

# DOWNLOAD PDF EVOLUTION, ETHICS, AND EQUALITY STEPHEN L. ZEGURA, STUART C. GILMAN, AND ROBERT L. SIMON

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*The reality and significance of human races / Richard A. Goldsby --Search for equity on the planet difference / Nancy R. Hauserman --Evolution, ethics, and equality / Stephen L. Zegura, Stuart C. Gilman, and Robert L. Simon --The issue of inequality / Stuart C. Gilman --The liberal conception of equal opportunity and its egalitarian critics.*

Biblical criticism Biblical criticism, in particular higher criticism, covers a variety of methods used since the Enlightenment in the early 18th century as scholars began to apply to biblical documents the same methods and perspectives which had already been applied to other literary and philosophical texts. It uses general historical principles, and is based primarily on reason rather than revelation or faith. There are four primary types of biblical criticism: Textual criticism Within the abundance of biblical manuscripts exist a number of textual variants. The vast majority of these textual variants are the inconsequential misspelling of words, word order variations [10] and the mistranscription of abbreviations. Ehrman have proposed that some of these textual variants and interpolations were theologically motivated. Wallace , Craig Blomberg , and Thomas Howe. In modern translations of the Bible, the results of textual criticism have led to certain verses being left out or marked as not original. These possible later additions include the following: Verses in which any one of the seven editions differs by a single word are not counted. This result is quite amazing, demonstrating a far greater agreement among the Greek texts of the New Testament during the past century than textual scholars would have suspectedâ€ In the Gospels , Acts , and Revelation the agreement is less, while in the letters it is much greater. That is, whether the Masoretic text which forms the basis of the Protestant Old Testament , or other translations such as the Septuagint , Syriac Peshitta , and Samaritan Pentateuch are more accurate. The Bible and History and Internal consistency and the Bible Inconsistencies have been pointed out by critics and skeptics, [17] presenting as difficulties the different numbers and names for the same feature and different sequences for what is supposed to be the same event. Responses to these criticisms include the modern documentary hypothesis , two-source hypothesis in various guises , and assertions that the Pastoral Epistles are pseudonymous. Contrasting with these critical stances are positions supported by traditionalists, considering the texts to be consistent, with the Torah written by a single source, [18] [19] but the Gospels by four independent witnesses, [20] and all of the Pauline Epistles, except possibly the Hebrews , as having been written by Paul the Apostle. While consideration of the context is necessary when studying the Bible, some find the accounts of the Resurrection of Jesus within the four Gospels of Matthew, Mark, Luke and John, difficult to reconcile. Sanders concludes that the inconsistencies make the possibility of a deliberate fraud unlikely: Instead, there seems to have been a competition: VIII Those who believe in the inspiration of scripture teach that it is infallible or inerrant , that is, free from error in the truths it expresses by its character as the word of God. Infallibility refers to the original texts of the Bible, and all mainstream scholars acknowledge the potential for human error in transmission and translation; yet, through use textual criticism modern critical copies are considered to "faithfully represent the original", [23]: X and our understanding of the original language sufficiently well for accurate translation. The opposing view is that there is too much corruption, or translation too difficult, to agree with modern texts. Unfulfilled Christian religious predictions God reveals himself to Abraham in scripture and he is seen here with three angels. By Giovanni Battista Tiepolo. Hundreds of years before the time of Jesus, Jewish prophets promised that a messiah would come. Judaism claims that Jesus did not fulfill these prophecies. Other skeptics usually claim that the prophecies are either vague or unfulfilled, [27] or that the Old Testament writings influenced the composition of New Testament narratives. He did not deliver the covenant people from their Gentile enemies, reassemble those scattered in the Diaspora, restore the Davidic kingdom, or establish universal peace cf. In addition, he questioned a number of Christian practices, such as Sunday Sabbath. Chizzuk Emunah was praised as a masterpiece by Voltaire. He wrote that Jesus was foretold, and that the prophecies came from a succession of people over a span of four thousand years. He says that even the timing of the Messiah in years and in relation

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to events is predicted, and that the Jewish Talmud not accepting Jesus as the Messiah, see also Rejection of Jesus laments that the Messiah had not appeared despite the scepter being taken away from Judah. Can anything good come from there? Almah , Virgin birth of Jesus , and Isaiah 7: According to Jewish tradition, the Messiah must be a descendant of David, but if Jesus was born of a virgin, he cannot be a descendant of David through Joseph. The confusion surrounding the virginity of Mary may result from Septuagint translation of both Hebrew:

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## Chapter 2 : Sociobiology: the art of storytelling

*Evolution, ethics, and equality / Stephen L. Zegura, Stuart C. Gilman, and Robert L. Simon The issue of inequality / Stuart C. Gilman The liberal conception of equal opportunity and its egalitarian critics / Robert L. Simon.*

Chicago, Illinois U. Saul Bellow was a writer, educator, and Nobel laureate. He taught in the Committee on Social Thought at the University of Chicago from 1956 to 1969, and at Boston University from 1970 until his death. Materials date between 1920 and 1980, with the bulk of the material dating between 1930 and 1960. Information on Use Access The collection is open for research, with the exception of material in Series X. This series contains restricted correspondence and student material. Material in box 1 is restricted for 50 years from date of record creation. Material in boxes 2-10 is restricted for 80 years from date of record creation. The dictabelt recordings have been digitized. Researchers will need to consult with staff before requesting these items. Citation When quoting material from this collection, the preferred citation is: Biographical Note Saul Bellow was a prolific writer and educator. Through a sometimes gritty, often comic, and uniquely American lens, Bellow grappled with large philosophical and sociological themes in his work such as morality, self-actualization, and the meaning of art and culture in the twentieth century. Bellow possessed a capacious ability to straddle multiple identities: In his talent garnered him both a Pulitzer Prize and the Nobel Prize "for the human understanding and subtle analysis of contemporary culture that are combined in his work. Abram and Lescha emigrated from St. By this point, the family name had changed to Bellow. Sol Bellow began his education and religious training in Montreal, but suffered a setback when he fell seriously ill with peritonitis and pneumonia in 1918 and was hospitalized for six months. Bellow enrolled at Crane Junior College after graduating from high school. His mother died of cancer that same year. He began college at the University of Chicago in autumn of 1921, and transferred to Northwestern University in 1923 due to financial difficulty. Writing for the school newspaper, he began signing his work "Saul Bellow. Bellow then had a brief, two-semester stint as a graduate student in the Department of Sociology and Anthropology at the University of Wisconsin-Madison. In 1925 Bellow embarked on his first novel, *Ruben Whitfield*, but it went unfinished. In 1926 he became a naturalized citizen, and had a short story published in *Partisan Review*. His second novel, *The Very Dark Trees*, was bought by Colt Press in 1927, but was not published before the press folded that same year. Bellow then joined the editorial department of the *Encyclopedia Britannica, Inc.* This novel was published by Vanguard Press in March 1928. He joined the English department at the University of Minnesota, Minneapolis in 1929, rising to assistant professor in 1931 and associate professor in 1933. *The Victim* was published in 1934, and a Guggenheim Fellowship in 1935 allowed Bellow to move his family to Paris for two years. In 1936, Bellow received a second Guggenheim Fellowship and divorced Anita. The two had a son, Adam, in January 1937. Two more Yaddo residencies occurred between 1938 and 1940, and Bellow purchased a home in Tivoli, New York, which he shared on and off with Ralph and Fanny Ellison. Bellow continued to teach at the University of Minnesota throughout 1937 and 1938, and published *Henderson the Rain King* in early 1939. In spring of 1940 he taught at the University of Puerto Rico, and in the fall taught at the University of Chicago. Bellow married again in November, this time to teacher Susan Glassman. The marriage lasted seven years, and the two had a son, Daniel, in March 1941. Bellow chaired the Committee on Social Thought from 1956 to 1969. Another play, *Under the Weather*, premiered in 1942. He received numerous honorary degrees beginning in 1943 and continuing until 1969. Bellow married mathematician Alexandra Ionescu Tulcea in 1944. Additional honors followed, including an invitation to deliver the Jefferson Lectures in the Humanities in Washington, D. Bellow maintained a busy international lecture schedule throughout the next two decades. Bellow and Alexandra built a second home in Vermont in 1945, but were divorced soon thereafter in 1946. He received the National Medal of Arts in 1969. Bellow married professor Janis Freedman in 1969. Their daughter, Naomi Rose, was born in 1970. Bellow left Chicago in 1970 to take up his final teaching position in the University Professors Program at Boston University. Throughout the next ten years, he published *It All Adds Up* and *The Actual*, and worked on three more novels: He died at home in Brookline, Massachusetts on April 5,

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## Chapter 3 : Criticism of Christianity - Wikipedia

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Cook, Born to Die: Crosby, The Columbian Exchange: Biological and Cultural Consequences of ; Alfred W. Elliott, Empires of the Atlantic World: Britain and Spain in America, ; John H. McNeill, Plagues and Peoples ; D. Mirror of the Cosmos ; Linda S. Powell, The First Americans: Shaffer, Native Americans Before The Archaeology of a Myth ; Colin F. North America ; John A. Young and Melvin L. The Great Native American Metropolis From Earliest Times to Independence, rev. England and France at War, ca. Stein and Barbara H. Stein, Silver, Trade, and War: The History of a Temptation Exploration and Discovery Emerson Baker et al. The Impact of the New World on the Old, 2 vols. A History ; Alex D. Krieger, We Came Naked and Barefoot: Milanich and Susan Milbrath, eds. The Northern Voyages, a. The Southern Voyages, a. Parry, The Age of Reconnaissance ; J. Greenland and the Exploration of North America, ca. Smith, Vanguard of Empire: Hornsby, British Atlantic, American Frontier: Russell-Wood, A World on the Move: Three American Beginnings ; Karen O. Meinig, Atlantic America, ; Gary B. Nash, Red, White, and Black: The Peoples of Early America, 5th ed. Vaughan, Roots of American Racism Eccles, France in America, rev. Moogk, La Nouvelle France: The English in the Caribbean, ; Richard S. Dunn, Sugar and Slaves: Kupperman, Providence Island, Sugar and the Making of the Atlantic World, The Church in English Society, ; A. Dickens, The English Reformation, 2d. Carpenter, The Renewed, the Destroyed, and the Remade: Rountree, Pocahontas, Powhatan, Opechancanough: Vaughan, The New England Frontier: Puritans and Indians, , rev. Indians in the Colonial Southeast Roanoke to James Towne ; John D. Krugler, English and Catholic: Life in Early Maryland, ; Edmund S. Morgan, American Slavery, American Freedom: Middlesex County, Virginia, ; Alden T. Captain John Smith and the Founding of Virginia Bremer and Lynn A. Hall, Worlds of Wonder, Days of Judgment: Lockridge, A New England Town: Morgan, The Puritan Dilemma: Pope, Fish into Wine: Watertown, Massachusetts, ; David A. Weir, Early New England: A Covenanted Society ; Michael P. Puritans Divided ; Michael P. Demos, A Little Commonwealth: Hambleton, Daughters of Eve: Morgan, The Puritan Family, rev. McCusker and Russell R. McCusker and Kenneth Morgan, eds. The French in the Americas: Goodfriend, Before the Melting Pot: Siminoff, Crossing the Sound: Weir, Colonial South Carolina: Bliss, Revolution and Empire: Harper, The English Navigation Laws: Steele, Politics of Colonial Policy: The English Army and the Definition of the Empire, Curtin, The Atlantic Slave Trade: Littlefield, Rice and Slaves: Lewis, and Kenneth Sokoloff, eds. Gomez, Exchanging Our Country Marks: Restoring the Links ; Leslie M. Harris, In the Shadow of Slavery: Calloway and Neal Salisbury, eds. Demos, The Unredeemed Captive: Little, Abraham in Arms: Silverman, Faith and Boundaries: The Lower Mississippi Valley before Colonial Politics Patricia U. Bonomi, The Lord Cornbury Scandal: Johnson, Adjustment to Empire: Sosin, English America and Imperial Inconstancy: Sosin, English America and the Revolution of Chapter 4 General Jack P. Greene, Pursuits of Happiness: Wolf, As Various as Their Land: The Everyday Lives of 18th Century Americans French and Spanish Colonies Bradley G. Stanley, New France, ; David J. Merrell, Into the American Woods:

*L. Simon Whitfield We have generated over kilobases of sequence from the nonrecombining portion of the Y chromosomes from five humans and one common chimpanzee.*

Brown, who holds a Ph. He is one of the most vocal proponents of creation science and travels the country lecturing on the subject. He is perhaps best known for his frequent debate challenges—challenges, it should be noted, that are proffered under such strict conditions as to preclude almost all potential opponents. These restrictions include the requirement that the opponent must have a doctorate and must sign a contract agreeing to limit the subject to scientific content only; no religion is to be discussed see Parrish, *The Scientific Case for Creation* His reply dated January 22, is worth reprinting here in its entirety, for reasons that will become obvious in the course of this article. Frankly, there was little, if anything, in your letter of January 6th that would cause me to alter the contents of these "Points. Can you find one of your science professors who is willing to debate this creation-evolution issue in writing? The debate must be restricted to science, not religion or philosophy. Both debaters would have publishing rights. However, a closer inspection demonstrates that Brown has exaggerated his case. Some categories are philosophical rather than scientific; for example, category thirty-six is an argument from design to the existence of a designer. And some simply argue for the possibility of special creation; for example, category fifteen argues that similarities between different forms of life may imply a common designer rather than a common ancestor. During the question-and-answer session following the lecture, I questioned Brown about his sources on this and other subjects. He gave me a copy of his "The Scientific Case for Creation: The citations Brown supplied for this claim, which he wisely avoided making in his book, were an article and a letter to the editor in *Nature* from a Mr. Gheury de Bray Gheury de Bray, b and a. The pages he cites are a description of Mesozoa, described as having twenty to thirty jacket cells enclosing a long cylindrical axial cell. The description also notes that Mesozoa is possibly intermediate between protoctists and more complex metazoans. But this does not support the claim that there are no forms of life with two to twenty cells. It appears that Brown has assumed that Mesozoa, being the simplest form in kingdom Animalia, is the simplest multicellular organism. And, in fact, some multicellular forms may be found in earlier pages of the book. They state that Bacillariophyta diatoms "all are single cells or form simple filaments or colonies" , p. It is possible that Brown noted this and for that reason made use of the qualifier "animal life" in his claim since protoctists are not animals. But if this is the case, his statement is quite misleading. Brown cites only articles supporting this view and none from peer-reviewed scientific journals. In my letter, I referred Brown to several anti-fraud articles, including a rather decisive rebuttal by Charig, Greenway, Milner, Walker, and Whybrow Yet, judging by his reply, Brown remained unconvinced. I am unaware whether or not the newly discovered Archaeopteryx specimen Wellnhofer, has changed his mind. In category twenty-three of his book, he states: Some of his attacks are warranted; for example, the primitive appearance of Neandertal was exaggerated due to reconstructions from skeletons of individuals with rickets, and it is indeed now doubtful that Ramapithecus was an ancestor to humans. Others, however, have a much less firm foundation. He cites an article by Eugene Dubois in which the claim is made that "Pithecanthropus [Java Man] was not a man but a gigantic genus allied to the Gibbons" The quote is genuine, but Brown fails to note that hardly anyone agreed with Dubois then and few but the creationists agree with him now. An article of response by W. The evidence today is that both Pithecanthropus and Sinanthropus Peking Man are properly classified as *Homo erectus*. When his discovery of Java Man near the village of Trinil in was greeted by a public uproar directed against him, he locked the bones up in strongboxes and refused to let anyone see them. At this time, he believed his discovery to be the "missing link," and anyone who disagreed with his interpretation was viewed as a personal enemy. In , he finally consented to allow Dr. Ales Hrdlicka of the Smithsonian Institution to examine them, and Hrdlicka determined them to be an early human. By , more discoveries made it clearer that Java Man was *Homo erectus*. But Dubois rejected any connection between

Java Man and other finds, culminating in his opinion that it was simply a giant gibbon. Brown does not specify what evidence he thinks was withheld, but other creationists for example, Eads, , p. Whatever the case may be, Dubois did mention one of the femura which he claimed was part of Java Man, an identification which was questioned from the beginning since it was found fifteen meters away from the skull cap and did publish articles about the skulls , What the creationists fail to note is that the skulls were found in Wadjak, not Trinil, and that there are at least two stratigraphic levels at Trinil Day, , p. Further finds in Java have confirmed the presence of Homo erectus Day, , pp. See also Jurmain, Nelson, and Turnbaugh, , pp. Brown also states that "Peking man is considered by many experts to be the remains of apes that were systematically decapitated and exploited for food by true man" , but he cites only creationists in support of the claim. While Leakey claimed a date for this skull as old as Australopithecus, there was controversy over the results of dating tests. Some found the beds where the skull was discovered to be as old as 2. Further tests have recently resolved the controversy in favor of the younger date Lewin, , pp. Brown makes a number of claims regarding australopithecines. For example, he states, "Detailed computer studies of the Australopithecines have conclusively shown that they are not intermediate between man and living apes" It should be noted that Johanson now believes, along with Oxnard, that Australopithecus africanus and Australopithecus robustus are not in the human lineage. Instead, he thinks Australopithecus afarensis is the common ancestor of both modern humans and the rest of the australopithecines. Brown further states, "Lucy, a type of Australopithecine, was initially believed to have walked upright in a human manner. She probably swung from the trees" In support of the first two sentences, Brown cites an article by William L. While it appears Brown is claiming that Lucy was not bipedal, he qualifies his claim with the phrase "in a human manner. Stern and Randall L. Instead, both sources argue that, while Lucy was primarily arboreal in itself a controversial claim , there is also very good evidence that she walked upright on the ground. The subtitle to the Cherfas article says, "Our ancestors undeniably walked upright before they became brainy. But how good was their posture? He also acknowledges the bipedal footprints attributed to Australopithecus afarensis pp. Stem and Susman conclude, "The bipedality practiced by the Afar hominid was not entirely modern-like" , p. Bones of many modern-looking humans have been found deep in rock formations that were formed long before man supposedly began to evolve. Other remains present similar problems, such as: These remains are almost always ignored by evolutionists. It is not clear what problems Brown thinks these fossils present. The Vertesszollo skull fragment is classified as Homo erectus and may have some archaic Homo sapiens traits, while the Swanscombe and Steinheim fossils are both classified as early Homo sapiens. All three are considered to be transitional forms. While the Vertesszollo fragment was thought to be rather advanced for its age, new studies have come up with a more recent date for it Day, , p. The problems these fossils create are for the creationists who claim there are no transitional forms in the fossil record. Among the "many other" examples of "modern-looking humans" cited by Brown is Oreopithecus bambolii. Brown cites two articles by William L. These articles describe findings of skeletal fragments in Italy of a "possibly hominid" creature. The fragments are estimated to be from the upper Miocene perhaps ten million years old. Brown fails, however, to cite a later article by Straus and Schon in which the brain capacity of Oreopithecus is estimated to be in the to cubic-centimeters range, about the range of chimpanzees and orangutans. In this later article, Straus and Schon state that Oreopithecus is "probably hominoid" but that it is unclear if it is a pongid, hominid, or in a family by itself. Jurmain, Nelson, and Turnbaugh simply identify it as an Old World anthropoid possibly related to Apidium, an Oligocene anthropoid , p. It should be noted that none of these classifications presents any particular problem for evolution. The article Brown does not cite makes it quite clear that this organism was not a "modern-looking human. See also "Notes," Its most unusual feature is the number of teeth it possessesâ€”thirty-six instead of the usual thirty-two. While Reck and Louis Leakey thought that it was a very early instance of Homo sapiens, it was later found to have been intrusively buried in older ground Boswell, ; Leakey et al. Another intrusive burial case cited by Brown is a skeleton found in in Moab, Utah. This skeleton has been recently dated at two hundred to three hundred years. Details may be found in Strahler , pp. The

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Calaveras skull was taken from a California mine shaft on February 25, It was identified by California state geologist James D. Whitney as a modernlike human skull. Whitney dated the auriferous gravel from which it was excavated as from the Pliocene epoch Whitney, , This find, if genuine, would certainly present problems for evolution, since Homo sapiens is not only post-Pliocene but is not believed to have entered the New World until thirty thousand years ago at the earliest and probably not until about twelve thousand years ago. Brewer , Whitney , and William H. Becker and Sydney B. Skertchly , argues for the authenticity of the skull and other artifacts found in the mines. However, the article by Holmes and another uncited article by William P. Blake provide convincing arguments that the Calaveras skull is that of a modern Indian and had recently been placed in the mine. In brief, the evidence against the skull and other artifacts is as follows:

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*Drawing upon the work of Wilson, Michael Ruse, Daniel G. Freedman and others, the author evaluates some of the criticisms of Wilson's theories on sociobiology and ethics, genetic determinism, ideology, biological diversity, and human equality.*

### Chapter 6 : New items at Fitzgerald Library, Fall

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### Chapter 7 : An Examination of the Research of Creationist Walter Brown | NCSE

*I would like to thank Robert P. J. Day of the Ontario Skeptics for reviewing several earlier versions of this article and Stephen L. Zegura, associate professor of anthropology at the University of Arizona, for reviewing the sections on human evolution.*

### Chapter 8 : The sociobiology muddle

*Nicholas Capaldi's biography of John Stuart Mill traces the ways in which Mill's many endeavours are related and explores the significance of Mill's contribution to metaphysics, epistemology, ethics, social and political philosophy, the philosophy of religion, and the philosophy of education.*

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*Citizenship and the Pursuit of the Worthy Life is the 'against the grain' book that those of us who do not buy the separationist thesis have long been looking for.' Nicholas Wolterstorff - Noah Porter Professor Emeritus of Philosophical Theology, Yale University, and University of Virginia.*