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TRANSCRIPT OF A DIALOGUE BETWEEN

John Calvert, J.D., Managing Director  
of Intelligent Design network, Inc.

and

Ray Vasvari, J.D., Legal Director  
of the ACLU of Ohio

Moderated by Walter Maripole,  
Host of The Civic Forum Of The Air,  
on June 11, 2002, in Akron, Ohio

1 (On screen: Civic Forum Of The  
Air.)

2 VOICE: From the studios of Time  
Warner Cable, this is the Civic Forum Of  
3 The Air brought to you in cooperation  
with the Jewish Community Center of  
4 Akron.

5 WALTER MARIPOLE: Hello. My name's  
Walter Maripole and welcome to another  
Civic Forum Of The Air.

6 I have an interesting program for  
you. I think that you will be  
7 fascinated. I urge you to watch the  
whole program.

8 We're going to talk about  
intelligent design that wants equal -- to  
9 be permitted to be taught in the schools  
and not be censored. And I have two  
10 attorneys to talk about it, one from the  
ACLU and one who is the managing director  
11 of Intelligent Design and had a great  
deal to do with formulating its progress  
12 and the way it's done. His name is John  
Calvert.

13 And am I correct in the way I have  
designated your --

14 JOHN CALVERT: Yeah, I believe so --

15 WALTER MARIPOLE: -- working with  
that?

16 JOHN CALVERT: -- Walter, yes.

17 WALTER MARIPOLE: Good. And he is  
an attorney, as I said, and retired  
18 partner of Lathrop & Gage, Kansas -- in  
Kansas City, a law firm that he's retired  
from now.

19 So welcome to the program, John.

20 JOHN CALVERT: Thank you very much.

21 WALTER MARIPOLE: And sitting next  
to him is Ray Vasvari, who is legal  
22 director of ACLU of Ohio. He's graduated  
from Harvard College and went to Case  
Western Reserve Law School and is an  
23 adjunct professor of -- at the -- of the  
faculty at that law school.

24 Welcome to the program to you.

25 RAY VASVARI: It's very good to be  
here, Walter. Thank you.

WALTER MARIPOLE: Well, at any rate,  
we're going to talk about intelligent  
design and I suspect that many of our

1 listeners have only a meager knowledge of  
2 what that is. And we have two experts  
who are going to talk about it.

3 First I want to talk to you, Ray,  
4 about why are you against, or tell me if  
you are against, having intelligent  
design be taught in the schools.

5 RAY VASVARI: Well, Walter, for a  
6 number of reasons. One, because we think  
that the decision to teach intelligent  
7 design is just the latest outgrowth of a  
broad campaign to reduce the wall of  
8 church-state separation in our schools,  
and that intelligent design traces its  
9 own origins and its own support to the  
efforts to put creation science in the  
10 schools from the 1980s. And I know that  
Mr. Calvert is going to say that it's  
11 something different, but I think that it  
will emerge over the course of this  
12 debate that intelligent design is more  
about philosophy and theology than it is  
about science and it doesn't belong in  
public school classrooms.

13 WALTER MARIPOLE: Okay. And, John,  
14 you say that it is not a religious  
philosophy.

15 JOHN CALVERT: That's correct.

16 WALTER MARIPOLE: Okay. You tell me  
17 what it is.

18 JOHN CALVERT: The reason, the  
19 primary reason that intelligent design is  
not a religion is that it is not a belief  
20 system. It is a hypothesis that is  
derived from an application of the  
21 scientific method.

22 The scientific method has four  
23 steps. The first step is you ask a  
question. In this case, the question  
24 that's being asked, What is the origin of  
life, what is the origin of the diversity  
of life?

25 The second step of the method is  
that you look at the data, you observe  
the facts and the evidence, and then  
based on the question and the data  
observed, you form a hypothesis.

The hypothesis that leaps out of the  
data when you look at complex biochemical  
systems is design. That is -- that's a

1 hypothesis derived by that -- that data.  
2 In fact, evolutionary biologists  
3 acknowledge that living systems appear to  
4 be designed. And so the question is  
5 whether that design is merely an illusion  
6 or whether it's real. And that gets us  
7 to the fourth step of the method and that  
8 is the testing and -- and seeking to  
9 confirm whether the hypothesis is true or  
10 not, and scientists are now seeking to do  
11 that.

12 So essentially, intelligent design  
13 is not a -- is not a belief system, it's  
14 an hypothesis. Hypotheses are not  
15 religions. It -- also, it does not  
16 derive any authority from any religious  
17 text, the Bible, the Koran, the Torah --

18 WALTER MARIPOLE: Okay.  
19 JOHN CALVERT: -- any religious  
20 text.

21 WALTER MARIPOLE: Well, now, I  
22 always was led to believe that  
23 intelligent design was an offshoot of  
24 creationism. And you come from Kansas  
25 City.

26 JOHN CALVERT: Yeah.

27 WALTER MARIPOLE: And that was --  
28 that was supposed to have been put into  
29 the public schools and then it was taken  
30 out because of such an outcry. Can  
31 you --

32 JOHN CALVERT: Yes.

33 WALTER MARIPOLE: Can you respond to  
34 that?

35 JOHN CALVERT: There is a  
36 significant difference between  
37 intelligent design and creation science.  
38 Creation science is a term that was  
39 defined in a statute that was the subject  
40 of a lawsuit in 1982, McLean v.  
41 Arkansas. And in that case, Arkansas  
42 attempted to mandate the teaching of,  
43 quote, creation science in public schools  
44 whenever evolution was taught.

45 So the statute defined creation  
46 science, and the way it defined it was,  
47 it's science that seeks to prove a young  
48 earth, a worldwide flood and no common  
49 ancestry. And essentially the Court  
50 found that the -- that the definition of

1 creation science was simply an iteration  
2 of the first 11 chapters of Genesis and  
3 said that's a religious hypothesis. So  
4 you see, that theory derives itself not  
5 from the use of a scientific method but  
6 from a religious text, and intelligent  
7 design is not that.

8 WALTER MARIPOLE: Well, so, if  
9 you've got a rebuttal to that --

10 RAY VASVARI: I have plenty of  
11 rebuttals, Walter.

12 The first is that intelligent design  
13 isn't an hypothesis as we understand it  
14 in science. Now, I'm a lawyer and Mr.  
15 Calvert's a lawyer, but we've boned up on  
16 our science today. And what I understand  
17 is that it is more a critique of the  
18 Darwinistic method than it is a  
19 stand-alone theory on its own.

20 You know, one of the things the  
21 scientific method does in proposing  
22 answers to these questions is proposing  
23 -- taking data and interpreting that  
24 data in a way that is falsifiable, in a  
25 way that is logically consistent among  
different problems and across different  
data and providing a mechanistic  
explanation not only for what happened  
but for how it happened.

Now, the question with which Mr.  
Calvert starts, "Where did we come  
from?", is fundamentally much more a  
theological than it is a scientific  
question. And I think if put to proof,  
the problem that the intelligent design  
advocates have is that they have no  
mechanism, they have no system.

Evolution is not a perfect theory.  
It is in process. It is a hundred fifty  
years old. There are gaps in the  
theory. But science has an astonishingly  
good track record of filling those gaps  
over time.

The problem with intelligent design  
is, unlike natural selection which  
proposes a mechanism, intelligent design  
is merely a critique. It points at  
evolution and says, well, evolution can't  
answer this question and this question  
and that. But there's a difference

1 between can't answer as in it's a priori  
2 impossible for them to answer and haven't  
3 answered yet.

4 There was a time, for instance, when  
5 philosophers believed in the 19th Century  
6 and the best scientists of the day that  
7 we would never know anything about the  
8 internal workings or the chemistry of the  
9 stars because we couldn't observe them  
10 directly. Now we know quite a great  
11 deal. We couldn't then. We do now.

12 WALTER MARIPOLE: Right. You're  
13 anxious to respond. I can see that in  
14 your face, John. Yes, go ahead.

15 JOHN CALVERT: Okay. I think what  
16 Ray is -- and it's interesting, his reply  
17 really doesn't criticize my starting --  
18 opening hypothesis that design is not a  
19 religion -- hypothesis is not a  
20 religion. So the debate has moved to the  
21 question: Well, is intelligent design  
22 science? And I submit that in fact it is  
23 because it's consistent with the Supreme  
24 Court definition of science.

25 The Supreme Court definition of  
science is that it is -- scientific  
knowledge is knowledge derived by the  
application of scientific method. And  
when you apply the scientific method, you  
get to a design hypothesis.

Now, the reason why -- what Ray is  
alluding to is that science, unbeknownst  
to the culture and as not mentioned in  
high school textbooks, uses a -- an  
assumption that's not explained, and the  
assumption is called methodological  
naturalism. That assumption just assumes  
-- not based on the use of a scientific  
method or based upon an evidentiary  
finding, it just assumes that design is  
not an appropriate explanation for life.  
It assumes that we must reach a  
naturalistic explanation. So when we ask  
the question, "What is the origin of  
life?," that assumption does not permit  
anything other than a naturalistic  
explanation. The difficulty is that when  
you look at the data, you're driven to a  
contrary explanation.

RAY VASVARI: Well, I have --

1 WALTER MARIPOLE: Wow.

2 RAY VASVARI: I don't want Mr.  
3 Calvert to get away with saying that I've  
4 now taken up the cudgel for science and  
5 have given up on the legal arguments. I  
6 just haven't gotten there yet. And I do  
7 disagree with the question or with the  
8 assertion that there isn't a  
9 fundamentally religious motivation.  
10 Science is a limited body of knowledge.  
11 It doesn't answer questions of  
12 metaphysical why.

13 Now, I want to talk for a minute  
14 about, because this was very important in  
15 the debates in Kansas and ultimately  
16 resulted in Kansas changing its mind and  
17 going back strictly to the teaching of  
18 evolution.

19 WALTER MARIPOLE: But, I'm curious.  
20 I thought it wasn't intelligent design  
21 that was at question, it was  
22 creationism.

23 RAY VASVARI: Well, there has been  
24 -- there has been a strong unity and an  
25 uneasy truce between the proponents of  
26 these two systems. Those of us who look  
27 at the problem in its larger context see  
28 that they are part of the same campaign  
29 of advocacy to reduce the teaching of  
30 evolution in the public schools. Many of  
31 these folks are driven by a theological  
32 or theistic imperative. Many of the  
33 principal leaders in the intelligent  
34 design movement, people like Phillip  
35 Johnson, have written that the natural  
36 consequence philosophically of teaching  
37 evolution in the schools is to promote an  
38 immoral naturalism, but I want to be  
39 careful about that naturalism that my  
40 opponent here is talking about today,  
41 because his Naturalism with a capital N  
42 and the naturalism as it's practiced in  
43 the scientific method are two different  
44 things and his is a more politicized  
45 version --

46 WALTER MARIPOLE: Okay.

47 RAY VASVARI: All right. You tell  
48 me when.

49 WALTER MARIPOLE: I'm telling you  
50 when.

1 John, do you want to respond to  
that?

2 JOHN CALVERT: Yes. And if you  
don't mind, I'd like to use this --

3 WALTER MARIPOLE: Can you focus --

JOHN CALVERT: -- graphic.

4 WALTER MARIPOLE: -- in on that,  
cameraman?

5 Is it -- yeah, that's showing up  
fairly well.

6 JOHN CALVERT: Okay. Now,  
essentially what Ray is arguing -- Ray is  
7 arguing that the Intelligent Design  
movement is operating from a hidden  
8 assumption.

Are we on the air?

9 WALTER MARIPOLE: Yes.

(Camera focuses on a graphic diagram  
10 held by John Calvert. A copy of the  
graphic furnished by John Calvert appears  
11 below and fairly represents the image  
shown on the videotape.)

12

13

### Where do we come from?

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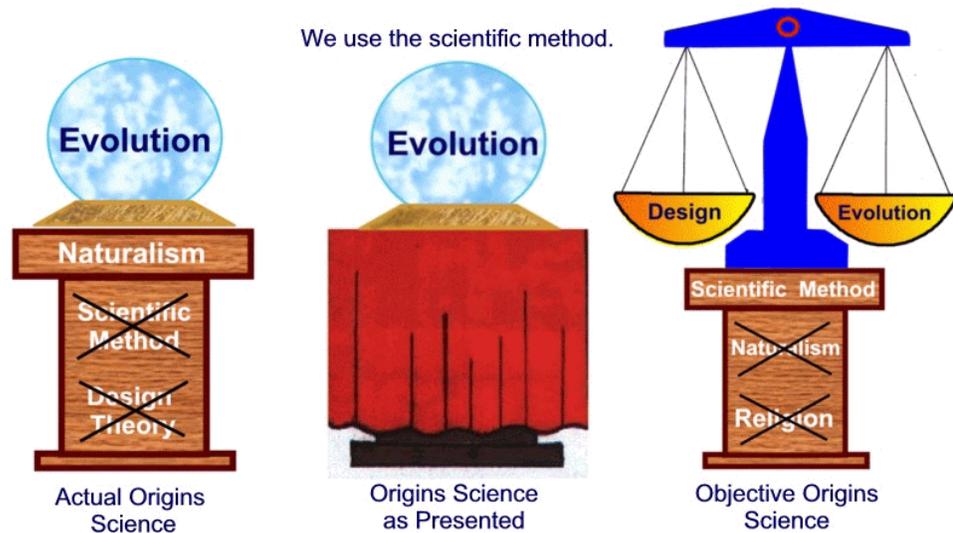
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1 JOHN CALVERT: Okay. The image on  
2 the right, on your right, reflects  
3 essentially the objectives of Intelligent  
4 Design network and the intelligent design  
5 movement.

6 And you'll notice that what we  
7 propose is that when the question is  
8 asked --

9 WALTER MARIPOLE: Where do you  
10 come --

11 JOHN CALVERT: -- "Where do we come  
12 from?" -- and that question, I submit, is  
13 asked when you ask what is the origin of  
14 life and what is the origin of the  
15 diversity of life -- that essentially is  
16 a summary of that question. That when  
17 you ask that question, that you use the  
18 scientific method to answer it (pointing  
19 to the phrase scientific method which is  
20 supporting the scales), which means that  
21 if you look at the evidence, a design  
22 hypothesis is rationally derived from  
23 that -- that question along with  
24 naturalistic explanations. When we use  
25 that, we then seek to confirm and test  
those hypotheses. We put evidence in  
both scales (pointing to the pans on the  
scales for design and one for evolution,  
the naturalistic hypothesis) and then we  
allow the weight of the evidence to  
dictate the answer to this question. We  
do not allow religious or naturalistic  
assumptions (pointing to the word  
religion and naturalism that are crossed  
out on the pedestal that supports the  
scales). And so we specifically reject  
religious assumptions. We specifically  
reject hidden assumptions -- hidden  
agendas. And the problem and the reason  
for our existence is that there is a  
hidden agenda in science and that is the  
naturalistic assumption.

26 WALTER MARIPOLE: (Speaking to Ray  
27 Vasvari).

28 Okay. You're ready to go. Go  
29 ahead.

30 RAY VASVARI: I love this graphic  
31 with the scales of justice underneath his  
32 theory as if it were the final word in  
33 equity. The problem is, science is not a

1 free-for-all. It's a moderated  
2 discussion and intelligent design has not  
3 been able to get the attention of  
4 work-a-day scientists in the mainstream  
5 field who publish in peer-reviewed  
6 journals, who conduct falsifiable  
7 experiments. In short, it represents the  
8 position of a small-but-vocal minority  
9 who are trying to make an end run around  
10 the scientific establishment and going  
11 right to boards of education saying,  
12 "Hey, why not put our theory in? It's  
13 not religious." Well, it's also not  
14 something that's been accepted by the  
15 mainstream --

WALTER MARIPOLE: Okay.

9 RAY VASVARI: -- scientific  
community.

10 WALTER MARIPOLE: Okay. The  
11 Cleveland Plain Dealer this past weekend  
12 had a poll that talked to -- tried to  
13 determine what was the attitude of the  
14 people in -- in Ohio about doing --  
15 putting intelligent design in the school  
16 system. And I think they're meeting in  
17 Columbus as of -- as we talk.

18 And the poll -- and I have a very  
19 quick review of it. The Plain Dealer  
20 Ohio poll. What to teach was asked the  
21 people of Ohio, and to teach evolution  
22 only got an eight percent following, to  
23 teach only intelligent design got eight  
24 percent only, to teach both got 59  
25 percent, to teach the evidence both for  
and against evolution but not necessarily  
intelligent design got 15 percent  
following, teaching nothing about human  
development nine percent, and "not sure"  
was one percent, which means that there  
was an even division, a fairly even  
division to teach both.

RAY VASVARI: Well, an even division  
-- and let me address two points about  
that, Walter. First, I think the 15  
percent are right. This theory hasn't  
established itself with the scientific  
leadership.

Now, it's one thing to say, well,  
we've got theory A here and we've got  
theory B. Present it to the public like

1 that, and very naturally people are going  
2 to say, oh, let's be fair about it, let's  
3 say we'll take A and we'll take B. Well,  
4 what if theory B was that it was all  
5 designed by giant tortoises from space?  
6 No one would give it a minute. And in  
7 fact, that's just about how the  
8 scientific community has responded to  
9 intelligent design. The people who do  
10 this day in and day out, the  
11 peer-reviewed journals and tenured  
12 positions in science faculties around the  
13 country aren't giving this theory the  
14 time of day. And that doesn't mean that  
15 evolution doesn't have its critics. And  
16 that doesn't mean that legitimate  
17 criticisms ought not to be taught. What  
18 it does mean is that one particular  
19 criticism with strong theistic roots  
20 ought not be able to short circuit the  
21 system of scientific method and foist  
22 itself by political means on the  
23 unsuspecting school children of Ohio.  
24 Our kids deserve better.

13 WALTER MARIPOLE: Do you have a  
14 response to that, John? (Chuckling)

14 JOHN CALVERT: Oh, I do. I do so.

15 WALTER MARIPOLE: Go ahead.

15 JOHN CALVERT: Well, Ray's argument  
16 proceeds on the assumption that science  
17 is not using a assumption against  
18 design. And that's just the -- the  
19 difficulty with his entire argument. The  
20 reason why you won't find design  
21 discussed in peer-reviewed articles is  
22 because science does in fact use this  
23 naturalistic assumption which is not an  
24 evidentiary finding against design. And  
25 so that's why you don't see it. And  
that's why you have scientists that are  
design theorists that are writing books  
that explain the basis for the evidence.

22 And what our argument is, we believe  
23 that when -- and essentially the poll you  
24 just read, eight percent are only -- only  
25 favor an evolution-only curriculum. And  
that effect -- an evolution-only  
curriculum is a curriculum that uses the  
naturalistic assumption. It censors the  
evidence of design. That's an evolution

1 -- that is naturalism in practice.

2 Only eight percent of the public  
3 favor that. Ninety-two percent favor a  
4 different paradigm. And I think the  
5 reason why 92 percent favor a different  
6 paradigm is because that's the logical  
7 explanation, that is really indeed the  
8 scientific explanation, and I submit also  
9 it is a constitutional explanation that  
10 we allow the evidence to drive our  
11 conclusions and not philosophy.

12 WALTER MARIPOLE: (Speaking to Ray  
13 Vasvari).

14 I -- let me ask you this question:  
15 Would you find it still objectionable to  
16 take -- to take intelligent design and  
17 put it only into a nonscientific area of  
18 the -- of the curriculum?

19 RAY VASVARI: There are ways in  
20 which religion and philosophy can be  
21 taught.

22 WALTER MARIPOLE: And that's because  
23 you are insisting that this is a  
24 religion, has religious taints to it and  
25 John is insisting that it doesn't.

26 RAY VASVARI: And yet when you look  
27 at people like William Dembski and  
28 Phillip Johnson, two of the leading  
29 lights of the intelligent design  
30 movement, by his own web site, you'll  
31 find that here are men who tell you that  
32 the mechanism by which intelligent design  
33 operates -- and the rest of the  
34 intelligent design folks are very sketchy  
35 on mechanism, they don't want to talk  
36 about the how; they want to talk about an  
37 a priori philosophical assumption -- is a  
38 God of the Gaps who somehow manifests his  
39 will, almost as if in the first chapter  
40 of John, the logos, the word, to the  
41 quantum mechanical method. Now, if  
42 that's not religion, I don't know  
43 religion, Walter. That's a religious, a  
44 theistic statement. And Johnson has gone  
45 so far as to publish and say, look, we  
46 need to drive a wedge between people and  
47 secular education and science so that  
48 they can recognize the moral danger of a  
49 materialistic theory, what he calls  
50 naturalism. Well, what is the naturalism

1 that's so dangerous?

2 Let's take a look at this dangerous  
3 naturalism. It's a science that  
4 recognizes itself as a limited body of  
5 knowledge, based on observable events  
6 drawing conclusions from the laws of  
7 nature as they can be seen now, and the  
8 assumption that the laws of nature as we  
9 can observe them explain things. Are  
10 there gaps in our explanations? There  
11 have always been. We're closing them.

12 WALTER MARIPOLE: Okay. John?

13 JOHN CALVERT: The science and the  
14 naturalism that Ray is talking about is a  
15 mechanism, a philosophical mechanism to  
16 censor evidence.

17 Now, I think, Walter, you said that  
18 I'm contending that design has no  
19 implications, religious implications, and  
20 that's wrong. Design clearly has  
21 religious implications. But so does a  
22 naturalistic hypothesis that life does  
23 not result from any intelligent cause and  
24 that the diversity does not result from  
25 any intelligent cause. That has  
religious implications. However you cut  
it, when you ask the question, "What is  
the cause of life and the cause of the  
diversity of life?", you step into a  
religious arena. Either answer is going  
to have religious implications. And  
that's why we -- we say that when you  
address this question, which is an  
historical question and which cannot be  
validated by experiment, you cannot  
validate evolutionary theory with  
experiment. When you're in that  
subjective area that has religious  
implications, it is absolutely essential  
that you do that objectively without  
assumptions and let the evidence drive  
your explanations.

26 RAY VASVARI: Now, here's the danger  
27 of this from a constitutional point of  
28 view. On the one hand, the ID, the  
29 intelligent design crowd want to tell you  
30 that this isn't driven by a theistic  
31 imperative, even though some of their  
32 principal authors talk about the theistic  
33 implications of it. So there's no

1 problem teaching it in the schools  
2 because it's not religion. On the other  
3 hand, they'll tell you the evolution  
4 that's taught in schools is dangerous to  
5 religion so it's important that their  
6 theory be given equal time to balance it  
7 out. Now, which is it? You can't have  
8 that cake and both eat it, too.

9 The fact of the matter is, it's not  
10 about censorship. Censorship, which I  
11 work with in my job everyday, is the  
12 government saying publish and you will be  
13 punished. This is about a theory that  
14 hasn't been able to get itself accepted  
15 in the marketplace of ideas that's crying  
16 censorship. When in fact, what it is, is  
17 the wholesale rejection of the  
18 established scientific community of this  
19 theory. That's not censorship. It's not  
20 censorship if you can't make the team.  
21 This is a theory that hasn't made the  
22 team.

23 WALTER MARIPOLE: John. The --  
24 supposing the Ohio school situation in  
25 trying to determine whether intelligent  
26 design is incorporated in the curriculum  
27 is not accepted, we'll say, by -- by  
28 them. What would -- what would your next  
29 step be? Would you -- would you -- would  
30 you go further and go try to get the  
31 Supreme Court to make a ruling on it?

32 JOHN CALVERT: Well, I mean, first,  
33 you know, that's a speculative question.

34 WALTER MARIPOLE: Yes. Yes, it is.

35 JOHN CALVERT: And I don't think  
36 that, you know, we can respond to  
37 what-if's and maybe's and things like  
38 that.

39 I just know that -- and it may be  
40 further responding to Ray. It's  
41 interesting he is saying that, you know,  
42 we're not censoring. But then in the  
43 other breath, he says you can't teach  
44 design, you can't look at the evidence,  
45 that evidence.

46 That evidence -- it's like let's  
47 suppose that you're the principal of a  
48 school and I'm a schoolteacher and I'm a  
49 high school biology teacher and I want to  
50 go into a classroom and the question

1 we're going to address is chapter 14 of  
2 the textbook, origin of life. Okay. I  
3 have in this hand (gesturing with the  
4 left hand, palm up in front of the body),  
5 I have evidence that suggests that --  
6 that that can best be explained by design  
7 theory. And -- but that -- that evidence  
8 supports theistic beliefs. Right? I  
9 have in this hand (gesturing with the  
10 right hand, palm up in front of the body)  
11 evidence that arguably that's the result  
12 of a purely naturalistic process. That  
13 evidence supports atheistic and agnostic  
14 beliefs. Doesn't require them, but it  
15 supports them.

16 Now, you're the principal of the  
17 school.

18 WALTER MARIPOLE: And I'm an  
19 atheist. What does he do?

20 JOHN CALVERT: And what if, and --  
21 and -- and should you tell me to take the  
22 evidence that supports evolution and put  
23 it behind my back (putting right hand  
24 behind back) and only show that (raising  
25 left hand)?

26 No. That's Epperson versus  
27 Arkansas. The Court said you cannot do  
28 that.

29 Now, but, can you also tell me to  
30 take the evidence here (gesturing with  
31 the left hand) that supports theistic  
32 belief, put that behind my back (putting  
33 left hand behind back) and only show that  
34 (raising right hand)?

35 And I submit Epperson v. Arkansas  
36 says you can't do that --

37 WALTER MARIPOLE: Do that either.

38 JOHN CALVERT: -- either.

39 You need to be -- the State, when  
40 the State decides to enter a religious  
41 arena and address a question that's going  
42 to impact religion one way or the other,  
43 it must be neutral. The only way to be  
44 neutral is to let the kids see the  
45 evidence in both hands. And that is  
46 essentially what the Ohio poll says.

47 WALTER MARIPOLE: You're shaking  
48 your head, Ray.

49 RAY VASVARI: Just mischaracterizes  
50 the debate. Look, it is necessary for

1 him to make that argument to say that  
2 science is effectively antireligion. And  
3 so we need to teach what, by his own  
4 admission now, is a religious antidote to  
5 it in order to balance the scales on that  
6 nice chart that we saw earlier. But  
7 that's just not the case.

8 Science doesn't address religious  
9 questions. Science and religion address  
10 different realms of knowledge, different  
11 realms of experience. Science confines  
12 itself to the observable, the measurable,  
13 the explainable. Religion confines  
14 itself in some sense to the ineffable.  
15 And because religion is not something  
16 which the public schools are free to  
17 indoctrinate into our children, it's not  
18 a matter of an uneven equality. They  
19 have to turn science into something that  
20 it is not in order to get religion in the  
21 door. This is the intellectual Trojan  
22 horse of the religious right, Walter, and  
23 it is something we need to be very  
24 guarded about.

25 WALTER MARIPOLE: (Nodding to John  
Calvert).

JOHN CALVERT: The response is, is  
that we're not mandating or arguing that  
design has to be taught simply because it  
has religious implications. What we're  
saying is that the evidence of design  
should not be censored because of those  
implications.

It is not the office -- science is  
not a democracy, but it is a trust. And  
we trust science to do things  
objectively. We trust science not to  
 censor the evidence because of its  
implications. If the evidence supports  
theistic belief, we still should show  
it. If it doesn't support theistic  
belief, fine.

But we simply -- the scientists  
should be like an NTSB investigator that  
investigates an airplane crash.

WALTER MARIPOLE: A who?

JOHN CALVERT: National  
Transportation Safety Board investigator  
who investigates an airplane crash.

WALTER MARIPOLE: Yeah.

1 JOHN CALVERT: Was that designed or  
2 was it simply the result of a natural or  
mechanical cause?

3 We want that investigator to do the  
4 job without bias, without an intellectual  
prejudice, without a prejudice against  
5 one of those causes. And that's all  
we're suggesting, that origin science be  
6 conducted that way. It's an historical  
science, very subjective, you can't  
7 experimentally confirm the results, the  
explanation given. In fact, the only way  
8 that you can test a historical hypothesis  
is to postulate multiple hypotheses and  
9 then rule out all but the one that you  
want to test. When you censor the design  
hypothesis, you essentially allow only  
one explanation.

10 RAY VASVARI: There is the "C" word  
again, Walter, and I object. Science  
11 isn't censoring anything. It's just  
saying that this is a theory that hasn't  
12 made the cut. Are the biases that deep?  
Science has fundamentally overturned even  
13 Einstein with the quantum mechanical  
theory. Nobody is above criticism. If  
14 this theory could be supported by  
evidence, and ask Mr. Calvert what that  
15 evidence is, those scientists who could  
support it would be rushing to publish  
16 because they would be handing out Nobel  
prizes like speeding tickets on Labor  
17 Day. But it hasn't happened, and there's  
a reason. They're not pursuing it  
18 because it doesn't work.

19 WALTER MARIPOLE: Okay. Let me get  
to you, John. You know, I'm so filled  
with information here that I have to --

20 JOHN CALVERT: Complex.

21 WALTER MARIPOLE: -- I have to pause  
for a moment.

22 But I have to ask you. Would you  
say that the people who are behind  
intelligent design, I mean the vast  
23 amount of them, are they more religiously  
oriented than not?

24 JOHN CALVERT: I think so. It would  
be like if we were involved in a race  
25 discrimination case, then, you know, you  
would expect that the minorities would be

1 objecting against that.

2 Essentially what we've got -- and  
3 again, Ray says design hasn't made the  
4 cut because of the evidence. Well,  
5 that's just not true. I sat in a hearing  
6 before the Ohio State Board where an  
7 expert in science says, "Yes, we use  
8 methodological naturalism. We use an  
9 assumption that does not permit a design  
10 explanation."

11 Now, that -- I could mount a ton of  
12 evidence, but because of that assumption  
13 it won't be considered. That's  
14 censorship. However you cut it, design  
15 has not made the grade not because of the  
16 evidence but because of this assumption.

17 WALTER MARIPOLE: Let me ask you  
18 both a question. We have just one  
19 minute. And that is, do you think  
20 political leaders in this state or  
21 anywhere should declare their beliefs as  
22 part of their run for office? Should  
23 they say that they are for or against  
24 Darwinism or for intelligent design?  
25 Should that be part of the political  
structure? Both of you.

JOHN CALVERT: Okay. I -- I think  
so.

WALTER MARIPOLE: We have only about  
40 seconds.

JOHN CALVERT: Yes. I think they  
should.

RAY VASVARI: The people need to  
know what they're getting into. But the  
faith of those leaders should be in our  
constitution and our historical  
separation of church and state. Law and  
equal justice under the law are the civic  
religion of America. It's kept us for  
200 years from becoming Bosnia. We  
should stick with it.

WALTER MARIPOLE: (Chuckling).

You think that might happen if we  
take intelligent design?

Well, I want to thank you both.

We've been talking to John Calvert  
from Kansas City, he came all the way  
here to do our program. And Ray Vasvari  
who is the legal director of the ACLU of  
Ohio.

1 I want to thank you both for coming  
to the Civic Forum Of The Air.

2 You have distinguished our -- our --  
our program by your presence.

3 My name is Walter Maripole.

VOICE: The Civic Forum of the Air  
4 is a public affairs presentation of Time  
Warner Cable in cooperation with the  
5 Jewish Community Center of Akron.

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1           C E R T I F I C A T E  
2 I, MARY KERKVLJET IVEY, state that I did not  
3 appear at the proceedings in this matter  
4 hereinbefore set forth. I further state, after  
5 having viewed and listened to a videotape of the  
6 proceedings, that I did transcribe same to the  
7 best of my ability.

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10                   s/ Mary Kerkvliet Ivey  
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