of the Arts and Sciences College of the University of Missouri. I also received the Distinguished Service Award from the California Science Teachers Association. The American Association for the Advancement of Science made me a Fellow in 2003.

press cite and consult NCSE regularly as the most important source for information on the creationism/evolution controversy.

I have consulted with legal staffs in California (*Peloza v. San Juan Capistrano*) and Australia on issues having to do with the teaching of creationism. I believe I am well-qualified to provide information on the issues requested.

These issues are:

- 1) The relationship of the “evidence against evolution” argument to creationism.

Summary: The practice of teaching “evidence against evolution” derives from and is equivalent in content to creation science, the teaching of which has been judged to be religious advocacy by the Supreme Court. There is no scientific “evidence against evolution”; evolution (common descent of living things) is a well-established scientific principle. There is no pedagogical reason to teach “evidence against evolution.” The only reason to promote this practice is to advance a religious belief.

And

- 2) The religious underpinnings of the “Intelligent Design” movement.

Summary: The “Intelligent Design” movement proclaims itself a “scientific alternative to evolution,” but it is actually an effort to promote a sectarian religious ideology. Intelligent Design has been examined and rejected by scientists, and is recognized by proponents and the public as a religious view: God directly designs certain natural phenomena that are allegedly incapable of being produced through natural causes.

These issues are dealt with in the next two sections.

2. The Relationship of the “Evidence Against Evolution” Argument to Creationism

Three Periods of Antievolutionism

The controversy over the teaching of evolution in the public schools may be divided into three eras. In the first, antievolutionists attempted to ban the teaching of evolution altogether. John Scopes was convicted of violating a 1925 Tennessee statute prohibiting the teaching of evolution. In 1968, the Supreme Court ruled in *Epperson v. Arkansas*² that such laws were unconstitutional. The *Epperson* decision ushered in the second era, in which antievolutionists attempted to legislate “equal

²*Epperson v Arkansas* (1968) 393 U.S. 97.

time” for the teaching of evolution and “creation science.” In 1987, the Supreme Court ruled in *Edwards v. Aguillard*³ that such laws violated the Establishment Clause of the First Amendment. The *Edwards* decision ushered in the third, current era, in which the more sophisticated antievolutionists are trying to undermine the teaching of evolution in ways that will survive constitutional scrutiny.

“Evidence Against Evolution” Equates to Creation Science

This approach primarily consists of trying to reduce obvious religiosity in the promotion of creationist views. “Intelligent design theory,” discussed in Section 3, is one such approach. Another frequently encountered strategy is to “balance” the teaching of evolution not with unconstitutional creation science, but with the teaching of the more religiously neutral-sounding “evidence against evolution.”

This approach was first tried during the equal time for creation science era. Supporters of creation science conceive of the creationism/evolution controversy as a dichotomy with Genesis literalism as one alternative and “Godless evolution” as the other. With only two choices, logically, evidence against one is evidence for the other. So creation science proponents scoured (and continue to scour) the scientific literature seeking anomalies that they can proclaim “prove” that evolution did not happen. The “evidence against evolution” has been around for decades: arguments concerning gaps in the fossil records, the Cambrian explosion, the second law of thermodynamics, the inadequacy of mutation and natural selection to produce major body plans, and so on, are a mainstay of the creation science literature; most of them are also common to the Intelligent Design literature. Arguably, creation science consists almost entirely of “evidence against evolution.”

Of course, the “evidence against evolution equals evidence for creationism” argument has flawed premises: there are more than two choices. There are many versions of creationism, and religious views that acknowledge evolution, although there is only one truly scientific explanation of origins. This is evolution as understood by scientists, which is that living things shared common ancestors. Nonetheless, lacking any positive evidence to support the sudden appearance of the universe in six twenty-four hour days less than ten thousand years ago, creation science proponents must cling to the position that finding “evidence against evolution” will suffice as scientific support *for* special creationism.

A seminal lawsuit, *McLean v. Arkansas*, dealt directly with this argument. *McLean* included a full trial with plaintiffs arguing that an Arkansas “equal time” law was unconstitutional and defendants arguing that it was. The issue of creation science as science, and the logic of the “evidence against evolution” strategy, were directly addressed by Judge Overton in deciding for the plaintiffs:

³*Edwards v. Aguillard* (1987) 482 U.S. 578.

The two-model approach of the creationists is simply a contrived dualism which has no scientific factual basis or legitimate educational purpose. It assumes only two explanations for the origins of life and existence of man, plants and animals: it was either the work of a creator or it was not. Application of these two models, according to creationists, and the defendants, dictates that all scientific evidence which fails to support the theory of evolution is necessarily scientific evidence in support of creationism and is, therefore, creation science “evidence” in support of Section 4(a) [of the Arkansas “Balanced Treatment for Creation-Science and Evolution-Science Act”].⁴

Subsequently, Louisiana passed an “equal time” law, which ultimately was declared unconstitutional in *Edwards v. Aguillard*.

With the failure of the strategy of “balancing” evolution with creationism, attention shifted to the idea of teaching “the evidence against evolution,” since it is not as obviously religiously motivated. In content, little change was required, as creation science predominantly consists of “evidence against evolution” anyway. Thus, immediately after the decision in *Edwards* made promotion of equal time laws an unviable strategy, the Institute for Creation Research, the nation’s largest creation science organization, proposed an “evidence against evolution” strategy:

In the meantime, school boards and teachers should be strongly encouraged at least to stress the scientific evidences and arguments against evolution in their classes (not just arguments against some proposed evolutionary mechanism, but against evolution per se), even if they don’t wish to recognize these as evidences and arguments for creation (not necessarily as arguments for a particular date of creation, but for creation per se).⁵

The ICR clearly regards “the evidences and arguments against evolution” as code for “the arguments for creationism.” Also note that, as pointed out by lawyer Jay Topkis in oral arguments for *Edwards*, the term “evidences” (plural) derives from Christian apologetics, and is not used in a scientific context, where the term is found in the singular. “Evidence(s) against evolution” thus on many levels is equivalent to “arguments for creationism.”

The Lack of Scientific Warrant for “Evidence Against Evolution”

⁴*McLean v. Arkansas* (1982) 529 F. Supp. 1255.

⁵Institute for Creation Research, “The Supreme Court decision and its meaning,” *Impact* August 1987; 170; available on-line at <http://www.icr.org/pubs/imp/imp-170.htm>. Emphasis in original.

In a dissent to *Edwards*, Justice Scalia contended that:

The people of Louisiana, including those who are Christian fundamentalists, are quite entitled, as a secular matter, to have whatever scientific evidence there may be against evolution presented in the schools, just as Mr. Scopes was entitled to present whatever scientific evidence there was for it.⁶

If there were scientific evidence against evolution, if scientists actually were contending over whether evolution occurs, then there might be merit in Justice Scalia's pronouncement. However, scientists overwhelmingly view evolution (the inference of common descent of living things) as a solidly-supported scientific view. The consensus of the scientific community is that "[t]he contemporary theory of biological evolution is one of the most robust products of scientific inquiry."⁷

The job of the public school science teacher is to introduce the student to the methods and results of mainstream science. Since the scientific community rejects the idea that there is any credible scientific evidence against evolution, it would be inappropriate and unprofessional for science teachers to suggest otherwise. The professional organizations of science teachers agree. The National Association of Biology Teachers writes, "Modern biologists constantly study, ponder and deliberate the patterns, mechanisms and pace of evolution, but they do not debate evolution's occurrence."⁸

Similarly, the National Science Teachers Association has stated, "There is no longer a debate among scientists over whether evolution has taken place," and specifically recommends that "[p]olicy-makers and administrators should not mandate policies requiring the teaching of creation science or related concepts such as 'intelligent design', 'abrupt appearance', and 'arguments against evolution.'"⁹

⁶*Edwards v. Aguillard* (1987) 482 U.S. 578.

⁷American Association for the Advancement of Science, AAAS Board Resolution on Intelligent Design Theory, 2002, available on-line at <http://www.aaas.org/news.releases/2002/1106id2.shtml>. The AAAS is the largest general scientific society in the world.

⁸National Association of Biology Teachers Statement on Teaching Evolution, in *Teaching About Evolution and the Nature of Science*, Washington DC: National Academy Press, 1998, p. 127

⁹A NSTA (National Science Teachers Association) Position Statement on the Teaching of Evolution, in *Teaching About Evolution and the Nature of Science*, pp. 125, 124.

There is No Pedagogical Value to Teaching “Evidence Against Evolution”

Sometimes proponents of teaching “the evidence against evolution” claim that doing so is educationally useful on the grounds that this promotes critical thinking, sparks student interest, and so forth. (The promoters of “intelligent design” have recently also embraced the tactic. The essentially religious nature of their motivations is discussed below in part 3.¹⁰) Teachers are indeed looking for ways to promote critical thinking, spark student interest, and so forth – but they need to do so without misrepresenting the scientific consensus. None of the professional science teachers associations endorse teaching “the evidence against evolution” – in fact, they strongly recommend against it – which suggests that there is no reason to regard it as educationally useful.

Teaching “Evidence Against Evolution” Is Promotion of Religion

Because there is no scientific “evidence against evolution”, and there is no pedagogical value in teaching “evidence against evolution”, and there are conspicuous religious motivations for promoting this practice, it is difficult to avoid the conclusion that the underlying purpose and the intended effect of efforts to require the teaching of “the evidence against evolution” is to protect a particular set of religious beliefs from a perceived threat.

3. The Religious Underpinnings of the Intelligent Design Movement

Intelligent Design (ID) creationism arguably began with the 1984 publication of a book criticizing origin-of-life research¹¹, but it did not truly emerge until the early to mid-1990s; and since the late 1990s, its supporters have actively lobbied to have it taught in public schools. If unsuccessful, as they were in Ohio in 2002, they fall back to propose – as did supporters of creation science – that if evolution is taught, it should be “balanced” with “evidence against evolution.” As discussed above in section 2, “evidence against evolution” is in content equivalent to creation science, and the ID and creation science contention that evolution is a theory in crisis is not

¹⁰See, e.g., Stephen C. Meyer, “Teach the controversy,” *Cincinnati Enquirer*, March 30, 2002. Meyer is director of the Discovery Institute’s Center for Science and Culture, the institutional home of “intelligent design” creationism.

¹¹Charles B. Thaxton, Walter L. Bradley, and Roger B. Olsen, *The Mystery of Life’s Origin*, New York: Philosophical Library, 1984. The book was shopped to 176 secular publishers before Philosophical Library accepted it; “We were determined the book would not be published by a Christian publisher, and therefore be ignored,” Buell recalls. “It was the first book favorable to creation by a reputable secular publisher in over five decades” (Larry Witham, *Where Darwin Meets the Bible*, New York: Oxford University Press, 2002:220).

shared by scientists.

Intelligent Design Proponents Falsely Claim The Mantle of Legitimate Science

Because the teaching of creationism was declared by Federal District courts and the Supreme Court to be religious advocacy,¹² many modern creationists avoid the term “creationism” and other obvious religious identifications. Proponents of ID contend that ID is a *scientific* endeavor to detect design in nature, with no necessary connections to religion. However, it is obvious that design implies a designer. If this designer is supernatural, then ID supporters would clearly be promoting a religious ideology; therefore they claim to be agnostic on the identity of the designer. The designer, they say, could be supernatural or it could be material.¹³ Of course, it is doubtful that any of them truly believe that space aliens created life on earth, but this subterfuge is necessary in order to avoid Establishment clause proscription.

To detect design in nature, ID proponents appeal to one or both of two related concepts, Michael Behe’s “irreducible complexity” of cellular/molecular biological structures, and William Dembski’s “complex specified information.” ID at its simplest reduces to an assumption at odds with modern science: that there are some phenomena that by their nature are unexplainable through natural cause. ID assumes not just that there are some phenomena that are yet *unexplained*, but that there are phenomena that are forever outside of the possibility of explanation through science. It is assumed that such phenomena must be attributed to the direct action of an “intelligence,” and as we have seen, ID proponents believe that this agent is God.

That is a circuitous path to saying “God did it,” but that’s what ID eventually reduces to. Although many scientists believe in God, when doing science, all of us restrict ourselves to natural cause. The reasons are simple: restricting science to

¹²*McLean v. Arkansas Board of Education* (1982) 529 F. Supp. 1255; *Edwards v. Aguillard* (1987) 482 U.S. 578; *Webster v. New Lenox School District #122*, 917 F. 2d 1004; *John E. Peloza v. Capistrano Unified School District*, (1994) 37 F. 3rd 517; *Freiler v. Tangipahoa Board of Education*, No. 94-3577 (E.D. La. Aug. 8, 1997).

¹³A recent news article regarding a creationism/evolution dispute in Roseville, CA, cited the public information officer for the ID think tank, the Discovery Institute, as actually offering three choices: God, extraterrestrials, or a time-traveler from the future. “Edwards said most people affiliated with the institute believe that the designer is God. ‘But a person could logically argue that some sort of human has been able to design features of life working through time travel,’ he said. ‘And some people say aliens are the designer.’” (Laurel Rosen, “Darwin Faces a New Rival”, *Sacramento Bee*, June 22, 2003).

explaining through natural cause has produced phenomenal results, and we see no need to change. Perhaps more importantly, natural causes are the only ones we can test; to be able to test (i.e., hold constant) a supernatural agent is outside of the means of science. So the ID proposition that some phenomena (such as “irreducibly complex” bacterial flagella) cannot be explained except through supernatural cause, is simply rejected. Unexplained is not unexplainable; to take some natural phenomena off the table of natural explanation is indeed a science stopper.

Examples of irreducibly complex structures are uniformly of structures for which scientists have not yet reached a consensus on a natural explanation; no ID proponent is trying to explain, say, the mammalian middle ear, which is irreducibly complex but which has a detailed fossil record providing a satisfying inference for evolutionary change. The focus is thus on the unexplained – and as there are always plenty of unexplained phenomena, there will always be plenty of examples of design. This is actually a fatal weakness of ID: it prevents ID from specifying circumstances wherein the design inference can be disproved. A reviewer of Behe’s book *Darwin’s Black Box* noted that ID has this convenient – if unscientific – ability to avoid rejection: the ID proponent can always invoke another unexplained structure if the irreducible complexity of any particular example is disproved:

I can imagine evidence that would falsify evolution (a hominid fossil in the Precambrian would do nicely), but none that could falsify Behe’s composite theory. Even if, after immense effort, we are able to understand the evolution of a complex biochemical pathway, Behe could simply claim that evidence for design resides in the other unexplained pathways. Because we will never explain everything, there will always be evidence for design. This regressive ad hoc creationism may seem clever, but it is certainly not science.¹⁴

Not only the unscientific methodology of ID but also its specific claims have been rejected by scientists. Behe’s examples of allegedly irreducibly complex structures (i.e., structures requiring intelligent design for their existence) have been examined and found to be explainable in fact or theory through natural causes (such as natural selection). As the reviewer said about Behe’s *Darwin’s Black Box*,

The answer to Behe’s argument lies in realizing that biochemical pathways did not evolve by the sequential addition of steps to pathways that became functional only at the end. Instead, they have been rigged up with pieces co-opted from other pathways, duplicated genes and early multifunctional enzymes. Thrombin, for example, is one of the key proteins in blood-clotting, but also acts in cell division, and is related to the digestive enzyme trypsin. Who knows which function came first? Behe makes a few half-hearted attempts to build up such pathways, but quickly abandons the enterprise and

¹⁴Jerry Coyne, “God in the Details”, *Nature* (1996), 383:227.

cries “design”.¹⁵

Is there scientific value to ID? The best way to discern whether ID is a useful scientific model is to seek it in the scientific literature, which today, with the contents of thousands of scientific journals online, is a relatively straightforward procedure. The keyword “intelligent design” rarely can be found, and almost entirely in the context of engineering. This is understandable; engineers, logically, use intelligent design for things like computer chips or airplane wings. When “intelligent design” appears outside of an engineering context, it is predominantly in philosophy journals – in negative reviews of books by ID proponents. *There are no known articles in the peer-reviewed scientific literature where the principle of intelligent design is being utilized in the biological sciences to better understand the natural world.* If intelligent design is science, it has a long way to go to convince the scientific establishment that it is a worthwhile endeavor. The same can be said for the concepts of irreducible complexity or complex specified information.

As a measure of the marginality of ID as science, it is noteworthy that although ID books continue to be published, most are not considered science, but fall rather into the categories of philosophy, law, or religion; most, though not quite all, are published by sectarian religious publishers¹⁶ Few ID books are reviewed in the scientific literature. Behe’s *Darwin’s Black Box*, arguably the most scientific of any ID publication, generated a small flurry of reviews in the mid- to late 1990s, and has subsequently been ignored in the scientific literature, as has Behe himself. This is because Behe has not developed his perspective beyond what he presented in *Darwin’s Black Box*. Having rejected Behe’s ideas in the first round, and having nothing further to analyze, the scientific community has moved on to other issues. William Dembski’s *No Free Lunch* received a handful of negative reviews in the scientific literature.¹⁷ The only other ID book reviewed in the scientific literature has been Jonathan Wells’s *Icons of Evolution*, which was reviewed in only four

¹⁵Jerry Coyne, “God in the Details”, *Nature* (1996), 383:227.

¹⁶Examples are, Ralph O. Muncaster, *Dismantling Evolution: Building the Case for Intelligent Design* (Eugene OR: Harvest House, 2003); Jimmy H. Davis and Harry L. Poe, *Designer Universe: Intelligent design and the Existence of God* (Nashville TN: Broadman and Holman, 2002); Cornelius G. Hunter, *Darwin’s Proof: The Triumph of Religion over Science* (Grand Rapids MI: Baker Book House, 2003). Francis Beckwith, *Law, Darwinism, and Public Education* (Lanham MD: Rowman and Littlefield, 2003).

¹⁷Brian Charlesworth, “Evolution by Design?”, *Nature* 418, 129 (July 11, 2002); Jason Rosenhouse, “Probability, Optimization Theory, and Evolution”, *Evolution*, 5(8):1721-1722.

scientific journals; reviews in all four journals were highly negative.¹⁸ Other ID books have occasionally been reviewed in philosophy of science journals; William Dembski's *The Design Inference* has received the most philosophical attention, including a devastating review in the flagship journal *Philosophy of Science*.¹⁹

Intelligent Design Has A Well-documented Religious Purpose

Intelligent Design thus is not operating as science, making doubtful its claims of having a secular purpose. Moreover, it is clear that there is a religious purpose to ID, both from what proponents do and from what proponents say. A major spokesperson for ID, philosopher and mathematician William Dembski, has written, "Intelligent design is three things: a scientific research program that investigates the effects of intelligent causes; an intellectual movement that challenges Darwinism and its naturalistic legacy; and a way of understanding divine action."²⁰ Two of the three identifying qualities of ID thus are religious in nature: combating naturalism (which Dembski and other ID proponents understand to involve atheism), and understanding divine action. As for the third, we have already seen that ID has not made any contributions to the scientific research literature at all, contrary to Dembski's claim that ID is a "scientific research program."

Although many of its proponents disavow any religious motivations, the religious purpose of ID is found in much of the published and on-line ID literature. The Discovery Institute in Seattle, WA, houses the central think tank of the ID movement, the Center for Renewal of Science and Culture (now the Center for Science and Culture). The president of the Discovery Institute, in announcing the founding of the CRSC in 1996, wrote of its goals as "To defeat scientific materialism and its destructive moral, cultural and political legacies. To replace materialistic explanations with the theistic understanding that nature and human beings are

¹⁸See Eugenie C. Scott, "Fatally Flawed Iconclasm", *Science* (2001), 292: 2257-2258; Kevin Padian and Alan Gishlick, "The Talented Mr. Wells", *Quarterly Review of Biology* (2002), 77(1):33-37; Massimo Pigliucci, "Intelligent Design Theory" *BioScience* (2002), 51(5):411-414; Jerry Coyne, "Creationism by Stealth," *Nature* (2001), 410:475-476.

¹⁹William A. Dembski, *The Design Inference* (Cambridge: Cambridge University Press, 1998); Elliott Sober, Branden Fitelson, and Christopher Stephens, "How Not to Detect Design," *Philosophy of Science* (1999) 66:472-88.

²⁰William A. Dembski, *Intelligent Design: The Bridge between Science and Theology* (Downers Grove, IL: InterVarsity Press, 1999).

created by God.”²¹ A few years later, he again underscored the essentially religious purpose of the CRSC, writing, “Accordingly, our Center for the Renewal of Science and Culture seeks to show that science supports the concept of design and meaning in the universe – and that that design points to a knowable moral order.”²²

Among many, the president of the Institute for Creation Research has equated Intelligent Design with creationism, saying in a mailing to ICR supporters, “The trend among many Christian groups these days is to camouflage their creationism as ‘Intelligent Design’ or ‘Progressive Creationism.’”²³

And in fact, supporters of the ID movement envision it as a strategy that can deflect the criticism of obvious religious advocacy suffered by creation science. One national commentator, reviewing a book by ID leader Phillip Johnson, wrote,

Johnson has seen great success in advancing the intelligent design cause through asking the right question. He recognized that “the great confrontation in science is between those who say life can be explained without recourse to reasons or intelligence and those who say life embodies information—the word—and must be explained as the product of an intelligent agent.” *The debate shifted from the first chapters of Genesis to the idea conveyed in John 1, in the beginning was the word, the logos—The Greek word for reason, intelligence, rationality and information.* This approach offered the strategic benefit of uniting Christians (divided by young earth, Genesis order and sequence issues) while isolating and exposing weaknesses in the classic Darwinist approach.²⁴ (my emphasis)

Of course any citizen has a right to advocate a religious position, such as the above advocacy of theism over materialism, but this does not grant a right to call such advocacy science and thus argue that it has a place in the public school classroom. As was made clear by Justice Brennan in *Edwards*, and which is known to every teacher, alternate scientific views may legally be taught and properly are taught –

²¹Bruce Chapman, Discovery Institute web page, October 1999. This page is no longer available on the web site.

²²Bruce Chapman, “Letter from the President,” *Discovery Institute Journal* (Spring 1998), p. 3.

²³ John Morris, open letter included with April, 1999 mailing of ICR newsletter, *Acts and Facts*.

²⁴ Dick Staub, Review of “The Right Questions”, by Phillip Johnson on the internet site, Culture Watch. Accessed 8/10/03, http://www.dickstaub.com/culturewatch.php?record_id=242

but the views must indeed *be* scientific, not merely *extolled* as scientific.

Many more examples of religious purpose could be provided from the nationally-known supporters of ID; they are not uncommon. In addition, when ID is promoted at the local level by citizens enthusiastic about introducing it into the local curricula, the religious purpose is even more clearly revealed by these legally unsophisticated individuals. A citizen in Cobb County, GA, the site of a recent creationism/evolution controversy, wrote in a letter to the editor,

The complexities of the human body and the incredible way the earth supports the life upon it are just two examples that make it difficult to believe we simply erupted from nothing. These complexities require an intelligent designer, and that intelligent designer is God.²⁵

An ID supporter in Ohio commented in reference to Intelligent Design:

“It’s God, sure,” he answers when pressed for his own belief. “But everyone doesn’t have to say that. I suppose it goes back to the status of the legal situation, that if they can pin down [who ID proponents think the designer is], it might affect whether the courts view ID as an attempt to endorse a religious belief.”²⁶

Intelligent Design is thus viewed both within and outside of the ranks of the faithful as being inextricably linked with religion; disclaimers to the contrary are often, as the previous quotation indicates, a tactical maneuver intended to enable ID to survive constitutional scrutiny, and should be regarded skeptically.

²⁵Kip Howard, letter to the editor, *Atlanta Journal Constitution*, August 22, 2002.

²⁶John Mangels and Scott Stephens, “Ohio’s Intelligent Design Crusader,” *Cleveland Plain Dealer*, June 13, 2002.