

ONE HUMAN FAMILY

THE BIBLE, SCIENCE, RACE AND CULTURE

Carl Wieland

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INTRODUCTION: Humanity's big picture

In past ages, explorers from Europe were hailed as heroes on returning to their homelands with tales of strange and different people and practices. Such stories, even where not distorted by fanciful exaggeration, were greeted with fascination and awe.

In this globalized, networked age, we are exposed as never before to people from other ethnicities, cultures and regions of the planet. Their images regularly flash across the various gadget screens of our lives. We think nothing of bumping into this variety of people at the supermarket, either; albeit minus some of the more exotic regalia that Discovery Channel might feature. This heightened exposure at once enriches our lives, though perhaps inevitably diluting the sense of fascination and wonder our ancestors would have experienced at this rich human variety.

Familiar or not, though, human beings in their full array of diversity—you and me and those in all corners of the globe—present an amazing picture. Think only of the diminutive Khoisan¹ ('bushmen') of Africa's Kalahari Desert, made famous by the movie *The Gods Must be Crazy*. Then put next to them a couple of

1. This term actually collectively refers to two groups of people, the pastoral Khoi (or Khoikhoi) and the hunter-gatherer San, who are the ones generally referred to with the term 'bushmen'.



Canada
CC-BY-SA 3.0 Ansgar Walk

tall, blonde Swedes. Contemplate not just the physical differences, but the huge gulf between their cultures. The bushmen are nomadic hunter-gatherers, a far cry from Sweden's advanced industrial economy. In the same vein, consider the Masai²—lean, tall tribesmen

existing on mostly milk and blood³ from their herds on the steamy African savannah. Then next to them, place in your mind's eye the short, stocky Inuit (formerly called Eskimos) subsisting for centuries in an icy wasteland, nourished by the blubber and flesh of the marine creatures they hunt.

Amidst all this immense, almost overwhelming, diversity, we will find a common thread, and an underlying unity at all levels—genetic, cultural, linguistic, intellectual



Namibia
iStockPhoto

2. Alternatively: 'Maasai'.
3. Pun earlier in the sentence intentional (well, after I noticed it, anyway). ☺

and spiritual. This unity is in one sense obvious, accessible to that elusive thing known as ‘common sense’. Yet for all the sophistication of our age, even the most advanced high-tech societies grapple with matters of race many thought would long since have been behind us. Think only of the the ‘Black Lives Matter’ campaign spawned in the US of 2013 and beyond by police shootings overwhelmingly perceived as race-biased, and the violent rioting that ensued.

This book will demonstrate that there are no ‘races’ in the sense that Darwin, for example, thought of them, and as large numbers of people still do. There is in a very real sense only one ‘race’ of human beings. This is despite the many subgroups, tribes and factions within the human family.

At the same time, genes still matter in explaining group differences, and this book does not espouse some ‘politically correct’ approach, or total avoidance of a term like ‘race’, which still conveys meaningful information. It will also show that some ideas on race and racism still commonly held today simply don’t fit the facts — whether biological, biblical or sociological.

No part of the political/ideological spectrum is immune from such misconceptions, and what follows herein will likely not fit easily into the liberal/conservative categories into which many like to shoehorn things. This is not ‘just another creationist book’. Nor is it some over-idealistic ‘let’s all get-together and sing Kumbaya’⁴



Sweden
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4. An African-American spiritual song from the 1930s, popular in the '60s with peace movements etc. It is sometimes used, like here, to gently satirize overly naïve views of how to solve the world’s problems.



Vietnam
iStockPhoto

approach to the very real and deep problems and issues that tear people and communities apart. It dares to grapple with issues of race and culture that are largely taboo subjects today, including the starkly differing outcomes in different groups, and the effects of different religions on those outcomes. From reactions to the 2011 first edition, those excursions were, as expected, the book's most fascinating—and controversial—aspects.

Cards on the table

The reader may not yet share the book's standpoint

that what purports to be the true history of humankind—Genesis, as revealed by the universe's Creator—fits the facts of the real world. Despite contrary claims, this view is shared by substantial numbers of educated and scientifically qualified people. Some things presented here will likely be new and surprising to you. It might start you thinking afresh about other things possibly thought settled. Regardless, it will likely continue to fascinate readers as it has—satisfying for some, and challenging for others. Maybe even life-changing, as we take that history of humanity seriously, plug in the facts of the real world, and see what emerges.

Over the years, I have spoken on this subject to many thousands in various parts of the world. Experiencing the reactions from

these and the readers of the first edition was most instructive. It seems that the proposition herein will, for many, provide a whole new way of looking at the world—in particular, its people. One engineer-businessman in Australia was so impacted, he ordered 40 copies and sent them to various of society’s leaders, including the heads of his state and nation. Whether they were read or not is of course another question, but he was not the only reader with a passion to spread the message via multiple copies.

And that message is basically simple. It could almost be summarized in the main title’s three words. History suggests that ideas with the potential to profoundly, even radically, impact thought and behaviour are rarely complex at their core. When laid out and followed through in all its fascinating outworkings and implications, I believe that this concept of *one human family* is much more than some motherhood mantra. I am convinced that boldly grasping hold of it offers a real way forward in all aspects of this often emotion-charged issue—race and racism.



Kenya

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Caveats

It is important to make sometimes technical concepts straightforward and, hopefully, easy to understand. That

occasionally means incursions into that borderland close to the line where the simple becomes simplistic. Things can also appear overly simplified some time after publication when, as often happens, ongoing research deepens and complicates a phenomenon. Additional knowledge can also overturn a ‘known fact’ completely. A medical lecturer in my undergraduate years told me, “You know, 50% of the cardiac physiology I was taught only ten years ago has now been shown to be wrong.” I probably thought, naïvely, how fortunate I was to be living at a time when we finally had the truth about the subject. But a decade or two later, maybe 50% of what *he* had taught *me* about cardiac physiology was already having to be overhauled in the light of more information. That’s simply the way that human knowledge progresses, even in relatively uncontroversial areas of observational science, i.e. the study of how things work in the present world. Imagine how much more things could (and do) miss the mark in historical (or forensic) science, i.e. trying to establish what happened in the past. The conclusions in such fields—paleontology (study of fossils), archaeology, trying to reconstruct alleged evolutionary genealogies, historical geology, and more—are crucially dependent on interpretations. So they are inevitably skewed by the worldviews and prejudices of the investigators—as well as by the preconceptions inherited from an earlier layer of education.⁵

This is even more of an issue, of course, in the book’s forays into cultural and historical/sociological issues. I found these at once important, exciting, and risky to tackle. Of course, facts are facts, and absolute truth exists; I don’t hold to some postmodern view of ‘differing truths’.



5. See creation.com/its-not-science.

But our perceptions and the way we frame our thoughts on things such as culture—and the way history is viewed, even for those who lived through it—inevitably reflect the fact that each of us is the product of a unique set of inputs.

It was remarkable, for example, what differing reactions I had to the several drafts of the apartheid chapter from various South African reviewers. The distinctions were not just between ‘black’ and ‘white’, but also between those Europeans of an Afrikaner/Boer heritage and those of English extraction. Yet all had lived through exactly the same era of history. (Thankfully, feedback since from South African readers of all ethnicities suggests that the difficult goal of overviewing that painful era such that all see as fair and objective seems to have been largely achieved.)

So then, rather than try to live up to some idealized notion of perfect objectivity, I have not shied away from making this an intensely personal account at many points, with all the attendant risks—and benefits, from several readers’ accounts—that entails.

I dare to suggest, too, that even those tempted to too-hastily assign the author to one or other of the many ‘boxes’ we mentally construct in this ‘race debate’ may be in for some surprises. And payoffs, also, if wise enough not to allow themselves to be derailed before the unfolding journey has revealed the strength of the overall case. By that I mean the ‘big picture’ of humanity—the *one human family* that emerges in these pages as we contemplate the most fascinating subject of all—ourselves.

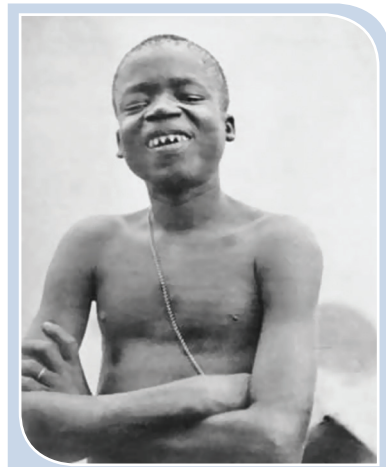


1 RACE AND THE ORIGINS DEBATE

THE MAN CAGED IN A ZOO

In 1906, a man called Ota Benga, a dignified human being from Central Africa's Congo, of a tribe whose members are often called 'pygmies', was put on display in New York's Bronx Zoo. There he shared a cage with an orangutan and a parrot, to be ogled by the masses as an example of a living 'ape-man' or 'missing link'.¹ Large crowds thronged to see this 'primitive creature', justifying the commercial instincts of the promoters.

What can explain such a horrendous action, one that would have required the consent if not involvement of many in positions of authority? *A Scientific*



Ota Benga of the
Mbuti people.
Public domain

1. For a fuller account with documentation, see [creation.com/otabenga](https://www.creation.com/otabenga).

American article of the time referred to pygmies as “ape-like little black people”. It further stated that

“Even today, ape-like negroes are found in the gloomy forests, who are doubtless direct descendants of these early types of man, who probably closely resembled their simian ancestors”²

Further on (p. 107), the same source called the Congo pygmies

“small, ape-like, elfish creatures, furtive and mischievous ... [who] live in the dense tangled forests in absolute savagery, and while they exhibit many ape-like features in their bodies, they possess a certain alertness, which appears to make them more intelligent than other negroes They have seemingly become acquainted with metal only through contact with superior beings”

Neither the display nor the huge interest in it would have taken place if people in that society had not already been primed by such authoritative opinions to believe that there were sub-humans in various parts of the planet.

So, was this a mere blip on the radar, some momentary aberration within the world’s foremost bastion of freedom and democracy? The destructive thought patterns that gave rise to this outrageous action are not something safely tucked away in the long-gone past, as will be seen. The belief system that spawned it is still with us, and so are the patterns themselves, to greater or lesser degree—if perhaps buried a little deeper within our collective consciousness than before.

Myths about bias on origins

I placed my cards on the table earlier regarding where I’m coming from in all this. I’ve told you what my bias is, in other words. Perhaps that has already created a wall of resistance to any new ways of looking at things. If so, that may be because you think I can’t be ‘neutral’. But neutrality in that sense is well known to

2. Munn and Company (Ed.), *The Government Philippines Expedition*, *Scientific American*, July 23, p. 65, 1904.

be a myth among people who make a living thinking about such things (philosophers). All reasoning, in science or philosophy or anything else, takes place within some sort of framework. That framework is inevitably based on a foundation of ideas that are believed to be true, without actual proof (though generally for reasons that seem strong to their holder).

For example, the starting assumption of most of those convinced that the world around us must have generated its own order and complexity (i.e. evolved from some primeval simplicity) is that there is no supernatural realm. For them, it is an article of faith that the natural world of matter and energy is all there is, all there ever was, and all there ever will be.³ The issue, then, is not whether one has a starting belief or bias. It's pretty well compulsory to have one. Even 'Who cares?' qualifies as one. It means you have assumed that the issue will not affect you and/or that the evidence either way will not be strong enough to warrant a decision, so it's not worth investigating.

The issue, then, is this: how well does the framework built on any particular belief/bias foundation withstand the test of reality? In other words, how well does it fit the facts of the real world when we interpret them within that particular framework?⁴



Ota Benga with a pet chimpanzee he brought from the Congo.

Public domain

3. This starting assumption, or religious position, if you like, is known as either 'naturalism' or 'materialism' (obviously not the same thing as when people talk about 'materialism' in the sense of craving the latest BMW).

4. As with virtually all reasoning, there is an inevitable element of circularity. But if you're using a framework to interpret facts with a starting belief that is way off base, it shouldn't last long. If you are continually head-butting against reality, you would hopefully become exhausted from having to construct ever more exotic secondary hypotheses to try to salvage your core belief.

So, whether you share the same foundation at present or not, come along for the ride, if only as an exercise. Come see how the structure built on that foundation (that Genesis gives us true history) makes sense—even if only for the sake of discussion at this point. If you care about the issue of race, about how people and nations think about and care about each other, at least be prepared to examine how having the right foundational beliefs can make a huge difference.

The biblical beginnings of humanity

Most people in Western culture are at least vaguely familiar with the book of Genesis. They know that it claims that all people started off with Adam and Eve, and not that long ago. If true, it would mean that we are all extremely closely related. So, as far as the Bible is concerned, in an overarching sense there can only be one ‘race’ of people (though we will explore some important caveats to and nuances of that statement).

Sure, some who profess to believe the Bible have been known to distort what it says, often to try to justify exploiting or ‘dissing’ other groups. One such twist on Genesis is to invent imaginary groups created before Adam was, then claim that these gave rise to ‘the other races’. But clearly, that is not what is taught in the Bible at all. Adam was “the first man” (1 Corinthians 15:45); Eve was “the mother of all [the] living” (Genesis 3:20).

The Apostle Paul says in the New Testament that all nations were “made from one man” (Acts 17:26). A few renderings of that verse based on a different set of manuscripts, among them the King James, say that God has “made of one blood all nations of men”. But manuscriptal arguments to one side, this is just another way of saying the same thing. We often use the word ‘blood’ as a figure of speech to mean genetic relatedness. Pedigreed animals are said to have ‘bloodlines’. We talk about whether an aunt or uncle is a ‘blood relative’, rather than merely being related to us by having married a blood relative. In short, the Bible plainly teaches that all people were made from one line of descent, i.e. from one man and (implied) one woman.

But, many will say—look at all those *differences*. People tend to see things like the shape of our eyes, or the colour of our skin or eyes, as ‘separately evolved’. They think that the differences arose from people groups having been separated for thousands, even tens of thousands, of years—so they *must* be substantial.

DARWINISM’S EFFECT ON RACISM

Darwin believed this, as we will see. Of course, discrimination and exploitation of others perceived as being ‘different’ had been with humanity for a very long time before he published *On the Origin of Species by means of Natural Selection*⁵ in 1859. And it is important to stress up front that this book is about the consequences of rejecting the Bible’s ‘Genesis big picture’ concerning the history of humanity. Such rejection of the facts of Genesis, or ignoring of their straightforward implications, has taken place even in overtly Bible-centred cultures with little or no evolutionary influence, as we shall see.

However, since Darwinism is the most sophisticated and potent expression of this rejection, it is no surprise to hear that *The Origin* led to a huge *increase* in racist thinking and behaviour. That is undeniably true. Renowned Harvard paleontologist Stephen Jay Gould (1941–2002), a thoroughly committed evolutionist and opponent of creationists—and staunch antiracist—wrote:

“Biological arguments for racism may have been common before 1850, but they increased by orders of magnitude following the acceptance of evolutionary theory.”⁶

After Darwin, it became increasingly ‘obvious’ that various easily identifiable groups of people, i.e. ‘races’, were either less evolved than other groups or (particularly if it was your own group) more evolved. *Ergo*, some groups were more human than their counterparts, others less so.

5. Mostly shortened in referring to it as ‘The Origin of Species’ or ‘Origin of Species’, or simply ‘The Origin’.

6. Gould, S.J., *Ontogeny and Phylogeny*, Belknap-Harvard Press, Cambridge, Massachusetts, pp. 127–128, 1977.

Many religious folk, perhaps secretly glad to be released from the moral strictures of biblical accountability, readily absorbed this new evolutionary doctrine into their belief system. For them, advancement along evolution's ladder of progress, as it was perceived, became progress toward some sort of proto-New-Age godhood for all. At the least, it was part of a divine plan for the betterment, even perfection, of humanity. Either way, being part of a more biologically 'advanced' group meant either that your group was closer to the divine or was the recipient of divine favour in some way.

Large numbers came to see the world in terms of a stark 'struggle for existence', in which only the 'fittest' individuals and groups survived and prospered. ('Fittest' does not refer to physical strength or exercise capacity, by the way. It simply means those most suited, however that may come about, to the task of surviving and prospering, and more particularly, passing on their characteristics to the next generation—i.e. those with the greatest reproductive success.)

The full title of Darwin's book was *On the Origin of Species by means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. Darwin meant not just races of people (though he definitely did not exclude these, as his later works made plain), but plants and animals as well. When it came to races of humans, there was no shortage of people ready to take him at his literal word, namely that some races were less favoured than others. So, if it looked like some races were not being preserved (whether or not others were helping them through the exit door), it must have been either 'natural' (they being the less fit) or else 'divinely ordained' by their evolutionized idea of God.

One of Darwin's close friends was Charles Kingsley,⁷ a clergyman who greatly helped him by promoting the idea that one could believe in evolution at the same time as being a 'good Christian'. In a book of sermons, Kingsley wrote:

7. Grigg, R., Darwin's quisling, Charles Kingsley, *Creation* 22(1):50–51, 1999, creation.com/kingsley.

“The Black People of Australia, exactly the same race as the African Negro, cannot take in the Gospel ... All attempts to bring them to a knowledge of the true God have as yet failed utterly ... Poor brutes in human shape ... they must perish off the face of the earth like brute beasts.”⁸

Unfit to breed

Another outcome of Darwinian thinking was eugenics or ‘racial hygiene’.⁹ Eugenics is based on the belief that we must actively interfere in or assist the evolutionary process by ensuring that ‘defective’ people do not give rise to offspring. At the very least, this would be by way of sterilization—compulsory, if persuasion failed to produce the appropriate outcome voluntarily. More drastic methods of ensuring the absence of offspring were not precluded in this broad ideology.

The motivation of eugenicists was more than just ensuring the biological vigour of humanity. It was inextricably intertwined with ensuring the ‘purity of the race’, which meant of course the dominant group in Western Europe. So from the start, the definitions of which groups of people were defective or inferior kept straying into areas with strong racial overtones.

Today, such ideas, sometimes grouped under the label of ‘Social Darwinism’, are not openly popular. This is especially so among the world’s ‘intellectuals’, those who strongly influence media opinion.¹⁰ This is only partly a result of scientific discoveries to do with our biology, specifically our genes—discoveries which make ideas of racial inferiority/superiority untenable, as we will see. (Chapter 5 looks at a major additional reason for the unfashionable

8. Kingsley, C., *Sermons on National Subjects*, Sermon XLI, Macmillan & Co., pp. 414–417, 1880, cited in Paton, J.G. *Autobiography*, Ed. by Paton, J., Banner of Truth Trust, Edinburgh, pp. 263–265, 1965.

9. Originally the German *Rassenhygiene*, coined in 1895 by eugenicist Alfred Ploetz (1860–1940).

10. The term ‘intellectuals’ as used here does not refer to all intelligent people but is restricted to those mostly involved in shaping public opinion, who generally contribute little to society other than their ideas and opinions, as outlined in Thomas Sowell’s book *Intellectuals and Society* (2010).