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## Reconstructing Evolution Theory

by

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### I. Introduction

The world's culture is now facing a crisis right before the dawn of the third millennium. One of its causes is, from the philosophical point of view, that materialism, atheistic humanism and secularism have been dominating today's world. The main background from which these atheistic thought arose can be traced back to Evolution Theory which Darwin had introduced. To save the world from the crisis, therefore, we must find out a new theoretical background on which we can overcome Darwin's theory.

The theories of evolution based on the concept of progression had been fairly well accepted in the first half of the nineteenth century. Prior to Darwin, the cause of evolution had been ascribed to a life of force or to history as directed by God, they had still stood on the traditional Christian thought. What made Darwin's theory so revolutionary was, in short, that he advocated nondirectional mutation and natural selection, though he himself could not help taking a prudent attitude toward it. This advocacy was definitely rooted in materialism.

This accelerated the scientism hereafter, influenced the new notion of science, and caused the contradiction between religion and science which are basically inseparable two sides of human life. Taking these circumstances into consideration, Darwin's theory and its descendants has to be overcome.

In order to achieve this aim, first of all, both the process to the theories of evolution and their development should be considered in the history of science. Next, their theoretical problems should be pointed out. Finally, a counterproposal from the point of view of Unification Thought is expected.

This paper attempts to overcome the Darwinism and to establish new notion of evolution based on Unification Thought. This is the summary of the results which the Unification Thought Institute has researched. We only concern the second and the third parts of it.

The Evolution Theory has still been debatable issue in science, especially, in 1980's, there arose an atmosphere of reexamination of Darwinism. As well as in religion, it has become a topic that if Darwinism should be taught in schools in the USA. Pope John Pale II accepted to examine theory of evolution as one of theme among the annual meeting of Science Academy of the Holy See.

Why has the evolution theory been considered as a controversial topic? It seems that science has been divided from religion and traced it's own path, in these circumstances the Evolution Theory has been introduced. Now its time for religion and science unify as two aspects of truth. This unification can not be achieved without debating the Evolution theory. We hope this paper will stimulate constructive discussions in various fields, and contribute to the unification of religion and science.

## II. Problems of the Contemporary Theory of Evolution

Darwinism gradually prevailed as a scientific theory, coming to be accepted by the general public in last century. As time went on, Darwinism seemed to have established unassailable position, especially with the development of synthetic theory in the 1940's. In 1980's, however, there arose an atmosphere of reexamination of Darwinism. Thus, let us deal with some of the representative points singled out as problems in Darwinism.

### 1. The Nonexistence of the Fossils of Intermediates

The fundamental problem of the theory of evolution is the nonexistence of fossils of intermediates.

In the theory of evolution, it is considered that small mutations occurred consecutively, and that lining beings gradually evolved by natural selection. Accordingly, consecutive fossils of living beings should be discovered that would show the footsteps of evolution from one species to another. However, in reality hardly

any fossils of intermediated have been found.

For example, there are no evidence for primitive stages of the vertebrates, which is believed to line invertebrates and vertebrates.

Also, as for the archaeopteryx, which has been mentioned as an example of fossils of intermediates just on the verge of changing from reptiles to birds, recently it is considered that the archaeopteryx possibly is not an intermediate but simply a kind of unusual bird existing in those days.

## 2. A Difficulty in Explaining the Spontaneous Generation of Life

It is difficult to explain the complicated process of the generation of life by chance as evolutionist do.

Inside the cell there is an elaborate chemical factory the likes of which can hardly be found in human society. How such a factory was made is a complete mystery, although evolutionists assert that these things occurred by accident. Actually, it is totally impossible for that to happen.

Consider, for example, the following problems:

- i) How did the system of synthesizing protein originate?
- ii) How did the mechanism of photosynthesis, which is the source of energy for living beings, and the mechanism of oxygen respiration originate?
- iii) How did about 2,000 kinds of main enzymes, which are necessary for a living being, originate?
- iv) How did sexual reproduction originate?

None of these can be considered to have been generated spontaneously.

## 3. The Character of Mutation

Mutation, which is regarded as the cause of evolution, does not bring about a new shape or a new function all at once but it is only a minute, random, direction less change. In order for a living being to evolve, a directional mutation must occur accumulatively and in a rather short period of time. The reason is that an intermediate, incomplete, inefficient state prior to a new structure or function must quickly be traversed. Another reason is that mutation is also generally harmful and destructive to living beings. How could one explain the formation of a new species through mutation?

Up to the present time, there has not been a single case of a change of species confirmed through experimentation or observation. The new species that evolutionists thought they had "discovered" were not new species at all but rather mere variations of the same species.

What Darwin observed in the Galapagos Islands was only the changes in the bills and wings of the birds. From that observation, he drew the conclusion "these species are changing." This is nothing but extrapolation and magnification of his observations.

#### 4. Can Natural Selection Create a New Species?

Darwin claimed that the theory of natural selection should be regarded as valid provided the intermediated stages proceeding toward a new complex organ were useful for the living being itself. However, as widely pointed out, the processes through which a new organ was to be formed, namely, the incomplete stage in which the new organ is partly formed, is no more than a disadvantageous stage for that living being's life.

To deal with this problem, Stephen J. Gould, a representative American evolutionist, suggested the concept of "preadaptation." He said that, in the stage where a structure of a living being, useful for its existence, was still imperfect, that structure performed a different function. It is question that the validity of such a view. Nobody has succeeded in reasonably explaining, by the theory

of natural selection, the gradual stages up to the formation of exquisitely perfected and sophisticated organs.

#### 5. Some Theories denied the struggle for existence

Kinji Imanishi, who claimed the "theory of differentiation in inhabitation", advocates "evolutionism of subjectivity," saying that living beings have a purpose and subjectivity.

Molecular biology now considers that individual species have a pool of potentialities within themselves, received hereditarily from the beginning, which enables them to change in various ways: As living beings experience various kinds of needs, their understood to mean that living beings are endowed in advance with the ability to adapt themselves to various environments.

These theories deny natural selection and evolution by chance, though they are also numbered among evolutionist.

#### 6. The Mystery of the Genetic Code

The function of the gene is controlled by the information inscribed in the genes, namely, the code. This means that the eggs of frog grow into frogs. And it has been made clear that the genetic code is nothing but a pattern of arrangement in the DNA bases. Although evolutionists claim that DNA was generated by chance and has been improved, nobody knows what gave origin to the genetic code; which has such an amazing content.

#### 7. Gradualism under Question

Darwin's theory of evolution rests on gradualism, according to which an accumulation of minute variations leads to the formation of a new species.

But this gradualness of evolution is being questioned. In 1972, the American paleontologist Niles Eldredge and A.J. Gould divulged the "theory of punctuated equilibrium." This theory

asserts that a species usually passes a long period of equilibrium, during which the species remains unchanged; and then it undergoes a sudden change in such a way as to break the equilibrium. They reached that conclusion because they found the history of fossilized living beings to be quite incompatible with gradualism.

As mentioned above, so many problems have been pointed out with regard to Neo-Darwinism. In spite of that, Darwinism is still alive. The reason is that new insight of evolution, which can totally change evolution theory based on the view of materialism, has not been proposed yet. Consequently, new view of evolution, based on contemporary philosophy and high-level scientific knowledge, should be investigated.

### III. A New Insight of Evolution Based on Unification Thought

#### 1. The Purpose of Creation and Dual Purposes

Darwin advocated the theory of natural selection; but do living beings indeed exist solely on the basis of fitness for existence? If so, the natural world would consist only of weeds and insects which have a strong power of survival and multiplication. In reality, however, not only these but various kinds of elegant, beautiful flowers bloom here and there. How can these facts be explained?

God created human beings and all things in order to love them and be pleased. Seen from the side of the creatures, the purpose of human beings is to please God, and the purpose of the existence of "all things" is to please the human being. The purpose of "all things" will be fulfilled by accomplishing the purpose for the individual and the purpose for the whole.

The purpose for the individual refers to seeking one's own existence, multiplication, and maintenance; and the purpose for the whole refers to existing for the beings that are higher than

oneself. In other words, the "purpose for the whole" of all things is to exist for the higher living beings, especially the human being. For this reason, all living beings exist as beings with dual purposes, which are the purpose for the individual and the purpose for the whole.

Neo-Darwinism discusses living beings by looking at them from the viewpoint of the purpose for the individual. Neo-Lamarckism focuses on how a species adapts itself to the environment; there, too, the viewpoint is still the purpose for the individual.

Unification Thought does not deny the survival of the fittest, which is advocated by evolutionists. However, that is only one that living beings not only are fit for existence but essentially exist for the sake of human beings, only then can we have a correct view of nature.

## 2. Creation through Logos

Each of the living beings is created according to a certain design; yet, evolutionist claim that it was natural selection that created that design.

Natural selection, originally, was the action of judging which one, out of many variations, was fit for existence. Therefore, natural selection can select an improved design; but that is quite improve or designs. Nevertheless, evolutionists have given natural selection, which is only the action of selecting, even the role of creating or improving designs. Thus, there is a logical leap or switch in the theory of natural selection.

The essence of Darwinism is this: It has denied God, the Creator, and has replaced Him with natural selection. This reminds one of Marxism, which also denies God, claiming that the human being is determined by material relations of production. The conclusion of both of these systems is that it was the material environment, rather than God, that created human beings.

In contrast to the evolutionists' clam, Unification Thought asserts that God designed living beings. God's design refers to



Logos. God made Logos dwell with the cell, so that the cell might grow according to Logos. The Logos that dwells within the cell is nothing but the genetic code of DNA. Therefore, it is much more natural to consider that it was God who created the designs of living beings.

### 3. Creation by Stage

From the viewpoint of Unification Thought, everything has both identity-maintaining and developmental aspects. In other words, a living being maintains its self-identity as a species, and at the same time changes and develops in correspondence with changes in the environment. In other words, a species can change, yet it still remains the same species.

One has to recognize, however, that, in order for a species to undergo change in shape and function to such an extent that it becomes an altogether different species, some creative input must be applied to it. According to Unification Thought, when a new species is created, God's power works to bring about an abrupt change. In such an occasion, God causes an abrupt change according to Logos as blueprint. In biological term, this matter relates to the rearrangement of the genetic code, or to change in the program of it.

From molecular biology it is now known that viruses carry genes among cells, individual bodies, or species. The Japanese geneticist Hideomi Nakahara and Japanese theoretical physicist Takashi Sagawa consider that manipulation of the genetic code by viruses, advocating the "virus theory of evolution." Moreover, the famous British astronomer Fred Hoyle and his research coworker Chandra Wickramasinghe asserts that fragments of genes have come down from space and that living beings have taken them in.

These theory have some content that scientifically backs up the Unification Thought theory of creation. The reason is that one could think God changed the programs of organisms through such means.

Unification Thought holds also that creation took place, not in a continuous way, but by stages. Creation took place in the following way: God's power worked, whereby a certain species was created; after that, a certain period of time passed, and again God's power worked, whereby a new species was created. We call this process "creation by stages".

The theory of "creation by stage" advocated by Unification Thought may superficially look like Gould's "theory of punctuated equilibrium." But it claims that species evolve by mutation and natural selection in a small, isolated group; therefore, Gould's theory is essentially the same as Darwinism and fundamentally different from Unification Thought's theory of creation.

#### 4. Creation in Likeness

Authors of biology textbooks, when presenting what they regard as evidence for evolution, often include homologous organs, analogous organs, and vestigial organs in morphology as well as the theory of recapitulation in embryology. The organs of different organisms exhibiting likeness in structure due to evolutionary differentiation from the same or a corresponding part of a remote ancestor are called homologous organs.

Concerning this alleged evidence for evolution, many questions and refutations have been raised. For instance, Hatching raises the question concerning analogous organs that the origin of their resemblance is still unknown. Concerning homologous and analogous organs, as B. C. Nelson said, also, that the likeness of these organs can serve as evidence for creation as much as it can serve as evidence for evolution.

According to Unification Thought, the human being is an image-like substantial object of God, and all things are symbolic substantial objects of God. In other words, the human being has been created to express God's nature and image completely; and all things have been created to express them symbolically. This is called "creation in likeness."

The purpose of Creation is that. God created human beings as His objects in order to love them and be pleased, and created all things as objects of human beings, in order to please human beings.

In the beginning, God conceived in His own image the image of the human being to be created. The image of the human being means the design of human being. And taking that image as the model, God conceived each one of all things by abstracting and transforming the human image.

Therefore, individual animals and plants are simplification of the human form and nature, or emphatic expressions of the form and nature of human parts. Human beings feel their special characters objectively and to obtain joy through those living beings.

Seen from the viewpoint of creation in likeness, it is clear that homologous and analogous organs are not an evidence for evolution. Since organisms were created in the likeness of a human being, it is natural that there should be resemblance among living beings. The likeness in the growth of the embryos of various kinds of organisms does not prove the footprint of evolution, but the processes of growth of the human embryo is a synthesis of the processes of growth of all other organism's embryos.

In this way, the examples cites as evidence for evolution are, instead, what proves creation in likeness, centered on the human being. The human being looks like an ape, not because humans evolved from the ape, but instead, because the ape, which was created in the likeness of human beings, looks like a human being.

##### 5. The Two-Stage Structure of Creation

As mentioned above, the image of human being was conceived within the mind of God as His direct object of love. The human being was conceived within the mind of God in God's own image, as the most perfect being. Taking the human image as a model, and by abstracting and transforming it, God conceived the images of animals; by further abstracting and transforming them, He conceived the images of plants. Even among animals, He first conceived the

images of higher animals, which are closer to humans, and by abstracting and transforming them, He gradually conceived the images of lower animals.

In this way, in God's mind, the ideas were formed in the following order: human being -> animals (higher animals -> lower animals) -> plants (higher plants -> lower plants) -> heavenly bodies -> minerals -> molecules -> atoms -> elementary particles. Here "idea" refers to Logos (design, blueprint, conception).

The creation of the phenomenal world was carried out in exactly the reverse order. This does not mean, however, that animals were created after all plants had been created.

Thus in creation, first came the formation of ideas that is, the creation of Logos, which took place within God's mind; and then came the creation of the phenomenal world, which took place according to Logos. This is called the "two-stage structure of creation".

When we see only the result expressed in the phenomenal world, evolution appears to have proceeded in the order from lower beings to higher beings until human beings. However, that was not evolution but rather creation carried out systematically, according to Logos.

#### 6. The Creation of Human Being Based on All Things as Material

From the viewpoint of Unification Thought, all beings are to be perfected through a period of growth. Accordingly, they cannot appear in their perfected forms, instantaneously. Creation took place systematically and developmentally, beginning with something simple and gradually developing to higher and more complex things, taking the simple as material for the complex. In addition, creation took place in such an order that the environment was prepared first, and then living beings were formed in it. Therefore the human being, who is the ruler of all creation, was created last, after all the natural environment was made.

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We have seen how Unification Thought Institute explains a new notion of evolution -- that is, a new Creation theory.

#### IV. Conclusion

In this paper, we attempted to examine Evolution Theory based on materialism, and which has accelerated modern scientism. As shown above, this theory has proved itself to be inevitable of correction because of current discoveries and scientific investigations. Here we proposed that a new notion of evolution based on a new Creation Theory introduced by Unification Thought. Investigating it in terms of history of science is still left. When we accomplish this task elaborately, it will be turned out that what it urgently needs is not merely theoretical amendment, but the scientism itself that has supported it should be renewed. It is then that we can begin investigating the evolution in the Light of Truth, where science and religion form two parts of its only one body.

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This paper attempts to overcome the Darwinism and to establish new notion of evolution based on Unification Thought. This is the summary of the results which the Unification Thought Institute has researched.

First of all, their theoretical problems were pointed out. We learned that Darwinism is still alive, in spite of so many problems have been pointed out with regard to them. The reason is that new insight of evolution, which can totally change evolution theory based on the view of materialism, has not been proposed yet. We, then, proposed that a new notion of evolution based on a new Creation Theory introduced by Unification Thought.