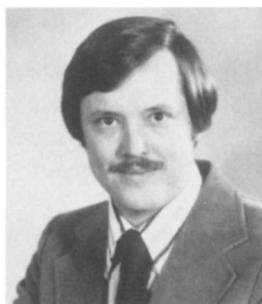


The Creationist Movement

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During 1981, creationist groups were successful in winning passage of laws in Arkansas and Louisiana which require balanced treatment of "creation science" and the scientific theory of evolution whenever the subject of the origins of man, life, or the universe are discussed in public schools. The introduction of creationist legislation in over 15 states during 1980 and 1981 is evidence that the creationist movement is gaining momentum nationwide. In spite of the recent federal district court decision that the Arkansas law is unconstitutional, the creationists' anti-evolution efforts will continue on both state and local levels in the future.

My purpose in this article is to examine the most recent creationist legislative strategy against the background of their past anti-evolution efforts. I will show that while the language now used is no longer explicitly religious, as was the case in the preceding strategies, the mainspring which continues to drive the creationists' efforts for equal time is their religious commitment as fundamentalist Christians to the inerrancy of Scripture as literally interpreted.

The History of Legislative Strategies

Three distinct strategies fundamentalist Christians have used to counteract the influence of the scientific theory of evolution in American public schools are: banning the teaching of evolution; requiring equal time for evolution and Biblical creationism; and requiring balanced treatment of evolution and so-called "creation science."

Strategy one: Ban evolution (1920-1968)—The earliest strategy used by fundamentalist creationists was the introduction of legislation which would make the teaching of scientific evolution illegal. Thirty-seven anti-evolution bills were introduced in 20 states during the 1920s (Skoog 1978). Tennessee's anti-evolution law was challenged in the celebrated Scopes Trial in 1925. This trial had a lasting impact on the treatment of evolution in biology textbooks and in classroom instruction. After the Scopes Trial, the controversial topic of evolution was little emphasized and treated in only a cursory manner (Grabiner and Miller 1974).

In the mid-1960s, however, two factors intensified the creation controversy. The first factor was that the liberal historical-critical approach to Biblical scholarship, which challenged the doctrine of the inerrancy of Scripture as literally interpreted, was making inroads among evangelical Protestant theologians. Theistic evolution, which had been the dominant position within mainstream denominations since at least the 1920s as an alternative to the literal interpretation of Genesis, was gaining acceptance among evangelicals. For theistic evolutionists, the purpose of Genesis is theological rather than scientific. Theistic evolutionists reconcile the scientific theory of evolution with the

religious doctrine of creation usually in one of two ways: 1) the bodily dimensions of existence evolve, and the spiritual dimensions of existence (e.g., the soul) are conjoined with the body through divine intervention, or 2) both the bodily and spiritual dimensions of human existence emerge through a gradual evolutionary process. This position is sometimes referred to as emergent wholism.

Second, an increase in creationist political activity during the early 1960s resulted from the development of a series of new biology textbooks. Through the American Institute of Biological Sciences, a group of biologists was awarded a \$7 million grant by the National Science Foundation to develop a new secondary school biology curriculum. Whereas evolution had previously been de-emphasized in the textbooks, the new materials presented evolution as the “warp and woof” of modern biology (Mayer 1978). By 1970, 50% of all students taking high school biology were using textbooks developed under the federal grant (Hurd 1976).

The introduction of new textbooks presenting scientific evolution as the central organizing principle of biology led to the constitutional demise of the creationists’ first legislative strategy. During the 1965 school year, Little Rock Central High School adopted a new text, *Modern Biology* (Otto and Towle 1965), which included whole chapters devoted to a general explanation of Darwin’s theory of evolution and the evolution of humankind. Susan Epperson, a biology teacher at the high school, challenged the Arkansas anti-evolution law. She anticipated prosecution for a misdemeanor if she used the newly adopted textbook, even though the anti-evolution law had never been enforced. In the Epperson case, the U.S. Supreme Court ruled that the anti-evolution law of Arkansas was unconstitutional. The court stated that the Arkansas law violated the first amendment by selecting “from the body of knowledge a particular segment which it proscribes for the sole reason that it is deemed to conflict with a particular religious doctrine; that is, with a particular interpretation of the Book of Genesis by a particular religious group (*Epperson v. Arkansas* 1968).” On the basis of this ruling, a similar law in Mississippi was also struck down (*Smith v. Mississippi* 1970).

Strategy two: Equal time for religion (1970-1980)—The second strategy developed in reaction to the 1968 Supreme Court ruling in the Epperson case. Since legislation to ban the teaching of the scientific theory of evolution had been judged unconstitutional, fundamentalist creationists sought to neutralize the impact of evolution by requiring equal time for the teaching of the Genesis account of creation whenever evolutionary theory was taught.

This strategy differed from that currently used by creationists. First, it centered attention on the *establish-*

ment clause of the first amendment; viz., “Congress shall make no law respecting an establishment of religion. . . .” According to the creationists, evolution is a religion because its underlying assumptions and foundations are rooted in “faith” rather than empirical observation. They also frequently point out that evolution is a tenet of the “religion of secular humanism” (Bird 1978).

Faced with the Epperson ruling that scientific evolution could not be legally outlawed, the creationists sought protection for their religious beliefs by demanding government neutrality toward religion. Creationists argued that neutrality could be achieved only by giving equal time to alternative *religious* accounts of the origin of mankind and the universe. The second strategy was, therefore, explicitly religious in character and was concerned with the issue of the establishment of religion.

While the second strategy was used in numerous states during the 1970s, the first constitutional test of the strategy occurred in Tennessee. The 1973 Tennessee Code Annotated Section 49-2008 required that, if evolution were taught, a “commensurate attention to, and equal amount of emphasis on, the origins and creation of man and his world as the same is recorded in other theories, including, but not limited to, the Genesis account in the Bible” must be given. The constitutionality of the second strategy was tested in 1975. The federal district court found that the law gave “a clearly defined preferential position for the Biblical version of creation” and that enforcement of the law would violate the establishment clause (*Daniel v. Waters* 1975). In an Indiana court case, a creationist textbook purporting to offer balanced treatment of creationism and evolution was found unconstitutional on establishment grounds (*Hendren v. Campbell* 1977). The Tennessee case, bolstered by the ruling in Indiana, clearly indicated that the second strategy was a legal failure.

Strategy three: Balanced treatment for “creation science” (1978-present)—Since the first two strategies were judged unconstitutional, the creationists developed a third approach. Unlike the second strategy, which was explicitly religious, the most recent strategy has been deliberately designed to avoid religious identification. No reference is made to the Bible or Genesis in the new model legislation. Evolution and “creation science” are presented as alternative scientific theories or models. The balanced treatment approach is required as an accommodation to creationists under the free exercise clause of the first amendment; viz., “Congress shall make no law . . . prohibiting the free exercise (of religion). . . .” Whereas the establishment clause prohibits the government from aiding religion institutionally, the free exercise clause protects the inviolability of individual conscience.

The model legislation which has been introduced in

numerous states, and successfully passed in Arkansas and Louisiana, was developed by Paul Ellwanger of the Citizens for Fairness in Education (CFE). Mr. Ellwanger collected several proposed creationist resolutions and legislative acts as resources in his effort to draft a bill. One of these was a model school board resolution prepared by Wendell Bird, who is now a staff attorney for the Institute for Creation Research (ICR). The model bill created by Ellwanger was first introduced in the legislatures of South Carolina, Illinois, and New York early in 1980. By 1981, the model bill had been introduced in over 15 states and versions were enacted into law in Arkansas and Louisiana during that year. The model bill claims 1) that evolution has been taught exclusively in the public schools; 2) that such exclusive teaching "abridges the protections of freedom of religious exercise and of freedom of belief and speech guaranteed by the United States Constitution for students and parents because it undermines their religious convictions and moral or philosophical values" (Louisiana SB 86 1981); and 3) that "creation science" and evolution are comparable scientific theories. The model bill makes no reference to the Bible, Genesis, a Supreme Being, or creation *ex nihilo* in its definition of creationism.

In summary, the legislative strategies of fundamentalist creationists have shifted over the years. First, they sought to make the teaching of evolution illegal; then they sought equal time for alternative religious beliefs under the establishment clause of the Constitution; and most recently, they have been seeking balanced treatment for alternative scientific theories under the free exercise clause of the Constitution. The constitutionality of the first two strategies has already been determined.

On January 5, 1982 Federal District Court judge William R. Overton ruled that the Arkansas "balanced treatment" law was unconstitutional. Contrary to the creationists' argument that the purpose of the legislation was secular, the evidence presented during the trial showed that the primary purpose and effect of the "balanced treatment" law was religious. Because the State of Arkansas decided not to appeal to a higher federal court, Judge Overton's ruling is legally binding only within Arkansas. While the decision sets a very important precedent, the legality of other creationist laws will have to be determined, for the time being, on a state-by-state basis. The anticipated trial in Louisiana will provide the next test.

Religion Foundations of Fundamentalistic Creationist Legislation

The most recent creationist legislation seeks to withstand constitutional scrutiny by avoiding explicit reli-

gious claims and presenting "scientific creationism" and evolutionary theory as scientific alternatives. However, an examination of the expressed religious purposes of creationist groups and of the changes in the wording of creationist legislation provides evidence that the primary purpose of the most recent creationist legislation is religious.

The most important creationist groups have emerged as offshoots of evangelical Protestant organizations. In 1941, the American Scientific Affiliation (ASA) was formed "so that many Christians might work together in order to help correlate the facts of science with the tenets of the Christian faith" (Hartzler 1972). While the ASA does not endorse any particular interpretation of the Bible, and its membership holds views spanning the spectrum from literal to metaphorical interpretations of Genesis, the general thrust of the ASA has been away from a literal interpretation of Genesis toward a commitment to theistic evolution. In 1963, because of their feeling that the ASA had lost its commitment to a literal Biblical interpretation and special creation, a group split off from the ASA and formed the Creation Research Society (CRS) with the explicit purpose of realigning science with creationism and publishing creationist textbooks for high schools and colleges. Henry Morris was president of this group from 1967 through 1972. In 1970, Morris formed the Creation Science Research Center (CSRC). Another creationist group, Bible Science Radio, Inc., was also formed under the direction of Kelly Segraves.

Then in 1972, the original CSRC split into two groups. Kelly Segraves became the new director of CSRC while Henry Morris became director of the newly created Institute for Creation Research (ICR). It should be noted, however, that no scientific research goes on in these centers which have neither laboratories nor equipment for carrying out scientific research. Primarily, creation researchers sift through scientific literature to find quotes which point to differences in scientific opinion concerning the details of the theory of evolution. They also publish books, journals, and newsletters which promote their position. Recently, a court case involving Segraves brought national attention to the creationist movement through extensive national media coverage (*Segraves v. California* 1981). The ICR has undoubtedly had the greatest national impact of any creationist group through its books on "creation science" which are used by creationists throughout the country to justify their theories. Any investigation of the creationist movement eventually leads to the ICR.

The major creationist groups are explicitly religious in terms of their membership requirements and primary purpose. The steering committee of the Creation Research Society is "committed to full belief in the Biblical record of creation and early history and thus to a concept of dynamic special creation (as op-

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... from p. 530 posed to evolution), both of the universe and the earth with its complexity of living forms" (*News and Notes* 1963). The official position of the CRS is that

the Bible is the written Word of God, and because we believe it to be inspired throughout, all of its assertions are historically and scientifically true in the original autographs. To the student of nature, this means that the account of origins in Genesis is a factual presentation of historical truths. (CRS pamphlet 1981)

Other creationist groups are equally explicit in their religious motivation. The Creation Science Research Center was formed

to take advantage of the tremendous opportunity that God has given us... to reach the 63 million children in the United States with the scientific teaching of Biblical creationism. (Nelkin 1977)

In a similar vein, Henry Morris, of the Institute for Creation Research, has admitted that

the real issue is not the correctness of the interpretation of various details of the geological data, but simply what God has revealed in His Word concerning these matters. (Morris 1964)

In another instance, Morris clearly stated the religious purpose of the ICR:

... although our message to the educational world necessarily and properly stresses the scientific aspects of creationism, we can never forget we are actually in a spiritual battle, and need always to be clothed in God's whole armor (Ephesians 6:11) if the creation witness is to continue to grow in its ministry to a world that needs desperately to know its Creator and Savior. (Morris 1979)

Furthermore, the publisher's brochure promoting the creationist textbook, *Biology: A Search for Order in Complexity* (Moore and Slusher 1970), describes the purpose of the text:

... to inform the public about the latest findings regarding special creation, ... (and also)... to publish and distribute material which will educate the reader concerning Scriptural evidence and religious thought, and which will help build up the body of Christ. (*Hendren v. Campbell* 1977)

While these creationist organizations defend "creation science" on its supposed scientific merit, it is clear that their ultimate principles and motivations are religious and are rooted in the inerrancy of a literal interpretation of Scripture. They have drawn national attention to some creationist concerns and have provided a theoretical foundation for the movement. However, they have not developed any organized national campaign for passage of creationist legislation. The first organized effort to promote legislation developed in 1979, when the South Carolina-based Citizens for Fairness in Education (CFE) under the leadership of Paul Ellwanger, developed model legislation for balanced treatment of creationism and evolution. Its

primary activity is the distribution and promotion of the model bill.

The impact of Ellwanger's efforts has been substantial. The model bill was introduced for the first time in Florida, Illinois, New York, and South Carolina early in the 1980 legislative year, but, to date, it has not been successful in them. In 1981, however, it was introduced in Louisiana, Iowa, Georgia, Colorado, Arkansas, Oregon, Oklahoma, Texas, and Washington. It was enacted into law in Arkansas and Louisiana.

Recently, groups within the New Right, which have become politically aggressive in promoting a fundamentalist Christian perspective, have given support to the creationist movement. In particular, Jerry Falwell's Moral Majority whose interests extend beyond the creation controversy into the areas of sexual morality, the women's movement, and the abortion controversy has joined the creationist cause. Falwell sees "secular humanism" as the enemy of both America and Christianity and attacks evolutionary theory as a cornerstone of humanism. One of the leaders within the Moral Majority is Tom LaHaye who is the founder of Christian Heritage College which initially established the Institute for Creation Research. The Moral Majority promotes the creationist movement by supplying the public with creationist literature, which has included free copies of Morris' *The Remarkable Birth of Planet Earth* (1972). Falwell's Old Time Gospel Hour has produced four TV specials dealing with the creation/evolution controversy. In addition, the Moral Majority has lobbied successfully for creationist legislation as evidenced in Arkansas. Together with other fundamentalist groups, the Moral Majority organized a telephone campaign urging legislators to vote for the creationist bill in Arkansas, and on the crucial day of voting, representatives of Moral Majority were present at the state legislature.

The effect of the new creationist strategy represented in the CFE model bill may be seen by examining the course of creationist legislation in Louisiana and Georgia. The 1980 bills in both states were not modeled after the CFE bill.

The Louisiana 1980 version refers to the "theory of creation ex nihilo" as an alternative to the theory of evolution. It claims that "the origin of all things and their processes and relationships were created ex nihilo and fixed by God" (Louisiana SB 956). In 1981, the same senator introduced new legislation based on the CFE model bill. In this version "creation science" is contrasted with "evolution science," and no explicit religious language is used. The new bill was enacted into law.

In Georgia, the 1980 creationist bill (HB 690) referred to "Divine creation" and, like the Louisiana 1980 bill, mentioned that "the origin of all things and their processes and relationships were created ex nihilo and

fixed by divine power" (Georgia HB 690). Religious language is absent from the 1981 version patterned after the CFE model. The bill presents creationism and evolution as "scientific alternatives." The development of these bills suggests that the primary intent and purpose of the present legislation (at least in Louisiana and Georgia) continues to be religious in spite of the changes in language. In both bills, "creation science" functions simply as a substitute term for biblical or divine creation.

Future Activities of the Creationist Movement

Future activities of the creationist movement will be shaped by the court precedent set in the recent Arkansas trial and by decisions in the anticipated Louisiana trial. Clearly these court decisions will have an impact on state legislators when creationist bills are introduced for consideration. However, in spite of the current legal setback to the creationist movement, it will continue to have a national impact on biology education through revision of the CFE model bill, state and local referenda, local school board pressure, development of new creationist textbooks, de-emphasis of evolution in standard biology textbooks, and introduction of federal laws.

Revision of the CFE model bill—The history of alternative creationist legislative strategies discloses the reactive character of their legislation. While the purpose has remained constant, the methods and legislative form have been molded by court rulings. Before the Arkansas decision had been reached, Paul Ellwanger had already released a new version of the equal time legislation. The new model bill changes the tactic from "balanced treatment" to "unbiased presentation." In addition, terminology reflecting Biblical language, such as reference to "kinds" or "from nothing" has been eliminated. Finally, a new section is included in the model bill that says that existing funds will be used to implement creationist legislation, shifting the burden of cost to local school districts. According to Paul Ellwanger, 19 states have creationist bills planned for the 1982 legislative year.

Local referenda and state initiatives—In many states, creationist legislation dies in committee and never actually receives a hearing on the floor of the legislature. To counteract this, creationists in some states plan to hold local referenda and/or state initiatives to require the teaching of "creation science" in the public schools. Creationists in Oregon have already moved in this direction and have started collecting signatures. The legality of such referenda or initiatives as means for influencing school curricula, however, has not yet been determined.

Local school board implementation of creationism—Without a doubt, the greatest pressure by the cre-

ationist movement will be felt at the local school district level. This will be especially true in communities where fundamentalistic Protestantism is strong. Media coverage of creationist activities has functioned to sensitize the conservative religious community to the issue. Several state legislators have commented that the real impact of state-level legislative attempts rests not in their success, but rather in their impact on local-level initiative. Now that conservative groups within the New Right are supporting the creationist movement, local-level activities will increase.

Creationists often point out that "creation science" is not legally banned in any state. They note that several states and local communities already have balanced treatment programs. For example, in Kentucky, statute 158.177 permits the teaching of Biblical creation when origins are discussed and permits reading from the Bible for that purpose. Georgia, Tennessee, Alabama, and Indiana have included creationist books and materials on the approved textbook lists.

Several school districts already have approved two-model approaches to creationism and evolution. These include: Dallas, Texas; Fayette County, Kentucky; Phoenix-Talent School District, Oregon; Columbus, Ohio; Kanawha County, West Virginia; Racine, Wisconsin; Hillsborough County Schools, and soon, Tampa-St. Petersburg Schools, Florida. Creationists have recently increased their pressure on local school boards in Michigan. Future efforts will be concentrated on local public implementation of creationist education. This activity will be much more difficult to identify, monitor, and challenge than the introduction of state legislation.

Development of new creationist textbooks—The success of the implementation of creationism at the local level will depend upon the existence of suitable instructional materials. Textbooks and other materials have already been developed by creationist groups and appear on the state-approved list in several states. However, these books are often explicitly religious. The high school biology text developed by the creationists is *Biology: A Search for Order in Complexity* (Moore and Slusher 1970). An Indiana superior court has determined that the use of this book is unconstitutional (*Hendren v. Campbell* 1977). The creationists will develop materials in the future which will present creationism without reference to God or supernatural creation. Wendell Bird, legal theoretician for the creationist movement, has recognized the need for textbooks which will be constitutional (Bird 1978).

De-emphasis of evolution in standard biology textbooks—As the creation/evolution controversy becomes a more volatile public issue, pressure to de-emphasize scientific evolution will be applied to publishers hoping to sell their books in a competitive market. Space devoted to evolutionary topics has decreased in stand-

ard biology textbooks over the last ten years. During the 1960s, evolution was treated in more depth than previously or today. Even the BSCS books, which pioneered biology curriculum reform, have devoted fewer words to evolution during the last several years (Skoog 1979).

The other crucial factor one must understand in the publishing of textbooks is that requirements in a few states can have a great impact on textbooks developed for the entire country. This is particularly important, because the 22 states which have state textbook adoption procedures are primarily southern states where the creationist movement is strong. California and Texas already require that evolution be presented as a theory, and that dogmatic claims for the truth of evolution be removed from the texts.

Federal laws—Paul Ellwanger has recently formed a new group called Citizens Against Federal Establishment of Evolutionary Dogma (CAFEED) which is promoting a federal law to control federal funding of evolutionary research and to require equal funding for creationist research. Mr. Ellwanger has indicated to me that there is a federal legislator who is willing to introduce the CAFEED bill in the U. S. Congress during 1982. The success of the bill is highly doubtful. Creationist groups have already tried to stop federal support of evolutionary theory by challenging an exhibit at the Smithsonian Institution concerning the emergence of man. However, the U. S. District Court ruled that the museum could present the exhibit. The Court argued that to give the Genesis theory “equal treatment” would give governmental preference to the religious views of one group (*Crowley v. Smithsonian* 1978). However, in spite of the failure of such an effort, the national attention and media coverage directed toward the creationist movement stimulate local creationist activity.

Response to the Creationist Movement

In conclusion I will briefly outline ways in which concerned citizens and groups may respond effectively to the creationist efforts to inject creationism as “science” in the public schools.

Challenge the constitutionality of creationist laws—In the past, the NABT and other groups have been successful in challenging creationist laws aimed at banning or neutralizing evolutionary theory. Until the Supreme Court makes a ruling on the most recent efforts of creationists, individual state laws will have to be challenged on a case-by-case basis. Future activities of creationists, however, will be centered on the local rather than the state level. Therefore, legal challenges to creationist efforts will need to shift from the state level to the local school district level and this will be much more difficult to monitor.

Monitor and influence state-level action—Citizens should contact their department of education and legislative

committees on education to find out if creation bills have been introduced in their states. If a creation bill is being considered, citizens and professional groups should inform their representatives of their opposition to such legislation.

Monitor local school districts—As I have indicated, the future activity of the creationists will focus on the local level, which will be much more difficult to monitor than the state legislative activities of the creationists. It will require local organization and activity by those who oppose the “creation science” movement. Citizens should know which books have been approved by local school boards. They should contact their local schools and inquire concerning the textbooks and materials being used in their district.

Monitor state textbook lists—Twenty-two states have state textbook adoption lists. Creationist books appear on the lists of at least three states presently: Georgia, Tennessee, and Alabama. Citizens should write for copies of the state textbook lists, usually supplied free by the department of education, and look for creationist materials. It is interesting that *Biology: A Search for Order in Complexity* remained on the Indiana approved textbook list through 1980, in spite of the fact that it was declared unconstitutional in 1977.

Monitor creationist textbooks and classroom materials—The creationists are working to have their materials included in public schools. The best way to keep up-to-date on creationist activities, textbooks, and other materials is to subscribe to the *ICR Acts and Facts* newsletter which is supplied free of charge (*Acts and Facts*, Institute for Creation Research, P. O. Box 2666, El Cajon, CA 92021).

Develop information exchange networks—National biology groups have already started magazines which monitor the creationist movement. One is *Creation/Evolution* which primarily presents scientific arguments against the claims of creationists. *Creation/Evolution* also provides updated information on creationist activities throughout the United States (*Creation/Evolution*, P. O. Box 5, Amherst Branch, Buffalo, NY 14226). The NABT publishes a newsletter called *Scientific Integrity* which provides information on creationist activities. In several states, Committees of Correspondence have been formed to monitor creationist activities and provide a network of support where and when it is needed. You may contact the NABT national offices for more information on the newsletter and the committees (NABT, 11250 Roger Bacon Dr., Reston, VA 22090).

Directly address the topic of creationism in the schools—The six preceding responses to the creationist movement all involve ways to minimize the influence of creationist groups in the public schools. Under the establishment clause, the creationists have no constitutional right to present sectarian religious doctrines in the public schools. Even if “creation science” can be found to be nonsectarian in intent, it is still pseudoscientific

and therefore will have a negative impact on the integrity of science instruction. Nevertheless, the creationists as persons deserve respect and creationism as a movement deserves to be understood by the broader community. One way of responding to the creationist movement is to deal with it directly in the classroom.

The Supreme Court has clearly stated that objective instruction in religion is permissible in public schools. The establishment clause has been interpreted only to prohibit religious indoctrination or devotional practices. Clearly, a discussion of the religious views of the creationists and their arguments should be treated in humanities or social science courses dealing with the nature of alternative religious views and the pluralism of religion in America.

However, since the creationists now do not present their views merely as religious doctrines, but as viable scientific alternatives, the creation/evolution controversy provides a unique opportunity to discuss the nature of science in the science classroom. Two examples illustrate this response to creationism.

Stanley Weinberg uses this approach in his textbook *Biology: An Inquiry Into the Nature of Life* (Weinberg 1977). One chapter gives a brief history of the creation/evolution controversy. The book includes a chart comparing scientific evolution with creation. However, Weinberg (1981) clearly views creationism as non-scientific and presents the controversy as a *political* not a scientific one.

A similar approach has been proposed by a consortium of five states: Georgia, Iowa, Louisiana, Minnesota, and New York. Under the direction of state education personnel, these states proposed that a format be developed to deal with the claims of the pseudosciences and the ethical issues generated by modern science and technology. The creation/evolution controversy would function as one sample case study used to determine the nature of legitimate scientific theory. Materials would be developed to help teachers introduce criteria for evaluating the scientific standing of a proposed theory. As such, this approach would introduce topics in the philosophy of science into the science curriculum. The future of this innovative project is, however, jeopardized at this time due to limits in funding.

Conclusions

The creationist movement is gaining momentum in the United States. In part, the future of creationist efforts will depend upon the outcome of the anticipated trial in Louisiana testing the constitutionality of their most recent strategy. While the new strategy purports to be scientific without a religious purpose, I think a survey of the development of creationist legislation shows clearly that the newest attempt to include "creation science" in the schools is in reality the presenta-

tion of biblical creationism under a new name. As such, its primary purpose is religious.

The future activities of the creationist movement will be concentrated on local school boards, rather than state legislatures. These will be much more difficult to monitor. With the emergence of national conservative religious groups, such as Moral Majority, as participants in the creationist campaign for equal time, local efforts have the potential of being very successful. Individuals and citizen groups concerned with challenging the fundamentalistic religious effort to influence public school science education will need to become more effectively organized and better informed if the integrity of science is to be preserved.

Note: The trial in Louisiana scheduled for July 1982 was dismissed on a legal technicality. The Louisiana law will be enforced by the State Board of Education. It is anticipated that the law will be challenged in the courts; however, no date or actual trial has yet been scheduled.

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