

WILL AND SOCIAL EVOLUTION

My main starting point of discussion about the nature of will, and the way it affects the social development, will be the DNA codes of life.

The chains of billions of base pair molecules contain programs to reproduce exact copy of itself by dividing and then forming the nuclei of new cells. The DNA codes decide the way the brain structure and neuronal network forms and thus gives rise to the intelligence, which governs the methods of adaptation with the conditions of the world.

The primary function of this will is to reproduce life in the world and run the program encoded in the base pairs inside DNA, which control functional characteristics of life including aging and dying. It runs the program and brings the steps of life in its course and then resets the cycle again for the next generation. The program takes into account the changing and fluctuating conditions of the world, which move and remain animated all the time as results of the dance of water and air, and caused by the scarcity or abundance of supply of molecules needed to sustain the physicochemical processes. The parts of the brain structure, which we have inherited from primitive animals as results of evolutions, provides automatic responses and reaction methods to the changing world, like intake of food and drink, and warning against threats and dangers to life. More advance part of the brain generates emotions and feelings, which are not automated responses like primitive instincts, but methods of gauging and deciding the response needed in a given situation in order to succeed in resolving challenges of the world. Anger, hate, jealousy, depression etc. are some modes which create a negative response to the world and inspire man to withdraw from the situation and seek new relations. Similarly love, joy and happiness are positive modes, that inspire man to relate to the world and fulfill the possibilities of life. Through emotional reactions one detaches, or attaches oneself to the

given conditions of the world, where one may find oneself. Primarily the genes seek ground where there are plenty of food needed for survival, or there are ways to manufacture the needed nutritions from the substances present in the surrounding. Where there exist scarcity, the life moves away from that environment. Apart from the food supply, the climate and hazards, which may threaten the existence of life, play decisive roles in pursuit of animals in seeking secure arena, where one may reproduce. In many situations the animals move from one place to another in search for the optimal world for survival. The need for survival and functioning of the genetic mechanisms of reproduction and continuation of the species, is the most central aspect of the will in the world. In some cases the genes may mutate in order to re-encode itself that may increase the chance of its reproductive success in the given environment. So the genes are not any inflexible coded program, but contain flexible methods of adaptation by changing the codes in which life may survive in a given environment. It can both respond to an environment with positive or negative emotions, and distance or attach itself, or may mutate to fit into the given world that may increase its potential of growth. This intelligence is characteristic of life forms, which define the fundamental nature of the will.

With higher form, i.e. with more evolved brain, containing complex neuronal functions, coordination and communications among different parts of the brain, the intelligence also shows up in the form of cooperation and sharing among the members of the specie. In a world infested with predators all around, where everybody is seeking its most favorable ground for survival and feeding arena, for continuing its reproductive cycle, the world turns very competitive. Intelligence leads man to take advantage of the kinship and friendship relations, while one expect more willingness to share and cooperate among kin and friends than in the others living in the larger world where everybody is thrown into competition with everybody.

This organization, which brings advantage of survival, among family members and friends, is the first social unit, which brings values outside the competition into the social fabrics built on human interactions. It brings the value of reciprocating favors and help at the moment of one`s need by doing the same when the other may fall into a similar situation. It acts as a valve to safeguard oneself from unpredictable moments of needs and necessities of life. In human sphere, besides the material needs, it includes a more advanced form of conduct, like sharing the psychological distress. However, they are often geared to support a narrow band of human relationships, motivated by the interests of the social unit to which one belongs. Thus this kind of higher values, that help to coherer

and cooperate, may also prove to be more conducive for survival.

When such family and kinship units adhere together to form a greater social structure, new forms of social rules develop. Most often these larger organization takes place with the aim of gaining benefits from each others, and making life more easy to live and reproduce by sharing labour, resource and knowledge. In a community it becomes much easier to maintain the reproductive cycle, although the pressure to share the resources among more people may add to more scarcity and challenges to meet the daily needs. However, in a society with more diversification of skill, the social structures add to diversification of products and thus more possibilities of exchange of products and development of a market. Exchange of products is an intelligent way of resolving the needs and substituting one particular need by an alternative method.

At this level, where social structure gives birth to a market, the values take a new definition. One talks about material value and the psychological value. Material value relates to what material good one may get by exchanging a product one produces; the psychological value is how the service done to someone brings comforts and positive emotions among the members of the society and to oneself. The psychological value is measured in terms of increasing the social sentiments of sharing and cooperating at the emotional level, which may bring a sense added security to the group.

The will to belong to a group, which can provide a sense of material and psychological security is very fundamental in the social cohesion. Therefore socialization and social identity becomes important in the animal world. Socialization function around some social norms and values, which all members are expected to follow. The strength of the cohesive power of these norms and values to keep the individuals attached to the social fabric depends on the material and psychological securities and advantage the members may enjoy. The psychology of fear has also been an element in sewing the social fabric together: First the fear of the social authority holding power in deciding the norms and values, and then the fear of heaven and unseen world, like spirits, ghosts, devils, angels and gods.

The psychology of fear has been an important instrument in weaving a social bond. The fear of authority, who can inflict punishment for breaking the social norms, has been central in most social systems. In many social structures these fears have been inbred in the name of the invisible powers acting behind the scenes. Through the representations of mythological animals and symbols

these fears are intensified in the psyche of the social creatures and given religious meanings. Thus religions become crucial in forging and upholding social norms and values under the power of an unseen authority, which could not be challenged by the earthly inhabitants.

One may wonder how genes benefit from such a method of creating spectre of fear by projecting imaginary ideas, which have no reality in the world? Why do genes create heaven, when world is the only physical basis of its existence? Why it assumes the existence of a non-existent world where unworldly creatures who have no genetic counterparts are projected to exist? Why genes adopt such mechanism of controlling the behavior of the human beings, whose life is solely steered by the programs encoded in the genes? Is it an evolutionary tactic to create a fear based on non-existing beings in order to control what exist?

Anyway, it is a reality of the human society that there exists a fear about the existence of an unseen world, which is beyond the realm of perceptions and the capacity of knowing by man. It casts its influence over worldly matters of life, whose source is the human will. These fears are often exploited by some individuals to gain own advantage. One may argue that it is an innovative idea of some intelligent human beings to invent heaven, and the unseen worlds where the powerful beings may exist. This can be seen as a smart way for these intelligent individuals to cast their influence and power over the society. It can be a tactic of the smarter people to take control over the others in order to secure evolutionary advantage over the other members of the group. Such fears rooted in religious belief and existence of heaven and hell have been very effective in controlling the mass.

In many societies the individuals, who claimed relationships or contacts with the unknown supernatural world, won favour and were accepted as authority of power. They inculcated the belief in the population that the problems of the earthly life could only be ameliorated with the help of the divine grace. This tactic has dominated the human society from the time of early civilization we know of.

After building religious institutions there was a need to protect the system from attacks by unfriendly groups, who, in search of power may feed other religious belief in the society. It brought the “social genes” to activate the mechanisms of defense against intrusions and occupations by foreign communities. Mighty men and soldiers emerged to defend the social structures - in a way similar to the mechanism of defense by the biological cells. They secured the

institutions against the attackers. Their success or failure decided their ranks in the social power hierarchy. The authority, dealing with the divine grace and having control over the population, often parcelled the power to the soldiers, who could successfully defend the institutions and resources. In a more elaborate social organization, like in a state, they finally were elevated as the kingly men, who in alliance with the religious priesthood kept their sway of power over the rest of the population.

The position of power in a society always brought favorable access to material resources and manpower, with which one could easily boost one's level of comforts and extravagance, and reduce enemies, who may like to rise challenge the system. With power in hands, one could easily build alliances with other individuals by disbursing rights to property, wealth and ranks in exchange of loyalty and support. Thus a smaller group, within a larger social group, fed on the weaker members. We know how it functioned only a century ago in the feudal structures (which exist even today in some places).

Some argue that this desire to come to power and dominate over the fellow beings, who are weaker, is natural in the gene of the animals, including the human. Sharing the prosperity and security of life with others occur only when it deems advantageous to one's own interest and further enhancement of strength and security against the challenges from the competitors.

In a more stable society, where conflicts of power is less pronounced, and there exists a better consensus about the way power should be managed and population should be controlled, so that positive feelings of happiness and peace may prevail among all, new social values emerge. Compassion for the weak develops. In the beginning it may start with self-interest, like preserving the security of survival for the members of one's own family, who may not be robust enough to compete and survive on one's own. The interest to secure the life of the closer kin, who may be weak, brings demands of solidarity in the society for the weaker ones. This generates new values outside the "Darwinian killing field" where treachery, lechery and whatever may bring success are considered as the allowed and viable methods for anyone, who can flex strength. When members of own family becomes beneficiaries of this value of compassion, one easily accepts the rights of the others to enjoy the same. Competitions give way to cooperation and sharing. However, it only happens in a society where there exists abundance of resources and enough safety of life for all in an environment which is not churned by intense conflicts and brutal power struggle.

The above conjecture is based on the proposition that values of compassion is not compatible with the social development where scarcity and necessity are dominant factors. Compassion takes roots in a society where people enjoy positive emotions in their environment and social interactions. The prerequisite for these values to evolve is peace, or less tensions as regards the distribution of power and social goods.

One also sees compassion and sacrifice in situations of need where poverty may reign. One may wonder, is it then against the natural behavior, as the Darwinian have prescribed? I believe love, which creates attraction and attachment, which one does not want to depart with at any cost, can generate such behavior. In exceptional cases, a higher aspect of the human mind shines forth, which generate altruism and sacrifice of one`s life for the benefit of the other human beings. One may define this higher love as a sentiment that puts the value of life of the beloved as same, or higher than oneself, which inspires one to sacrifice one`s life to preserve the life of other. But how should one understand this sacrifice from the biological point of view? By activating the sentiment of such love what does one wish to attain in the evolutionary process?

However, to suffer for the happiness of others is a rare case. Most natural is to make others suffer for one`s own happiness. Exploitations and living on others`labour and toil at the expense of others` security are the normal way of life. It is biologically more natural as species have learnt to fight and win by subjugating other species and dominating over them. Whenever there are suitable opportunities, this behavior continues within the members of the same specie. The smart and intelligent members find ways to control the social system in their favour so that such exploitation may be realized and sustained. It is done through building institutional structures around the economic activities, and distributing the power of authority in controlling the social behavior through cultural and religious norms. The information and knowledge that can be vital in winning over the enemies, and suppress any social revolt, remain closed secrets for those who form the power elites of the society. To facilitate this process of domination, armed organs are maintained, who protect the established institutional order.

Like climatic changes, social climates also change with the spread of information and knowledge, and increased insight into the dynamics of the social process - the way they are controlled and governed. Newer discoveries about the nature of the world, civilization and cultures and possibilities of newer methods of exploring resources and accumulating wealths have changed social

climates many times before with the passage of history. Knowledge about the working of the nature and the intelligence to make use of the knowledge in strengthening one's military capacity to capture territories and markets outside one's own, have vastly changed the course of history during the last few hundred years. For example, the traditional mechanism, which held its grip for a long time, as feudal-oligarchical social system allied with the priesthood, had faced challenges after the scientific knowledge, and information about the greater world became known.

The scientific knowledge brought new social actors into play, who could make use of the discoveries in making life easier to live for the people. The chances of survival by increased output with less expense of labour and facilities of communication by mechanized means, greatly changed the social reality. With it the genes became more adaptive to this new condition and found it a more suitable ground to breed. So the alliance and loyalty with the tradition actors dwindled, and the new class bearing the knowledge of the scientific world gained more and more preponderance and authority. It was like moving into a new environment more suitable for survival. Though the physical framework remained intact, the relationship with the physical world drastically altered. So knowledge became the new ground to seek success and dominance over the less fortunate ones.

How did one get this knowledge? Who had implanted the program in the genes that could decipher the codes (or laws) that run the physical world? How could the great mystery of nature come to light? Were they revealed by the mysterious grace of God, or did they appear as accidental crossing of phenomena revealing the relationships hidden among things that unlocked the codes as thoughts and ideas in the mind? How could intelligence, coded by the genes, unlock the mystery of the laws of nature, which, in its turn, had brought the formation and existence of genes?

This power of the scientific mind became the builder of the new society. Mind was no more the passive receptor of the world, unknown and mysterious, which moved and animated the will into actions. The knowledge about the mystery behind the working of the world transformed the social structure in favour of the men of science. The authority of power, which the priests and the oligarchs enjoyed before, moved now in the hands of those who sowed the seeds of knowledge.

It brought the age of scientific enlightenment. The traditional mechanism of

keeping people ignorant and fearful of the power of heaven, which helped to control and exploit the mass in the society, came under challenge. More heaven fell and people understood about science, more shifted their alliances from the traditional power elite to the new emerging power structure. The scientific discoveries also followed new methods of deciding values of goods and labour, and new mechanisms of exchanging goods in the market were introduced. The idea of the paper money came to take over the valuation of things in the market. With it, the bankers and the banking system spread, which controlled the way the money was managed, and flowed in the market. The knowledge of science, and this innovative strategy of controlling the values in the market by using money brought those with smarter genes, fit to operate in this new environment to replace the old power structure. With money one could buy labour and employ people in productions that were more efficient, as results of application of scientific methods. It generated more revenues in the market. These smarter men, found ingenious ways to generate money from “nothing” by introducing the ideas of making profits and reinvesting the profits in the production and valuing the products in ways that would bring even more profits. The method to multiply the profits and generate new money became the way of these new elites to take control of the economic power of the society.

The euphoria of this scientific age, introducing new values and efficient mechanisms of productions, and creating jobs for those, who needed some means of economic survival, brought a social revolution. The allegiances of the mass switched to those who offered a better prospect of making a living. To attract the population to side with the new elites of industrial entrepreneurs, bankers and new market mechanisms, the traditional values pivoted on moral and values, propagated in the name of heaven and religion, were replaced by ideas that emphasized on the worth of the human endeavours and values of human liberty. These new ideological movement easily attracted the mass, which remained oppressed and exploited under the feudal system. The disadvantaged in the society could not be kept in servility anymore with the help of the traditional fear and the oppression by the feudal oligarchs. It gave rise to a history of revolution in modern time.

The ideas of liberty and freedom, supported by new production mechanisms and opportunities of employment, which strengthened the possibilities of survival and economic security, became the slogans of the new society and became the foundation of social ethics in modern time. The slogan was to free the oppressed from the chains. Those, who had no voice in the old society, where the powers to decide over the economy were totally monopolized by a

few, were given the rights to participate in the social decision making. Thus democracy took its roots. It became an Enlightened Age guided by the men of science and reason.

The success in the world, where smarter functioning of certain genes once gave success in forming social-economic organization and brought advantage in manipulating and controlling the fellow human beings with strategies and tactics of exploitations, were now replaced by other genes i.e. those who create smarter reasoning and the capacity of the brain to analyse the world in a scientific manner. With the success of the reasoning brain the society and history totally transformed. With it, new values emerged, new relations among human beings were established, and new methods of control and manipulation and stabilizing the social dynamics evolved. So success of particular genes had made a havoc in the social structure and reorganized the human activities in a totally new path.

The nature of our will is influenced by the environment in the world where we live in. The ways we receive the benefits and services from the society, and get help in maintaining our daily livelihood and security, decide the way we activate our will in pursuit of changing, or submitting to the conditions of the world. Every society develops mechanisms to constrain freedom of such actions in order to stabilize certain values and mechanisms of functioning of the society, so that it does not slide into a chaos. These control are put in place by using some ideas about the nature of the world and ourselves, which would be best befitting the needs of those who govern and control the system.

In the new world, the freedom from oppression by the landowning class in the feudal structure, took another form of servitude. The bonanza of profits that the new world generated for the bankers and businessmen increased the lust for money, which could be easily generated by using the profits in successive turns. It became known as capitalism. The people owing money invested in the means of productions in order to make more profits and thus lived luxuriously without any need to work. Those, who were not fortunate like this moneyed class, had no other asset but their labor to sell in order to earn money for survive. The freedom in the new world became synonymous with the freedom of those who could invest money in order to exploit labor of those who owned nothing. The new social organization, built to support the ideas of capitalism, became a prison for the working class, who moved away from agriculture to industry.

The magic of creating money and prosperity by simply investing accumulated money and letting others work for the investor, became the foundation of exploitations in the capitalist world. The smarter genes found their ways in exploiting the new ideology in order to establish their hegemony in the social control.

A group of intellectuals, forming the middle-class, who were a by-product of the revolution that freed the society from the feudal oligarchs, and placed the power in the hands of the bankers, industrialists and traders instead, became the bearer of the lights of freedom. While freedom became a way for the capitalists to exploit freely the laboring class, the middle class intellectuals, inspired by the ideas of humanism, wished to free the society from the influence of the human genes prone to exploitation.

By then the education have spread among a wider section of the population with the establishments of higher institutions of learning; knowledge of science and philosophy and the ideas from other cultures of the world have already cast deep influences on the ways of thinking of people, whose worlds were previously circumscribed by ignorance and religious indoctrinations. The part of this educated class, who came from the backgrounds of families of teachers, lawyers, petty officials etc., forming a group between the moneyed class and the working labor class, became the bearer of conscience of humanity. They wished to free the history from the exploitations and injustice by a few over the rest of the society.

With the rise of science and the importance of knowledge, these intellectuals gave more attention in changing social structures by using the intellectual power of the mind: They sought scientific reasons behind the way history has evolved and social dynamics have changed the life of people in the world. They analyzed the way the social dynamics was moving, and how it could be given directions with the help of scientific knowledge and application of reason. They tried to find a theory of history and aspired to predict its course in the future, like a subject of physical science, where phenomena could be predicted for the future once the laws of nature were known and the initial data were available. With such models the rise of capitalism and its collapse in the future was predicted as inevitable laws of social science.

Now the genes were more geared to consider the effects of human endeavors than any heavenly, or other worldly interventions. The belief that everything rested in the human hands and the capacity of the human brain to penetrate

into the working mechanism of the world including the development of history, became strong among these radical intellectuals. Will was reduced to the movement of events in the world and the inevitable laws which moved it to the destined direction. With a desire and ambition to decipher the laws of history they speculated about the way it may happen. Keeping faith in this model they wished to facilitate the occurrence of events that would establish the birth of the envisioned world sooner than at natural historic pace. Of course, there was no God in this picture of the world! Man was the maker of history and intellectual power of the mind had the ability to hasten and materialize the events of history, which follow lawful paths. Anyway, it was what the intellectuals, who challenged capitalism, believed. They were known as Marxists.

These leftist radicals believed that the exploitations of the labor by the capitalists will bring the collapse of capitalism as inevitable rise of the workers' revolt and the establishment socialism. The greed for profits will give rise to overproduction, which can not be absorbed by the market. It will result in the crisis of falling production and increasing unemployment, which will generate revolt among the workers already alienated by exploitations. With the collapse of capitalism the ownership of the means of production will be taken over the society, who, instead of exploiting the workers, will pay them the just wages that they rightfully deserve.

The capitalistic competitions gave rise to two world wars during the first half of the twentieth century. After that the world had seen the rise and fall of Marxism and Socialism during the last fifty/sixty years. The rise of socialism and communism, however, did not follow the prescription of the Marxist theorists. They came as the world wars paved the way of dismantling the existing social systems by armed revolts. Instead of crisis of capitalism, they took place in a social setup where capitalism had not evolved in any substantial degree. Russia was more in their feudal structure and capitalism was in its infancy when the socialists revolutions swept the country. In China it came as an armed peasant revolution against a corrupt landowning class. However, the idea of the common ownership of land as well as economic means of productions came into vogue in the socialist/communist states, who defended their ideologies by using power and force. People were given the basic amenities of living and protection against capitalist exploitations, at the cost of freedom of religious belief, cultural practices, and pursuing personal greed for economic and social advantage. Things had to be regimented and controlled down to the grass root level in order to implement the ideas of socialism into actions. Policing, spying and abuse of power by the cadres of the party, overlooking the functioning and

implementation of the system, became the evil of the society.

Without private ownership rights people became reluctant to give their best efforts to produce for the common good. The power handed over to the party cadres became oppressive to the liberal minded and free thinking intellectuals, who were not convinced about the Marxist theory of history and social development. The fear of reprisal by the authority against those who criticized the system stifled the growth of social dynamics, while people could not feel free to talk and express opinions. While the wealthier and the educated class suffered maximum disadvantages in this socialist system, the workers got more to say in the way the economy should grow and prosper. The lack of intellectual resources and innovation among the workers, faced with isolations from the capitalist markets and their technological know-how, made the system untenable in the long run.

At the same time the power of the media and communication had been spreading in the world and becoming more and more advanced in penetrating into the socialist world, which tried to protect itself from the capitalist propaganda by censoring the information from outside. The rising consumer goods of luxury in the capitalist countries, while the department stores in the socialist countries remained empty, disillusioned the mass about the worth of choosing the socialist ideology. They opted for some sort of capitalism again. After experimenting with socialist ideas for a few decades, Russia and China both turned to pursue economic tracks in line with capitalism.

What does this social evolution really say about the human nature?

The human nature is not restricted to one type or a few characteristics, though there exists higher frequency for some traits to repeat in many. They can be environment dependent and conditioned by the social structures, rather than some behavior inherent in the genetic codes of the human specie.

Like all animals, human beings also respond to the environmental conditions and chooses modes of behaviors in order to adapt to the environment either by increasing or decreasing efficiency of the particular type of brain activities which can help to adjust with the surrounding, or by using intelligent innovative methods to affect and change the condition with the help of knowledge and experiences: Either one remolds oneself to the need of the world, or tries to remold the world to resolve the problems of necessity. Those members of the specie, who are more adaptive or innovative, enjoy more success in the society.

It is a natural way the world and the will interact and contribute to the evolution.

The capacities of the individual brains vary, conditioned by the surrounding environment and the stimuli one receives from the world, as well as the genetic inheritance. The way one responds and tries to remold oneself, or the world defines the smartness, or weakness of the person. Those, who succeed to resolve the problems of life in an efficient and risk free manner are considered to be more intelligent.

Normally there is a large variation of intelligences among the members of the society, which naturally results in large variations of capacities to respond to and modify the world, or oneself, according to the demands of existence. This variations emerge in the form of different traits of human characters: Some can be intelligent as regards using the reasoning part of the brain; some can show intelligence as regards creative thinking and imagination; some may show intelligence in economic speculations and manipulations which may bring successful results etc.

A society is a collection of all sorts of creatures and to define their common character can be hard except pointing to those that are most obvious in the animal world, to which the humans belong. These obvious elements are search for food, mate and a suitable environment for reproduction, secure and protect oneself and one's progenies against the threatening forces of nature and the predators sprawling around, and define a safe territory of activities where the security of life may be more guaranteed. Many may be happy if these basic needs are met. However the most intelligent among them may strive to improve the set of conditions in which life must operate. They find innovative methods to make use of the existing elements in the world to form new relationships with nature that may bring more security and better guarantee for survival. More intelligent the individual more possibilities one may discover. This becomes the foundation of freedom.

Those who are unaware of the possibilities, and unable to make use of it, may like to submit to the primary needs of life and adapt to it. They may not feel any drive for freedom outside these basic satisfactions. However, the smarter and more intelligent ones remain hungry after looking for better possibilities to extend one's territories of activities and gaining a better control of the situations of life: Without submitting to what seems to be the given condition in the world, they strive to recondition the world and establish new opportunities

to extend one's influence in the world. This becomes the ground for freedom that arises from the desire to seek a more fortunate state where life may unfold a greater perspective beyond eating, mating, working and fighting against the enemies and the predators.

If one trades in the area where there are several other intelligent people who are seeking the similar goal, the competitions will ensue. Competitions for more freedom and extended territories of human activities, which reflect the freedom of the mind to go beyond the blind conditions of the world, is more common with more intelligent people. One may call this as a higher nature of man i.e. to seek knowledge, use innovation and redefine the conditions of the world to reflect one's freedom as a being who is not a slave of the environment.

In some cases this freedom, enacted by the more intelligent people, can be detrimental to the conditions of survival for the others, who are satisfied with the primary needs being met. The intelligent members may take the advantage of the ignorance and lesser security enjoyed by the others, and make use of the labors of the ignorant mass as the stepping stones for extending their freedom and power. However, a truly higher man does not take any comfort in exploiting anyone for the purpose of enjoying more freedom and comforts for oneself. The higher nature of man is not only to seek freedom through knowledge and creativity by keeping the power of the will at the focus of the world, but also to secure the life of fellow beings and enlighten them. The higher man teaches the fellow human beings how to follow the paths of freedom and emancipation from the bondage of the law-bound world.

The higher man sees the necessity of the others too to evolve and feel free and secure, as one may wish for the members of one's own family and kin. He/she thinks about the security and freedom of all, and not for some at the expense of the rest. The ideas of Marx about the way the history may evolve following the dynamics of the material world and its contradiction may not be right, but his dream of a social order where all may feel secure and find meaningful way to live without being exploited by a few, points to the vision of a higher human society.

The socialism have failed to succeed as a viable social order because most societies are a mixture of individuals enjoying different levels of knowledge, information and awareness about the world and oneself. Most are still bound to the level that the satisfactions of basic securities can bring and whose compassion and concern for others do not go beyond the boundary of family and kinship.

For most, the idea of love revolves around sexual attraction and parental attachment and not universal love that requires sacrifice for other human beings.

In the socialist movement, which focused on the ownership and management of the means of production by the workers and the rights of the workers to choose the proper labour conditions and facilities, the production mechanism lost the power of the will to innovate and be effective. The management suffered from party-political doctrines based on social theories rather than the given nature of the society and the human beings comprising the society. The curtailing of freedom of the people, who were more innovative, intelligent and seeking personal fulfillment of life, made the society economically stagnant. It mechanically produced the basic goods by regimented efforts of those who were indoctrinated in the ideology. There was a cry for freedom from thinkers, writers, artists and other intellectual communities. The party political machinery became oppressive and authoritarian, and alienated the forces of freedom which are the main pillars of any healthy social growth. Instead of feeling brotherhood and common security, which everybody could trust without being discriminated for ideological and religious reason, there was an atmosphere of fear for those who differed with the ideology and carried religious beliefs. The social experiment of scientific materialism in human sphere, where life is incredibly complex with its innumerable emotional variations, was bound to fail.

Through use of knowledge about the way social-dynamics can be changed by the use of intelligence and the power of restructuring relationships with the living and non-living worlds, one may envisage different forms of social-order. One needs to make an intelligent choice among the possible models to further the advancement of the human civilization from here. Is there a direction that would be more befitting with reason?

The main reason could be the continuation of life on Earth and the evolution of man to a higher stage? So the choice of the social developments should be such that the human actions do not jeopardize the fine balance that exists between life and the physical environment of the world. The climate on Earth, and its diverse life forms - from bacteria to human being - are all intricately entangled and dependent on each other. Human actions may bring changes which may either turn devastating or more favorable for the existence of life on Earth. The second reason could be specie specific, which means that human beings should build a social order that may bring forth the evolutionary strength of the human specie to an even greater degree.

Freedom to compete with other fellow human beings, while behaving as strangers to each other, may induce undesired results: The brutal methods of exploitations may kill and destroy the weaker sections of the population and reduce the strength of survival of the community, where the labour and toil of these people may constitute the backbones of the social-economic development. A fierce competition by intelligent people in defence of individual freedom and success without caring for norms that may safeguard and protect others from misery and unhappiness, will give rise to a society where unity and cooperation among the members of the community will fall apart and expose the society to outside danger. Without loyalty and trust of the majority of the members a social order is bound to perish. When religious views no longer can support the moral backbones of the society, and knowledge of science has opened up the paths of relating oneself to the world in a innovative way, which can link human beings across nations and continents with digital communication, the needs to find moral ideas that may build trust among human beings across the globe have become precarious. The fierce global competitions in supplying consumer products and win greater sizes of the global market as a strategy of survival of a society against its competitors, without sharing a common human value which may build trust among the human beings, is bringing the present global-order into a path of brink.

Without the help of heaven, following the spirit of nature, which inspires trust and cooperation among the kin, the humanity should realize the kinship with each other. The idea of sharing and cooperation need to be extended beyond the closest kin, related by blood, to include wider variations of the genes producing different traits and abilities of the human characters. Instead of letting one gene to win and dominate the others, there must be a cooperative effort in bringing several aspects of the human genes to succeed together. The society must be more holistic in approach and less supportive of one or a few particular trait to dominate and win. Freedom should be enhanced to include the larger sections of the population by increasing the value of knowledge and opening up its access for the majority. Knowledge about the world and secure environment of cooperation and trust will bring those, who possess narrow views and fall prey of weaker abilities, out of the “prison”.

One must ensure freedom of creativity, originality and self-fulfilment and search in one’s personal way, without trampling the idea of brotherhood and solidarity with fellow human beings which may bind the people of all nations of the world as members of the same family. In the way compassion and love

work in a smaller social-unit, like in a family or among friends, the higher values of life that build trust and bind human beings together in inseparable bonds must be the priorities of the higher-social order.

Instead of viewing human beings as clusters of classes, fighting against each other for dominance and extracting advantages of one's own class and group, the human beings should be made aware of the higher man, who resides in all. The direction of civilization should be geared towards a fuller emergence of this higher-man through our genes, who is willing to make sacrifice as expression of love for the living world.

Love is the most important power of all that can transform the non-living world into living beings and bring regeneration from death to life. One should learn to see the formation of the biological molecules and DNAs as the acts of love - a cosmic manifestation of a power that animate everything - from living to the nonliving beings. We should learn to retrieve our religiosity through the path of knowledge of science by understanding the great mystery of the cosmos and our position and relations with it. This could be the foundation of moral values which may guide and direct humanity towards building a social-order of higher-man of the future (I have discussed about these values based on cosmic perspective in the book "Vision of An Enlightened World").