:''“創造論”也可以指[[創世神話]]。''

<!--

這是一個有爭議的條目，編者意見可能有分歧。請在作出大型改動前參閲討論頁。

-->

'''創造論'''或'''創世論'''是一種宗教信仰<ref> ''Evolution Vs. Creationism'', [[Eugenie Scott]], Niles Eldredge, p. 114</ref>。創造論者普遍相信[[人類]]、[[生物]]、[[地球]]及[[宇宙]]是由[[超自然現象|超自然]]生物[[創世神話|創造]]，通常為[[神]]。廣義的來説，它涵蓋了所有被理解為有超自然力量干預自然世界的信仰。當提到[[創造論與進化論的爭議]]的時候，“創造論”一詞就廣泛地指反對自然生物過程（特別是[[進化論]]）作爲地球上生物的歷史、多樣性和複雜性的解釋，並以宗教為根本的理論。<ref name=NCSEcreationism>{{cite web |url=http://ncseweb.org/creationism |title=NCSE : National Center for Science Education - Defending the Teaching of Evolution in Public Schools. |date= 2008 |work=Creationism |publisher= |accessdate=2009-06-22}}</ref>在[[西方世界]]，這種創造論通常是建基於《[[創世紀]]》第一及第二章<ref name=TopicIndex>{{cite web |url=http://www.counterbalance.net/history/intro-frame.html |title=Creationism History: Topic Index |author=Ronald L. Numbers |authorlink=Ronald L. Numbers |publisher=Counterbalance Meta-Library |accessdate=2009-06-22}}</ref>，然而其他宗教也有各自的創世神話，並且與之可能頗有差距。

在許多國家，隨著科學理論不斷對宇宙及其中的生物有更“自然”的解釋，越來越少人相信創造論。某些創造論者完全駁斥科學理論，而其餘則相信其他與科學發現部分相符的理論。當主流科學研究得出一個於創造論[[宗教典籍]]有明顯差異的結論，一些人就會反對此項研究的結論{{Fact|date=June 2009}}、其科學理論<ref>{{cite journal | last=Truman | first=R. | year=2003 | title=Protein mutational context dependence: a challenge to neo-Darwinian theory: part 1 | journal=Journal of Creation | volume=17 | pages=117–127 | format=PDF | url=http://www.creationontheweb.com/images/pdfs/tj/v17n1\_proteins.pdf | accessdate=2008-11-10 }}</ref>或其推論方法。<ref>{{cite web | last=Batten | first=R. | title=It's not science | publisher=Creation Ministries International | url=http://www.creationontheweb.com/content/view/2480 | date=2002-02-28 | accessdate=2008-11-10 }}</ref>[[創造論科學]]和[[智設論]]都被主流[[科學界]]視爲[[僞科學]]。<ref>{{cite web|url=http://ncseweb.org/media/voices/science|title=Statements from Scientific and Scholarly Organizations

|publisher=National Center for Science Education|accessdate=2008-08-28}}</ref>最值得注意的有爭議科學理論有：[[進化論]]對生物發展的影響、[[共同起源]]理論、[[地球的年齡|地球的地質歷史]]、[[太陽系的形成與演化#形成|太陽系的形成]]和[[大爆炸|宇宙的起源]]。<ref>[http://www.royalsoc.ac.uk/news.asp?year=&id=4298 Royal Society statement on evolution, creationism and intelligent design<!-- Bot generated title -->]</ref><ref>National Association of Biology Teachers [http://www.nabt.org/sub/position\_statements/evolution.asp Statement on Teaching Evolution]</ref><ref>[http://www.interacademies.net/Object.File/Master/6/150/Evolution%20statement.pdf IAP Statement on the Teaching of Evolution] Joint statement issued by the national science academies of 67 countries, including the [[United Kingdom|United Kingdom's]] [[Royal Society]] (PDF file)</ref><ref>From the [[American Association for the Advancement of Science]], the world's largest general scientific society: {{PDFlink|[http://www.aaas.org/news/releases/2006/pdf/0219boardstatement.pdf 2006 Statement on the Teaching of Evolution]|44.8&nbsp;KB}}, [http://www.aaas.org/news/releases/2006/0219boardstatement.shtml AAAS Denounces Anti-Evolution Laws]</ref>

==歷史==

{{Main|創造論的歷史}}

雖然“創造論”這一名詞在近代才發明，其歷史卻為悠久的[[宗教史]]的一部分。“創造論”一詞在1920年代被專指[[基督教基要主義|基督教基要主義者]]基於對[[聖經直譯主義|直譯聖經]]中《[[創世紀]]》的理解，並反對[[人類進化]]理論的行動。這些組織成功地使美國公立學校停止教授進化論思想。而[[年輕地球創造論|年輕地球創造論者]]從1960年代中開始推廣在公立學校科學課上使用“[[洪水地質學]]”教授“科學創造論”，以支持《創世紀》。<ref name=encarta>[http://encarta.msn.com/text\_761580511\_\_\_0/Creationism.html Creationism,"] Contributed By: [[Ronald Numbers|Ronald L. Numbers]], William Coleman: Microsoft Encarta Online Encyclopedia 2007 http://encarta.msn.com © 1997–2007 Microsoft Corporation. All Rights Reserved.</ref>在Daniel v. Waters一案（1975年）中，判決為在公立學校中教授創造論違反了[[政教分離]]，而其内容中所有引自聖經的文字均被除去，並重命名為[[創造論科學]]。在Edwards v. Aguillard一案（1987年）中，判決為創造論科學有違憲法，教科書中任何提及“創造論”的字眼均換為被認爲是一新科學理論的“[[智設論]]”。在Kitzmiller v. Dover一案（2005年）中，判決為智設論非科學，並有違憲法中對在科學課上教授宗教的限制。<ref name="autogenerated2" />

===早期及中世紀基督教裏的創造論===

在某種程度上，早期[[基督教]][[教會父老]]將《創世紀》視爲寓言故事，認爲其精神上的意思比文字上的意思更爲重要，但同時並不否認對文字的解釋。<ref>[http://www.asa3.org/ASA/topics/Bible-Science/PSCF3-88Young.html Perspectives on Science and Christian Faith]<br />[http://www.earlychristianwritings.com/yonge/book2.html Early Christian Writings]</ref>1世紀時[[使徒保羅]]描述《創世紀》第二章第24節為基督和教會的意思，而[[斐洛]]則描述世界萬物皆同時被創造，創世所需六天表示人們需要秩序，數字6也是一個[[完全數]]。[[猶太教|猶太作家]]如[[亞伯拉罕·以斯拉]]可被視爲創造論者，但也不贊成過於執著《創世紀》的文字意思。[[邁蒙尼德]]指出，《創世紀》第一至三章不能以字面意思理解。<ref name=rsf/>

為回應2世紀[[諾斯底主義]]主張《創世紀》純為寓言的觀點，正統基督教徒並不接受這種看法，然而他們也沒有單純地理解這段文字的字面意思。因此[[俄利根]]相信世界是上帝所造，但並不如字面理解的一樣分多天完成。同樣，4世紀時的[[聖巴西流]]雖某程度上理解字面意思，但認爲創世是在瞬間完成、不需時間的，是一個整體，不可分也不可量度。<ref name=rsf/>

[[聖奧古斯丁]]在《論創世紀的字面意義》中堅持，《創世紀》描述了神創造萬物，但也同時顯示出萬物是同時被創造出來的，創世的天數只是為了包含教誨而作的分類，是一個邏輯上的思想，與時間毫無聯係。他認爲，光乃天使的照耀，而非實質看得見的光。他也強調，這段經文很難明白，隨著新知識的出現，它也得被重新理解。特別是基督教徒不應爲了教義而對經文作出自以爲是、荒謬及有違實質觀察證據的理解。<ref name=AUGUSTINE>{{cite web |url=http://www.asa3.org/ASA/topics/Bible-Science/PSCF3-88Young.html |title=The contemporary relevance of Augustine |author=Davis A. Young |date=1988 |work=Perspectives on Science and Christian Faith |publisher= |pages= |accessdate=2008-08-18}}</ref>

和奧古斯丁一樣，13世紀的[[托馬斯·阿奎那]]認爲人們應毫不動搖地相信經文的内容，同時也要注意“聖經可以多方面解釋，人們不應執著於單一種解釋，並要準備當這種解釋被證明為誤時捨棄之，以免聖經被非信徒譏諷，信徒的信心被削弱。”<ref name=rsf/>

===自然神學===

{{Main|自然神學}}

自從1517年，[[宗教改革]]使人們更強調非神職人員對聖經的理解。[[馬丁·路德]]提倡萬物於約6000年前在6天内創造，並聲稱“摩西寫道，未受過教育的人也可以對創世有清楚的理解”；但一位德國農民對一段翻譯的理解會和另一位熟悉早期猶太語言及文化的[[猶太人]]不同，而路德還需要提及其有寓言價值的意義，如何謂“蛇”（誘人犯錯的狡猾之徒）。 [[約翰·加爾文]]也不同意瞬間創世之說，並批評這些堅持存在“穹蒼以上的水”並有違當代對自然界理解的人。<ref name=rsf/>

新陸地的發現使人們了解到生物的多樣性，並發展出一套理論，説明這些物種皆個別由上帝創造。1605年，[[弗蘭西斯·培根]]強調，我們在自然界中所看到的神造的萬物教導我們如何理解聖經。而他的[[培根法]]所提倡的以實驗及觀測支持科學理論成爲了現代科學的核心。<ref name=moore>{{cite web | last = Moore | first = James | authorlink = James Moore (biographer) | title = Evolution and Wonder - Understanding Charles Darwin | work = Speaking of Faith (Radio Program) | publisher = American Public Media | url =http://speakingoffaith.publicradio.org/programs/darwin/transcript.shtml | accessdate = 2007-06-27 }}</ref>[[自然神學]]發展出的對自然的研究最終期望目標為找出證據支持基督教，其中許多人嘗試改進[[大洪水]]理論。<ref name=floodgeol>[http://www.bringyou.to/apologetics/p82.htm History of the Collapse of "Flood Geology" and a Young Earth], adapted from ''The Biblical Flood: A Case Study of the Church's Response to Extrabiblical Evidence'' (Eerdmans, 1995) by Davis A. Young. Retrieved 2007-06-30.</ref>

1650年，[[阿馬]]的[[總主教]][[詹姆斯‧烏舍爾]]發表了根據聖經所寫歷史的[[烏舍爾年代表]]，並算出創世年份為公元前4004年。這個理論被慣犯接受，但在十八世紀至十九世紀發展的現代[[地質學]]發現的[[地層]]和[[化石]]則證明了地球的年齡更老。支持聖經大洪水的[[災變論]]在英格蘭十分流行，但其不堪一擊；<ref name=floodgeol/>而到了1850年時所有地質學家和大部分的福音派基督徒已採納了不同版本的[[年老地球創造論]]，但他們仍繼續反對[[進化論]]。<ref name=rsf/>

===自然解釋===

{{Main|科學史}}

約十九世紀起，[[拉馬克]]的[[物種變遷論]]開始在[[巴黎]]和[[愛丁堡]]得到小數目的支持者，主要為解剖學家。<ref name=rsf/>英國當時困于[[拿破侖戰爭]]中，並恐怕如[[美國革命]]及[[法國革命]]等的共和革命會威脅[[君主制]]。[[達爾文]]逐漸發展的[[物競天擇]]理論當時還是個秘密。英國面臨的威脅溫和了下來，無名氏于1844年發佈的《創造的自然歷史痕跡》引起了公衆的興趣，並得到了[[貴格會]]和[[一神論派]]等宗教團體的支持，卻被[[科學界]]所評擊，原因為其缺乏實在、強硬的科學證據支持。1859年達爾文的《[[物種起源論]]》提供了來自權威資料的證據，科學家們也開始相信[[進化]]的存在。這一點被[[英國國教會]]的保守福音派信徒所抗拒，但他們的注意力很快便轉移到了造成更大回響的[[自由主義神學]]的《論文與評論》，因爲它介入了幾百年前由[[伊拉斯謨]]開始的“[[高等批判]]”爭議。此書重新檢閲了聖經，並質疑了對聖經字面意思的理解。<ref>{{Cite book | last = Desmond | first = Adrian | last2 = Moore | first2 = James | author2-link = James Moore (biographer) | year = 1991 | title = Darwin | place = London | publisher =Michael Joseph, Penguin Group | isbn = 0-7181-3430-3}}</ref>1875年，大多數美國[[博物學]]家支持[[神導進化論]]，當中很多是都會包含人類的[[特殊創造論]]。<ref name=encarta/>

快速發展的科學對生物和非生物都有了詳細、科學且自然的解釋（從最小的[[普朗克]]尺度到最大的[[可觀宇宙]]尺度），而不需要有一位創造者的介入。

==創造論者的行動==

創造論者有許多不同于基督教的宗教傳統行動。以下列出有關[[印度教]]、[[伊斯蘭教]]和[[猶太教]]的行動。

===創造論與基督教===

創造論本身並不是一個基督教的概念，因爲基督徒緊緊跟隨較早的猶太傳統，相信世界是由單一個神創造；而今天很多信奉基督教的國家都已經接受解釋生命來源的最佳理論為進化論，而非《創世紀》。然而美國則為例外，美國人更傾向于不承認進化論。<ref> {{cite journal

| last =

| first =

| authorlink =

| coauthors = Miller et al.

| title = Public Acceptance of Evolution

| journal = Science

| volume = 313

| issue =

| pages = 765–766

| publisher =

| location =

| date = 11 August 2006:

| url = http://richarddawkins.net/pdf/Science\_evolution\_2006.pdf

| issn =

| doi = 10.1126/science.1126746

| id =

| accessdate =

| author = Miller, J. D. }} </ref>創造論者有時會爭取他們的理論會在[[科學]]課上和[[進化論]]一起教授，這個現象主要出現在美國（如爭取教授[[年輕地球創造論]]）。反對者則稱科學課上必須教授被視爲科學的事物，而以聖經為本的對世界的理解並不符合這項標準。

====各種基督教創造論====

人們對創造論的不同版本作出了分類，<ref>[http://ncseweb.org/creationism/general/creationevolution-continuum ''The Creation/Evolution Continuum''], [[Eugenie Scott]],

[[National Center for Science Education|NCSE]] Reports, v. 19, n. 4, p. 16-17, 23-25, July/August, 1999.</ref><ref name = "Wise-p30">Wise, D.U., 2001, Creationism's Propaganda Assault on Deep Time and Evolution, Journal of Geoscience Education, v. 49, n. 1, p. 30-35.</ref><ref name = "nagt-pdf-Ross">[http://nagt.org/files/nagt/jge/abstracts/Ross\_v53n3p319.pdf ''Who Believes What? Clearing up Confusion over Intelligent Design and Young-Earth Creationism''], Marcus R. Ross, Journal of Geoscience Education, v. 53, n. 3, May, 2005, p. 319-323</ref>以下列出一些大類。根據大衆的觀念和傳媒的描述，許多人標簽“創造論者”為那些為宗教理由而反對一部分科學的人，但實際上許多相信存在神靈的人並不反對科學。

{| class="wikitable"

|+ 各大創造論觀點之比較

|-

!

!人類

!生物物種

!地球

!宇宙

|-

! [[年輕地球創造論]]

|直接由上帝創造。

|直接由上帝創造。不發生[[宏觀進化]]。

|年齡少於1萬年。由大洪水重塑。

|年齡少於1萬年。

|-

! [[間斷創造論]]

|直接由上帝創造。

|直接由上帝創造。不發生宏觀進化。

|科學所接受之年齡。由大洪水重塑。

|科學所接受之年齡。

|-

! [[漸進創造論]]

|直接由上帝創造（根據[[靈長目]]解剖學）。

|直接由上帝創造+進化。無共同始祖。

|科學所接受之年齡。無大洪水

|科學所接受之年齡。

|-

! [[智設論]]

|因人而異

|神于過去某時的介入，證據為“[[不可化約的複雜性]]”。

|神的介入。

|神的介入。

|-

! [[神導進化論]]

|從靈長目動物演化。

|從共同始祖演化。

|科學所接受之年齡。無大洪水

|科學所接受之年齡。

|}

===印度教創造論===

一些印度教徒根據印度教經典[[吠陀]]支持進化論。<ref>{{cite web|url=http://www.well.com/user/jct/science.html | title=Science and spirituality: Any Points of Contact? The Teachings of U.G.Krishnamurti: A Case Study |last=Moorty | first=J.S.R.L.Narayana| work = Krishnamurti Centennial Conference| accessdate=2008-12-26 |date=May 18-21, 1995}}</ref>其中一個例外是[[國際黑天覺悟會]]（ISKCON），其部分成員反對“[[達爾文主義]]”及[[現代演化綜論]]<ref>http://news.iskcon.com/node/1592/2008-12-27/expelled\_no\_intelligence\_allowed</ref>。

===伊斯蘭教創造論===

伊斯蘭教的創造論相信[[宇宙]]（包括[[人類]]）由[[古蘭經]]中的[[神]]創造。而現代[[伊斯蘭教徒]]傾向於以經典的字面意思來理解，並且認爲《創世紀》是神傳達的信息的錯誤翻版。The creation accounts in the Qur'an are more vague and allow for a wider range of interpretations similar to those in other [[Abrahamic religions]]. Several [[liberal movements within Islam]] generally accept the scientific positions on the age of the earth, the age of the universe and evolution.

Islam also has its own school of [[Evolutionary creationism|Evolutionary creationism/Theistic evolutionism]], which holds that mainstream scientific analysis of the origin of the universe is supported by the Qur'an. Many Muslims believe in evolutionary creationism, especially among [[Liberal movements within Islam]].

[[Khalid Anees]], president of the [[Islamic Society of Britain]], at a conference called 'Creationism: Science and Faith in Schools', made points including the following:<ref name=guardian0104>{{cite news|url=http://education.guardian.co.uk/conferences/story/0,,1117752,00.html|title=Creationism: Science and Faith in Schools|date=2004-01-07|work=Guardian|first=David |last=Papineau |accessdate=2008-07-18}}</ref> There is no contradiction between what is revealed in the [[Koran]] and [[natural selection]] and [[survival of the fittest]]. However, some Muslims do not agree that one species can develop from another.

But there is also a growing movement of [[Islamic creationism]]. Similar to Christian creationism, there is concern regarding the perceived conflicts between the [[Qur'an]] and the main points of [[evolution]]ary theory.

There are several verses in the Qur'an which some modern writers have interpreted as being compatible with the [[Metric expansion of space|expansion of the universe]], [[Big Bang]] and [[Big Crunch]] theories:<ref>[[Harun Yahya]], [http://www.harunyahya.com/articles/70big\_bang.html The Big Bang Echoes through the Map of the Galaxy]</ref><ref>[[Maurice Bucaille]] (1990), ''The Bible the Qur'an and Science'', "The Quran and Modern Science", ISBN 8171011322.</ref><ref>A. Abd-Allah, [http://www.usc.edu/dept/MSA/quran/scislam.html The Qur'an, Knowledge, and Science], [[University of Southern California]].</ref>

<blockquote>"Do not the Unbelievers see that the skies (space) and the earth were joined together, then We clove them asunder and We created every living thing out of the water. Will they not then believe?"{{Quran-usc|21|30}}</blockquote>

<blockquote>"Then turned He to the sky (space) when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient."{{Quran-usc|41|11}}</blockquote>

<blockquote>"And it is We Who have constructed the sky (space) with might, and it is We Who are steadily expanding it."{{Quran-usc|51|47}}</blockquote>

<blockquote>"On the day when We will roll up the sky (space) like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about."{{Quran-usc|21|104}}</blockquote>

===Jewish creationism===

{{Main|Judaism and evolution}}

Judaism has a continuum of views about creation, the origin of life and the role of evolution in the formation of species. The major [[Jewish denominations]], including many Orthodox Jewish groups, accept evolutionary creationism or theistic evolution. Many Conservative Rabbis follow theistic evolution, although Conservative Judaism does not have an official view on the subject. Conservative Judaism however, does generally embrace science and therefore finds it a "challenge to traditional Jewish theology."<ref>[http://www.jewishvirtuallibrary.org/jsource/Judaism/jewsevolution.html Judaism and Evolution], Jewish Visrtual Library</ref> Reform Judaism does not take the [[Torah]] as a literal text, but rather as a symbolic or open-ended work. For Orthodox Jews who seek to reconcile discrepancies between science and the Bible, the notion that science and the Bible should even be reconciled through traditional scientific means is questioned. To these groups, science is as true as the Torah and if there seems to be a problem, our own [[epistemological]] limits are to blame for any apparent irreconcilable point. They point to various discrepancies between what is expected and what actually is to demonstrate that things are not always as they appear. They point out the fact that the even root word for "world" in the [[Hebrew language]] &mdash; עולם (Olam) &mdash; means hidden &mdash; נעלם (Neh-Eh-Lahm). Just as they believe God created man and trees and the light on its way from the stars in their adult state, so too can they believe that the world was created in its "adult" state, with the understanding that there are, and can be, no physical ways to verify this. This belief has been advanced by Rabbi Dr. Dovid Gottlieb, former philosophy professor at Johns Hopkins University. Also, relatively old Kabbalistic sources from well before the scientifically apparent age of the universe was first determined are in close concord with modern scientific estimates of the age of the universe, according to Rabbi [[Aryeh Kaplan]]. Other interesting parallels are brought down from, among other sources, [[Nachmanides]], who expounds that there was a [[Neanderthal]]-like species with which [[Adam and Eve|Adam]] mated (he did this long before Neanderthals had even been discovered scientifically).<ref>Aviezer, Nathan. In the Beginning: Biblical Creation and Science. Ktav, 1990. Hardcover. ISBN 0-88125-328-6</ref><ref>Carmell, Aryeh and Domb, Cyril, eds. ''Challenge: Torah Views on Science'' New York: Association of Orthodox Jewish Scientists/Feldheim Publishers, 1976. ISBN 0-87306-174-8</ref><ref>Schroeder, Gerald L. ''The Science of God: The Convergence of Scientific and Biblical Wisdom'' Broadway Books, 1998, ISBN 0-7679-0303-X</ref><ref>Jeffrey H. Tigay, ''Genesis, Science, and "Scientific Creationism"'', Conservative Judaism, Vol. 40(2), Winter 1987/1988, p.20-27, The [[Rabbinical Assembly]]</ref>

==Prevalence==

{{Main|Level of support for evolution}}

===Worldwide===

[[File:Views on Evolution.svg|thumb|right|440px|Views on human evolution in various countries.<ref>{{cite journal |journal=New Scientist |date=19 April 2008 |volume=198 |issue=2652 |author=Michael Le Page |title=Evolution myths: It doesn't matter if people don't grasp evolution |url=http://www.newscientist.com/article/mg19826523.000-evolution-myths-it-doesnt-matter-if-people-dont-grasp-evolution.html |page=31}}</ref><ref>{{cite journal |journal=New Scientist |date=19 August 2006 |volume=191 |issue=2565 |author=Jeff Hecht |title=Why doesn't America believe in evolution? |url=http://www.newscientist.com/article/dn9786-why-doesnt-america-believe-in-evolution.html |page=11}}</ref>]]

Most vocal strict creationists are from the United States, and strict creationist views are much less common in other developed countries. According to a study published in ''[[Science (journal)|Science]]'', a survey of the United States, Turkey, Japan and Europe showed that public acceptance of evolution is most prevalent in Iceland, Denmark and Sweden at 80% of the population.<ref name="Science survey"/>

According to a [[PBS]] documentary on evolution, Australian Young Earth Creationists claimed that "five percent of the Australian population now believe that Earth is thousands, rather than billions, of years old." <ref>[http://www.pbs.org/wgbh/evolution/religion/revolution/1980.html ''Evolution Revolution''], Evolution, [[Public Broadcasting Service]]</ref> Taking these claims at face value, Young Earth Creationism is very much a minority position in developed countries.

A 2008 Canadian poll revealed that "58 percent accept evolution, while 22 percent think that God created humans in their present form within the last 10,000 years."<ref>{{cite news | url=http://ncseweb.org/news/2008/08/polling-creationism-canada-001375 | title=Polling creationism in Canada | publisher=[[National Center for Science Education]] |date= August 8, 2008| accessdate =2008-08-10}}</ref>

In Europe, strict creationism is a less well accepted, though regular opinion polls are not available. Most people accept that evolution is the most widely accepted scientific theory as taught in most schools. In countries with a [[Roman Catholic]] majority, [[Evolution and the Roman Catholic Church|papal acceptance of evolution]] as worthy of study has essentially ended debate on the matter for many people. Exceptionally, in the United Kingdom the [[Emmanuel Schools Foundation]] (previously the Vardy Foundation), which runs three government-funded 13 to 19 schools in the north of England (out of several thousand in the country) teaches that creationism and evolution are equally valid "faith positions". One exam board (OCR) also specifically mentions and deals with creationism in its biology syllabus.<ref>[http://education.guardian.co.uk/schools/story/0,,1728235,00.html Exam board brings creationism into science class]</ref> However, this deals with it as a historical belief and addresses hostility towards evolution rather than promoting it as an alternative to naturalistic evolution. Mainstream scientific accounts are expressed as fact. In Italy, prime minister [[Silvio Berlusconi]] wanted to retire evolution from schools in the middle level; after one week of massive protests, he reversed his opinion.<ref>[http://www.dw-world.de/dw/article/0,2144,1188423,00.html Italy Keeps Darwin in its Classrooms], [[Deutsche Welle]], 3 May 2004</ref>

There continues to be scattered and possibly mounting efforts on the part of religious fundamentalists throughout Europe to introduce creationism into public education.<ref>[http://www.economist.com/world/displaystory.cfm?story\_id=9036706 ''In the beginning: The debate over creation and evolution, once most conspicuous in America, is fast going global''], ISTANBUL, MOSCOW AND ROME, Evolution and religion, ''The Economist'', April 19th 2007.</ref> In response, the Parliamentary Assembly of the [[Council of Europe]] has released a draft report entitled ''The dangers of creationism in education'' on June 8, 2007,<ref>[http://assembly.coe.int/main.asp?Link=/documents/workingdocs/doc07/edoc11297.htm ''The dangers of creationism in education''], Committee on Culture, Science and Education, Rapporteur: Mr Guy LENGAGNE, France, Socialist Group, Doc. 11297, Parliamentary Assemble Council of Europe, June 8, 2007.</ref> reinforced by a further proposal of banning it in schools dated October 4, 2007.<ref>[http://assembly.coe.int/Main.asp?link=/Documents/AdoptedText/ta07/ERES1580.htm ''The dangers of creationism in education - Resolution 1580''], Committee on Culture, Science and Education, Rapporteur: Mr Guy LENGAGNE, France, Socialist Group, Doc. 11297, Parliamentary Assemble Council of Europe, October 4, 2007.</ref>

Of particular note for [[Eastern Europe]], [[Serbia]] suspended the teaching of evolution for one week in 2004, under education minister [[Ljiljana Čolić]], only allowing schools to reintroduce evolution into the curriculum if they also taught creationism.<ref>[http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2004/09/09/wdarw09.xml&sSheet=/news/2004/09/09/ixworld.html Darwin is off the curriculum for Serbian schools]</ref> "After a deluge of protest from scientists, teachers and opposition parties" says the BBC report, Čolić's deputy made the statement, "I have come here to confirm Charles Darwin is still alive" and announced that the decision was reversed.<ref>[http://news.bbc.co.uk/2/hi/europe/3642460.stm Serbia reverses Darwin suspension]</ref> Čolić resigned after the government said that she had caused "problems that had started to reflect on the work of the entire government."<ref>[http://news.bbc.co.uk/2/hi/europe/3663196.stm 'Anti-Darwin' Serb minister quits]</ref> Poland saw a major controversy over creationism in 2006 when the deputy education minister, [[Mirosław Orzechowski]], denounced evolution as "one of many lies" taught in Polish schools. His superior, Minister of Education [[Roman Giertych]], has stated that the theory of evolution would continue to be taught in Polish schools, "as long as most scientists in our country say that it is the right theory." Giertych's father, [[Member of the European Parliament]] [[Maciej Giertych]], has however opposed the teaching of evolution and has claimed that dinosaurs and humans co-existed.<ref>"[http://www.wbj.pl/?command=article&id=35336&type=wbj And finally...]", Warsaw Business Journal, 18 December 2006.</ref>

In the United Kingdom, the [[Archbishop of Canterbury]] [[Rowan Williams]], head of the worldwide [[Anglican Communion]], views the idea of teaching creationism in schools as a mistake.<ref>[http://education.guardian.co.uk/schools/story/0,,1735731,00.html ''Archbishop: stop teaching creationism-Williams backs science over Bible''], Stephen Bates, religious affairs correspondent, The Guardian, Tuesday March 21, 2006.</ref> A 2006 poll on the "origin and development of life" asked participants to choose between three different perspectives on the origin of life: 22% chose creationism, 17% opted for intelligent design, 48% selected evolutionary theory, and the rest did not know.<ref>[http://news.bbc.co.uk/2/hi/science/nature/4648598.stm Britons unconvinced on evolution]</ref><ref>[http://www.mori.com/polls/2006/bbc-horizon.shtml BBC Survey On The Origins Of Life]</ref>

===United States===

[[Image:Creationist car.jpg|230px|right|thumb|Anti-evolution car in [[Athens, Georgia]]]]

According to a 2001 [[Gallup poll]],<ref name="Gallup2007">[http://www.gallup.com/poll/14107/Third-Americans-Say-Evidence-Has-Supported-Darwins-Evolution-Theory.aspx Majority of Americans Doubt Theory of Evolution]</ref> about 45% of Americans believe that "God created human beings pretty much in their present form at one time within the last 10,000 years or so." Another 37% believe that "human beings have developed over millions of years from less advanced forms of life, but God guided this process",<ref name="poll2001Gallup">[http://www.unl.edu/rhames/courses/current/creation/evol-poll.htm Substantial Numbers of Americans Continue to Doubt Evolution as Explanation for Origin of Humans]</ref> and 14% believe that "human beings have developed over millions of years from less advanced forms of life, but God had no part in this process".<ref name="Gallup2007"/>

Belief in creationism is inversely correlated to education; of those with [[postgraduate degree]]s, 74% accept evolution.<ref>Frank Newport, [http://www.gallup.com/video/27838/Evolution-Beliefs.aspx "Evolution Beliefs."] Gallup Organization, June 11, 2007.</ref><ref>[http://www.religioustolerance.org/ev\_publi.htm "Public beliefs about evolution and creation."] From: religioustolerance.org. Retrieved on November 11, 2007.</ref> In 1987, ''[[Newsweek]]'' reported: "By one count there are some 700 scientists with respectable academic credentials (out of a total of 480,000 U.S. earth and life scientists) who give credence to creation-science, the general theory that complex life forms did not evolve but appeared 'abruptly.'"<ref>{{cite news|publisher=[[Newsweek]]|date=June 29, 1987|page=23|title=Keeping God Out of the Classroom}}</ref><ref>[http://www.religioustolerance.org/ev\_publi.htm US poll results - "Public beliefs about evolution and creation", religioustolerance.org]</ref>

A 2000 poll for [[People for the American Way]] found 70% of the American public felt that evolution was compatible with a belief in God.<ref name="pfaw"/>

According to a study published in ''[[Science (journal)|Science]]'', between 1985 and 2005 the number of adult Americans who accept evolution declined from 45% to 40%, the number of adults who reject evolution declined from 48% to 39% and the number of people who were unsure increased from 7% to 21%. Besides the United States the study also compared data from 32 European countries, Turkey, and Japan. The only country where acceptance of evolution was lower than in the United States was Turkey (25%).<ref name="Science survey">{{cite journal|journal=Science|date=11 August 2006|volume=313|issue=5788|pages=765–766|title=Public Acceptance of Evolution|doi=10.1126/science.1126746|author=Miller, J. D.}}</ref>

====Education controversies====

[[Image:Truth fish.JPG|thumb|right|The Truth fish, one of the many creationist responses to the [[Parodies of the ichthys symbol|Darwin fish]].]]

{{Main|Creation-evolution controversy}}

In the United States, creationism has become centered in the [[politics|political]] [[creation-evolution controversy|controversy]] over [[creation and evolution in public education]], and whether teaching creationism in science classes conflicts with the [[separation of church and state]]. Currently, the controversy comes in the form of whether advocates of the [[Intelligent Design movement]] who wish to "[[Teach the Controversy]]" in science classes have conflated [[religion and science|science with religion]].<ref name="kitz"/>

[[People for the American Way]] polled 1500 Americans about the teaching of evolution and creationism in November and December of 1999. They found that most Americans were not familiar with Creationism, and most Americans had heard of evolution, but many did not fully understand the basics of the theory. The main findings were:

{{bar box

|title= Americans believe that:<ref name="pfaw">{{PDFlink|[http://media.pfaw.org/pdf/creationism/creationism-poll.pdf Evolution and Creationism In Public Education: An In-depth Reading Of Public Opinion]|481&nbsp;KB}}</ref>

|bars=

{{bar percent|Public schools should teach evolution only|silver|60|20%}}

{{bar percent|Only evolution should be taught in science classes, religious explanations can be discussed in another class|gray|51|17%}}

{{bar percent|Creationism can be discussed in science class as a 'belief,' not a scientific theory|silver|87|29%}}

{{bar percent|Creationism and evolution should be taught as 'scientific theories' in science class|gray|39|13%}}

{{bar percent|Only Creationism should be taught|silver|48|16%}}

{{bar percent|Teach both evolution and Creationism, but unsure how to do so|gray|12|4%}}

{{bar percent|No opinion|silver|3|1%}}

}}

In such political contexts, creationists argue that their particular religiously-based origin belief is superior to those of other [[belief systems]], in particular those made through secular or scientific rationale. Political creationists are opposed by many individuals and organizations who have made detailed critiques and given testimony in various court cases that the [[objections to evolution|alternatives to scientific reasoning offered by creationists]] are opposed by the [[scientific consensus|consensus]] of the [[scientific community]].<ref name="aaas">{{cite web|url=http://www.aaas.org/news/releases/2006/pdf/0219boardstatement.pdf|title=Statement on the Teaching of Evolution|publisher=American Association for the Advancement of Science|format=PDF|date=2006|accessdate=2007-03-20}}</ref><ref>"99.9 percent of scientists accept evolution" [http://www.nih.gov/nihrecord/07\_28\_2006/story03.htm Finding the Evolution in Medicine] [[National Institutes of Health]]</ref>

==Christian critique==

In "Intelligent Design as a Theological Problem", George Murphy argues against the view that [[life on Earth]] in all its forms is direct evidence of God's act of creation (Murphy quotes Phillip Johnson's claim that he is speaking "of a God who acted openly and left his fingerprints on all the evidence."). Murphy argues that this view of God is incompatible with the Christian understanding of God as "the one revealed in the cross and resurrection of [[Jesus]]." The basis of this theology is [[Isaiah]] 45:15, "Truly, thou art a God who hidest thyself, O God of Israel, the Savior." This verse inspired [[Blaise Pascal]] to write, "What meets our eyes denotes neither a total absence nor a manifest presence of the divine, but the presence of a God who conceals himself." In the ''Heidelberg Disputation'', [[Martin Luther]] referred to the same Biblical verse to propose his "theology of the cross": "That person does not deserve to be called a theologian who looks upon the invisible things of God as though they were clearly perceptible in those things which have actually happened ... He deserves to be called a theologian, however, who comprehends the visible and manifest things of God seen through suffering and the cross."

Luther opposes his [[Theology of the Cross|theology of the cross]] to what he called the "[[Theology of Glory|theology of glory]]":

:A theologian of glory does not recognize, along with the Apostle, the crucified and hidden God alone [I Cor. 2:2]. He sees and speaks of God's glorious manifestation among the heathen, how his invisible nature can be known from the things which are visible [Cf. Rom. 1:20] and how he is present and powerful in all things everywhere.

For Murphy, Creationists are modern-day theologians of glory. Following Luther, Murphy argues that a true Christian cannot discover God from clues in creation, but only from the crucified Christ.

Murphy observes that the execution of a Jewish carpenter by Roman authorities is in and of itself an ordinary event and did not require Divine action. On the contrary, for the crucifixion to occur, God had to limit or "empty" Himself. It was for this reason that Paul wrote, in Philippians 2:5-8,

:Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

Murphy concludes that,<blockquote>Just as the son of God limited himself by taking human form and dying on the cross, God limits divine action in the world to be in accord with rational laws God has chosen. This enables us to understand the world on its own terms, but it also means that natural processes hide God from scientific observation.</blockquote>For Murphy, a theology of the cross requires that Christians accept a ''methodological'' naturalism, meaning that one cannot invoke God to explain natural phenomena, while recognizing that such acceptance does not require one to accept a ''metaphysical'' naturalism, which proposes that nature is all that there is.<ref>Murphy, George L., 2002, "Intelligent Design as a Theological Problem," in ''Covalence: the Bulletin of the Evangelical Lutheran Church in America Alliance for Faith, Science, and Technology'' </ref>

The 19th-century Danish theologian and forebear of [[Christian existentialism]] [[Søren Kierkegaard]] also rejects appeals to creationism, saying that:

<blockquote>

I still do not demonstrate God's existence from [the natural] order of things, and even if I began I would never finish and also would be obliged continually to live ''in suspenso'' lest something so terrible happen that my fragment of demonstration would be ruined.<ref>Kierkegaard, Søren A., 1813–1855. ''Philosophical Fragments, or, A Fragment of Philosophy'' (''Philosophiske Smuler''), ed. & trans. Howard V. and Edna H. Hong. Princeton, NJ: Princeton University Press, (c) 1985, pg. 42.</ref>

</blockquote>

Kierkegaard rejects the idea that the existence of God could be derived from a proof or an appeal to the 'order of things', since such proof could not answer the necessity of commitment, [[leap of faith|faith]] and [[free will]] to religion, as everyone would be compelled to accept the existence of God on the basis of the proof.

Other Christians have expressed qualms about teaching creationism. In March 2006, Archbishop of Canterbury [[Rowan Williams]], the leader of the world's Anglicans, stated his discomfort about teaching creationism, saying that creationism was "a kind of category mistake, as if the Bible were a theory like other theories." He also said: "My worry is creationism can end up reducing the doctrine of creation rather than enhancing it." The views of the Episcopal Church, the American branch of the Anglican Communion, on teaching creationism are also the same as Williams.<ref>[http://www.guardian.co.uk/religion/Story/0,,1735730,00.html '''The Guardian''', Archbishop: Stop teaching creationism, Williams backs science over Bible] See transcript of Guardian interview for primary source</ref>

==Scientific critique==

{{Main|creationism-evolution controversy}}

Science is a way of knowing and understanding that differs from others in that it is dependent on [[empirical]] evidence and [[scientific method|testable explanations]]. [[nature|Natural causes]] can be reproduced so that they can be tested by other scientists. Explanations based on purported forces outside nature, such as [[supernatural]] intervention, cannot be confirmed or disproved by scientists as these explanations cannot be tested.<ref name=SEaC>{{cite book |author=Committee on Revising Science and Creationism: A View from the National Academy of Sciences, National Academy of Sciences and Institute of Medicine of the National Academies |authorlink=United States National Academies |editor= |others= |title=Science, Evolution, and Creationism |edition=free pdf download |publisher=[[National Academies Press]] |location=Washington, D.C. |year=2008 |origyear= |pages=10–12 |quote=In science, explanations must be based on naturally occurring phenomena. Natural causes are, in principle, reproducible and therefore can be checked independently by others. If explanations are based on purported forces that are outside of nature, scientists have no way of either confirming or disproving those explanations. |isbn=0-309-10586-2 |oclc= |doi= |url=http://www.nap.edu/catalog/11876.html |accessdate=2008-10-27}}</ref> [[Stephen Jay Gould]] considered science and religion to be two compatible, complementary fields, whose authority does not overlap.<ref>{{cite journal

|first = Stephen Jay

|last = Gould

|year = 1997

|url = http://www.stephenjaygould.org/library/gould\_noma.html

|title = Nonoverlapping Magisteria

|journal = Natural History

|volume = 106

|number = 3

|pages = 16–22

}}</ref> For these reasons some claims of Creationism cannot be evaluated by science, such as the idea of a divine being as a [[first cause]]. Other, more specific claims can and have in many instances been tested and disproved by science.<ref>{{cite web |url=http://www.talkorigins.org/indexcc/index.html |title=An Index to Creationist Claims |work= |accessdate=2008-08-12}}</ref><ref>{{cite web |url=http://www.biologi.kva.se/arkiv/FutuymaCh22final.pdf |title=Evolutionary Science, Creationism, and Society |format=PDF |work="Evolution" (2005)|last=Futuyma |first=Douglas J. |accessdate=2008-08-12}}</ref> The scientific consensus rejects any attempt to teach creationism as science.<ref>{{cite news | title =Royal Society statement on evolution, creationism and intelligent design | publisher =The Royal Society | date =2006-04-11 | url =http://www.royalsoc.ac.uk/news.asp?year=&id=4298 | accessdate =2007-04-23}}</ref><ref>{{cite news | title = 10 Significant Court Decisions Regarding Evolution/Creationism | publisher =[[National Center for Science Education]] |last= Matsumura |first=Molleen |coauthors=Mead, Louise | date =2007-07-31 | url = http://ncseweb.org/taking-action/ten-major-court-cases-evolution-creationism | accessdate =2008-11-04}}</ref><ref> {{cite journal | title = Ann Coulter: No Evidence for Evolution? | publisher = ScienceBlogs | journal = Pharyngula |last= Myers |first= PZ | date =2006-02-15 | url = http://scienceblogs.com/pharyngula/2006/06/ann\_coulter\_no\_evidence\_for\_ev.php | accessdate =2007-09-12}}</ref>

==See also==

{{col-begin}}

{{col-2}}

\* [[Abrahamic religions]]

\* [[Adnan Oktar]]

\* [[Agent Detection]]

\* [[Allegorical interpretations of Genesis]]

\* [[Biblical inerrancy]]

\* [[Biblical literalism]]

\* [[Cosmogony]]

\* [[Cosmological argument]]

\* [[Creation myth]]

\* [[Creation science]]

\* [[Creator deity]]

\* [[Dating Creation]]

\* [[Devolution (biological fallacy)|Devolution]]

{{col-2}}

\* [[Divine simplicity]]

\* [[Evolutionary origin of religions]]

\* [[Factual relativism]]

\* [[Flying Spaghetti Monster]]

\* [[Intelligent design]]

\* [[Origin of life]]

\* [[Natural theology]]

\* [[Pseudoscience]]

\* [[Salem hypothesis]]

\* [[Scopes Trial]]

\* [[Teleological argument]]

\* [[Watchmaker analogy]]

{{col-end}}

==Notes==

{{reflist|2}}

==References==

\*{{Cite news

| editor-last = Barlow

| editor-first = Nora

| editor-link = Nora Barlow

| year = 1963

| title = Darwin's Ornithological Notes

| periodical = Bulletin of the British Museum (Natural History) Historical Series

| volume = 2

| issue = No. 7

| pages = 201–278

| url = http://darwin-online.org.uk/content/frameset?viewtype=text&itemID=F1577&pageseq=1 | accessdate =2009-06-10}}

\*{{Cite book

| last = Bowler

| first = Peter J.

| year = 2003

| title = Evolution: The History of an Idea

| edition = 3rd

| publisher = University of California Press

| isbn = 0-520-23693-9 }}

\*{{Cite book

| last = Darwin

| first = Charles

| year = 1958

| editor-last = Barlow

| editor-first = Nora

| title =[[The Autobiography of Charles Darwin]] 1809–1882. With the Original Omissions Restored. Edited and with Appendix and Notes by his Granddaughter Nora Barlow

| publication-place = London

| publisher = Collins

| url = http://darwin-online.org.uk/EditorialIntroductions/Freeman\_LifeandLettersandAutobiography.html

| accessdate = 2009-01-09 }}

\*{{Cite book

| last = Desmond

| first = Adrian

| title = The Politics of Evolution: Morphology, Medicine, and Reform in Radical London

| place = Chicago

| publisher = University of Chicago Press

| year = 1989

| isbn = 0-226-14374-0 }}

\*{{Cite book

| last = Desmond

| first = Adrian

| last2 = Moore

| first2 = James

| author2-link = James Moore (biographer)

| year = 1991

| title = Darwin

| place = London

| publisher = Michael Joseph, Penguin Group

| isbn = 0-7181-3430-3 }}

\*{{Cite book

| last = Dewey

| first = John

| authorlink = John Dewey

| editor = Martin Gardner

| year = 1994

| title = Great Essays in Science

| chapter = The Influence of Darwinism on Philosophy

| publisher = Prometheus Books

| isbn = 0-87975-853-8 }}

\*{{Cite book

| last = Forster

| first = Roger

| last2 = Marston

| first2 = Dr Paul

| year = 1999

| contribution =Genesis Through History

| contribution-url =

| title = Reason Science and Faith

| edition = Ivy Cottage: E-Books

| publication-place =Chester, England

| publisher = Monarch Books

| pages =

| isbn = 1-85424-441-8

| url = http://www.ivycottage.org/group/group.aspx?id=6826

| accessdate = 2009-03-24}}

\*{{Cite book

| last = Hayward

| first = James L.

| year = 1998

| title = The Creation/Evolution Controversy: an annotated bibliography

| publisher = Scarecrow Press/Salem Press

| pages = 253

| isbn = 0-8108-3386-7

}}

\*{{Cite news

| last = Miles

| first = Sara Joan

| year = 2001

| title = Charles Darwin and Asa Gray Discuss Teleology and Design

| periodical = Perspectives on Science and Christian Faith

| volume = 53

| pages = 196–201

| url = http://www.asa3.org/ASA/PSCF/2001/PSCF9-01Miles.html

| accessdate = 2008-11-22 }}

\*{{Cite book

| last = Moore

| first = James

| author-link = James Moore (biographer)

| year = 2006

| title = Evolution and Wonder - Understanding Charles Darwin

| series = Speaking of Faith (Radio Program)

| publisher = American Public Media

| url = http://speakingoffaith.publicradio.org/programs/darwin/transcript.shtml

| accessdate = 2008-11-22 }}

\*{{Cite book

| last = Quammen

| first = David

| authorlink = David Quammen

| year = 2006

| title = The Reluctant Mr. Darwin

| publisher = Atlas Books

| place = New York

| isbn = 0-393-05981-2}}

\*{{Cite book

| last = Secord

| first = James A.

| title = Victorian Sensation: The Extraordinary Publication, Reception, and Secret Authorship of Vestiges of the Natural History of Creation

| place = Chicago

| publisher = University of Chicago Press

| year = 2000

| isbn = 0-226-74411-6 }}

==Further reading==

\* {{cite book|first=David|last=Adams Leeming|title=A Dictionary of Creation Myths|isbn=978-0195102758|date=1996|publisher=OUP}}

\* [[Bernhard Anderson|Anderson, Bernhard W.]] (editor) ''Creation in the Old Testament'' (ISBN 0-8006-1768-1)

\* [[Bernhard Anderson|Anderson, Bernhard W.]] ''Creation Versus Chaos: The Reinterpretation of Mythical Symbolism in the Bible'' (ISBN 1-59752-042-X)

\* [[Ian Barbour]] ''When Science Meets Religion'', 2000, Harper SanFrancisco

\* Ian Barbour ''Religion and Science: Historical and Contemporary Issues'', 1997, Harper SanFrancisco.

\* [[Stephen Jay Gould]] ''Rocks of Ages: Science and Religion in the fullness of life'', Ballantine Books, 1999

\* Aryeh Kaplan, ''Immortality, Resurrection, and the Age of the Universe: A Kabbalistic View'', Ktav, NJ, in association with the Association of Orthodox Jewish Scientists, NY, 1993

\* [[Stuart Kauffman]] ''Reinventing the Sacred'', 2008

\*{{cite book

| last = Numbers

| first = Ronald

| authorlink = Ronald Numbers

| coauthors =

| title = [[The Creationists]]: From Scientific Creationism to Intelligent Design, Expanded Edition

| publisher = Harvard University Press

|date=November 30, 2006

| location =

| url =

| doi =

| id =

| isbn = 0674023390}}

\* Joel R. Primack and Nancy Ellen Abrams ''In a Beginning...: Quantum Cosmology and Kabbalah'', Tikkun, Vol. 10, No. 1, pp.&nbsp;66–73

==External links==

{{commons|Creationism|Creationism}}

<!-- overviews of creationism, i.e. all these links are similar because they describe the variety of viewpoints that have been described as creationist. -->

\* [http://edinburghcreationgroup.org/ The Edinburgh Creation Group] This site features many videos bringing a Creationist perspective.

\* [http://plato.stanford.edu/entries/creationism/ Creationism (Stanford Encyclopedia of Philosophy)] by [[Michael Ruse]]

\* [http://www.howstuffworks.com/creationism.htm How creationism works]

\* [http://www.harunyahya.com Muslim viewpoint]

\* [http://www.darwinismrefuted.com Darwinism Refuted] based on [[Harun Yahya]]'s writings

\* [http://epologetics.org/creationevolutionboth.php Can Creation and Evolution Both Be True? | epologetics] Examines whether Biblical creation and neo-darwinistic evolution can be reconciled.

\* [http://www.allviewpoints.org/RESOURCES/EVOLUTION/timeline.htm Evolution, Creationism & ID Timeline] Focuses on major historical and recent events in the scientific and political debate

\* {{PDF|[http://images.derstandard.at/20051012/Evolution-and-Creationism.pdf Evolution and Creationism]|204&nbsp;KB}}. A Guide for Museum Docents

\* [http://www.talkorigins.org/faqs/wic.html What is creationism?] from [[talk.origins]]

\* [http://ncseweb.org/creationism/general/creationevolution-continuum The Creation/Evolution Continuum] by [[Eugenie Scott]].

\* [http://www.stephenjaygould.org/ctrl/azimov\_creationism.html Armies of the Night] by [[Isaac Asimov]].

\* [http://www.themilitant.com/2005/6935/693551.html ''Workers have stake in defending science''] a [[Dialectical materialism|materialist]] statement on creationism by ''[[The Militant]]'', 2005.

\* Edward J. Larson and Larry Witham ''Leading scientists still reject God'' in ''Nature,'' Vol. 394, No. 6691 (1998), p.&nbsp;313. Online at [http://www.freethought-web.org/ctrl/news/file002.html Freethought-web.org]

\* [http://www.talkorigins.org/faqs/mom/groves.html Creationism: The Hindu View]

\* [http://www.sciam.com/article.cfm?id=15-answers-to-creationist ''15 Answers to Creationist Nonsense'' from Scientific American]

</div>

===Organizations===

{|width="100%"

|- style="vertical-align:top;"

|width=47%|

'''Young Earth Creationism'''

\* [http://www.DetectingDesign.com The Emperor Has No Clothes] A site promoting Intelligent Design and "Young-life" Creationism

\* [http://www.creationscience.com In the Beginning - Compelling Evidence for Creation and the Flood] By [[Walt Brown (creationist)|Walt Brown]]

\* [http://www.answersingenesis.org/ Answers in Genesis] A group promoting Young-Earth Creationism.

\* [http://www.creationontheweb.com/ Creation Ministries International] formerly Answers in Genesis. Headquarters in Australia

\* [http://worldwide.familyradio.org/zusa/graphical/literature/calendar/calendar\_contents.html The Biblical Calendar of History]

\* [http://www.icr.org/ Institute for Creation Research] "A Christ-Focused Creation Ministry"

\* [http://www.creationresearch.org/ The Creation Research Society]

'''Old Earth Creationism'''

\*Johnson, Gaines R. 1997. [http://www.kjvbible.org/ ''Christian Geology'' &mdash; A comprehensive study of Creationism for Bible Believers: Rightly-Dividing Genesis and Geology]

\* [http://www.reasons.org Reasons to Believe] led by [[Hugh Ross]]

\* [http://www.answersincreation.org Answers In Creation] led by [[Greg Neyman]]

|width=6%|

|width=47%|

'''Intelligent design'''

\* [http://www.arn.org/ Access Research Network]

\* [http://www.discovery.org/csc/ Discovery Institute Center for Science and Culture]

'''Evolution'''

\* [http://www.talkorigins.org talk.origins Archive]

\* [http://www.ncseweb.org/ National Center for Science Education]

|}

{{religion topics}}

[[Category:Creationism| ]]

[[Category:Theism]]

[[Category:Theology| ]]

[[ar:نظرية الخلق]]

[[az:Kreasionizm]]

[[bg:Креационизъм]]

[[ca:Creacionisme]]

[[cs:Kreacionismus]]

[[da:Kreationisme]]

[[de:Kreationismus]]

[[el:Δημιουργισμός]]

[[es:Creacionismo]]

[[eo:Kreismo]]

[[eu:Kreazionismo]]

[[fo:Skapanarlæran]]

[[fr:Créationnisme]]

[[ga:Cruthaíochtachas]]

[[ko:창조론]]

[[hr:Kreacionizam]]

[[id:Ciptaanisme]]

[[it:Creazionismo]]

[[he:בריאתנות]]

[[la:Creationismus]]

[[lv:Kreacionisms]]

[[lt:Kreacionizmas]]

[[li:Creationisme]]

[[hu:Kreacionizmus]]

[[nl:Creationisme]]

[[ja:創造論]]

[[no:Kreasjonisme]]

[[nn:Kreasjonisme]]

[[oc:Creacionisme]]

[[pl:Kreacjonizm (przyrodoznawstwo)]]

[[pt:Criacionismo]]

[[ro:Creaţionism]]

[[ru:Креационизм]]

[[simple:Creationism]]

[[sk:Kreacionizmus]]

[[sl:Kreacionizem]]

[[sr:Kreacionizam]]

[[sh:Kreacionizam]]

[[fi:Kreationismi]]

[[sv:Kreationism]]

[[te:సృష్ఠివాదం]]

[[tr:Yaratılışçılık]]

[[uk:Креаціонізм]]

[[zh:創造論]]