

# TRIBE



**A Guide to Global Tranquility**

**BY JOHN BENNETT WILLIAMS**

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**John Bennett Williams**

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War has been so common in the Civilized Age that one might consider the arrogance of conquest to be a defining component of the age.

*Tribe* asserts that sharing authority  
and sharing property  
will be the secret to achieving  
and sustaining peace:  
sharing the prerogatives  
of political governance  
and social ascendancy,  
sharing the moral imperatives  
that restrain aggression,  
sharing the wisdom of the ages,  
and sharing the resources of earth:  
air, water, land, food, and shelter.

*Tribe* has good intentions and has an optimistic plan for the future of the world, but it will face strong opposition because it criticizes some of the most significant, most cherished beliefs in civilized life. It criticizes Western religion — Christianity, Islam, and Judaism — beloved by billions of world citizens, but the criticism is largely of the leaders.

...

*Tribe* will be attacked by economist and by landowners because it asks that monetary systems be eliminated and that the private ownership of land be banned.

...

The world might eventually come to believe that money has been the most dysfunctional invention in the history of mankind.

# CONTENTS

<b>PREFACE</b>	<b>8</b>
<i>Tribe</i> explores the nature of a mindset that might allow humanity to enter into a durable, global peace and speculates about how the world might look when such a transformation comes.	
<b>1 FUNDAMENTALS OF PEACE: A Philosophy of Tranquility.</b>	<b>11</b>
A global peace might become possible in a world where humankind can embrace principles that arise from our capacity to share.	
<b>2 PEACE: Then Prosperity</b>	<b>17</b>
Peace prevails when it is esteemed above all human values as the greatest good.	
<b>3 SHARED SOVEREIGNTY: Banishing Subjugation</b>	<b>21</b>
We should reject the idea that a divine decree has elevated people to a ruling status above us.	
<b>4 SHARED DIVINITY: Banishing God-Kings</b>	<b>25</b>
The preservation of tranquility depends on all people preserving their share of sovereignty, divinity and nobility and protecting the sovereignty, divinity and nobility of others.	
<b>5 ETHNOCENTRISM: Master Races In Abundance</b>	<b>29</b>
History compels us to reject the paradigms of racial and ethnic superiority, not because these precepts are false, but because they are so widely true as to be immaterial..	
<b>6 INTRACTABLE PARADIGMS: How We Are Mistaken</b>	<b>35</b>
People can see things with their own eyes that disprove their beliefs, label them as exceptions to the rule, and reject that these exceptions debunk anything about their cherished beliefs.	
<b>7 SYNERGY: Collaboration Makes Us Better</b>	<b>39</b>
Consensus decisions might not be perfect, but they are reliably superior to individual decisions.	

<b>8 AN AGE OF TRANQUILITY: Prosperity For All</b>	<b>41</b>
Every person is entitled to a natural inheritance consisting of a ration of political sovereignty, a share of the fruits of the earth, and a spiritual portion of the divinity of god, which gives them the right to govern, the right to subsist, and the obligation to maintain the balance of goodness and rightness in society.	
<b>9 CHILDHOOD: It Takes A Village</b>	<b>47</b>
Children are humans.	
<b>10 MOTHERHOOD: Perpetuating The Species</b>	<b>49</b>
Females bear the awesome burden of perpetuating the species.	
<b>11 SUBSISTENCE CENTERS: Food, Shelter, and Education</b>	<b>51</b>
Subsistence centers might evolve from fascination with physics, a love of the arts, or passion for other disciplines.	
<b>12 RETIREMENT CENTERS: Dignified Departure</b>	<b>54</b>
We should allow people to retire with dignity from a sovereign life.	
<b>13 GLOBAL PEACE: Sharing The Wisdom of the Ages</b>	<b>55</b>
Teach people of the world in deserts, ice fields and jungles to feed and shelter themselves; share with everyone the bounty of the earth.	
<b>14 ENDORSEMENTS: Voices of Citizens At Peace</b>	<b>57</b>
The emotions sparked by animal aggression plague us as they plague you, but with a difference. You see them as natural, and you feel justified to counter them with aggression. We know that they are contrary to the human spirit, and we find it natural to resist them. You embrace the evil within you; we embrace the divine.	
<b>15 IMAGINE: The Imagination of John Lennon</b>	<b>15</b>
The Beetle, John Lennon, imagined and sang about a world with no religion, no countries, no possessions — “Nothing to kill or die for ... all the people living life in peace.” Lennon offers ideas that are audacious, but his imagination runs parallel to ideas derived from the axioms of peace.	
<b>EPILOG</b>	<b>62</b>
The role of each man, woman, and child will be to resist being subordinated, to stand their ground free of political, religious, and economic subjugation, and to protect their power as sovereign, divine, noble human beings.	

**SIDEBAR:** *Human history is pushed to the back of this book, but in order to appreciate the need for the bold assertions here, readers must appreciate this history in all its glory and in all its pain. If you are weak on history, you might do well to start by reading this appendix.*

<b>APPENDIX A — Human History</b>	<b>64</b>
Appendices A-1 through A-13 trace the story of mankind sequentially from pre-human cultures into the civilized age with an effort to hold the timeline intact. It highlights the best and the worst of humankind in the age in which we call ourselves civilized.	
<b>A-1 PREHUMAN ANTHROPOIDS: The Beginning</b>	<b>65</b>
(Six billion years before present): We begin at the beginning of geologic time and follow the evolution of prehuman anthropoids.	
<b>A-2 STONE-AGE MEN: <i>Homo erectus</i></b>	<b>68</b>
(Three million years ago): The sharing of food by <i>Homo erectus</i> had deep significance in the social and cultural makeup of early man and is an essential feature of what can be seen as humanness. (Leakey and Lewin)	
<b>A-3 THE FIRST HUMANS: Pre-Civilized People</b>	<b>71</b>
(200,000 years ago): The homeland of early humans expanded northwards out of Africa and extended into Asia, Australia, Europe, and eventually into the Americas.	
<b>A-4 CIVILIZATION: Conflict and Warfare</b>	<b>73</b>
(10,000 years ago): The agricultural revolution brought with it the innovative and self-serving concepts of land ownership, social class distinctions, and human subjugation.	
<b>A-5 EGYPTIAN SPIRITUALITY: Religious Subjugation</b>	<b>80</b>
(5,000 years ago): In the Egyptian system of spirituality, everyone shares in the divinity of Ra and everyone is responsible for maintaining the balance of goodness and rightness in society.	
<b>A-6 CONFLICT ALONG THE NILE: Egypt and Nubia</b>	<b>85</b>
(3,000 BC): The relationship between Nubia and Egypt over the centuries was varied but for much of the time they were reciprocal trading partners.	

<b>A-7 MESOPOTAMIA AND NUBIA: Conquest and Subjugation</b>	<b>92</b>
(1200 BC): Egypt dominated Nubia during the reign of Thutmose I, then Nubia dominated Egypt during the Twenty-fifth Dynasty.	
<b>A-8 WESTERN CIVILIZATION: Greece and Rome</b>	<b>97</b>
(800 BC): The cosmopolitan city of Alexandria became the seat of learning and culture, and it remained the light of Western Civilization for more than six centuries.	
<b>A-9 CHRISTIAN EXPANSION: Religious Intolerance</b>	<b>100</b>
(AD 45): The nations of Europe, under the spiritual and cultural leadership of the Holy Roman Church, stumbled into intellectual arrest and stagnation that lasted a thousand years.	
<b>A-10 ISLAMIC EXPANSION: Religious Warfare</b>	<b>103</b>
(AD 700): Muslims extended the Crescent Flag of the Prophet into Africa and Asia Minor by means of proselytizing missions, intermarriage, concubinage, and forceful coercion at sword point.	
<b>A-11 EUROPEAN EXPANSION: Colonialism and Enslavement</b>	<b>108</b>
(AD 1450): Maritime nations of Europe in a sense claimed ownership of the planet and set the rules for subdividing it among themselves.	
<b>A-12 DEFINING RACE: Justifying Racial Paradigms</b>	<b>112</b>
(AD 1700): The theory of the polygenic origin of the races supplied the South with an excellent defense of slavery.	
<b>A-13 WORLD WAR: The Edge of Doom</b>	<b>118</b>
(AD 1945): Two world wars, two nuclear attacks, global nuclear proliferation. Oh, my!	
<b>About The Author</b>	<b>119</b>
The author has never seen a world devoid of war.	

# PREFACE

*Tribe* explores the nature of a mindset and lifestyle that might allow humankind to enter into a durable, global peace and speculates about how the world might look when such a transformation comes.

*Tribe* has good intentions and has an optimistic plan for the future of the world, but the plan will face strong opposition because it criticizes some of the most significant, most cherished beliefs in civilized life. It criticizes Western religion — Christianity, Islam, and Judaism — beloved by billions of world citizens, but the criticism is largely of the leaders, some of whom are less than what they claim to be, and less critical of religious congregants, many of whom try to be good people. It is suspicious of holy books that claim to be the voice of an all-powerful entity, ever present, never visible, never vocal. The Bible, Koran, and Torah have large areas of agreement, but in areas where they contradict each other, one of them, maybe all of them, have logically made false statements of facts. *Tribe* criticizes most forms of civilized government. It makes no mention of socialism, communism, and other fleeting forms of governance, but it criticizes representative democracy, constitutional monarchy, and autocratic dictatorship, once again for the disappointing quality of leadership they allow. *Tribe* will be attacked by economist and by landowners because it asks that monetary systems be eliminated and that private ownership of land be banned. The lifestyle promoted by *Tribe* is patently contrary to much of what the civilized world has been taught to value, but the strong maladies *Tribe* seeks to correct need strong remedies. *Tribe* offers a moral code and lifestyle that are innovative and bold but are deserving of attention because in time, maybe as quickly as two or three generations, innovative ideas like those presented here might allow the world to establish a global prosperity in an era of sustainable tranquility.

## Becoming Civilized

We are warlike, but it might not be because of our savage infancy or because of our barbaric adolescence. It seems more likely that we are warlike because of a neurosis we acquired when we became civilized. So what does it all mean to be civilized, and why has peace been so elusive for *Homo sapiens* so deeply into the evolution of the species? Laypeople define civilized as being polite and well-mannered. Science defines it as an advanced stage of social and cultural development and makes no allowance for tranquility and politeness. Indeed, in an age that some of us consider cultured and well-mannered, humans have committed atrocities against one another that transcend the bounds of civility. It was at the dawn of this Civilized Age ten thousand years ago that people began piercing each other with arrowheads and committing other despicable acts.

*Once upon a time, the story goes, we were hunters-gatherers, living in a prolonged state of childlike innocence, in tiny bands. These bands were egalitarian; they could be for the very reason that they were so small. It was only after the 'Agricultural Revolution', and then still more the rise of cities, that this happy condition came to an end, ushering in 'civilization' and 'the state' — which also meant the appearance of written literature, science and philosophy, but at the same time almost everything bad in human life: patriarchy, standing armies, mass executions and annoying bureaucrats demanding that we spend much of our lives filling in forms.<sup>1</sup>*

**SIDEBAR:** *There is a global neurosis holding that civilized people are courteous and kind, but they can slaughter one another without mercy when they are so inclined. People influenced by this disturbing view will find it difficult to see the promise of global tranquility, and they might never accept the value of the philosophy proposed by Tribe. These are the Original Gangsters of the Age of Civilization, and the world*

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<sup>1</sup> Graeber, David and Wengrow, David, *The Dawn of Everything: A New History of Humanity*, Farrar, Straus and Giroux, New York, 2021, 2.

*might have to let them die off before the rest of us can launch an Age of Tranquility.*

### **Becoming Human**

Millions of years ago pre-human apemen ate as they roamed, consuming what they found as they found it, as ordinary critters in the wild are prone to do. Our early hominid ancestor, *Homo erectus*, emerged two or three million years ago and subsisted by forming base camps in which they shared the work of finding and transporting food in a hunter-gatherer economy. Richard Leakey and Roger Lewin tell us that *Homo erectus* did something next that no other primate line has done to any important degree — *they shared food*, and this capacity to share jobs and share food was “an essential feature of what can be seen as humanness.”<sup>2</sup> It allowed *Homo sapiens* to evolve and grow and to migrate out of Africa onto every corner of the planet. *Tribe* seeks to establish that this capacity to share, if we can promote and embrace it, extend and sustain it, is a quality that might allow us to live in peace — in partnerships, then in tribes, in nations, and ultimately perhaps globally.

*Tribe* proposes that humans are social, moral animals and that we thrive and prosper when we embrace the social quality that distinguishes us from other primates and makes us human — our capacity to share.

The war-infested history of mankind might convince us that a durable, global peace cannot be achieved in the world we have created. *Tribe* describes how the world might choose to correct its current path and move toward a more tranquil existence. It does not claim this new path to be the final answer, but it offers hope that when enough people want desperately enough to establish a period of prosperity that extends to all mankind and a period of tranquility that persists for all of time, when a peaceful, prosperous world becomes a matter of overriding concern, the philosophy presented here will be a path toward a brighter future.

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<sup>2</sup> Leakey, Richard E. and Lewin, Roger, *Origins*, E. P. Dutton, New York, 1977, 117.

# 1

## FOUNDATIONS OF PEACE

### A Philosophy of Tranquility

A global peace might become possible in a world where humankind can embrace principles that arise from our capacity to share.

#### **Sharing Human Authority**

Leakey and Lewin address the sharing of jobs and the sharing of food, but a mindset that nurtures a global, durable peace must go farther. *Tribe* promotes three shared values — shared sovereignty, shared divinity, and shared nobility — and advances them as axioms of peace to be accepted by mutual consent as foundational to a peaceful society.

The essence of such sharing is an agreement between us that we are, along with all other humans, coequally sovereign, coequally divine, and that we are all heirs to a common nobility. Sharing sovereignty means that all of us have the potential to do as we please, but none of us can claim absolute sovereignty in the same sense that emperors, pharaohs, and kings claimed for themselves in our troubled history. I accept that I am sovereign, but no more so and no less so than you are. We are no more and no less sovereign than they are, and they are no more and no less sovereign than are we. Coequal divinity means that I am no more holy than you are, and you are no more holy than I am. Shared nobility means that your blood is no more and no less noble than mine, and mine is no more and no less noble than yours.

*Tribe* asks the people of the world to bind themselves to these principles as being valid and necessary for one reason — because people of the world say that these principles are valid and

necessary. We must declare these principles to be axiomatic, self-evident, and undeniable.

**Axiom 1:** People are coequally sovereign.

**Axiom 2:** People are coequally divine.

**Axiom 3:** The blood of our ancestors, our peers, our successors, and ourselves is coequally noble.

If humans can agree globally to share political, religious and social authority among ourselves, a global peace might become possible.

Even though bad things have spoiled the Civilized Age, it is encouraging to consider that good things have emerged in this age that can continue to comfort us in times to come: *agriculture*, giving us an abundance of food; *medicine*, bringing us extended longevity of life; *architecture*, protecting us from attacks of wild beasts and from inclemencies of nature; *science*, giving us a bountiful knowledge of the world in which we live. Humanity has the knowledge and the tools to create on earth what ancient prophets once fantasized as befitting of heaven. If ever we agree to live in peace, we might be able to design and build such a world.

A full, sustained peace will not simply be the cessation of hostilities. Peace must come from a meeting of minds — a meeting of minds on a species-wide level. People have become too deeply divided by national and ethnic interests, religious differences, and greed. Wealth and ascendancy have infatuated too many of us pushing peace distressingly beyond our reach.

*Tribe* asserts that sharing authority and sharing property will be the secret to achieving and sustaining peace: sharing the prerogatives of political governance and social ascendancy, sharing the moral imperatives that restrain aggression, sharing the wisdom of the ages, and sharing the resources of earth: air, water, land, food, and shelter. *Tribe* explores the nature of this mindset, shows how this approach might allow humanity to enter into a durable, global

tranquility favored with a general prosperity, and speculates about how the world might look when such a transformation comes — if it ever can.

It might be difficult to convince people who see themselves as ordinary that they have the awesome power to wield the sovereignty of kings and queens, to exercise the divinity of priests and priestesses, and to claim the nobility of lords and ladies, but if enough of us share those aspirations, we might be able to live in an ever-changing, complex world with dignity without conflict. Claiming elements of sovereignty and divinity will call for fundamental changes in the way some of us interact with each other. It requires that all of us, the greatest and the least of us, must claim and extend these axioms to ourselves, and we must acknowledge and extend these axioms to all other people — present and future. The goal is that each of us will accept these principles as social mandates and that global acceptance will grow to the point where the rest of the world can be trusted to accept them with comparable fervor. Next, in a world of global tranquility, if people can agree to share the earth and its bounty — land, water, air, flora, and fauna — we might be able to establish a general prosperity for all. The more widely this sharing spreads, the more secure the transition to tranquility might become.

These axioms are not far removed from a motto immortalized during the French Revolution in the Age of Enlightenment: “*Liberté, Égalité, Fraternité.*”

### **Shared Sovereignty: *Liberté* (Liberty)**

Infants come into the world hungry, weak, and ignorant yet assert what seems to be personal autonomy, honoring only such restrictions as they might impose upon themselves — the definition of sovereignty. A case can be made that people are sovereign because we have free will. The argument would advance that we have the ability to make life and death decision, not that anyone is entitled to take a life, only that they are capable of doing so.

A declaration of personal sovereignty is akin to a declaration of personal freedom and liberty. Shared sovereignty insists that all people recognize themselves as sovereign beings. More

importantly, sharing compels us to acknowledge that all people — the young, the weak, the struggling — are concurrently sovereign. Either all people are sovereign, or no person is sovereign. An optimistic expression of this principle is that all people must share the sovereignty of mankind freely in an atmosphere of cooperation and collaboration.

### **Shared Divinity: *Égalité* (Equality)**

A case can be made that people have elements of divinity. When people mature to become healthy and hardy in mind and in body, they discover that they have within themselves the awesome power of life and death over other living things, but finding themselves dependent on others for protection and sustenance, they restrain their power according to an understanding of good and bad, right and wrong — the onset of a godlike sense of morality and divinity. Their knowledge of good and evil helps them to navigate a tumultuous world with moral clarity.

It is one's sense of morality and divinity that allows them to restrain their power as sovereign beings and to agree to rules that restrict their aggressive impulses. *Tribe* asserts that people have the capacity to function as cooperative beings who can, in fact, harness that touch of divinity to function as collaborative, social creatures, and *Tribe* urges people around the world to accept all other humans as potential collaborators. If you mistrust this altruistic view as weak and risky, it might be because you have been misguided, maybe defrauded, by venerated ancestors who have themselves been misguided or defrauded. *Tribe* will try to expose the fraud, strengthen your resolve, and demonstrate how moral, sovereign beings like us can agree to make this world a pleasant and peaceful place in which to live.

*Tribe* asserts that, as moral beings with secularized divinity, we understand good and bad, right and wrong, and we can understand the need to maintain the balance of goodness and rightness in social dealings. Shared divinity is less about privilege and power as it is about morality and duty. People who share a common divinity must accept the obligation to maintain the balance of goodness and rightness in human interactions. The sharing of divinity calls for

mutual agreement that if any person is divine, all people are concurrently divine, all spiritually equal in the natural plan.

### **Shared Nobility: *Fraternité* (Brotherhood)**

Nobility is inherited as a birthright. DNA studies show that all of us are related to Lucy, which makes us distant cousins to each other and heirs to the same noble blood as the best of us.

The kind of sharing proposed by *Tribe* becomes more palatable when people accept that the brotherhood of mankind, the kinship of all members of the *Homo sapiens sapiens* species, is more than an idealistic fantasy, it is a credible reality supported by objective evidence. There is genetic and archaeological evidence that contemporary humans are descendants of common ancestors who lived in Ethiopia some 160,000 years ago.<sup>3</sup> Geneticists can trace people everywhere to these common ancestors by their DNA. Although the archaeological record continues to improve as more human relics are unearthed outside Ethiopia, it is likely that Ethiopia is the birthplace of humanity because, in addition to the antiquity of the artifacts found there, the greatest genetic diversity is found there as well in the vicinity of the Omo Valley.<sup>4</sup> It seems that people all are cousins of noble birth in the most literal sense.

The road to a peaceful and prosperous world requires that people acknowledge the sovereignty, divinity, and nobility of themselves and of all other members of the species without regard for political, religious, or ethnic considerations. People operating in a tribal environment manage to maintain a stable peace in families, fraternities, intimate social groups, even criminal gangs, then deign to believe that there are people, people they might never have met, who are less deserving of the privileges of humanity than themselves. They seem to ignore that nomads, vagrants, and heathens have agency. The poor, the young, the unenlightened, and

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<sup>3</sup> Winston, Robert and Wilson, Don E., *Human*, Dorling Kinsersley Limited, New York, NY 2004, 31. They call her Lucy.

<sup>4</sup> Campbell, M.C. and Tishkoff, S.A., *African Genetic Diversity: implications For Human Demographic History*, 2008, 404-433.

the mentally insufficient can wreak havoc and disrupt the peace when they are offended and challenged to do so. They have touches of sovereignty and divinity as do the rest of us, and it is a mistake to discount their power.

# 2

## PEACE

### Then Prosperity

Peace prevails when it is esteemed above all human values as the greatest good.

People have been drawn into horrible wars for much of the Civilized Age, but one must be encouraged by the transformation of a self-centered, guttural hominid into a cooperative, moral human. One can hope that humankind might submit to live globally in peace and might do so while establishing a general prosperity: food and shelter for all. Regrettably, we have missed this delightful outcome because it requires that all parties to an armistice must embrace a compelling desire for peace.

It appears that a sustainable peace can be established only among proponents who value peace above wealth, above family, above religion. If peace is to prevail above all else, the value of peace must rise above the value of other interests. If other interests are ranked higher, say land, wealth, or ascendancy such as they have been esteemed throughout the Civilized Age, force and deception become acceptable means for achieving them and the peace can be endangered. A prerequisite to a durable peace is therefore an agreement that, of all the things we might ever want, peace must be esteemed above all others as the greatest good. If peace requires that billions of people must agree on a common course, the final tie-breaker must set a course that preserves the peace. No matter how much we might long for prosperity and other blessings, ranking peace first is the only way that everyone, everywhere can have them all. This principle bears emphasizing: Peace prevails when it is esteemed above all human values as the greatest good.

## **The Fear of Real Peace**

Leonard C. Lewin expressed a disturbing opinion in his *Report from Iron Mountain on the Possibility and Desirability of Peace*:<sup>5</sup> *Lasting peace, while not theoretically impossible, is probably unattainable; even if it could be achieved it would almost certainly not be in the best interest of a stable society to achieve it.*

Lewin shows how his satirical Special Study Group, freed from moral posturing and freed from agonizing over cultural and religious values, might have come to such a conclusion. The Special Study Group professed to evaluate the onslaught of problems that will confront society when it faces head-on a full, true, and enduring peace — not brief respites from regional hostilities but universal and eternal, irreversible world peace — a condition that has eluded humanity throughout the Civilized Age. Lewin's commission suggested that human social orders the world over are structured such that real peace is nearly impossible to achieve within them. The scope of the cultural changes that Lewin thinks must be wrought to achieve lasting peace such as disbanding all offensive forces and dismantling all means of defense — absolute and eternal disarmament — are so extreme and would so drastically disrupt the social order that such changes will seem unthinkable. The dominant minorities must abandon the police forces that keep them in power, and kings must dismiss the royal guard. The one percent that control

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<sup>5</sup> Lewin, Leonard C., *Report from Iron Mountain on the Possibility and Desirability of Peace*, Dell Publishing Co., Inc., New York, 1967.

massive resources<sup>6</sup> must put themselves at the mercy of the ninety-nine percent that they subordinate and exploit. Lewin concluded that with universal disarmament being a precondition, peace will remain forever out of reach because the power brokers will not dare to sacrifice their security teams to achieve it.

Lewin's speculation, however, is grounded upon faulty assumptions of his fictitious satire. We can stockpile the armaments of war for rational uses and not wage war. Disarmament is not prerequisite to peace. The world has had a nuclear arsenal since the middle of the Twentieth Century that rational men know not to use again as a tool of diplomacy because this arsenal can be used only once more in that fashion, after which life on earth might face the kind of catastrophic destruction that eradicated the dinosaurs. The invention of gunpowder in China in the First Millennium became an early test of man's inhumanity. The Western world failed. They used the new invention in instruments of war to sink ships and snuff out the breath of life without getting up close and personal with those they slaughtered, while the Buddhists of China used the odd explosive playfully in toys to entertain children.

In a world such as we have today, ruled by autocrats, land barons, and slum masters, one might conclude that a lasting, global peace is highly improbable. Peace is indeed contrary to the interests of people who claim proprietorship over planet earth. It is not at all contrary to the best interests of the vast majority of people.

Still, achieving peace might require more gentility and decorum than the ordinary people of our world can muster. Insufferable harm

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<sup>6</sup> Wolff, E. N. (1996), *Top Heavy*, New York: The New Press, 12. Quoted in <http://sociology.ucsc.edu/whorulesamerica/power/wealth.html>. In the United States, wealth is highly concentrated in a relatively few hands. As of 2007, the top 1% of households (the upper class) owned 34.6% of all privately held wealth, and the next 19% (the managerial, professional, and small business stratum) had 50.5%, which means that 20% of the people owned a remarkable 85%, leaving only 15% of the wealth for the bottom 80% (wage and salary workers).

has been inflicted upon billions of people and continues to be inflicted as surviving combatants retaliate today for harm done yesterday, and there are dedicated warriors who will take ancient battles to their graves. They will rain down fury unceasingly upon their opponents and there will be no peace in their world until they see that justice is served. And if the battle engulfs the sons and daughters of the present combatants, it might take another generation for an armistice to be negotiated.

Many people have reasons to brace for conflict. The wealthy want to protect their wealth. The deprived want to redress their losses. Above it all, peace requires that all parties extend the blessings of humanity to people beyond their inner circle. This will not be easily done in the world we know. People who are convinced they are the chosen of god will reject those they perceive to be heathens and heretics. People who believe they are of the master race will dismiss the low and mediocre. People intent on vengeance for the harm inflicted upon their ancestors are not likely to extend an olive branch. The arrogant people in the world as we enter the third millennium seem to have no mind to achieve a troubling peace.

# 3

## SHARED SOVEREIGNTY

### Banishing Subjugation

We should reject the idea that a divine decree has elevated people to a ruling status above us.

If sovereignty is to be shared among all humanity, dominance and subjugation by humans over humans must be declared averse to humanity and brought to an end. We must all join forces to prevent subjugation — of ourselves and of others — by our kind and by outsiders. Aggressive individuals and warring parties have exerted force of arms to subdue people, to usurp power, and to consolidate unto themselves the power thereby ceded. Subjugators appropriate the power of sovereign people by recruiting them as subjects in states and empires (political subjugation), anointing them as disciples in cults and sects (religious subjugation), and reducing them to vassals and servants in shops and factories (economic subjugation). Aggressive, self-absorbed people move much too quickly to elevate themselves in order to place others into service, exploit them, or otherwise gain advantage by way of deception, force, fraud, or threats of harm. This gives rise to conflict because people who value their sovereignty tend to resist being subordinated. Historically, subjugation has been successfully imposed upon people who have been duped by falsehoods or compelled by force of arms to cede their sovereignty and divinity.

Strongmen have abused political power in fanciful ways. “As many as 580 members of the court of King Djer, who ruled Egypt around 2900 BC, were put to death so that they might carry on in his service” in the afterlife.<sup>7</sup> More examples of such abuse are to be

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<sup>7</sup> Flaherty, Thomas, Ed., *The Age of God-Kings: Timeframe 3000-1500 BC*, Time-Life Books 1987, 59.

seen in Appendix A, "Human History," herein. Less blood-thirsty monarchs have extracted taxes and gratuities from subordinated masses. Others have forced unwary youths into hazardous military service. Warriors like Hannibal and Alexander ("The Great") relied on the certainty of death to help them subjugate large populations with great dispatch. The defining genius of these conquerors was their willingness to spill blood in public arenas in order to subjugate those whom they did not kill. Contemporary governments have their methods of coercion, some brutal, others less so. Many sustain their dominance using police, militia, and armies to enforce the ascendancy of a privileged class and to seal the subordination of the masses. Over the centuries, public hanging, firing squads, death by guillotine, and summary decapitation by the axe have pacified all but the most incorrigible of sovereign people.

The axioms of peace allow us — compel us — to resist becoming subjugated under self-appointed god-kings. We should reject the idea that a divine decree has elevated people to a ruling status above us or even to the high status of a prophet or prophetess with authority over us. If one member of the human race is or has been sovereign or divine, all are coequally sovereign and coequally divine and are coequally entitled to their personal senses of morality and to voices in their collective destinies.

People have made a mess of civil government as borne out by the atrocities in the historical record committed under maniacal monarchs and dictators. Representative democracies and republics have been little better than the monarchies, dynasties, and dictatorships they have replaced. With some exceptions, elected rulers have advanced the human condition little more than have rulers perpetuated by warfare or by succession. The simple truth is that civilized men have struggled to wield power with mercy. It strains the capacity of greedy men, given the opportunity to dominate another, not to do so. It takes more fortitude than these men possess to have an unchallenged reign and not use it for personal advantage. Wealth and power have corrupted too many of these power brokers; they seek wealth and power for the good of themselves and their kind, even to the detriment of the common man. They use what has come to be known as Machiavellian

Intelligence, a creed expressed plainly in *The Prince* by Niccolò Machiavelli (1469-1527) in advice given to anyone who would subjugate nations:

*Thus it is well to seem merciful, faithful, humane, sincere, religious, and also to be so; but you must have the mind so disposed that when it is needful to be otherwise you may be able to change to the opposite qualities. And it must be understood that a prince, and especially a new prince, cannot observe all those things which are considered good in men, being obliged, in order to maintain the state, to act against faith, against charity, against humanity, and against religion. And, therefore, he must have a mind disposed to adapt itself according to the wind, and as the variations of fortune dictate, and, as I said before, not deviate from what is good, if possible, but be able to do evil if constrained.<sup>8</sup>*

This is the kind of self-absorbed philosophy that put humanity onto the road toward self-destruction. But the world has room for optimism because there is historical and archaeological evidence that the perversions of power are anomalous to the human spirit. Mankind has a history of cooperation and sharing: sharing jobs, sharing responsibility, and sharing the fruits of its labors. It is indeed this capacity to cooperate, this capacity for humanness, that brings men so easily into a state of subjugation.

The problem becomes: How do we discourage militant aggressors when being human calls for us to be cooperative and obliging? Defending one's personal sovereignty and one's secular divinity with measured militancy and measured aggression will be the strongest defense and must set the battle line in opposition to incoming aggression. Ordinary, unassuming, peaceful people must make it difficult for anyone to usurp and misappropriate our power. Avoid blind oaths of fealty and renounce pledges of loyalty that support vaguely-defined campaigns to be waged at unspecified times. Avoid premature obedience to ethereal authorities. Avoid blind pledges of allegiance.

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<sup>8</sup> Machiavelli, Niccolò, *The Prince*, The Oxford University Press translation by Luigi Ricci, Mentor Books, 1952, 93.

## **I Pledge Allegiance**

In theory, the Supreme Court of the United States consists of the best legal minds in the nation, yet these great minds quarrel about the meaning of the United States Constitution. Notwithstanding legal ambiguities, the nation compels prepubescent school children to pledge allegiance to an association defined by a document whose meaning is strongly disputed by educated people. Blind pledges of this kind allow good people to do bad things.

# 4

## SHARED DIVINITY

### Banishing God-Kings

The preservation of tranquility depends on all people preserving their share of sovereignty, divinity and nobility and protecting the sovereignty, divinity and nobility of others.

Christians are told to “trust in the lord with all your heart and lean not on your own understanding.”<sup>9</sup> Under this dictate the wisdom of shared divinity might be difficult for true believers and loyal fanatics to accept. Jesus of Galilee, Muhammad of Makkah (Mecca), and Siddhartha Gautama of Lumbini (The Buddha) must have been convinced that their teachings followed the will of god because they did in fact lean on their own understanding, and the world is a better place because of it.

Under a philosophy of shared divinity, in a world in which god’s spirit, and perhaps god Himself/Herself IS us or is IN us, it might be acceptable that the rest of us trust our intuition and lean on our own understanding. As moral beings, the knowledge of good and evil certainly is in us. We might not be perfect creatures, but when we put our heads together in tribal collaboration we become synergistic,<sup>10</sup> strong, more flawless, more moral, more divine.

We have been told to put our trust in various holy books that are said to contain the actual Word of God as revealed to blessed sons in the distant past. There are several sacred texts from which to choose, but physical transcripts that purport to document god’s

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<sup>9</sup> *King James Bible*, Proverbs 3:5-6.

<sup>10</sup> See Chapter 7 herein.

word have *chain-of-custody* issues that make them less authoritative than some of our leaders make them out to be. The problem is that certain passages that address identical issues contradict each other from text to text. This proves that the declarations in one or more of these sacred texts must be partially or wholly false. If they say, for example, that the way to salvation — the only way — is through them and no other, they cannot all be correct. One of them, perhaps all of them, must logically be in error.

Chapter 5 in *Tribe* explains how all of us can believe our religion must be the only true one. But how can we really be certain that the Word of God as we know it has been translated and transmitted to us unaltered by partisan monarchs — uninfluenced by men who have had the arrogance to subjugate nations. King James I and Emperor Constantine both took it upon themselves to edit the Christian scriptures giving themselves opportunities to publish a version of the Christian Bible to their liking, and there are hints that they might have indeed discarded passages, perhaps entire books, that displeased them.

The infectious enthusiasm shown by the many followers of the world's major religions demonstrate that these man-made inventions of antiquity are founded upon beautiful superstructures that appeal to the moral sensibilities of masses. But there are also instances where ambitious, opportunistic people have exploited, twisted, and tarnished popular belief systems for their own benefit. *Tribe* reminds us that people in high places can be deceptive about matters that should remain sacred, but despite this weakness, *Tribe* does not challenge your right to select and trust your philosophical and spiritual advisors. Again, religious people tend overwhelmingly to be good and pleasant, and they are joyful to befriend. Some religious advisors might be good and pleasant as well, but not all of them are what they claim to be.

*Tribe* implores us to trust the wisdom of our morality and divinity, to trust our innate sense of good and bad, right and wrong, and to let others do the same. *Tribe* encourages us to select the spiritual path that appeals to us, to not force our beliefs on others, and to resist having our path altered by force or deception. The

preservation of tranquility depends on all people preserving their share of sovereignty, divinity and nobility and protecting the sovereignty, divinity and nobility of others.

It is important to acknowledge that adherents to Judaism, Buddhism, Christianity, Islam and other faiths can be overwhelmingly morally and ethically good and pleasant people, or strive to be. They might have contrary beliefs, but many of them are worthy members of the human family. Religious fervor threatens peace only when fanatical elements seek to deny the privileges of humanity to people they have branded as heathens and heretics. In a society of divine citizens, although people have a right to choose their spiritual advisors, they must retain their trusted sense of moral balance, avoid falling prey to fraudulent claims, protect their secular divinity, and respect that others have a right to their own beliefs.

The Egyptians set an early precedence in devising a spiritual system that allowed the common citizen to rise to privileged status without lowering the dignity of any man,<sup>11</sup> and under this system they erected monuments that challenge even twenty-first century technology. Western religions, in contrast, have created a wide gap between the common man and the privileged class, a greater gap between the common man and his king, and a prodigious gap between man and his god. They have created an overriding air of pessimism in human affairs. Western religions play upon man's basest fears by threatening the most horrible damnation for common social transgressions. They set examples in sacred text for horrendous punishments — eternal damnation, for example, without the possibility of relief by a merciful death.<sup>12</sup>

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<sup>11</sup> Karenga, Maulana, *The Book of Coming Forth By Day: The Ethics of the Declarations of Innocence*, University of Sankore Press, Los Angeles, 1990, 24.

<sup>12</sup> See *Revelation 14:10* ...and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night....

Rogue religious leaders have used war as an instrument of power as brutally as have political leaders. In the Seventh Century, after the Islamic Army captured Mecca for Islam and demonstrated for Muslims the benefits of conquest, they embraced Holy War — Jihad — and extended the Crescent Flag of the Prophet throughout Arabia and North Africa by means of proselytizing missions, intermarriage, concubinage, and forceful coercion at sword point. For centuries the Christians and Muslims prepared to destroy each other in Muslim Jihads and Christian Crusades each army indicting the other as heathens, heretics, and enemies of the faith. During the Thirteenth Century, Popes of the Holy Roman Church used the Holy Crusades to advance secular objectives bringing them into a realm of inhumanity antithetical to saving souls. But it was their next innovation, the Papal Inquisitions, a brutal expression of religious intolerance, that made those Popes memorable. If ever there was a master ethic arising from a god of peace and love, it has allowed itself to be debased in Western religion.

Please understand clearly, *Tribe* does not discourage the practice of religion nor does it ask you to abandon your holy books. It asks only that people free themselves from religious subjugation and dominance. People will believe what they will, and so shall you, but noble, divine, sovereign people must be cautious about who they trust. People of faith should keep their Bibles, Korans, and Torahs close at hand, and study them cover to cover with an indomitable sense of purpose. Read these influential books while acknowledging yourself as a sovereign, moral being and you will recognize in these holy books that which is beautiful and that which is not. Read them yourself! Do not trust someone to tell you what they say unless you can know that they are doing it for your good instead of for their own benefit, that they are giving you the good, the bad, and the ugly. And never forget: the preservation of tranquility depends on all people preserving their share of sovereignty, divinity and nobility and protecting the sovereignty, divinity and nobility of others.

# 5

## ETHNOCENTRISM

### Master Races In Abundance

History compels us to reject the paradigms of racial and ethnic superiority, not because these precepts are false, but because they are so widely true as to be immaterial.

Good people can be found everywhere, just as can despicable ones. A review of history shows that over the centuries people of different races and religions the world over have held positions of esteem. One can find evidence of bad conduct interspersed with laudable achievements by many peoples, of many faiths, in many geographical areas. The point is that people everywhere might be worthy of sharing concurrently with us in the benefits of humanity.

#### **Centers of International Prominence**

The United States has held a position of renown in recent centuries, both for glory and for shame. In the Eighteenth Century the United States created a constitutional democracy and impressed the world becoming an international melting pot and luring great minds from other nations to its shores. It became a magnet for immigrants like Enrico Fermi, Nikola Tesla, and Albert Einstein who went on to expand the repository of human knowledge. America's ascendancy began after a fortuitous increase in national wealth freed inventive minds for intellectual and artistic exploration.

The center of international prominence has moved over the centuries from continent to continent, nation to nation. Following the Industrial Revolution of the Eighteenth Century, the center of technological and economic influence was in nations of Western and Northern Europe. Prior to that, starting in the Fourteenth Century, the center of intellectual influence was in Italy toward Southern Europe. Italy garnered this position of esteem after revived interest in the art

and technology of ancient Rome ushered in a renaissance that shook medieval Europe out of centuries of church-controlled intellectual stagnation.

Continuing back to the Eighth and Ninth Centuries, there was an explosion of intellectual growth in Baghdad that made Islamic and Arabic nations the international centers of influence in that day. Continuing farther back, the intellectual and technological influence of the Ancient Roman Empire extended from a few centuries before Christ into the medieval period. Prior to that the Greeks held center stage from about 800 BC until the Romans began to dominate.

Before 800 BC the center of intellectual achievement was along the Nile River Valley alternately in Egypt and in Nubia, and by that time, these African nations had been cultural magnets for two thousand years. Beyond that, archaeologists are still piecing together the early story. There is speculation that earlier intellectual advances took place to the south of Egypt along the Nubian portion of the Nile, but archaeologists were late exploring African archaeological sites outside of Egypt.

From what Edmund Gaither tells us, Nubia might have been a center of technological and artistic development extending back to 8000 BC and beyond.

*Over the last three decades, important new perspectives on ancient Africa have emerged. These perspectives assert that Egyptian civilization was indebted to Africa to the south, including Nubia, for some of its formative ideas and that Egyptian civilization provided much of the foundation for Graeco-Roman civilization. Proceeding from this approach, Africa became not just the home of the earliest humans, but also the birthplace of civilization.<sup>13</sup>*

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<sup>13</sup> Gaither, Edmund Barry, "Nubia: A black Legacy," Afterword in Haynes, Joyce L., *Nubia: Ancient Kingdoms of Africa*, Museum of Fine Arts, Boston, 1994, 58,59.

## The Aryan Consortium

Despite assertions by the Germans during World War Two, the Aryan people of Northern Europe have not always been recognized as guardians of racial purity, not even by their ancient European predecessors. Aristotle asserted that some peoples are born to be masters and others, slaves. It was proper and natural, he believed, that the superior Greeks should govern the barbarians such as the Europeans to the north of Greece.<sup>14</sup> Aristotle attributed the pertinent differences among peoples to climate:

*This is a subject which can be easily understood by anyone who casts his eyes on the more celebrated state of Hellas, and generally on the distribution of races in the habitable world. Those who live in a cold climate and in Europe are full of spirit, but wanting in intelligence and skill; and there they retain comparative freedom, but have no political organization, and are incapable of ruling over others. Whereas, the natives of Asia are inventive, but they are wanting in spirit, and therefore they are always in a state of subjection and slavery. But the Hellenic race, which is situated between them, is likewise intermediate in character, being high-spirited and also intelligent. Hence it continues free, and is the best-governed of any nation, and if it could be formed into one state, would be able to rule the world.<sup>15</sup>*

The Roman Vitruvius held a similar view of the Nordic homeland. He argued that those who live in southern climates have a keener intelligence because of the rarity of the atmosphere, whereas “northern nations, being enveloped in a dense atmosphere, and chilled by moisture from the obstructing air, have but a sluggish intelligence.”<sup>16</sup>

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<sup>14</sup> Gossett, T. F., *Race: The History of an Idea in America*, 6.

<sup>15</sup> *Ibid.*

<sup>16</sup> Berry, Brewton, and Tischler, Henry L., *Race and Ethnic Relations, Fourth Edition*, Houghton Mifflin Co., Boston, 1978, 49.

## **We Are The Best — Really!**

People everywhere believe they are as good as any can be, and they have historical evidence to support such beliefs. The mistake they make is in thinking that a few random achievements by a few talented people give them the moral high ground, and it seems that all the world makes the same mistake.

William Graham Sumner, pioneering sociologists, proclaimed that people everywhere feel that the groups to which they belong are the best, that their ways are the right ways, that their morals are superior, and that their religion is the true one. Sumner saw it as nearly universal and called it ethnocentrism: the emotional attitude that “one’s own group is the center of everything, and all others are scaled with reference to it...”<sup>17</sup>

An objective account of human history shows that social groups of all types have valid reasons to feel superior. Eurocentrists and Afrocentrists can find abundant evidence to support their claims of ascendancy and to reinforce their disparagement of others. People everywhere, to the north and south of Rome, to the Near East, Far East, and to the West, in the Nile River Valley, the Yellow River Valley, and Indus Valley, Christians, Muslims, Buddhists, infidels, atheists, throughout the historical and archaeological record have arisen to the peaks of human brilliance — though not all at the same time. Racial and religious pride seem justified when one’s group is winning. An infusion of *esprit de corps* in times of triumph benefits a group when it promotes loyalty without which no social group would long endure. In moderation *esprit de corps* brings discipline and the kind of social cohesion that is essential to group life. When group spirit gets out of hand, it can be disruptive or even fatal.<sup>18</sup>

Eurocentrism, the Eugenicist Movement, the Aryan Movement, and the like, took ethnocentrism to an extreme, extending the

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<sup>17</sup> Sumner, W. G., *Folkways*, 13.

<sup>18</sup> The paradigm of racial superiority is explored more fully in Appendix A-12.

concepts of race and racism until fanatical groups envisioned the mass extermination of races outside their own. The Eurocentric mindset led to the pillaging of Africa, the abduction and enslavement of its inhabitants, and the mass murder of Jews in German concentration camps. Religious fervor can bring cohesion to religious groups, but it too gets out of hand when zealots, jihadists, and crusaders seek to suppress or exterminate opposing views, or when they seek to impose their views by force.

The ascendancy of your group does not, however, preclude an equivalent rise and matching ascendancy by other groups. It is morally and socially acceptable to proclaim the high value of your tribe, but it is incorrect to proclaim other tribes as being less deserving of the benefits of humanity. They must all be taken to be coequally noble, coequally divine, and coequally sovereign. They are us and we are them. Be suspicious of anyone claiming to be of the master race, the favored people, or the true religion, but do not dismiss such claims out of hand because history shows that favor has fallen upon many of us. People of every nation, every religion, and every ethnic group have much in their past and present for which to take pride, even though none may have been as perfect as Homer reported the Ethiopians to have been: "Zeus and all of the gods of Greece traveled to Africa to feast with Ethiop's faultless men."<sup>19</sup>

History compels us to reject the paradigms of racial and ethnic superiority, not because these precepts are false, but because they are so widely true as to be immaterial. All manners of people have the genetic potential to create superior outcomes when they are unimpeded. Objective studies of human intellectual capacity show little difference of consequence among people that can be attributed to ethnic origin, skin color, or hair texture. The so-called races of men appear to have evolved from the same stock, from subsets of Ethiop's faultless men that migrated and settled outside East Africa. This observation is supported by genetic studies on the

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<sup>19</sup> Homer, *The Iliad*.

Y chromosome.<sup>20</sup> It is of no consequence to highlight the skills of one member of a tribe as proof of tribal ascendancy. The best of men have been kinsmen to us all, but so have the worst. Socrates is a distant cousin. So is Stalin, Hitler, Jesus, and Confucius: the good, the bad, and the beautiful — all human, all sovereign, all moral beings, all kinsmen — our people, one and all. People everywhere, when allowed to do so, have proven themselves worthy of sharing the benefits of humanity, and there are reasons to believe that all kinds of people, when treated well, can reciprocate in displaying their humanity.

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<sup>20</sup> Winston and Wilson, *op. cit.*, 31.

# 6

## INTRACTABLE PARADIGMS

### How We Are Mistaken

People can see things with their own eyes that disprove their beliefs, label them as exceptions to the rule, and reject that these exceptions debunk anything about their cherished beliefs.

Overlords of ruling classes would have us believe that subordination of the weak and dominance over them by alpha-males is a biological imperative imposed upon mankind by our animal makeup. *Tribe* asks you to reject this logic. "But how," you might wonder, "is it possible that people have mistaken this and so many other matters of consequence for so many millennia?" It is surprisingly easy. It seems that great minds have been deceived throughout history about deep-rooted aspects of our way of life, and the deception is surprisingly commonplace. Human logic, even in brilliant minds, can be led astray with astounding ease. Our beliefs can be quickly perverted by an aberration that infects rational thought even in the intellectual world of science. Thomas Kuhn in 1962 used the example of a geocentric universe to explain this enigma.<sup>21</sup>

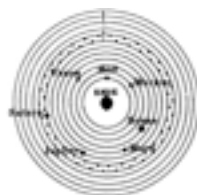
Kuhn described how, in Second Century Alexandria, Ptolemy advanced the theory in which celestial bodies speed around the earth on a daily schedule. This geocentric view put man and his home at the precise center of the universe. As faulty as it was, this useful paradigm helped astronomers put their observations into perspective for more than a millennium. When erratic, contradictory celestial motions were observed and the facts disproved the

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<sup>21</sup> Kuhn, Thomas, *The Structure of Scientific Revolutions*, University of Chicago Press, Chicago, 1962.

geocentric paradigm, the trusted geocentric model was not abandoned but was twisted and distorted to accommodate the observed particulars. Finally, when too many oddities had been forced upon the crumbling theory, it imploded under the strain imposed upon its disintegrating superstructure. Later, in the Sixteenth Century, Copernicus explained the irregularities in a new though still imperfect paradigm of a sun-centered universe.

**Geocentric Universe of Ptolemy:** Ptolemy proposed that the earth sat at the exact center of the universe and that the sun, the moon and all the heavens revolved around it.



Kuhn alerted the scientific world to a fallacy that explains this weakness in the scientific method. Most scientists believe that scientific progress results from the impartial accumulation of knowledge. Theories are proposed and tested and they become accepted fact when they are proved. Kuhn suggested that, in practice, the vehicle of scientific knowledge is *the paradigm* — the master interpretation of data within a field of inquiry. Individual facts, however well verified, must somehow be made to fit the paradigm, else they are set aside, and perhaps ignored, as oddities. Armed with respected paradigms, the human intellect can proceed unmoved by conflicting evidence, even when the visible evidence is irrefutable. Even the logic of intelligent people can get distorted.

Such intellectual intractability was found in scientific circles even at the dawn of the third millennium. McNeil and Freiburger<sup>22</sup> report how American and European scientists once stubbornly resisted the idea of fuzzy logic, a nontraditional system of thinking that the Japanese exploited for years with advantage. Western scientists resolutely spurned this strange idea because they believed that fuzzy logic flies in the face of the dialectic paradigm espoused 23 centuries ago by the consummate Aristotle. Eastern scientists,

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<sup>22</sup> McNeil, Daniel and Freiburger, Paul, *Fuzzy Logic*, Touchstone/Simon & Schuster, 1994.

having no emotional attachment to this western genius, took a strong lead in exploiting an amazing tool of science.

### **Social and Cultural Paradigms**

As difficult as it is to spark paradigm shifts in the objective world of science, an equally rigid entrenchment is seen in the attachment by less objective thinkers and by the common man to social and cultural paradigms, some of which are as staunchly controlling in cultural evolution as scientific paradigms are in science. What is worse, many of the social guideposts of today, such as the paradigms of ethnic and religious superiority, are intellectual equivalents to Ptolemy's model of the universe in that they place proponents, religiously, politically, and ethnically, at the center of their particular spheres in exclusionary cultures that oppose those outside their Eurocentrist, Afrocentrist, Ethnocentrist universes.

The paradigm of Aryan racial supremacy is defended by loyal followers even in the face of exceptions that challenge it. Refutations can be observed first hand and consciously acknowledged to have occurred, then be ignored and discredited as having been spurious abnormalities. We see an example of it when supposedly objective anthropologists dispute that there was an African presence in Southern Mexico more than a thousand years before Christ. What is the evidence of it? Not a few bone fragments but more than a dozen colossal portraits in stone weighing some ten to twenty tons a piece!<sup>23</sup>

In much the same way, the paradigm of spiritual supremacy is held by proponents of every religion, and true believers are unmoved when factual evidence flies in the face of their beliefs. And so it goes. And still we struggle to honor our mentors and teachers, and sometimes we should, but inflated, egotistic convictions about national supremacy, religious supremacy, and racial supremacy abound in every nation, every religion, and every race, and precious few of the loyal are willing to be swayed by strong but unsolicited evidence proving them wrong. So widespread social and cultural

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<sup>23</sup> The Olmec presence in the Americas is discussed more fully in Appendix A-6 herein.

polarity continues even as objective researchers report that all of us are genetically equivalent and share a common heritage. Proponents of this common heritage theory say that although humans might not always look alike, we have a DNA lineage that points unmistakably to a common ancestor whose offspring evolved into *Homo sapiens* well before the African migrations.<sup>24</sup> The races of men did not evolve into *Homo sapiens* independently in different regions of the earth. The races can all be accounted for by African migrations 60,000 years, 40,000 years, and 20,000 years ago. We are one biological family! Still, people hold on doggedly to political, religious, and racial paradigms that bring them into fatal conflict with members of their family.

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<sup>24</sup> Stringer, Christopher and McKie, Robin, *African Exodus: The Origin of Modern Humanity*, Henry Holt & Co., 1997.

# 7

## SYNERGY

### Collaboration Makes Us Better

Consensus decisions might not be perfect, but they are reliably superior to individual decisions.

Synergy describes the manner in which collaboration transforms group interactions to make the whole greater than the sum of its parts. Collaboration and cooperation in a tribe make the tribe stronger. My first encounter with the magic of collaborative synergy was in association with open-source computer programming: an enterprise in which the source code for a computer program is released publicly to be revised and extended by teams of volunteer computer programmers. *Tribe* has been released under a general public license for similar reasons.

A more personal, less consequential experience with collaborative synergy came during my active duty service in the United States Air Force as a member of the most powerful peacetime standing armed force known to man. My commanding officer sent me to a twelve-week school designed to make my classmates and me a better fighting force, and an experience at that school taught me to appreciate the surprising power of collaboration.

We were administered four written tests at this school, each test having fifty multiple choice questions constructed so that we had to carefully read each question (RTFQ) and as carefully read each alternative answer (RTFA), before deciding which alternative was best. The questions were tricky; several stems were plausible, but one was subtly superior. The goal was to match the school answer based on clues in the reading assignments. Every class member passed every test on their own, and the same classmate earned

high score on each test, his scores ranging from 88 to 92. Before the proctor collected our papers, he would ask us to take the test again as a class. The class answer was decided by show of hands. No discussion; just a count. The class score on the first test, to the surprise of all, was 100 percent. It was nearly as great a surprise when the class earned perfect scores on the second and fourth test. On the third test, the class scored 98, an outcome that sent ripples through the school's administrators. The instructor explained that the class answer to one question on that test disagreed with the school answer. Such an outcome was so unsettling to them that they removed the controversial question from the master test bank, never to be used again.

The school never explained the learning objectives for this experiment and left us on our own to make sense of it. I suggest that the reader try to duplicate the experiment before accepting the conclusions I arrived at, but I came away convinced that collaboration is synergistic, that consensus decisions might not be perfect, but they are reliably superior to individual decisions, that the whole can be greater than the sum of the parts, and that collaborative, cooperative governance is superior to autocratic dominance. The school did not admit to any such possibilities. How can a military school endorse such blasphemy? Military decisions might have to be made while bullets are flying and missiles are in the air, denying the luxury of dialogue. Collaboration might very well yield the best answers, but if a commanding officer's autocratic judgment will be correct four times out of five, lives will be saved four times out of five if the squadron obeys his commands and acts before bullets strike and missiles detonate. In the heat of battle, speak no more of collaboration.

# 8

## AN AGE OF TRANQUILITY

### Prosperity For All

Every person is entitled to a natural inheritance consisting of a ration of political sovereignty, a share of the fruits of the earth, and a spiritual portion of the divinity of god.

A durable peace might become possible if all of humanity can bring ourselves to prioritize peace above prosperity and embrace the axioms of peace described here. We would be able to move beyond the endemic conflict of the Civilized Age toward an Age of Tranquility and genuine civility, an age that will have to be re-shaped by the inhabitants of the planet into what we want it to be, perhaps experimentally, perhaps crudely, perhaps with vacillations, but ultimately with purpose and skill into an age of glory, a paradise that might surpass anything the ancient Egyptians ever hoped to attain. It is presumptuous to predict what such a society might devise, so what follows is a matter of speculation.

#### **Constitutional Autocracy**

What will be the nature of government in a world of sovereign people, kings and queens, gods and goddesses, lords and ladies? In an advanced, technological society, there will be public jobs of varying complexity that call for administrators of specialized skill and not everyone will have the knowledge or the patience to concern themselves with the details of civil administration.

Administrators who operate under a dictatorial autocracy can be expected to make timely, rapid decisions but a few bad decisions can be anticipated. Collaborative alliances seem to yield good choices when there is time for discussion, but time is not always on our side. Governance under a *constitutional autocracy* administered

by a leader committed to the axioms of peace might offer an agreeable compromise to the difficulties of governance in a peaceful age. Under a constitutional autocracy, the governing constitution can be carefully developed, revised, and extended under deliberate collaboration resulting in a well-crafted body of laws. Autocratic administrators can govern fairly if they are devoted to that constitution and devoted to the axioms of peace. Historically the mistake made in failed autocratic government has been in letting forceful leaders dominate absolutely and for too long. In doing so, the group might benefit from brilliant flashes of genius four times out of five, while submitting to bitter dosages of human imperfection the rest of the time. Instead, social groups might do well to retain for themselves the power to accept or reject ideas by collaborative consensus as the urgency of the situation allows.

### **Basic Rights**

If we are to preserve peace on the personal, atomic scale, we must agree that people have axiomatic rights that are to be protected from devaluation. Every person is entitled to a natural inheritance consisting of a ration of political sovereignty, a share of the fruits of the earth, and a spiritual portion of the divinity of god, which gives them the right to govern, the right to subsist, and the obligation to maintain the balance of goodness and rightness in society. Domestic laws must acknowledge the political right of every human to a voice in their destiny. Theological laws must acknowledge the divinity of the human spirit, must accept the spiritual equality of people, and must denounce god-kings and those who would usurp the divinity, sovereignty, and nobility of others by force or by fraud. Associations may determine for themselves whether the privilege to participate, to speak, and to decide, will be based on age, mental maturity, test scores, or some combination of criteria. It seems reasonable that some level of literacy might be qualifying.

People have equal claims to sovereignty, divinity, and nobility, but clearly we are not equal in every physical measures. We are not equally tall, equally talented, or equally persuasive, and our moral and social arguments will not be equally strong. The cognitive impairment suffered by previously subjugated people who might not

have been well cared for, well educated, or well fed might hamper their ability to work effectively in collaborative social groups. People who have suffered neurological damage during gestation or have suffered cognitive damage from violence, disease, or malnutrition might not become fully functional members in the kind of collaborative society imagined by *Tribe*, and new generations of people might continue to be randomly impaired until descendants in an Age of Tranquility are cared for well enough for the population to heal itself. This healing might continue for several generations beyond the time the remedy begins in earnest.

The right to subsist governed human interactions for millions of years of man's pre-civilized existence and extended through the Egyptian heyday wherein every citizen was assigned a plentiful supply of beef and goose's flesh along with fresh baked bread.<sup>25</sup> War mongers in civilized societies have denied people their daily bread as a means to subjugate them. Yet all people by virtue of being inhabitants of the planet are rightful heirs to the fruits of the earth — food, water, air. No person should be indebted to another for partaking of what nature provides. Society must no longer permit resources of the earth to be privately hoarded to the detriment of others. No individual, group, community, or nation owns the planet or its resources beyond what it consumes, not by virtue of their proximity to those resources nor by virtue of their having found them.

### **Sharing Food and Shelter**

Archaeological evidence suggests that our ancient ancestors shared shelter in caves and shared food among themselves. It seems ludicrous to suppose that pre-civilized people might have claimed private ownership of an apple tree, water hole, or a natural shelter. The fruits of the earth and the bounty of nature have more likely been understood to exist for the benefit of all creatures great and small to use and consume as they can, and that was probably humanity's world view, at least before we became civilized. In the Civilized Age, people have claimed ownership of nature and nature's bounty and they have secured their claims by force of

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<sup>25</sup> Herodotus, *The Histories*, Penguin.

conquest recording conquest on land deeds as the original claim to title, elevating the booty of warfare to a plane of respectability. Civil laws must repeal private ownership of planetary resources. Important human services must be available as birthrights to those who need them: education, lodging, and subsistence — the sharing of knowledge, the sharing of shelter, and the sharing of food.

### **Money**

There is a memorable Biblical passage, “Love of money is the root of all evil.”<sup>26</sup> Monetary systems allow for, and might even encourage, the hoarding of wealth for wealth’s sake. Gruesome conflict has resulted from such hoarding. There is no call here for a monetary system because in a culture of sharing there might be no compelling need for one. When work, food, and shelter are globally shared, the demand for money will be greatly diminished. Monetary crimes and economic corruption will be diminished proportionately. The world might eventually come to believe that money has been the most dysfunctional invention in the history of mankind.

In a functional society there will be a need to reward people’s work and to punish their misconduct, but such rewards and penalties can be managed without monetary compensation and fines. The managerial scientist Frederick Herzberg<sup>27</sup> reported that money does not make work as fulfilling as does recognition by one’s peers and other internal incentives: achievement, challenge, increased responsibility, and growth and development. As rewards for work people might be acknowledged, ranked, celebrated, and even attired and accessorized based on their level of achievement: Novice, Apprentice, Specialist, Master, Grandmaster, Deity. Such recognition might suffice to propel people to the highest aspirations. To become a grandmaster, as in chess, one must outplay a grandmaster. To become a god, one must reside among gods.

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<sup>26</sup> 1 *Timothy* 6:10.

<sup>27</sup> Herzberg, Frederick; Mausner, Bernard; and Snyderman, Barbara Bloch, *The Motivation to Work*, John Wiley & Sons, 1993.

International laws might incorporate an additional truism: an immoral act is immoral whether undertaken by an individual or by a nation.

**SIDEBAR:** *Violence by bullies and street gangs is morally reprehensible. Logically, an immoral act remains immoral whether it is committed by a person, group, nation, or by the people of the planet in concert. By this logic, wars of conquest and subjugation are egregious, and they are prosecuted as criminal when they fail. But when such wars succeed, violence by victors is forgiven under civil law because criminal codes are newly written by conquerors to cede legal ownership of conquered property to their side. The immoral act, however, remains objectively immoral. Although rational men accept it as criminal for a bully to exploit a weakling and accept it as criminal for street thugs to exploit a neighborhood, acts of violence on the largest, most brutal scale have been glorified in civilized societies because the victorious subjugators have rewritten laws, bestowed pardons, controlled the courts and controlled the militia that have brought them to power and that enforce their laws. The extent to which this mentality persists is seen in laws that legitimize land titles acquired by conquest. Private ownership of land and private ownership of the bounty of nature seem to have had no meaning until they were defined and codified by warring hoards in the Civilized Age.*

### **International Cooperation and Sharing**

Some of the conveniences of society will require the transfer of food and scarce mineral commodities from one part of the world to another — rubber, tungsten, copper, petroleum, rare earth minerals, and many others. If the bounty of nature is to be shared, international commissions might be established to decide the fair use of commodities, similar to the way UNOS<sup>28</sup> manages organ donations.

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<sup>28</sup> United Network for Organ Sharing

## Tolerance and Non-interference

Readers might note that *Tribe* has not encouraged nor insisted upon an atmosphere of pervasive love. This is not to suggest that love is undesirable, only that an emotion of such power is not essential for peace — tolerance will suffice. Strong emotional attachments make human associations compelling, but tolerance is sufficient to eliminate conflict. Peace demands that people must refrain from interfering in the affairs of people of other political persuasions, other religious beliefs, other ethnicities. A philosophy of peace demands tolerance for, maybe apathy about, the beliefs of others and prohibits interfering in their activities. The sovereignty and divinity of others is as worthy to them of protection as ours is to us.

## Theatrical Examples

Examples of autocratic governance founded upon unmonetized sharing are seen in two enlightening motion pictures: *The 33* and *Dances With Wolves*.<sup>29</sup> Both stories should be regarded as fictional, although *The 33* follows a real life, miraculous story about the rescue of 33 miners trapped underground in Chile for 69 days with starvation food and water. The other is a story of a hunter-gatherer tribe of native Americans and their interactions with arrogant, *civilized* men of the United States Cavalry during the American Civil War of the 1860's.

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<sup>29</sup> *The 33*, Phoenix Pictures, 2015. *Dances With Wolves*, a 1990 film adaptation of a novel of the same name by Michael Blake, dismissed as revisionist.

# 9

## CHILDHOOD

### It Takes A Village

Children are humans.

Humans enter the world vested with touches of sovereignty and a halo of divinity, but in infancy they are fully dependent on others for security and sustenance. Children, when they are tiny, uninformed, and gullible will provide a rigorous test for the axioms of peace because it might be challenging for assertive adults to respect the sovereignty of timid, unassertive, children. Throughout their infancy, children will need protection from adults and other children. Responsibility for the welfare of a child might transfer at birth from procreators to the village so that childcare can be quickly put into the hands of dedicated care givers. Sovereign children cannot be subordinated as property of procreators.

Children become increasingly independent as they age and mature, but some of them remain dependent on society well into adulthood, and a few might never become functionally independent. Children who demonstrate the potential to become independent should be taught early in life to appreciate the nuances of the axioms of peace. They are human beings, and they can expect other humans to share knowledge and resources with them, just as they must agree to share knowledge and resources with others. If a person is destined to contribute to the betterment of society they will eventually discover how to do so, and duty will compel them to work toward achieving that end. Children who are inspired in this way can be guided toward subsistence centers that prepare them for their role. Not every female will become a queen bee, nor every male a protector, but those who aspire to civic distinctions might be guided toward situations that improve their chances of success.

## **Teachers and Students**

The role of teachers is to share knowledge, not so much to regulate behavior. An important benefit of sharing knowledge is warning others of the approach of danger. In doing so, consider that force is contrary to the preservation of peace, therefore teachers ought not to force actions upon students except to prevent harm to others. One should not compel another human to a specific remedy, not even to protect them from danger. In the interest of tranquility, the best that one can do is to share one's knowledge of foreseeable hazards, describe potential harm, and suggest feasible alternative actions. If the risk falls only on the student, the teacher needs only share warnings about the risks. An inventive student might have discovered a way to mitigate hazards to secure a good outcome. If their way fails, the failure will be instructive because it will reinforce an appreciation of the severity of the danger and will reinforce the wisdom of learning from the mistakes of others.

# 10

## MOTHERHOOD

### Perpetuating The Species

Females bear the awesome burden of perpetuating the species.

*Be fruitful and multiply* is a Biblical pronouncement recorded in the Creation Story in the first chapter of the first book of Moses.<sup>30</sup> This pronouncement worked to the benefit of ancient tribes whose security depended on their size, but will work to the detriment of a society where the population is massive and growth is uncontrolled. When wars no longer shrink the world population, when the herd is no longer thinned by unbridled bloodshed, and when better sustenance and better medical care extend lives and tame pandemics, an expanding pool of ever-proliferating global inhabitants might become a problem. It might become beneficial for us to monitor and regulate procreation. Unregulated procreation on an over-populated planet might eventually become unsustainable.

#### Unblemished Fetuses

There are medical and practical reasons to monitor procreation. Of the billions of people in the world, most master a small percentage of the intellectual capacity of a healthy brain. Perhaps once in a generation, somewhere on the planet, despite the perils that endanger gestation, a brain has emerged predisposed to yield a genius who advances human culture in epoch-defining steps. Much is yet to be learned about the physiology of gestation. Safeguarding gestation and providing the best possible conditions for motherhood might improve the odds of bringing more such geniuses into the world. Motherhood might logically be encouraged for rugged, dedicated volunteers who are most eager and most willing to

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<sup>30</sup> *King James Bible*, Genesis 1:28.

endure for the duration the sacrifices and rigors of gestation. Perhaps they will be respected as queens. During the nine months that a fetus is in the womb, healthcare professionals can closely monitor and protect the health and nutrition of the mother in order to promote uninterrupted fetal development and promote optimal brain maturation. If procreation is monitored by specialists early in the process, even before conception, the health of the mother and the mental and physical potential of the offspring might be much improved and might continue to improve over succeeding generations as the magic of evolution creates a new generation of *Homo sapiens*.

Sexual transactions can be procreational, recreational, or therapeutic. While procreation might be monitored and regulated, attempts to limit therapeutic sex will be ill-advised and attempts to limit recreational sex will likely be futile, so we must allow ways to slow population growth even to the extent of aborting unwanted pregnancies. The normalization of abortion challenges assertions about the sanctity of human life, but civilized people have frequently desecrated the sanctity of life as a moral issue. Deadly wars and the widespread acceptance of capital punishment demonstrate that the sanctity of life in the Civilized Age has been an elastic moral guideline.

### **Patriarchy and Matriarchy**

It has been customary for non-gestating males to exclude gestating females from war parties claiming safety of the unborn. This might be how patriarchy and male domination arose to spoil the war-filled Civilized Age. In a world in which women share sovereignty, the preeminent gender-based role will be motherhood. Females bear the awesome burden of perpetuating the species, and maybe females should select the most desirable sperm donors. Some people might suppose that a committee of professionals might be better suited to choose donors. Others might trust the intuition arising from physical attraction to decide as it does in nature. It seems reasonable that procreating women should be treated well, as well as anyone possibly can be, and it seems reasonable that male dominance, dominance of any kind — patriarchy or matriarchy — should be done away with.

# 11

## SUBSISTENCE CENTERS

### Food, Shelter, and Education

Subsistence centers might evolve from fascination with physics, a love of the arts, or passion for other disciplines.

Community subsistence centers might be organized to resemble tribes, guilds, trade schools, or universities. They will provide nourishment, education, recreation, and a safe place to regenerate and replenish one's physical and intellectual strength. People are to be at no expense for food, shelter, and education, and residents are to share in the work of the center without monetary compensation. Universities offer a comforting model for communities of curious people. Curiosity drives us to seek knowledge; our humanity drives us to share it. It can be a pleasure to congregate among people of like mind to share and absorb knowledge. Schools and universities might become standard conclaves for social organization. People who might otherwise have become homeless, hungry, or jobless might enroll on campuses of interest that offer knowledge, shelter, food, and employment.

Subsistence centers, abounding like ancient tribes, might evolve from fascination with physics, a love of the arts, or passion for other academic disciplines, and these centers might become comforting sanctuaries for communities of students and teachers. Culinary centers, for example, many of which will be needed, might feed communities, teach struggling communities to feed themselves, and support segments of the population with employment, shelter, and training ranging from cooking and serving food, fishing, farming, cultivating the soil, raising, hunting and butchering meat, investigating new sources of nutrition, refining the design of kitchens and dining rooms, distributing refrigerated or dry-packaged

meals, designing and manufacturing culinary appliances and tools, and all such things culinary. Culinary centers can manage flora and fauna on ranches and farms to feed people and to teach people how to feed themselves. Construction trade schools can manage building projects and construction materials to house people and to teach people how to shelter themselves.

Specialized subsistence centers might increase in influence exponentially as they focus on narrow areas of specialization and attract people who have passion for their specialty. Consider sports or entertainment centers, which need not be trivial undertakings. Juvenile students can be taught the fundamentals of reading, writing, and arithmetic painlessly when these fundamentals relate to courses of study in ways these young students find engaging. Students will read about, write about, and experiment with their favorite activities. A person's intellectual growth might increase geometrically as they immerse themselves in matters that command their interest. A sports example is far from frivolous and its focus on physical fitness might eventually lead to physiological therapies that benefit the non-athletic world. A bonus is that students can enroll into specialized centers early in life and remain enrolled for decades allowing them to apply the full scope of their genius over a lifetime to the pursuit of their passion. One can imagine that in such an environment where everyone on campus and in break rooms share similar interests, learning might never stop. In schools that attract *aficionados* to explore the *minutia* of mathematical or scientific theories and hypotheses, students become teachers and teachers become students as complex interactions offer new modes of investigation and study. Students brought into specialized environments early in life might become the likes of Newton, Einstein, and Hawking. Students immersed in music and in the arts might become Mozarts, Leonardos, or Michelangelos. Students who expand their studies to include multiple disciplines might transfer from school to school as their interests shift, and in time, become interdisciplinary geniuses.

## **Jurisprudence**

The stressors that trigger antisocial activity might be minimized in peaceful subsistence centers, so the crimes that demand prosecution might be minimized as well. Having been made secure from harm and hunger, one must take responsibility for having brought harm to others. Everyone must be taught to abide by basic moral principles as early in life as they can comprehend them, and from that point be made responsible for conducting their affairs according to those principles. If all mankind is to share in the common divinity, every human being must learn to accept responsibility for maintaining moral balance in human social dealings. People who commit to maintaining moral balance in society have no further political, religious, or social obligations except such as they might impose upon themselves.

The ultimate punishment for social transgressions might be no more severe than expulsion from the offended guild, school, tribe, or team. Expulsion will be an especially severe punishment for long-term residents who might have formed strong ties with other members and with lifelong friends. Repeated transgressions might call for more inventive actions.

# 12

## RETIREMENT CENTERS

### Dignified Departure

We should allow people to retire with dignity from a sovereign life.

In the absence of war and under a threat of overpopulation, we should allow people to retire with dignity from a sovereign life, even by suicide, but there might be more useful ways for people to retire from society. They might choose to be placed into medical comas to be preserved for eventual organ donation or medical research. They might be flash frozen and their bodies preserved for other uses. Similar options might be made available for incorrigible criminals.

# 13

## GLOBAL PEACE

### Sharing The Wisdom Of The Ages

Teach people of the world to feed and shelter themselves and share earth's bounty with everyone.

Global peace might begin with the global proliferation of culinary universities and construction trade schools, teaching people in jungles, deserts, and ice fields to feed and shelter themselves, eliminating hunger and exposure, removing the threat of starvation, easing despair, creating hardy, safe, healthy population centers, establishing a land of milk and honey here on earth and demonstrating the beauty of shared sovereignty and shared divinity. Do not spoon feed the world the way tyrants feed babies, pets, convicts, and invalids — teach people of the world to feed and shelter themselves and share earth's bounty with everyone. Do not build houses for them, teach them to build shelters of their own design and share with them the tools and skills of antiquity. Show them the value of synergistic collaboration. Share with them humanity's most valuable possession: the wisdom of the ages, our joint inheritance, an asset that enriches everyone it touches without diminishing the prosperity of any.

## **The Transition to Peace**

The transition from the neuroticism of civilization to the tranquility of peace will be a foray into a great unknown, into a place the world does not know and might be uneasy adjusting to. There must come a great disinheritance of planetary property followed by a global re-allocation. There must come a great disempowerment followed by a global re-distribution of public authority. The world will face problems it has never faced demanding solutions it has never been forced to find. It might take the power of many minds in full collaboration to solve some of these problems, but energetic, cooperative minds enlightened by the wisdom of the ages can surely meet the challenge.

Global peace will start with multitudes of local and regional subsistence centers operating independently with no interference among themselves. Peace will prevail globally and endure perpetually only as long as citizens and the subsistence centers in which they reside stay independent and free of interference. The coequal sovereignty, divinity, and nobility of people must be preserved for tranquility to endure.

# 14

## ENDORSEMENTS

### Voices of Humane Citizens

We know the secret to instituting permanent, enduring peace marked by the absence of conflict and aggression.

*It is not me but you who has lost God. I have God within me in a way that is foreign to you. My people are His living embodiment, and we share personally in His Supreme Divinity. The God you know lives apart from you, watching, judging, punishing you in merciless ways, and testing you beyond the limits of sanity. You say that you are born in sin; you accept the notion that sin is in your nature from the cradle to the grave. This crucial defect tempts you, when you feel the need, to become the quintessence of evil. My people and I embrace the principle that we are collectively and individually responsible for maintaining the balance of goodness and rightness in our world. Evil is an abomination to us, and those who deviate from that which is good and proper are contaminants to the body and are to be removed. The emotions sparked by animal aggression plague us as they plague you, but with a difference. You see them as natural, and you feel justified to counter them with aggression. We know that they are contrary to the human spirit, and we find it natural to resist them. You embrace the evil within you; we embrace the divine.*

*My people, having been blessed with a ration of divinity and having accepted the obligation to maintain goodness and rightness in our world, are in little need of the demeaning regulation and spiritual supervision that cripple your civilized culture. No one is more sovereign, no one is more divine than*

*we are. Step outside the shackles of civilized paradigms and you will see that those who seek to govern you are those who would have you bound most securely in chains. Those who allege to teach you goodness and rightness are the ones who expose you to the ways of evil. Those who claim to expand your knowledge suck the breath of inquiry out of you, yes, you, the most naturally curious species on the planet, by encumbering your minds with dangerous paradigms — paradigms that have failed you as they once failed us.*

*Our people have advanced beyond the defective institutions of the Civilized Age into the more liberating Age of Humanity, the Fourth Age. In so doing, we reap the bonus of having mastered the process of peace — not merely short-lived, negotiated treaties and truces — we know the secret to instituting permanent, enduring peace marked by the absence of aggression and conflict. It is a wonderful world we live in, though you newcomers might find it strangely unsettling when you arrive.*

### **I Have Never Been To Heaven**

*My life is gratifying and fulfilling, and I cannot imagine how heaven can be better. Of course, I have never been to heaven, but I have been to California. Come in summer and see the children play along the cool, ineffable shores of the Pacific Palisades and in the foothills and valleys of the Sierra Madre Mountains. All the playful children. All family. We are no more sovereign over them than they are over us. We are no more divine and no less divine than they are.*

### **She Dances For Weeks In A Row**

*The girl is thin and nimble and strong and can balance on her toes and can flitter through the air like a hummingbird. As good as she is, there are hundreds of boys and girls like her who can do as well. She does it because she loves it. It brings her joy. It invigorates and energizes and challenges. She dances for weeks in a row, at times performing for an audience, then she leaves for months and eats whatever*

*pleases her and exercises alone to keep her frame thin enough to perform her favorite moves.*

### **The Boy Has No Interest In Clay**

*The boy is thirteen years old and no longer considers himself a child. He has worked with paints and pigments for years now, can draw a line so straight it might have been made using a straightedge and a circle so true it could have been done with a compass. His hand is steady without these devices. He knows the anatomy of the face and the torso with medical proficiency and his sketches and paintings come to life because of it. The competency of his work is not unusual. Others of his childhood friends can do as well, and some of them dabble in clay, sculpting figures that rival those of Plato's Greece and Caesar's Rome. The boy has no interest in clay. He knows of a material he has been told matches the beauty and malleability of Italian marble and it can be supplied to him quickly and in quantity, and that's what he wants to try next.*

# 15

## IMAGINE

### The Imagination of John Lennon

Imagine all the people sharing all the world.

John Lennon imagined a world with no countries, no religion, no possessions — “Nothing to kill or die for ... all the people living life in peace.”<sup>31</sup> Lennon envisioned a tranquil society that might someday be possible, and the song could be its anthem. He realized that he was dreaming, but he did identify our three sources of prolific global conflict: patriotic passion, religious zeal, and an obsession for wealth. Lennon's answer: do away with countries, disempower religions, and outlaw possessions.

#### **No Countries**

Lennon's call for “no countries” is akin to calling for the end of political subjugation. In a society dedicated to the axioms of peace, political subordination will be replaced by institutions and practices that acknowledge the mutual and shared sovereignty of humankind. Calling for the end of political subjugation is not calling for the end of political organization. People will always have reasons to form associations for their social, political, or spiritual well-being. Such associations can be organized without the need for dominating despots. There might even be kings, queens, earls, and barons, but they will have roles that are aligned with peaceful associations.

#### **No Religion**

Lennon's call for “no religion” is akin to asking for the end of religious subjugation. In an Age of Tranquility, religious subjugation will be replaced by institutions and practices that acknowledge the shared, secular divinity of people. Calling for the end of religious

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<sup>31</sup> Lennon, John, "Imagine," 1971.

subjugation is not calling for the end of religious belief. It is commendable that people might wish to pattern their lives after the life of Jesus, or Confucius, or Buddha, or Mohammad, or even after Gandhi or other laudable lay people. There might still be Popes, Imams, and Dalai Lamas. The problem is that every major religion now existing was invented during the Civilized Age, and they are tainted by the faulty paradigms of the age that gave them expression: patriarchy, ethnic supremacy, the normalization of greed. Prior to the births of Abraham, Buddha, Jesus, and Mohammad, all of whom lived in the Civilized Age, people were not divided by Judaism, Buddhism, Christianity, or Islam. The earliest humans survived for two million years without these divine guidelines, and they seem to have lived in social groups founded upon collaboration, cooperation, and sharing: sharing jobs, sharing knowledge, and sharing the fruits of the earth.

### **No Possessions**

Lennon's call for "no possessions" calls for the end of private ownership of planetary resources or calls for the shared ownership of the planet, which, in an Age of Tranquility, will serve to eliminate economic subjugation. Ancient conquerors claimed ownership of the lands for themselves, their patrons, their conscripts, and their heirs, and they forced others to subordinate themselves on threat of starvation or death. Asking for the end of economic subjugation does not demand the redistribution of wealth, it asks merely that the right to sustenance be acknowledged for all who occupy the planet; that we acknowledge the right of everyone to consume the resources of nature for life and health.

# EPILOG

The role of each man, woman, and child will be to resist being subordinated, to stand their ground free of political, religious, and economic subjugation, and to protect their power as sovereign, divine, noble human beings.

## **Is Peace the Anomaly?**

Memorial Day and Veteran's Day are days during which we remember our war dead and express our gratitude to those of our armed forces who still live. These holidays in a sense are celebrations, but they are also gruesome reminders that war has been a normal, acceptable part of civilized history and that war might well continue as a normal, routine part of our future. But if war is indeed normal, does this not suggest that the converse of war — peace — is the abnormal condition? This conundrum might be a source of the world's collective neurosis. Some of us who insist that we are street savvy cannot imagine a world free of conflict. No matter how perfect we might imagine our Utopia to be, there seems always to be ways to make paradise feel more home-like by adding friction.

Impediments to peace are acts converse to sharing: greed and the hoarding of planetary resources, consolidating the power of divinity under charismatic holy ones, or vesting the power of sovereignty into the hands of predatory monarchs. These converse acts threaten human welfare and endanger tranquility. The egocentric compulsion for wealth, power, and ascendancy have so strongly overwhelmed people in the civilized world that sharing wealth globally and sharing influence globally cannot be achieved under the mindset of the world we have fashioned. Indeed, the aggression of war has been so common in the Civilized Age that one might consider the arrogance of conquest to be a defining element of the age. We cannot say it too often or too loudly: global tranquility becomes possible when wealth and power are globally shared, when sovereignty and divinity are globally shared, when

food and shelter are globally shared — preferably under altruistic agreement.

The divinity of god and the nobility of lords are within us. Divinity and nobility are within all of us and within all of them, the dispossessed, the unenlightened, the mentally insufficient. If we fail to accept their divinity and nobility, they might impose their wrath upon us in unexpected and unpleasant ways. If we fail to accept and protect our divinity and nobility, someone might seek to usurp our power to our detriment. Under the axioms of peace, the world will function most peacefully when all players, you and me alike, are god-kings and goddess-queens — all sovereign, all divine, all fully evolved, all of the same dynasty, all resistant to subjugation. Moral balance requires that one honors and protects sovereignty and divinity, that of others as earnestly as honoring and protecting that of our own.

The willingness to share is a fundamental part of what makes us human, and sharing will be the key to a global and perpetual peace — sharing knowledge, sharing authority, sharing jobs, sharing shelter, sharing food. The role of each man, woman, and child will be to resist being subordinated, to stand their ground free of political, religious, and economic subjugation, and to protect their power as sovereign, divine, noble human beings.

We are moral people with an irrepressible capacity to share and to care. We can profit from the wisdom of the ages, enjoy the fruits of the earth, and build upon the works of those distant cousins who have brought us to this place and time, provided that no new Alexander, no new Caesar, and no new Hitler is allowed to unite our tribes into the next grand empire under the supreme authority of an ambitious charlatan. Shared divinity does not demand the presence of a vengeful and jealous supremacy nor the presence of an evil, blood-thirsty immortal. Neither does it require the presence of a god of love and peace, though if such a supreme presence is to honor us, the loving kind will be most welcome.

# APPENDIX A

## HUMAN HISTORY

Those who don't know history are destined to repeat it.  
Edmund Burke (1729-1797)

History unfolds in timeline sequence. Partisan historians sometime distort history by distorting the timeline in ways that misrepresent matters of *a priori* influence. This review clarifies *a priori* influences by starting at the beginning of geologic time and holding the timeline intact sequentially using widely available dates.

# A-1

## PREHUMAN PRIMATES

### Early Ancestors

His early use of tools nudged his ancestors toward methodical cultural adaptation.

*Geologic time* extends to the laying down of the earliest sediments on earth 6 billion years ago. Scientists divide geologic time into five eras bookended by abrupt and dramatic changes in earth conditions called revolutions. During the Azoic Era, 4.5 to 6 billion years ago, the planet was devoid of life. Metazoa and protozoa emerged during the Proterozoic Era, which extends to about 1.5 to 2 billion years ago. Invertebrates appeared during the Paleozoic Era 500 million years ago. Mammals appeared 200 million years ago after continental drift brought the major continental masses together to form the supercontinent of Pangaea during the Mesozoic Era. All species of primates appeared during the present era, the Cenozoic, which began 75 million years ago at a time when Pangaea had begun to break up. Minor changes in earth conditions called disturbances result in the subdivision of eras into periods and epochs. The Cenozoic Era is subdivided into six epochs: the Paleocene, Eocene, Oligocene, Miocene, Pliocene, and Pleistocene.

The story of man's early ancestors begins on the vast continent of Africa where fossil remains have been found in sediments from the Eocene and Oligocene Epochs. Anthropologists working in Egypt near Cairo have uncovered fossils of primates from those epochs called the prosimians (before simians), that provide the ancestral stock for all succeeding anthropoid lines. All of the African apes evolved at a time when Africa was an island. At one point in the cycle of continental drift, the African continent had no land bridge to Asia as it does now. Apes and monkeys appeared in Asia and

beyond after continental drift rejoined Northeast Africa to Southwest Asia.

Prehuman anthropoids flourished during the Miocene, a rainy epoch in which the African environment was highly favorable to their development.<sup>32</sup> They then struggled to survive the harsh, dry climate of the Pliocene when a massive desert that might have extended from the Sahara in the north to the Kalahari in the south, “smothered the vast continent in searing heat and choking sand and dust,” driving them to the equatorial mountains and to the fringes of the continent. A new kind of ape appeared as the African deserts spread across the continent, a protohominid, *Ramapithecus*. Protohominids of the arid Pliocene Epoch were forced to live where there was a modicum of moisture and sufficient vegetation to sustain primate growth: the flanks of mountains and hills.<sup>33</sup> There they remained, Hoebel tells us, until the African rains and snowstorms resumed in the Pleistocene, the grasslands in the African lowlands flourished, and the lakes and streams were filled. A few fossils of *Ramapithecus* have been found outside of Africa in India and in West Pakistan. The earliest African specimen has been dated at fourteen million years (Early Pliocene).

It was ten million years after the appearance of *Ramapithecus*, coming into the Pleistocene epoch, that there is evidence of the next primitive hominid, the *Australopithecine*. The *Australopithecine* is an upright ape-man who is thought to have evolved toward bipedalism 8-5 million years ago. His fossil remains have been found in Early Pleistocene deposits in Ethiopia, at Lake Turkana in Kenya, at the Olduvai in Tanzania, and in Southern Africa. Two lower jaw fragments were found in Pleistocene beds in Java at Sangiran, indicating that hominids similar to the *Australopithecines* might have existed in Southeast Asia during the same epoch as those in Africa.

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<sup>32</sup> Hoebel, E. Adamson, *Anthropology: The Study of Man*, Third Edition, McGraw-Hill Book Company, New York, 1966, 133.

<sup>33</sup> *Ibid.*

The genus *Australopithecus* was confirmed by the discovery of a nearly perfect juvenile primate skull in quarries near Taung, Rhodesia. Other fossils were found along with evidence that *Australopithecus* had a culture. He had a taste for meat, an important catalyst in hominid evolution because this predilection probably led to his use of tools as extensions of the arm. He slayed wild game and he used the thighbone of an antelope as a bludgeon. This early use of tools nudged his ancestors toward methodical cultural adaptation.

# A-2

## STONE-AGE MEN

### *Homo erectus*

The sharing of food by *Homo erectus* had deep significance in the social and cultural makeup of early man and is an essential feature of what can be seen as humanness.  
(Leakey and Lewin)

Knowledge of human ancestry has been enriched by the rapidly accumulating discoveries in Central Africa. Off the fringes of the Serengeti Desert, an immense gorge cuts into the west wall of the great African Rift Valley. This gorge, the Olduvai, is about 150 miles southwest of Nairobi between Lake Victoria and Mount Kilimanjaro. The Olduvai has been called the “Grand Canyon of human evolution” because of the fresh insight it has yielded into knowledge of prehuman life and of the *Australopithecines*.

Following closely upon the heels of *Australopithecus* some 2.5 to 3 million years ago, following the resumption of rains and snowstorms early in the Pleistocene Epoch, came the first hominids that scientist agree were men, the group known as *Homo erectus*, or very upright men. “*Homo erectus* was the first hominid to leave Africa and seems to have spread across the [accessible world] with astonishing speed; by 1.7-1.8 million years ago it had reached Georgia, and by 1.6 million years ago it was in Java.”<sup>34</sup> The Pleistocene Epoch, which brings us up to modern times, thus has the distinction of being the epoch of hominids and humans, the Age of Man.

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<sup>34</sup> Winston and Wilson, *op. cit.*, 27.

The *Australopithecines* ate as they roamed, consuming what they found as they found it. *Homo erectus* established base camps from which they dispersed to hunt small game and to search for food. They might have used containers, perhaps interwoven leaves, in which they transported nuts, fruits, or scavenged meat they found on expeditions undertaken specifically to find food. They became systematic hunters and gatherers. Then, as Richard Leakey and Roger Lewin point out, they did something that no other primate line has done to any important degree: they SHARED food. “The sharing of food by *Homo erectus* had deep significance in the social and cultural makeup of early man and is an essential feature of what can be seen as humanness. Without this food-sharing economy and social organization, man may not have evolved as he did nor been able to stray so far out of Africa and venture into Eurasia one half million years ago.”<sup>35</sup>

Archaeologists are fairly certain that *Homo erectus* was a predator because he had the teeth of a meat-eating hominid. *Homo erectus* also learned to use stones as tools and weapons, thereby ushering in the cultural period known as the Old Stone Age or Paleolithic Age. The earliest of the Lithic or Stone Industries was in the Oldowan tradition, which consisted of the creation of simple chopping tools. Examples of basic Oldowan tools that date from about 2.5 million years ago have been found in the Omo Valley in Ethiopia. Tools about 1.8 million years old have been found at sites near Lake Rudolf in Kenya and in the Olduvai of Tanzania.

**Oldowan Stone Tradition:** *The Oldowan tradition consisted of simple chopping tools. Oldowan tools that date from 2.5 million years before present have been found in Ethiopia.*



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<sup>35</sup> Leakey, Richard E. and Lewin, Roger, *Origins*, E. P. Dutton, New York, 1977, 117.

The improved Acheulean stone culture, in which simple chopping tools were replaced by biface tools, came into being in East Africa as early as 1.5 million years ago. The Acheulean tradition spread eventually into Europe and beyond but in many places, including in Africa, these advanced tools coexisted along with those of the Oldowan tradition throughout the Mesolithic period or Middle Stone Age up until the Neolithic period about 10,000 years ago. Acheulean artifacts dating from 700,000 years ago at 'Ubeidiya in Israel constitute the oldest known occurrences of bifaces outside of Africa.

**Acheulean Stone Tradition:** *The improved Acheulean stone culture came into being in East Africa where chopping tools were replaced by biface tools such as the one shown here. Tools of this type were used 1.5 million years ago.*



The Heidelberg jaw found in 1907 in first interglacial sands is the first evidence of *Homo erectus* in Europe. The chinless mandible has modern teeth, but is a singular find for that time and place. None of modern man's earlier archaeological precursors have been found in Europe.<sup>36</sup> The first clear evidence of a substantial hominid population in Europe was 600,000 years ago.<sup>37</sup>

*Homo erectus*, though briefly contemporary with *Australopithecus*, survived *Australopithecus* and continued to evolve well into the Middle Pleistocene until *Homo sapiens* displaced him. From the neck down, the skeleton of *Homo erectus* is nearly identical to that of modern man. *Homo erectus* had a somewhat primitive brain. The evolution of the skeleton below the skull, was therefore completed 500,000 years ago; evolutionary changes since then have been mainly in the brain and skull.

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<sup>36</sup> Hoebel, *op. cit.*, 133.

<sup>37</sup> Winston and Wilson, *op. cit.*, 28.

# A-3

## THE FIRST PEOPLE

### Pre-Civilized Hominids

He acquired the ability to think and speak and communicate ideas — he became a human being....

Less than two-hundred-thousand years ago, man, the animal, was on his way to becoming man, the human being, by way of the evolutionary process called speciation. Man became sufficiently differentiated from other animals that he is seen as being a new form of life. Key features in this evolution were the larger brain and the sophisticated nervous system, advances that allowed man to represent his experiences symbolically. He acquired the ability to think and speak and communicate ideas — he became a human being: *Homo sapiens*. The ability to speak is of such significance to human evolution that we might call it a revolution in intellectual inquiry. By communicating ideas, man transfers knowledge from person to person with the outcome that every link in the cultural chain is potentially as strong intellectually as the strongest link.

Fossil evidence places the origin of modern man in Ethiopia.<sup>38</sup> Modern human bones were discovered in Herto in Ethiopia that date to 160,000 years ago. By 100,000 years ago, modern humans had spread to southern Africa and Israel (graves dated to that time have been found there), and by 90,000 years ago they were in central Africa....<sup>39</sup>

As the glaciers in Europe retreated to the north, modern man migrated out of Africa into adjacent lands. Genetic research on the Y

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<sup>38</sup> Aydon, *op cit.*

<sup>39</sup> Winston and Wilson, *op. cit.*, 31.

chromosome indicates that there were two main waves of *Homo sapiens sapiens* migrants spaced some 20,000 years apart. ...the first wave of migrants began to leave Africa for the farther reaches of the globe around 60,000 years ago, or even a little earlier, spreading along the southern coast of Asia and reaching Australia at least 55,000 years ago. ... A second wave of African migrants traveled to the steppes of Central Asia perhaps 40,000 years ago, from where they spread into India, Europe, eastern Asia, and Siberia.<sup>40</sup>

Historians recognize a “Great Leap Forward,” a jump in creativity that occurred in Europe 40,000 years ago, “a sudden flowering of artistic talent” attributed to Cro-Magnon people.<sup>41</sup>

*Homo erectus* still roamed the earth, but the phenotype of modern man was becoming more widespread. When the glaciers advanced southward in Eurasia, inhabitants of that region had regularly retreated to warmer environments, to Asia Minor or even back to Africa. From about 250,000 to 30,000 years before present, groups of *Homo erectus* remained in the icy wilderness of Europe and formed the line that would become the Neanderthal subspecies, *Homo sapiens neanderthalensis*. Neanderthal men, women, and children have been found as far south as France, Spain, and North Africa, and as far east as Palestine. Neanderthalensis in Europe, however, was the end of its evolutionary line; it does not represent a stage through which other forms of *Homo sapiens* have passed.

Around 20,000 BC, *Homo sapiens sapiens* from Eastern Asia crossed the Bering Land Bridge between Russia and Alaska traveling along the Mackenzie River Valley to the Americas. A *Homo sapiens sapiens* skull about 18,000 years old was discovered in 1954 in Midland, Texas. By 6,000 years ago, man had spread into South America to the southern tip of the continent. Man could claim the world as his home.

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<sup>40</sup> *Ibid.*, Out of Africa, 31.

<sup>41</sup> Adyon, *op. cit.*, 9.

# A-4

## CIVILIZATION

### Conflict and Warfare

... the agricultural revolution brought with it the innovative and self-serving concepts of land ownership, social class distinctions, and human subjugation.

Artifacts have been found in the ancient Biblical City of Jericho that date to 9,000 BC. The notorious 'Walls of Jericho' are thought to have served a military purpose.

Before 8,000 BC one finds *Homo sapiens sapiens* occupied with the simple material technology of hunters and gatherers — societies of cooperative people who subsist by sharing food — a people without metals, domesticated plants, pottery, writing, permanent house structures, or public buildings. Such societies are described by the rubric savage. The term savage, as used in anthropology, carries none of the Hollywood connotation of violent, ruthless, or aggressive behavior; it refers merely to the simplicity of social development.

In several parts of the world, mankind was advancing into the next anthropological stage. One finds domesticated plants and animals, permanent housing, weaving, pottery, and settlement patterns that indicate an increase in the size of populations: the Agricultural Revolution is underway. Still there is no writing, no cities, and no monumental ceremonial centers. Such people are classed as barbarians, and the innovations they bring to social interaction are significant.

*The invention of agriculture set in motion events that were to transform human society. People settled down. A good food supply led to growth in population and the emergence of towns. City life led to a greater division of labor and increased innovation.... Social division also appeared: a small*

*number of landowners lived in luxury, while most people toiled in the fields.*<sup>42</sup>

### **The Normalization of Violence**

It was upon this change in way of life from hunting and gathering to farming that human social interaction reached the level of conflict and strife characterized as warlike. “The hunter-gatherer is part of the natural order,” Leakey and Lewin speculate; “a farmer necessarily distorts that order. But more important, sedentary farming communities have the opportunity to accumulate possessions, and having done so they must protect them.” This, Leakey and Lewin believe, is the key to the rise in human conflict.<sup>43</sup> Another theory has increasing population density as the problem. “Arable land would ‘fill up,’ and conflict would then develop among the settlers and their neighbors. One group would be subdued, forming the lower class for the conquerors, who would assume the role of the elite.”<sup>44</sup>

***SIDEBAR:** The agricultural revolution brought with it the innovative and self-serving concepts of land ownership, social class distinctions, and the normalization of human subjugation. The notion that people can assume dominant social roles as rulers and can exploit others as subjects became an acceptable mode of social interaction. Then after social patterns rooted in dominance and subjugation became commonplace, it became possible for combative power brokers to portray warfare as a respectable, indeed heroic, method of social interaction.*

Researchers from Cambridge University found the fossilized bones of prehistoric hunter-gathers who were massacred around 8,000 BC. They were found around 30km west of Lake Turkana, Kenya, at a place called Nataruk:

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<sup>42</sup> Winston and Wilson, *op. cit.*, 23.

<sup>43</sup> Leakey, *op. cit.*, 10, 11.

<sup>44</sup> Burenhult, Goran, *Old World Civilizations*, Harper, San Francisco, 1994, 20.

*Twelve skeletons were in a relatively complete state, and ten of these showed clear signs of a violent death: including extreme blunt-force trauma to crania and cheekbones, broken hands, knees and ribs, arrow lesions to the neck, and stone projectile tips lodged in the skull and thorax of two men.*<sup>45</sup>

French archaeologists working along the Nile Valley:

*... have found exquisite ceramic figurines, bowls and funerary objects at [Nubian] sites that date from at least 8000 BC. They ... predate prehistoric finds in Egypt by a staggering 3,000 years. This strongly suggests to Hassan Hussein Idris, director of Sudan's National Board for Antiquities and Museums, that ancient Nubia might have been an important source of Egypt's civilization....*<sup>46</sup>

A Neolithic settlement, Catal Huyuk, dating to 7500 BC has been found in Turkey. Ceramics are seen toward 6000 BC in the Khartoum and Shendi regions of the Nile Valley near the confluence of the Blue Nile and the White Nile in a culture known as the Khartoum Mesolithic.<sup>47</sup>

Civilizations are societies whose culture includes the presence of cities, agriculture, craft specialties, including metallurgy, ceremonial or monumental structures, and writing. In anthropology, the word "civilization" refers to a degree of complexity of culture. Civilized

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<sup>45</sup> <https://www.cam.ac.uk/research/news/evidence-of-a-prehistoric-massacre-extends-the-history-of-warfare>

<sup>46</sup> MacLeod, Scott, "The Nile's Other Kingdom," *Time Magazine*, September 15, 1997.

<sup>47</sup> Taylor, John H., *Egypt and Nubia*, Harvard University Press, Cambridge, Mass, 1991, 8

cultures might or might not be more “moral” than savage or barbarian cultures.<sup>48</sup>

Advances toward civilized life were made in widely separated regions, most famously along the Nile River in Africa, the Tigris and Euphrates Rivers in Mesopotamia, the Indus River in India, and the Yellow River in China. The presence of arable land and a supply of water made these areas habitable but there were areas elsewhere in the world in which there was no advance toward complex society and in which food and water were more abundant than along these narrow strips of fertility. What these riverine locations have in common is that parched lands surround them. According to Taylor, the scarcity of arable land and the abundance of desert might have forced riverine societies to band together to develop large-scale irrigation projects and this might have been the impetus that led to the creation of cities and a complex social order.<sup>49</sup> In areas of abundance, where it was easy to subsist under the hunter-gatherer economy, there was no compelling reason to seek another means of subsistence. So the first civilized societies arose along the Indus, Nile, Yellow, Tigris, and Euphrates Rivers and it is probably not coincidental that these were the centers of complex society.

The first villages along the Indus River of India were in the foothills of the Afghan-Iranian Plateau on the western margins of that river's tributaries. The earliest and best studied of these villages is Mehrgarh, a collection of small, rectangular, multiroom houses on the Kachi Plain along the Bolan River; it was established before 6000 BC and survived until about 2000 BC. By 3500 BC, small towns had emerged along the Indus, occasionally fortified with stone walls, such as at Kot Diji, or mud brick, such as at Rachman Dheri. Rachman Dheri, a city of several thousand population, was

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<sup>48</sup> Hunter-gatherer cultures have co-existed into modern times concurrently with civilized cultures. A fictional interaction between two such cultures is imagined in the motion picture, *Dances With Wolves*, 1990, in which the hunter-gatherer culture is portrayed as being more humane.

<sup>49</sup> Taylor, *Op. Cit.*, 13.

enclosed by massive defensive walls and was inhabited for a thousand years.

The southern Tigris-Euphrates Valley in Asia Minor, the land of Sumer, was virtually devoid of human occupants until about 5500 BC<sup>50</sup> when settlers moved into the swamps at the head of the Persian Gulf and gradually spread northward.<sup>51</sup> One of the earliest agricultural settlements in the region was Eridu, located in the extreme south; it dates from 3500 BC and is one of the best-studied sites in the region. In the absence of natural timber strands, metal deposits, or even outcrops of rocks, the people of the southern Tigris-Euphrates Valley relied heavily on mud bricks for their houses, pots, and tools.<sup>52</sup>

The Yang-shao and Lung-shan cultures were established in China by 5000 BC but the Xia culture in Henan province was the only Late Neolithic culture that spread into the Yellow River floodplain. Its heyday was from 2000 BC to 1500 BC; archaeologists have uncovered bronze tools and artifacts of that period in Henan province as well as the remnants of large buildings on platformed foundations, some partially walled in, suggesting that they were public buildings, which is consistent with the existence of a state. Beyond the Yellow River plain, there were cultures along the eastern coast, in the Yangtze Valley and the Han River Valley to the south, and in the Sichuan Basin to the west.

The best known of all ancient civilizations sprang up in the lower Nile Valley, the region in northeast Africa known today as Egypt.

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<sup>50</sup> The neolithic settlement of Jericho located far to the west of the Fertile Crescent, adopted as a settlement of Mesopotamia, imports antiquity to the Tigris-Euphrates Valley, but this notion wedds regions separated by thousands of miles and thousands of years, that share no continuity of settlement, continuity of government, or continuity of culture.

<sup>51</sup> Burenhult, *op. cit.*, 20 puts the earliest known occupation of the Tigris-Euphrates Valley at 5500 BC.

<sup>52</sup> *Ibid.*, 23.

Most histories of Egypt date Egyptian civilization from 3100 BC when the delta region of the Nile was annexed by an African kingdom to the south to form the kingdom of “The Two Lands.”

Around 2500 BC the City of Ur became the capital of Sumer. For several generations, factions in the Tigris-Euphrates Valley fought one another over land and water rights. Many short-lived empires in the region came into being as one faction conquered the other.

*The tragic defect in the development of Sumerian civilization was the failure to live in peace — to resolve the bitter disputes between the city-states. For much of the third millennium, the plain between the rivers was ravaged by warfare. People who ought to have been united by a common language and culture instead hacked at one another with axes and maces, ran one another through with lances, pierced one another with daggers and arrows.<sup>53</sup>*

This strife continued until Sargon (“The Great”) (b. 2335 BC) conquered all of the Sumerian city-states bringing them under a united empire.

Around 2400 BC in India, several Indus cultures merged into the mature Indus society known as the Harappa culture. What is unique about the Harappa culture is that archaeologists have found no great funerary structures such as are seen in the Nile Valley of Africa and none of the monumental art or other trappings associated with royalty. Further, there is little evidence of a strong military influence such as is found in Mesopotamia and along the Nile. “The ‘fortifications’ at Harappa, Mohenjodaro, Kalibangan, and some other sites seem to have been intended to define social and functional spaces rather than to protect citizens from external enemies. The gateways at Harappa show no sign of planning for military defense.”<sup>54</sup> There are no particularly large houses that would be associated with a wealthy class.

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<sup>53</sup> Flaherty, *op. cit.*31.

<sup>54</sup> Burenhult, *op. cit.*, 69.

**Sidebar:** *The Harappa culture appears to have been a classless society and a society free of warfare, an ancient culture that rejected social patterns of conquest and subjugation and refutes the idea that contention for land is sufficient to explain the aggression seen in civilized man. The Harappa Culture demonstrates, to the contrary, that humanity can embrace social interactions that are free from conflict.*

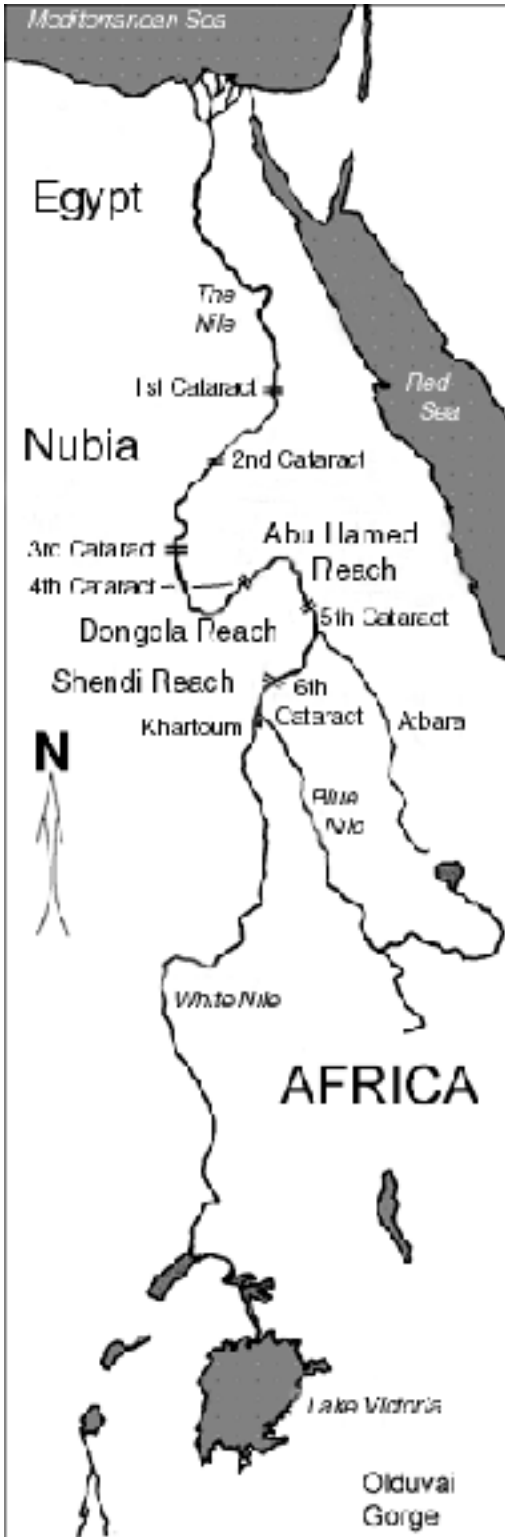
# A-5

## EGYPTIAN SPIRITUALITY

### Religious Subjugation

...each member of society, not merely the pharaoh, shares in the divinity of Ra (God).

Pharaoh means “great house.” Long before the Buddha, before Abraham, and before the Biblical prophets, pharaohs of Egypt laid claim to mystical powers in an attempt to establish spiritual and economic supremacy over other influential houses along the Nile River. In doing so, they used a popular legend that accepted Horus, the son of Osiris, as the god of nature whose power was manifest in the ebb and flood of the Nile. Osiris, as the legend goes, aided by his wife and sister, Isis, had once ruled Egypt before he was brought down by his jealous brother Seth, who murdered and dismembered Osiris and scattered the dismembered body hither and thither around Egypt. Isis went about faithfully collecting the pieces and patched them back together. The resurrected Osiris then retired from his earthly responsibilities to become lord of the afterworld. Horus struggled with his uncle, Seth, for dominion over Egypt and they met in epic combat. Horus lost an eye but succeeded in castrating Seth. In a hearing, the earth-god, Geb, declared Horus the victor and pronounced him ruler over Egypt. From this legend the Egyptian pharaohs proposed that it was the intent of the gods that there be a single ruler over Egypt and that the pharaoh was the incarnation of Egypt’s greatest gods.



**The Nile River is in the northeast of Africa.**

**The Nile River Valley:** *The Nile River flows from south to north, extending from the highlands of central Africa to Lower Egypt at the Mediterranean Sea. Evidence of man's earliest ancestors have been found in the Olduvai Gorge near the source of the Nile. Early signs of advanced culture have been found downstream from the Olduvai near Khartoum where the White Nile and the Blue Nile merge. The ancient civilizations of Nubia and Egypt originated further downstream, as if following the flow of the river.*

While the legend of Osiris provided the pharaohs a religious argument for subjugating the population, it also helped fuel a royal obsession with death and mortuary rituals. “A great imperative was defined by the reconstruction of the dismembered Osiris. The body of the god-king had to be preserved intact in order for him to attain immortality.”<sup>55</sup> It was this compulsion to preserve the human shell, a compulsion that survives today in the practice of embalming the dead, that inspired the pharaohs of the First Dynasty to build the tombs at Abydos in Upper Egypt, substantial structures known as mastabas, made of sun-baked mud bricks, having a flat roof and sloping sides, and meant to endure forever. Compartments inside were stocked with food, furniture, tools, and weapons to sustain the dead ruler in the hereafter. Beneath the structure was an underground chamber hewn from rock and lined with brick in which the pharaoh’s body would rest. The mastabas at Abydos were surrounded by pits in which the king’s concubines, court attendants, and pets were buried to accompany the king into the after world. “As many as 580 members of the court of King Djer, who ruled Egypt around 2900 BC, were put to death so that they might carry on in his service.”<sup>56</sup>

By the reign of the Third Dynasty’s King Djoser, the pharaoh had assumed the status of a god-king and the power claimed by the pharaoh was absolute. The royal burial place was then transformed to show his exalted status. Around 2650 BC Djoser commissioned the construction of the world’s first great stone structure at Saqqara, the famous Step Pyramid designed by Imhotep that rose 204 feet and measured 413 feet by 344 feet at its base — larger than two football fields side-by-side.

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<sup>55</sup> Flaherty, *op. cit.*, 59.

<sup>56</sup> *Ibid.*



**The Step Pyramid of Djoser:** *The famous pyramid designed by Imhotep, commissioned by the pharaoh Djoser around 2650 BC, is the earliest stone structure in existence.*

The sheer magnitude of the complex at Giza has perplexed and astounded visitors throughout history. The Great Pyramid built during Khufu's reign (2590-67 BC) was the tallest stone structure on earth until the Washington Monument was erected in the Nineteenth Century. Khufu's nephew Khafre built the second great pyramid as well as the Great Sphinx.



**The Pyramids of Giza:** *The Great Pyramid commissioned during Khufu's reign is the most massive stone structure ever built.*

**Sidebar:** *The pharaohs used their status as god-kings to subjugate the Egyptian population, but the cultural institutions established by Egyptian pharaohs were more humane and more compassionate than those established by warrior conquerors elsewhere. The humane moral and ethical system built around the legend of Osiris might be the reason for Egypt's advanced intellectual achievements and for the longevity of her culture. Although various details of*

*the Egyptian moral system have been incorporated into Judao-Christian-Islamic beliefs, no Western religion of today captures the essence of Egyptian spirituality, an essential feature of which is that each member of society, not merely the pharaoh, shares in the divinity of Ra (God); each has a place in the divine plan of creation and each is responsible for maintaining the balance of goodness and rightness (Maat) in society.<sup>57</sup> This is far from the Christian concept of original sin, which suggests that the human race is evil at birth. Also unknown to the Egyptians and foreign to Eastern religion is the concept of an evil immortal, or Satan, the essence of depravity, who vies for and often controls the souls of men.<sup>58</sup> The Egyptian system of morality is an optimistic one that appeals to what is good and noble in the human spirit.<sup>59</sup>*

The shared divinity found in Egyptian spirituality is an idea that could have entered into the dogma of Christianity had it not been for the Emperor Constantine. One of the original Christian Gospels, the Gospel of Thomas, suggests that the sovereignty of god is within each of us. The Gospel of Thomas was one of several gospels banned under Constantine and omitted from King James's Version of the Bible.<sup>60</sup>

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<sup>57</sup> Carruthers, Jacob H., "The Wisdom of Governance in Kemet," *Selected Papers, Association for the Study of Classical African Civilizations*, Conference Proceedings, 1984-1985.

<sup>58</sup> Messadie, Gerald, *A History of the Devil*, Kodansha, 1995.

<sup>59</sup> Karenga, *op. cit.*

<sup>60</sup> Cockburn, Andrew, *National Geographic*, "The Judas Gospel," May 2006. More about the Gospel of Thomas is found in Appendix A-9.

# A-6

## CONFLICT ALONG THE NILE

### Egypt and Nubia

The relationship between Nubia and Egypt over the centuries was varied but for much of the time they were reciprocal trading partners.

Civilization is a level of cultural sophistication marked by complex social interactions. Among other things, anthropologists look for the presence of a system of writing or evidence of literacy before they characterize a society as civilized. The presence of a blank roll of papyrus in the tomb of Hemka of Saqqara early in the First Dynasty (2950 BC to 2770 BC) suggests that writing along the Nile was in widespread use at that time and perhaps earlier. Clay tablets displaying cuneiform writing that date to 2500 BC have been found in Susa, a village east of Southern Babylon. Writing brought about a second revolution in human intellectual inquiry because it allowed knowledge to be accumulated and advanced beyond the capacity of individual memory. New generations of students, having access to all existing knowledge, elaborate upon and extend it.

The Egyptians are often credited with early achievements in astronomy and mathematics, both of which were necessary in predicting the flood of the Nile and in reestablishing land boundaries when the river receded. Such was the premise of Gay Robbins and Charles Shute in their book *The Rhind Mathematical Papyrus: an Ancient Egyptian Text*:

*Proclus in his Commentary on Euclid, following Herodotus, wrote that geometry had an Egyptian origin arising out of the necessity of resurveying the land after each inundation. Aristotle (Metaphysics I,i,16) on the other hand attributed the*

*birth of mathematics in Egypt to the existence of a priestly leisured class.*<sup>61</sup>

The early inhabitants of the Nile Valley had a maritime fleet. In 1991, archaeologists discovered 12 ships in an ancient burial ground at Abydos 280 miles south of Cairo, 200 miles north of Aswan. Dated at about 3000 BC, they are the earliest boats thus far found on earth. In 1954 a 4,600 year-old, 132-foot gondola-shaped barge was found near the Great Pyramid of Khufu at Giza. This 35-ton vessel, which dates to 2600 BC, had ten oars used for rowing and two attached to the stern used as rudders.



**Khufu's Barge:** *This barge found near the Great Pyramid of Khufu dates to 2600 BC; it weighs 35 tons and is 132 feet long.*

The national borders of Ancient Egypt extended from the Mediterranean Sea in the north to the First Cataract of the Nile River to the south. The remainder of the Nile Valley to the south of the First Cataract was originally controlled by Nubians, whose territory extended from time to time to as far south as Khartoum near the confluence of the Blue Nile and the White Nile. Being in a strategic location along the Nile Valley route to the riches of Southern Africa, Nubia became a busy corridor for trade in ivory, ebony, incense, exotic animals, and gold. Its position made it a melting pot of cultures that reflected a mixture of indigenous and outside elements from Southern Africa to the Mediterranean.<sup>62</sup>

The relationship between Nubia and Egypt over the centuries was varied but at first they were reciprocal trading partners. As

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<sup>61</sup> Robbins, Gay and Shute, Charles, *The Rhind Mathematical Papyrus: An Ancient Egyptian Text*, Dover Publications, 1990.

<sup>62</sup> Taylor, *op. cit.*, 6.

Egypt became more prosperous, the demand for luxury goods increased and Egyptian rulers turned more and more to aggression in order to obtain from Nubia what had once been acquired through trade.<sup>63</sup> Raids into Nubia took place in the First Dynasty and increased in frequency and scale during the Old Kingdom (2686-2181 BC). The Twelfth Dynasty kings Senusret I and Senusret III launched military campaigns to establish Egyptian control at Semna south of the Second Cataract. Out of concern about Nubian retaliation, Egyptian ruler Sesostris I in 1900 BC began building a string of massive fortresses along the Nile near the Second Cataract in Lower Nubia.

In the Tigris-Euphrates Valley, Hammurabi began his reign over Babylon in 1792 BC. The Indus civilization began its decline at about this time and the Shang Dynasty took roots in the Hwang Ho Valley in China. In 1674 BC, a time when Nubian culture was peaking under the banner of the Kingdom of Kush, the Egyptians were brought into disarray by the Hyksos takeover of the Delta region. The Hyksos were foreigners from Palestine and surrounding areas who immigrated into Egypt and gradually seized control. Taking advantage of the confusion in the delta, the Nubian Kushites extended their control northward, capturing the fortresses at the Second Cataract and occupying strategic sites as far north as Aswan.<sup>64</sup> Pushed from the north by the Hyksos and pushed from the south by the Kushites, the center of Egyptian power, such as it was, shifted to the region surrounding Thebes. Kushite control of the southern trade routes was stronger than ever and the kingdom was able to trade with Egypt on unusually favorable terms.

The Egyptian spiritual and moral system was already ancient when Abraham, founder of Judaism and patriarch of the Muslim and Christian religions, was born around 1675 BC. The priests and pharaohs of Egypt had started fashioning their system of spirituality a thousand years earlier. Shortly after the birth of Abraham, some seventy children of Israel came with Jacob into Egypt as the kernel

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<sup>63</sup> *Ibid*, 12.

<sup>64</sup> *Ibid*, 25.

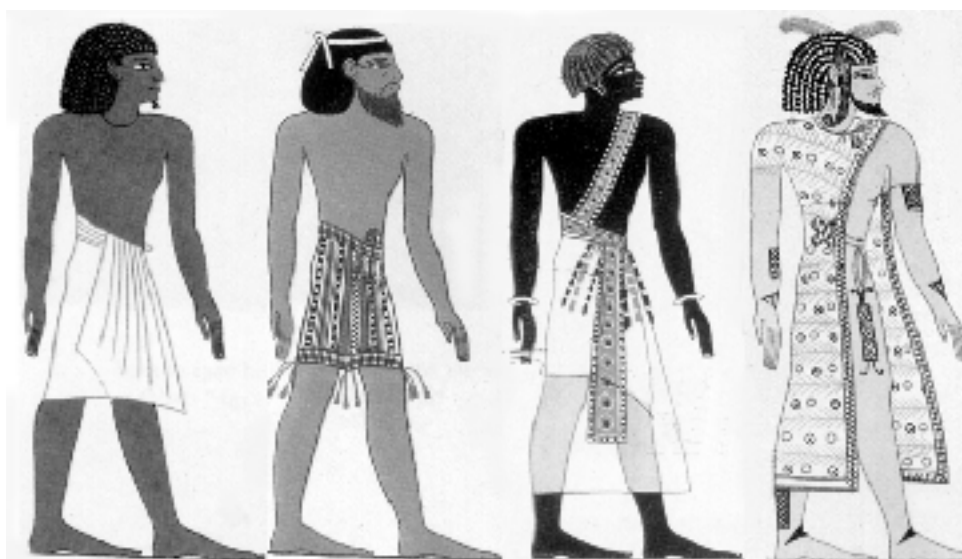
of what would eventually become a massive Hebrew presence along the Nile.

The Rhind papyrus, the earliest surviving mathematical text, dates to about 1650 BC. The city of Mycenae arose in Greece around 1600 BC, the time that the Ebers papyrus, which describes medical procedures in Egypt, originated.

In 1560 BC the Hyksos ruler Asweserre Apophis sent a message to the king of Kush pressing for an alliance that would force the Thebans to fight simultaneously on two fronts. The Thebans captured the messenger carrying Apophis' letter as he made his way to Kush by the oasis route. The Theban ruler Kamose then willingly obliged Apophis. He struck out at both the Hyksos and the Nubians and the battle was continued by his successor Ahmose I, founder of the New Kingdom, who finally expelled the Hyksos from Egypt, and in a battle that would last half a century, began the reconquest of Lower Nubia. Pushed by momentum, the Thebans extended their control northward into Asia Minor creating an empire that brought immense wealth to Egypt. The embattled Kushite kingdom remained intact until Thutmose I ascended the throne of Egypt. During the second year of his reign he defeated the Kushite army. Signs of burning and destruction seen during excavations suggest that during this siege the Egyptians might have sacked Kerma, the seat of government in the Kushite Kingdom. Thutmose I penetrated south beyond the Fourth Cataract before returning to Egypt with the dead body of the defeated Kushite leader displayed at the prow of his ship. Kerma, nevertheless, continued to be occupied by Kushites and this troubled Egypt until Thutmose III completed the pacification of Nubia. Egyptians then controlled the Nile trade route into the African interior for the first time and began a domination of Nubia that would last until the end of the Twentieth Dynasty.

There is trace evidence that southern Italy, the territory where the Roman Empire would be born, was inhabited around 1500 BC, but archaeological evidence for continuity of settlement in Rome dates only to the Eighth Century BC. The Minoan civilization on Crete was overrun in 1450 BC by invaders from the Greek mainland and the Mycenaeans began to dominate the Aegean.

There was no concept of racial supremacy, nor indeed a concept of race when the Branches of Mankind were depicted in the tomb of King Seti I (1291-1279 BC).<sup>65</sup> The Egyptians depicted the Libyans as fair-skinned Caucasian. The Asians were of a beige hue. The Egyptians themselves were shown in a dark brown pigment, and the Nubians were shown as black. Except for variations in skin tone and stylistic differences in attire, each branch of mankind had the appearance of the Egyptians themselves.



**Branches of Mankind:** *The Egyptians depicted four branches of mankind in their art: Egyptians, Asians, Nubians, and Libyans. Each branch is pictured with similar features except for the depth of tone in the skin.*

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<sup>65</sup> Four branches of mankind are shown in the tomb of King Seti I, Dynasty 19 (1291-1279 BC), Valley of Kings, Luxor, Hall E, left side, Book of Gates, fourth Division. The idea of skin-tone-based races was proposed in the 17th century following the African slave trade.

There is evidence in this period of a Nubian presence in the Americas. Colossal stone heads with Negroid and Asian features were being sculpted by the mother culture of Mesoamerica, the Olmecs, off the southeastern coast of Mexico. Evidence of the Olmec presence in southern Mexico goes as far back as 1200 BC. The first of the colossal heads, all of which archaeologists suspect are portraits of Olmec rulers<sup>66</sup> was discovered in 1862 at Tres Zapotes. Archaeologists report further that the Olmec culture was mature from its inception, as if it had emerged in the Yucatan fully developed.<sup>67</sup>



**Colossal Olmec Head:** *This is one of the colossal heads found in Mexico, believed to be a ruler of the Olmec culture. The monument is 9 feet 4 inches tall (San Lorenzo Monument 1).*

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<sup>66</sup> Coe, Snow, and Benson, *Ancient America*, Stonehenge, Alexandria, Virginia, 1987, 100.

<sup>67</sup> Davies, Nigel, *The Ancient Kingdoms of Mexico*, Penguin Books, New York, NY, 1982, 55.

As the Olmecs settled in Mesoamerica, Moses was leading the Hebrews out of Egypt toward Canaan. The original core of seventy Hebrews had increased to hundreds of thousands and their social standing had reverted to that of slaves.

**Sidebar:** *Moses, the Jewish and Christian lawgiver (the first five books of the Old Testament of the Bible are Books of Moses) spent his formative years in Egypt and attended Egyptian schools. Acts 7:22 states, "Moses was learned in all the wisdom of the Egyptians." The doctrine of Moses regarding the long-standing belief in the coming of a Messiah was probably influenced by the Hebrews having been enslaved in Egypt, according to the Book of Exodus, for some 430 years. Those who study Jewish, Christian, and Islamic monotheistic law must credit Egypt, where Moses was educated, for influencing the roots of that law.*

# A-7

## MESOPOTAMIA AND NUBIA

### Conquest And Subjugation

Zeus and all of the gods of Greece traveled to Africa to  
“feast with Ethiop’s faultless men.”  
(Homer, *The Iliad*)

With the notable exception of the Harappa Culture, the broad stroke of history during the Civilized Age has been recorded in stories of conflict and war, death and destruction. The Trojan War occurred about 1190 BC. In China (1027 BC) the Chou Dynasty overthrew the Shang. The Israelite tribes formed a kingdom under Saul in 1020 BC but Saul committed suicide after the Philistines defeated Israel in 1000 BC. Saul’s successor, David, quickly uprooted the Philistines and established the capital of Israel in Jerusalem. Solomon succeeded David as ruler over Israel in 972 BC.

The Phoenicians founded the city of Carthage in 814 BC. The Greek city of Corinth was founded about 800 BC. The first Olympic Games were held in Greece in 776 BC. In 753 BC, Romulus and Remus, according to legend, founded the city of Rome.

The Greek author Homer in 750 BC paid tribute to the Africans of his day when he stated in *The Iliad* that Zeus and all of the gods of Greece traveled to Africa to “feast with Ethiop’s<sup>68</sup> faultless men.” Homer’s esteem for these Africans might have been swayed by a powerful new Kushite kingdom emerging at that time in the region of Napata north of the Fourth Cataract. The African kings who ruled there laid the foundations for the Nubian Kingdom of Meroë, a state that would endure for a thousand years.

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<sup>68</sup> The portion of the Nile to the south of Egypt, known today as Nubia, was called Ethiopia by the Greeks.



**Pyramid Tombs at Nuri:** *Nuri is in the region near Meroë between the Fifth and Sixth Cataracts on the Nile.*

During the early years of the Napatan Period, Egypt was once more weakened by political chaos. Kashta, the first Napatan ruler to have left any contemporary inscriptions, was able to exploit the chaos, and he secured control of Egyptian territory as far north as Elephantine. His successor Piye (also known as Piankhy) formed an alliance with the rulers of the Theban area, who swore allegiance to Kush perhaps in return for military support. A few years later, in 728 BC, the territorial ambitions of Tefnakht, ruler of Sais in the Delta, threatened the independence of Southern Egypt and gave Piye a reason to invade the north. One by one the cities north of Thebes were forced to surrender and submit to Piye. After a string of victories Piye returned to Nubia and let the local dynasts in Egypt remain in charge of their provinces. Thirteen years later Piye's successor Shabaka overpowered the North and brought all of Egypt

under Kushite control. Shabaka (c. 716-702) and his three successors Shabitka, Taharka, and Tanutamani, became pharaohs of Egypt constituting the Twenty-fifth Dynasty.<sup>69</sup> They created the largest state ever found along the Northern Nile Valley in ancient and medieval time<sup>70</sup> and brought stability to the Nile Valley for half a century. The art of the period brought a uniquely Nubian element to Egyptian sculpture and relief that emphasized Negroid features of the Nubians. A striking example is the Sphinx of Taharka from Kawa, housed in the British Museum.

The Assyrians under Sargon II, founder of the last of the Assyrian dynasties, seized the throne of Babylon in 729 BC and conquered the kingdom of Israel in 722 BC. In the First Messenian War of 715 BC, Sparta conquered Messenia while Mesopotamia and the Nile Valley remained in strife. Egypt, under the Kushites, formed an alliance with Hezekiah of Judah against the Assyrians in 701 BC. An Egyptian army commanded by the young Kushite Taharka (reigned from 690-664 BC) fought Sennacherib's troops at the Battle of Eltekeh but this intervention by the Kushites into volatile Mesopotamian affairs caused them to lose Egypt.<sup>71</sup> An attempted Assyrian invasion of Nubian-controlled Egypt launched by Esarhaddon in 674 BC was repulsed but a second attempt in 671 BC succeeded. Memphis fell and Taharka fled to Upper Nubia after his queen and his son were captured. Taharka returned to Egypt after the Assyrians withdrew but Esarhaddon's successor Ashurbanipal renewed the battle in 667 BC. Taharka was again expelled and Egypt submitted to Assyrian rule. A plot to reinstate Taharka as Pharaoh failed. In 664 BC he died in Nubia and was laid to rest "with the splendor befitting the ruler of two powerful lands, in his pyramid tomb at Nuri."<sup>72</sup>

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<sup>69</sup> Taylor, *op. cit.*, 38.

<sup>70</sup> O'Connell, David, *Ancient Nubia: Egypt's Rival in Africa*, The University Museum, University of Pennsylvania, Philadelphia, 1993, 71.

<sup>71</sup> Taylor, *op. cit.*, 43.

<sup>72</sup> *Ibid.*

Perdiccas I established the Kingdom of Macedonia in 640 BC. In 600 BC the Greeks established Massilia (Marseilles) on the Mediterranean coast and began building the first Doric temple at the sacred sanctuary of Olympia in Greece. Shortly thereafter, in 586 BC, the Jews fell into captivity under the Babylonians. In 561 BC, Peisistratus became tyrant of Athens. The first plays were performed in Greece about 550 BC. In northern India, Siddhartha Gautama, who would be known as the Buddha, lived from 560 BC to 480 BC. The Persians under Cyrus ("The Great") conquered Babylon in 539 BC and freed the Jews from Babylon's captivity. In 525 BC under Cambyses II, son of Cyrus, the Persians dealt a devastating blow to Egypt that, a few generations later, led to the final destruction of Pharaonic Egyptian society.

Cleomenes I of Sparta overthrew the Athenian tyrant Hippias in 510 BC at about the time that Tarquinius Superbus, the last king of Rome, was overthrown setting the stage for Rome to become a republic. Later, in 507 BC, Cleisthenes introduced democracy to Athens. During the next two decades, Rome concluded an alliance with the Latin League, and the Greeks defeated the Persians at the Battle of Marathon setting off the Greek-Persian wars. Athens, however, was burned a few years later when the Persians defeated the Greeks at Thermopylae. It was during this period that construction of the famed Acropolis in Athens began. At about the time of the Peloponnesian War between Athens and Sparta in 431 BC, Herodotus had written *The History of the Persian Wars*. Herodotus deduced that the gods of Greece had originated in Egypt and he credits the Egyptians with introducing to Greece solemn assemblies, processions, and litanies to the gods.

Sparta subjugated all of Greece when it conquered Athens in 404 BC. Socrates, the great philosopher, was put to death five years later for corrupting the minds of Athens' youth. In 400 BC, after eight centuries, the Olmec civilization of Mesoamerica disappeared much as it had appeared, suddenly and without warning. The Greek philosopher Plato created a major center of learning when he founded the Academy in Athens in 387 BC. At about the same time, the Thebans and the Athenians renewed the war against Sparta,

then Epaminondas of Thebes defeated the Spartans at Leuctra in 371 BC making Thebes dominant in Greece. A year later Plato completed *The Republic*. The Egyptians freed themselves from Persian rule in 404 BC but they were reconquered in 341 BC. This brief respite from Persian rule would be the last time Egypt would be ruled by indigenous Egyptians until the Twentieth Century AD. Thus faded the light of this African civilization of pyramids and pharaohs and faultless men that had been a beacon to civilization for nearly three thousand years.

**Sidebar:** *By controlling a nation's land, conquerors control the means of subsistence and can control the level of subservience of the conquered population, even to the extent of enslavement. According to Herodotus, Egyptian society was comparatively humane; it allowed for a privileged class but did so while providing food and shelter to the masses. Herodotus describes the Egyptians he knew as: ... religious to excess, far beyond any other [society] of men.... They bathe twice every day in cold water, and twice each night; besides which they observe, so to speak, thousands of ceremonies. They enjoy, however, not a few advantages. They consume none of their own property, and are at no expense for anything; but every day bread is baked for them of the sacred corn, and a plentiful supply of beef and of goose's flesh is assigned to each, and also a portion of wine made from the grape.<sup>73</sup>*

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<sup>73</sup> Herodotus, *op. cit.*

# A-8

## WESTERN CIVILIZATION

### Greece and Rome

The cosmopolitan city of Alexandria became the seat of learning and culture, and it remained the light of Western civilization for more than six centuries.

Philip II ruled Macedonia in 359 BC and ushered in an age of Macedonian conquest that would be brought to a forceful conclusion by his son Alexander. Shortly after the Persian reconquest of Egypt, Philip II defeated the forces of Athens and Thebes at Chaeronea, and Rome defeated the Latin League in the Latin Wars. After Philip II was assassinated in 336 BC, his son Alexander (“The Great”) succeeded him to rule over Macedonia and went on to defeat Darius III of Persia at the Battle of Issus. Alexander then conquered Syria, Phoenicia, and Egypt in rapid succession. He founded the Mediterranean city of Alexandria in Northern Egypt in 332 BC then once more defeated Darius III of Persia in 331 BC at Gaugamela. Alexander invaded India in 327 BC, then died at Babylon in 323 BC. He was buried in Africa in the city bearing his name rather than in his boyhood home in Greece.

Ptolemy, one of Alexander’s generals, was ceded Egypt and Palestine as the spoils of war. In an enlightened move in 295 BC, Ptolemy ordered that all the books of the world and the writings of all nations be placed in one repository in the City of Alexandria, Egypt on the Mediterranean coast. Hundreds of thousands of papyrus scrolls were collected from temples along the Nile Valley and taken to Alexandria, where they were translated into Greek, cataloged and stored. Ptolemy and his successors collected more than half a million writings over several decades and the number rose ultimately to more than 700,000. The Ptolemys also purchased books and scrolls from throughout the known world and acquired

them even by nefarious means. Ships that docked in the busy seaport of Alexandria were sometimes searched by the military and their books confiscated.<sup>74</sup> The library at Alexandria brought on the third revolution in intellectual inquiry — it concentrated knowledge within a central repository making the accumulated knowledge of mankind available to anyone who could travel to this coastal city in the north of Africa, as many Greek scholars did.

The library at Alexandria became the center of a university complex that caused the base of Greek intellectual inquiry to shift from Athens to Alexandria. The cosmopolitan city of Alexandria became the seat of learning and culture and it remained the light of Western civilization for more than six centuries. The Greek mathematician Euclid taught at the university. It is likely that the accumulated wisdom stored at Alexandria laid the foundation for the teachings of Erasthotes, Galen, Euclid, Dionysius and hundreds of other Greek scholars.<sup>75</sup>

Hannibal of Carthage led an army across the Alps in 218 BC to invade Italy; he defeated four Roman legions at Cannae in 216 BC. Pompeii of Rome conquered Palestine and captured Jerusalem in 63 BC; Pompeii then joined with Crassus and Julius Caesar to form the first Roman Triumvirate in 60 BC. Having invaded Britain in 55 BC, Caesar turned his legions against Pompeii and defeated him at Pharsalus in 48 BC. Pompeii was later assassinated in Egypt where civil war had broken out between Ptolemy XIII and his sister Cleopatra. After Caesar took Cleopatra as his mistress, he assassinated Ptolemy XIII and defeated Ptolemy's army. Caesar was appointed dictator of Rome in 46 BC but was assassinated two years later by Marcus Junius Brutus and Gaius Cassius Longinus.

Mark Antony, Octavian (Augustus), and Lepidus formed the Second Triumvirate in Rome in 43 BC; the following year, Octavian and Mark Antony defeated Brutus and Cassius Longinus at Philippi.

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<sup>74</sup> Browder, Anthony T., *Nile Valley Contributions to Civilization*, The Institute of Karmic Guidance, Washington, D.C., 1992, 162.

<sup>75</sup> *Ibid.*

Later in that same year, Mark Antony fell under the spell of Queen Cleopatra of Egypt and, like Julius Caesar, took her as his mistress. Mark Antony and Cleopatra committed suicide in 30 BC when Egypt was conquered and colonized by Rome, ending the rule of the Ptolemys three years before Jesus of Nazarene was baptized by John the Baptist.

The Nubian kingdom of Meroë reached the pinnacle of its power and artistic excellence between 90 BC and the First Century of the Christian era. The Romans battled the Nubians in 25 BC to control a stretch of the Nile directly to the south of the First Cataract, prized for its gold mines. The famed Nubian archers were defeated by the power of Rome, and the Treaty of Samos settled the dispute.<sup>76</sup> The kingdom of Meroë continued to prosper through AD 350 coexisting with Rome, not as a Roman colony but as an independent trading partner.

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<sup>76</sup> Taylor, *op. cit.*, 48.

# A-9

## CHRISTIAN EXPANSION

### Religious Intolerance

The nations of Europe, under the spiritual and cultural leadership of the Holy Roman Church, stumbled into intellectual arrest and stagnation that lasted a thousand years...

Christians were persecuted early in the growth of the faith, but they overcame this persecution and went on themselves to set new standards for religious intolerance. The first Christians were Jewish converts in Palestine who founded early Christian churches at Jerusalem and Corinth in AD 45. This was the year that the city of Londinium (London) was founded and the year that Paul and other Christian missionaries began their travels, spreading their beliefs beyond Palestine to both Gentiles and Jews. During the Jewish Revolt of AD 66-70, the Romans destroyed the church of Jerusalem. By that time, Judaism and Christianity had completely separated, and Christianity had taken on a predominantly Gentile character. Despite persecution by Roman emperors, Christianity spread rapidly to the corners of the Roman Empire at the time that the Romans were reaching the height of their territorial power and had begun some of their notable architectural projects such as the Pantheon in AD 118. Buddhism, which had taken root in India several centuries earlier, had at the same time spread across Southwest Asia and was making inroads into China.

In the city of Alexandria, which was still a major center of learning in AD 190, the surgeon Galen began compiling his writings on medical treatments. Diophantus, also in Alexandria where he had access to the great library, compiled his book on algebra in AD 250. The Classical period of the Maya in Mesoamerica had begun by this time.

Christians had been subjected to repressive laws under several Roman emperors, but during the reign of Decius (AD 249-251), emperor-worship within the Roman Empire became compulsory. Under Decius, persecution of the Christians began in earnest and continued until AD 312 when Christianity was legalized by the Edict of Toleration at Milan under Constantine, then emperor of the Western Empire and a converted Christian. Constantine went on to defeat Licinius of the East in AD 324 then moved the capital of the empire from Rome to Constantinople (now Istanbul) establishing the Byzantine Empire. Saint Peter's Church in Rome was established in AD 330.

The Christians now had the protection of law and the weight of the emperor behind them. The repression that had been levied against Christians by power-crazed emperors was now levied against those whom the Christians branded heretics. In AD 333, Constantine declared Christianity to be the official religion of the Byzantine Empire and, to eradicate competing religions, ordered the closing of all Egyptian temples. Constantine also banished some of the gospels of the Christian disciples, including the Gospel of Thomas, in which Jesus is claimed to have said that the sovereignty of god is within all men, and that every man, not Jesus alone, is a son of god.<sup>77</sup>

*3.Yeshua says: If those who would lead you say to you: behold, the Sovereignty is in the sky!, then the birds of the sky would precede you. If they say to you: It is in the sea! Then the fish {of the sea} would precede you. But the Sovereignty {of God} is within you and it is without you. {Those who come to recognize themselves shall find it, and when you come to recognize yourselves} then you shall know that you are the Sons of the living Father.*

In AD 391, the Christian emperor Theodosius, displaying the kind of religious superiority and cultural exclusivity that breeds intolerance, espoused the philosophy that “all that was ancient was pagan and therefore sinful.” Theodosius viewed the teachings of

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<sup>77</sup> Pseudo-Thomas, *The Gospel of Thomas*.

science, mathematics and philosophy as antithetical to Christian principles. Embracing this philosophy, a mob of Christian fanatics burned the library at Alexandria to the ground initiating the first wave of destruction of the repositories of culture and knowledge that had been nurtured over the millennia in Egyptian temples and libraries.

Such acts dimmed the light of knowledge that glowed at Alexandria's university to a flicker but did not extinguish it. Some Egyptian manuscripts survived intact; others survived as Greek translations and anthologies compiled by Greek students. For the Christian populace, however, the destruction of the library at Alexandria extinguished a flame that had been passed to the Greeks and Romans by the ancient inhabitants of the Nile Valley. The nations of Europe, under the spiritual and cultural leadership of the Holy Roman Church, stumbled into intellectual arrest and stagnation that lasted a thousand years (roughly AD 400 to AD 1400) in the period sometimes acknowledged with embarrassment as the Dark Ages of Europe.

The kingdom of Meroë in Nubia began to decline in the First Century AD, then early in the Fourth Century, Ezana, Abyssinia's first Christian ruler, conquered Meroë and ended the lineage of that ancient civilization. The Nubians, though conquered by a Christian ruler, resisted conversion to Christianity until the middle of the Sixth Century.

# A-10

## ISLAMIC EXPANSION

### Religious Warfare

...the Crescent Flag of the Prophet was extended into Africa and Asia Minor by means of proselytizing missions, intermarriage, concubinage, and forceful coercion at sword point.

Islam built empires and amassed followers quickly by embracing forceful extension of its philosophy. The prophet Mohammed was born at Mecca during a time in which the Persians had begun a series of military campaigns, the first being against Byzantium in AD 570. Mohammed was twenty years old when Gregory I became the first Catholic Pope in AD 590. Persian armies overran Asia Minor and captured Jerusalem in 614; in 619 they conquered Egypt. The Muslim Era began in 622 with the flight of Mohammed from Mecca to Medina. Within a decade, the Muslims launched what they styled a holy war, or jihad, and conquered Mecca for Islam. Mohammed died in 632 and was succeeded by his first caliph, Abu Bakr. Over the next century, the Bedouins of Arabia began to build the most powerful empire of their day that was to become one of the most powerful in history.

In AD 640, the Islamic Army attacked the Byzantine Empire and seized control of Syria, Palestine and Egypt. In Egypt, the Muslims sought to destroy the last vestige of the University and library at Alexandria. General 'Amr led the Islamic army when the city of Alexandria fell. When scholars begged him to spare the centers of learning, 'Amr declared, "If the library contains what is not in the Koran, it is false. If it contains what is already in the Koran, then it is superfluous. Burn it."<sup>78</sup>

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<sup>78</sup> Browder, *op. cit.*, 174.

For generations to come, the Crescent Flag of the Prophet was extended into Africa and Asia Minor by means of proselytizing missions, intermarriage, concubinage, and forceful coercion at sword point. Although the Nubians had ultimately succumbed to Christian missionaries, Nubia resisted the advancing forces of Islam longer than any other region in Africa. The Nubian archers defeated the Islamic army at Dongola in AD 652 and Nubia remained Christian for another thousand years.

In the meantime, though divided into Shiite and Sunnite factions, the Muslims continued to spread their beliefs by way of persuasion or by conquest. In AD 664 they conquered the city of Kabul in present day Afghanistan then extended their reach out to the Indus River. They began the permanent destruction of Carthage in AD 697 and exterminated Christianity in North Africa in AD 700 after capturing Tunis. By this time Egypt had been under Muslim control for so long that Arabic had become its official language. Books and libraries began to flourish in Baghdad in AD 751 and scholarly pursuits became more popular with the introduction of paper into that city. Because of this literary revival, because of Arab translations of Greek manuscripts, and perhaps because of having been exposed to the flickering light of knowledge in Alexandria, the Arab world entered into a full-blown cultural and scientific renaissance in AD 763. By AD 813, Baghdad was blossoming into a major center of learning.

**Sidebar:** *The religious philosophies of Islam and Christianity seem irreconcilable though both religions trace their beliefs to Abraham and Moses, both share Jerusalem as a holy city, and both accept Jesus as a true prophet. The Christians are convinced that only they worship the true god while the Muslims are convinced that their customs are closer to the original law laid down by Abraham. Somewhere in their common heritage, a heritage shared by Judaism, are sparks that inflame human conflict and violence, because adherents of these religions have been embroiled in conflict and warfare throughout the historical era.*

As the Christians and Muslims prepared to destroy one another in the second millennium, the Buddhists in China were experimenting innocently, making toys with a new invention, the world's first explosive — gunpowder.

**Sidebar:** *Gunpowder continues into the third millennium to be a convenient and effective tool of warfare. The Chinese have been mocked for failing to exploit the advantages they could have enjoyed to improve their wealth and power using the fearsome power of gunpowder. It is a testament to their humanity that they did not.*

For centuries, Christians had made religious pilgrimages to Jerusalem, the Holy Land, even though the city had been under Muslim control since the Seventh Century. In AD 1071, the Seljuk Turks captured Jerusalem, defeated the Byzantine army at Manzikert, and disrupted Christian pilgrimages. In response to the threat posed by the Turks and to prevent the desecration of holy places, Pope Urban II launched the Crusades. He recruited thousands to take up the cross. Some of the newly empowered peasants and poorly armed pilgrims took off ahead of the main army and began their journey by massacring Jews in the Rhine Valley. Many of these ill-advised Crusaders subsequently died on the march, and Muslims destroyed the others when they came into Anatolia.

The main army of Christian Crusaders fared better. By 1099 they had captured Antioch and Jerusalem and later controlled Edessa and Tripoli along the coasts of Syria and Palestine. The subsequent loss of Edessa to the Muslims in 1144 gave rise to the Second Crusade. The loss of Jerusalem and nearly all of Palestine in 1187 brought on the Third Crusade, but the Christians never again took Jerusalem by force, though they tried through the Thirteenth Century. By then, the Muslim Ayyubids, seated in Egypt, were firmly in control of Syria and Palestine and they were strongly devoted to jihad or holy war. The Sixth Crusade was a peaceful expedition led by Holy Roman Emperor Frederick II, who negotiated the return of

Jerusalem, Bethlehem, and other important pilgrimage sites without bloodshed.

During the Thirteenth Century, Popes of the Holy Roman Church exploited passion for the Crusades to strike at their enemies nearer to home. A secular precedent for Papal wars had been set in 1147 with a so-called Crusade against pagans in Germany. Papal wars were launched against heretics in southern France in 1209 and ultimately against secular targets such as the Prussians and Lithuanians along the Baltic. In an act that further increased the power of the Roman Catholic Church over secular affairs, Pope Gregory IX instituted the papal Inquisition in 1231. In centuries to come, various Popes ensured their secular power by exploiting popular fervor for the Crusades and dread of the Inquisition.

In 1242 the English philosopher Roger Bacon described the preparation of black powder to Europeans who quickly explored its potential as an instrument of warfare. During the Thirteenth and Fourteenth Centuries, Europeans perfected the use of this explosive in cannons and in small arms and began to exploit these weapons in quests for national expansion and world dominance.

The seeds of the Italian Renaissance were sown in the Fourteenth Century. Petrarch urged students in Northern Italy to study Italy's heritage under the Ancient Romans, and he inspired them to study Roman archaeology, art, literature, and rhetoric. In the Fifteenth Century, Italian studies were expanded to include Greek and classical history. This spark of intellectual investigation in Italy would ultimately end the Dark Ages in Europe. It would be a slow process, however, because it was during the bleak Fourteenth and Fifteenth Centuries that Europe suffered great famines, the devastating black death of the Bubonic Plague, and the Hundred Year's War.

The invention of the printing press during the second half of the Fifteenth Century made translated copies of Arabic and Greek manuscripts available on a scale that would bring the fourth revolution in intellectual inquiry. The mass production of books allowed the accumulated knowledge of man to be spread around

the globe giving access to this knowledge not only to members of the wealthy classes but eventually to the common man.

# A-11

## EUROPEAN EXPANSION

### Colonialism and Enslavement

Maritime nations of Europe in a sense claimed ownership of the planet and set the rules for subdividing it among themselves.

The Muslims shut down established land and sea routes from Europe to the orient when they conquered Constantinople in 1441, and by doing so, disrupted the European spice shipments from India and the Far East. This seemingly innocuous disruption of commerce brought about two changes in the current of human history: it ushered in the age of European exploration, discovery, and colonization, and it moved the maritime nations of Europe toward the mass enslavement of Africans. Portuguese sailors set out to find a safe passage to India around Africa. Though ostensibly seeking pepper, nutmeg and cinnamon, the Portuguese found the black-skinned people of Western Africa to be potential items of trade and became the first nation to import Africans by force into Europe. Rudimentary guns and cannons gave the Europeans a decided advantage in this human trade.

Spain and Portugal engaged in a heated rivalry to seize and sell Africans and to get the blessings of the Pope in doing so. The Vatican obliged by issuing a series of papal bulls endorsing the capture and enslavement of Africans on grounds that they were pagans. In 1442 Pope Eugenia IV gave absolution to seamen engaged in the forced importation of Africans and in 1452 Pope Nicholas V gave Alphonso of Spain general powers to enslave “pagans.”

In 1480 Catholic monks and clerics elevated the art of human torture to an unprecedented level in Spain when the Inquisition was

established there to interrogate heretics and converted Jews. In 1483, the infamous Torquemada became grand inquisitor. Under his hand, inquisitors did not draw human blood. That was, however, the only restraint on their abuse. In one style of interrogation, the victim was made to lie on his back. The soles of his bare feet were coated with fat, and an oil lamp was placed a few inches away. The heat from the lamp did not break the skin but the pain rendered by the fat as it fried the skin was horrendous. While interrogation took place, a card was placed between the lamp and the feet to block the heat. When the card was removed, the pain inflicted on the unrepentant victim was more intense than before. In another torture, the victim's arms were tied behind his back and he was hoisted to the ceiling by a rope tied to his wrist. By the time he had reached the top, the bones of his upper arms had rotated nearly out of the shoulder sockets. He was then let drop to within a few inches of the floor so that the joints were torn from the sockets without external signs of bleeding, and he was left to hang in agonizing pain. The reward for the penitent victim of Torquemada was a merciful end to his suffering by a quick death, following which, presumably, his freshly redeemed soul was received forthwith into heaven.

In 1482, the Portuguese established a permanent settlement on the Gold Coast of Africa in what is present-day Ghana. Christopher Columbus sailed from Spain hoping to find India by the Atlantic route; in 1492 he stumbled upon a world then unknown to European cartographers and ushered in a period of colonization of what came to be known as the New World. In that same year, Spain gave Jews three months to become Christians or leave the country.

With all of Africa and the so-called New World of the Americas available for exploration and colonization, the Europeans sought to circumvent the squabbles that would arise should more than one nation stake claim to the same territory. Thus came into being in 1494 The Treaty of Tordesillas that established boundaries between their explorations. Maritime Christian nations of Europe in a sense claimed ownership of the planet and set the rules for subdividing it among themselves.

By the turn of the century the Portuguese navigator Pedro Cabral had laid claim to Brazil for Portugal. Brazil was explored as well by the Italian navigator Amerigo Vespucci in 1501. The Portuguese established a trading post at Cochin in India in 1502. The Spanish explorer Juan Ponce de Leon landed on the coast of Florida in 1513.

In Central America during the years that followed, the Spaniard Cortés plotted to overthrow Moctezuma II, ruler of the powerful and advanced Aztec Empire. Having the advantage of guns and powder, the Spanish destroyed a civilization of antiquity that Cortés himself had admitted was superior to that of Spain. During the 1550's, the Franciscan Bishop of Yucatan, Fray Diego de Landa, applying the theory that the ancient is pagan, ergo sinful, completed the destruction of the Aztec Empire by burning all existing Maya books and codices in a bonfire, obliterating the accumulated wisdom of Mesoamerica passed through the centuries from ancient cultures.

Students from throughout Europe during the Fifteenth Century had converged upon Italy to study the fascinating remnants of Roman antiquity. Italian art and music, even Italian clothing and furniture, were imitated in France, Spain, England, The Netherlands, and Germany. In the Sixteenth Century, Italy experienced an explosion of brilliance in the age of Da Vinci, Raphael, Titian, and Michelangelo. The light that glowed in Italy would soon ignite sparks of brilliance across the continent, and it would be the second time that this southern peninsular would illuminate the darkness of Northern Europe.

Meanwhile, religious intolerance continued unabated in Christian countries. In 1555 Catholics burned 300 English Protestants at the stake. In 1562 religious wars broke out in France between Protestant Huguenots and Catholics. In 1565 the Spanish massacred French Huguenot settlers in Florida. By 1580 witches or anyone accused of witchcraft were being persecuted throughout Western Europe.

The nations of Europe continued to claim possession of any non-Christian lands they chanced upon. In 1565 Spain founded the first European settlement in North America at Saint Augustine in Florida. The Dutch and the French gained a foothold in India and the French settled in Port Royal, Nova Scotia, their first settlement in the New

World. John Smith founded the first English colony at Jamestown in Virginia in 1607, four years before James I of England authorized a English translation of the Bible. In 1619, Dutch ships brought the first cargo of Africans to the colony of Virginia. In the following year, the Pilgrim Fathers arrived at Cape Cod and founded Plymouth Colony. The Dutch founded Cape Town, South Africa in 1652. Dutch farmers (Boers) settled in South Africa some four years later.

In the Seventeenth Century a wave of brilliance swept across England. The brilliant poet and playwright William Shakespeare (1564-1616) created masterpieces of literature and in 1687 Sir Isaac Newton published his *Principia Mathematica* outlining laws of motion and gravity. Newton, in his *Principia*, was one of the last Europeans of the period to acknowledge Egypt as the fountain of knowledge in the ancient world.

*The Egyptians were the earliest observers of the heavens... From them it was...that the Greeks, a people more addicted to the study of philology than of nature, derived their first as well as their soundest notions of philosophy; and in the Vestal ceremonies we can recognize the spirit of the Egyptians, who concealed mysteries that were above the capacity of the common hoard under the veil of religious rites and hieroglyphic symbols.*<sup>79</sup>

A series of developments in England during the first half of the Eighteenth Century set the stage for the Industrial Revolution in that country and for fundamental changes in agriculture, population distribution, technology, commerce, and transportation. Domestic handicraft gave way to factory-based mechanization, new inventions, and the need for massive capital to finance large-scale enterprises.

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<sup>79</sup> *Ibid.*

# A-12

## DEFINING RACE

### Justifying Racial Paradigms

This theory of the polygenic origin of the races supplied the South with an excellent defense of slavery.

It was during the age of colonization, exploration, and African enslavement that Europeans began to take note of those differences among people attributed to race. It is thought that the first European to systematically classify the peoples of the earth into racial groups was the French traveler Bernier (1625-1688). He put human beings into four categories:

1. *Inhabitants of Europe, North Africa, and parts of Asia.*
2. *Africans, whom he described as having “thick lips, flat nose, black skin, scanty beard, woolly hair.”*
3. *Asiatics had “broad shoulders, flat face, small squab nose, little pig’s eyes deep set, and three hairs of beard.”*
4. *Lapps were “little stunted creatures, with thick legs, large shoulders, short neck, face elongated immensely, very ugly, and partaking very much of the bear.”<sup>80</sup>*

**Sidebar.** *The European enslavement of Africans had the advantage that it was imposed by private entrepreneurs using small crews of armed men instead of large armies. The economic justification for the African Slave Trade was profitability. It was justified on religious grounds because Africans were pagans. The inhumane treatment of captured Africans, however, caused isolated moral indignation. Justifying the institution on moral grounds called for men of wit and cunning, and such men rose to the challenge.*

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<sup>80</sup> Berry and Tischler, *op. cit.*, 33.

On the eve of the American Revolution, the enslavement of Africans had become rooted into the fabric of the American economy, and Americans had formed their own racial philosophy. Thomas Jefferson strongly disapproved of slavery and wrote, "All men are created equal," yet in his "Notes on Virginia" in 1786 he offered the opinion that the Negro in America is condemned by nature to an inferior status. He stated that they are ugly and have a strong and disagreeable odor, then went on to say, "In memory they are equal to whites; in reason much inferior," and "in imagination they are dull, tasteless, and anomalous." He concluded, "The blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to whites in the endowment both of body and of mind."<sup>81</sup>

Such attitudes in the United States grew from American contact with a body of people whom it had been made a crime to educate. From reduced opinions of enslaved Africans, Americans speculated whether all humans were part of the same species or whether separate species of genus *Homo* existed, of which blacks were a distinct and inferior example. This theory of the polygenic origin of the races supplied the South with an excellent defense of slavery. It was argued that blacks were not really human and consequently need not be extended the rights of humans.

Napoleon invaded Egypt in 1798 and defeated the Mamelukes at the Battle of the Pyramids. Nelson however, destroyed the French fleet at Abukir Bay, stranding Napoleon's forces in Egypt. During Napoleon's occupation of Egypt, the Rosetta Stone, which contained Egyptian hieroglyphics and a Greek translation of the same text, was discovered. Twenty-three years later, a young Frenchman, Jean Francois Champollion, succeeded where many had failed and deciphered the Egyptian hieroglyphic alphabet.

In 1871 in *The Descent of Man*, Darwin concluded that, "At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world." This idea gave rise to Social

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<sup>81</sup> *Ibid.*, 54.

Darwinism, which inferred a natural process in the disappearance of the so-called lower races and made the prospect of their extinction, their elimination as a source of contamination to the white race, seem to be a necessity of evolution rather than the brutality of white racism.<sup>82</sup>

Such were the attitudes toward race following the American Civil War when the Emancipation Proclamation and the Thirteenth Amendment to the Constitution of the United States made involuntary servitude unlawful in the United States — except as punishment for a crime. According to Douglas Blackmon in his book, *Slavery by Another Name*, “Every southern state except Arkansas and Tennessee passed laws by the end of 1865 outlawing vagrancy and so vaguely defining the crime that virtually any freed slave not under the protection of a white man could be arrested for it.”<sup>83</sup> Tens of thousands of African-Americans were arbitrarily arrested and charged outrageous fines to cover the cost of their own arrest. With no means to pay the debt, they were sold as forced laborers to coal mines, lumber camps, brickyards, railroads, quarries, and farm plantations — all with enthusiastic complicity between partisan judges and sheriffs. This form of slavery was imposed systemically on blacks and continued lawfully in America until the middle of the Twentieth Century.

In 1883, Sir Francis Galton, who was England’s leading Darwinian scientist, launched an inquiry into heredity called *Eugenics* that brought much attention to the work of Gregor Mendel (1822-1884). Mendel’s work demonstrated that certain biological characteristics can be transmitted from one generation to another. The eugenics movement was intent on bringing about human improvement through genetic control using such techniques as involuntary castration if need be.

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<sup>82</sup> *Ibid.*, 57.

<sup>83</sup> Blackmon, Douglas A., *Slavery by Another Name: The Re-Enslavement of Black Americans from the Civil War to World War II*, Doubleday, NY, 2008, 53.

The 1884 edition of *Encyclopedia Britannica* reflected contemporary British and American opinion when it stated that the Negro “occupies the lowest position in the evolutionary scale, thus affording the best material for the comparative study of the highest anthropoids and the human species.” The American Negro (high anthropoid) of the late Nineteenth and early Twentieth Century, as evidenced in this quote, was characterized as being outside the human species.

Madison Grant in *The Passing of the Great Race*, published in 1916, argued that the Nordic race was far superior to any other race and was the one on which the United States had to depend for “leadership, courage, loyalty, self-sacrifice and devotion to an ideal.”<sup>84</sup> Grant alerted Americans to the danger of the immigration of large, poor families from Southern and Eastern Europe. The eugenicists felt that the assimilation of these degenerate breeding stocks would erode civilization. The United States Immigration Act of 1921 was therefore set up under a quota system that limited the number of European immigrants to 3 percent of the immigrants from their country of origin who lived in the United States in 1910. The law was changed in 1924 to 2 percent of the immigrants in the United States in 1890, a change that favored the older immigrant stocks, such as the English, Irish, German, and Scandinavian, over the Southern and Eastern Europeans, who were newer immigrants.

The United States became a key player in the Industrial Revolution in the Twentieth Century when it took the lead in the automobile industry and continued its rise as one of the wealthiest nations in the world. By 1914 Italy, the Netherlands, and Japan had begun to industrialize. The rapid industrialization in Japan after World War II made Japan a major world power just as it had made England a world power. By the middle of the Twentieth Century, industrialized nations, large and small, dominated international trade and politics.

Count de Gobineau of France, who has been labeled the “father of modern racism,” originated the most compelling theory of racial

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<sup>84</sup> Berry, *op. cit.*, 58.

differences to be embraced in Europe and provided Europeans with an eloquent theoretical justification for their prejudices.<sup>85</sup> Gobineau rejected the idea of a brotherhood of man, which he saw as a vain and empty dream based on a fallacious belief in the equality of man. He recognized three races: the white, the black, and the yellow. He ascribed to the white race an energetic intelligence, perseverance in the face of great obstacles, great physical strength, and a natural tendency for political organization and stability. He believed that the Aryan branch of the white race was the highest form of human being and was supposedly found in the greatest abundance among the Germans. Gobineau's racial hierarchy put the black people at the bottom. They were said to be marked by an animal nature, a severely limited intellect, and instability of mood, but they possessed great energy, will power, and sensuality. Gobineau claimed that blacks were immoral, with little concern for their own life or the lives of others. The yellow race was purported to be superior to the blacks, but was apathetic, lacked physical strength, and was uncreative but law abiding.

The Englishman Houston Chamberlain expanded on Gobineau's theory, concluding that: "Physically and mentally the Aryans surpass all other men; therefore they are by right the masters of the world."<sup>86</sup> Chamberlain came to detest everything British and renounced his British citizenship to become a citizen of Germany. The Germans alone, he believed, had "the uncompromising character, the sense of absolute justice, the impelling will to triumph over all circumstances." Chamberlain's contribution to racial thinking was the view that the Germans represent the supreme race that has contributed practically everything of significance to human progress. The Germans, in his view, have a right not only to dominate the universe but also to maintain racial purity. It was this theory that set Adolph Hitler and the Germans onto a course of world conquest leading to the Second World War and leading to the extermination of millions of Jews.

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<sup>85</sup> *Ibid.*, 52.

<sup>86</sup> *Ibid.*, 53, 54.

As the paradigm of Aryan superiority became entrenched in polite society during the late 19th and early 20th Centuries, it became unthinkable to many that blacks in America, Africa, or elsewhere were capable — in any historical period — of intellectual or cultural expression beyond the simplest and most childlike achievements. Paralyzed by the paradigm, convinced that there would be nothing of interest to discover in Africa, major universities had done little archaeological research along the Nile River south of the First Cataract before interest in the region peaked early in the Twentieth Century. Plans were being made to build the Aswan High Dam, a project that would submerge a vast stretch of ancient Nubia within the floodplains that would become Lake Nasser and would inundate archaeological evidence of ancient Nubian cultures. Intensive excavations in Lower Nubia over a period of twenty years by an international team of archaeologists uncovered incredible evidence of ancient cultures that had long since been put out of mind.

# A-13

## WORLD WAR

### The Edge of Doom

Something else might be better.

The first half of the Twentieth Century was cursed with world wars resulting in the deaths of millions of people around the world and the carnage was highlighted with atomic bombs vaporizing two Japanese cities killing tens, perhaps hundreds of thousands of people at a time. The international terror that resulted from those wars led to a rapid proliferation of nuclear weapons that have the combined capacity to make our planet glow as it decays in radioactive ash. Another world war could ruin our days in the sun. Something else might be better.

# ABOUT THE AUTHOR



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Not much needs to be known about the author. Either the document stands on its own, or it does not. Racial classifications are meaningless, but people have classified John Bennett Williams most of his life as African-American. If he were in Africa, he would identify as Black. In Asia he would identify as Yellow or Brown. In Europe and North-America he would identify, as Europeans do, as White. This is not to suggest that he places any of these designations above or below any of the others. He would simply wish to identify with the group most widely accepted at that time and place as being among the human race, all of us being distant Ethiopian cousins.

He cannot forget the immortal words of Pogo who said, "We has seen the enemy, and they is us!" He has never known a world without war. He was born three days after the Nation of Japan bombed Pearl Harbor and brought the United States of America into World War Two. He was a prepubescent toddler when his country became the only nation ever to have detonated nuclear bombs on other human beings — twice. He was in the public school system when his country entered the Korean War. He was entering adulthood when his country went to war in Southeast Asia, and he spent the next two decades serving as an unwitting combatant in the most massive standing military force known to man — fortunately serving in relatively safe specialties.