

Note: this is a working draft of the English language version.

# Christian grand design for civilization

## How Catholic social engineering created Europe

Perceptions, reasoning procedures and patterns of understanding the world are traits that take very different forms in various cultures. American anthropologist Joseph Henrich argues in his book *The WEIRDest People in the World*<sup>1</sup> that Europeans, subjected to local environment impulses and programming of cultural evolution, have developed a radically different mental construction.

The differences appear in such spheres of brain function as susceptibility to optical illusions, which we commonly attribute to biological traits shared by all races. Other spheres include spatial orientation, propensity to take risks, efficiency in pattern recognition, etc. The acronym WEIRD<sup>2</sup>, used in the book's title, describes the factors that, according to the author himself, gave the synergistic effect observed in present-day Europeans. Domestication of *Homo sapiens* in Europe took place in a radically different way than in other parts of the world<sup>3</sup>. This essay presents a package of the most interesting observations on the topic of how our physiology and psyche (NTT mental traits) is affected by culture (cultural programming).<sup>4</sup>

### I. How culture changes the physical structure of the brain

**The process of implementation/indoctrination into culture causes permanent physiological changes in the brain.** An example is the ability to read. This skill's acquisition shifts the function of face recognition to the right hemisphere of the brain. The great neocortex, connecting the two hemispheres, enlarges. The ability for holistic processing of visual stimuli is replaced by analytical processing. These and many other facts observed by researchers<sup>5</sup> prove that

*culture (including diet) changes us physiologically independently of genetic characteristics (including racial differences), environmental parameters and gene expression.*

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- 1 In the remainder of this essay and the whole book I call them simply Europeans.
  - 2 Western, Educated, Industrialized, Rich, Demokrata. Hereafter, the acronym WEIRD will refer to those culturally formatted (both domesticated and tamed in an unfathomable proportion) in the manner described by J. Henrich.
  - 3 In his two books, Henrich, like other anthropologists, cleverly avoids addressing the issue of racial differences, that is to what extent traits of the human psyche are the result of the socialization process, and to what extent inherited or environmentally acquired.
  - 4 In *The Shortest History of Europe*, John Hirst brilliantly shows that the reason for Europe's uniqueness is the unique combination of three elements: Greco-Roman science, Christianity and the culture of Germanic warriors.
  - 5 A march 2023 discovery confirms this observation. The native language we learn at the earliest age determines how the brain wiring is constructed. See <https://www.mpg.de/20008844/our-native-language-shapes-the-brain-wiring>.

Changes in brain structure, the way hormones are produced and anatomy are followed by changes in perception, motivation, emotional responses and so on. Often these are changes that we cannot control by willpower or even be aware of. An example is the experiments with the rapid display of words written in a subliminal manner. The subjects did not register the fact of reading the text, yet the areas of their brain responsible for reading activated.

A further conclusion from this single observation is that the illiterate populations of historical times are fundamentally different psychologically and neuroanatomically from modern people. This, according to Henrich, turns the question of psychological diversity into a question of cultural evolution and history. In other words:

*It is impossible to separate culture (cultural software), “psychology” and the physiology of our brain, because culture physically changes the way of its organization and functioning.*

## How the mentality of a Western person works

The virtually explosive emergence of the ability to read in European societies started in the 16th century. It is one of the factors that has had a cumulative effect on the people of the continent over the centuries. In contrast, all other centers of civilization and culture of the world enjoyed illiteracy of at least 90%.

### ***Individualism of Europeans; shame and guilt***

In Europe, the postulated trigger for literacy in a significant portion of the population was Protestantism. Part of the protestant belief was that each person should develop their own relationship with God.<sup>6</sup> Everyone should do this by reading and interpreting the Scriptures without the middlemen of clergy. The far-reaching effect of this mechanism was to link Protestantism to schooling and education. In other words: the beliefs later called *sola scriptura* (Latin for “Scripture alone”) were the primary impetus energizing and providing the foundation for the standardization of law and other cultural achievements.

One of the foundations of individualism, characteristic of Europeans, is guilt as a mechanism of self-esteem. All other cultures are based on a sense of shame. The later one depends on the standards of the community and the judgment of others. Researchers postulate that the specific mechanism is more conducive to the formation of habits of self-discipline (correction occurs internally). In societies where the self-control mechanism is based on shame, it is sufficient to change external appearances (behavior or *decorum* described in the essay on Japanese customs). Avoiding shame is a matter of the deed being concealed or exposed to public scrutiny. Guilt is an internal system that does two things: it indicates the right thing to do and generates the need for self-reflection.

<sup>6</sup> Its indirect effect was the need to translate the Bible from Latin into local languages. By the way, there is no good word for the “in-stitution of culture,” that is, the product of cultural evolution, the functioning of which allows people formatted with this culture to achieve greater adaptation (fitness) in cultural evolution. “Mechanism of culture”? A principle? “Cultural program”? How about “evolutionary adaptation”?

A practical consequence is the tendency to see a person's behavior as stemming from deeply entrenched character traits: *he is lazy* → *that's why he didn't do the job*. Another consequence is that a person feels discomfort in situations where the person sees himself behaving inconsistently. Still another WEIRD trait is a lower tendency to conformism, which is noticeably higher in “cultures of shame”.

An interesting aspect of the cultural trait of individualism is the issue of self-definition: people shaped in urban areas of Western civilization define their identity by individual traits, aspirations or achievements (e.g., “I am devoted postal stamp collector”). The farther one travels into agricultural communities on the edge of the world, the more self-determinations refer to family ties or social roles (e.g., “I am a mother of two children”).

### ***Patience and self-control***

Patience and the ability to exercise self-control are traits that vary dramatically in societies around the world. The highest levels of these traits are exhibited by societies influenced by Christianity and Confucianism, the West and China.<sup>7</sup> The level of these traits, which have a fundamental impact on the careers and success in life of individual people, can be diagnosed in children in a domestic setting using the famous marshmallow experiment.<sup>8</sup>

At the level of entire economic organisms (countries) the level of patience is extremely strongly linked with their GDP, innovation, personal savings, stability of political systems, clarity of property rights. The differences are also very clear when comparing between countries in less developed areas of the world and between regions of a single country.

### ***What is the so-called rule of law?***

The city of New York has given humanity a unique natural experiment.<sup>9</sup> It allowed to study the correlation of the number of outstanding parking tickets and the so-called index of corruption of countries around the world. The subjects of the experiment were diplomats working for the UN, who accumulated more than 150,000 car parking fines between 1997 and 2002. They were protected from enforcement of the fines by diplomatic immunity.

The result of the study was the discovery of a strong correlation between the number of tickets and the corruption level in a given country. Diplomats from Sweden, Canada and the United Kingdom had no unpaid fines. Diplomats from Bulgaria, Chad or Egypt collected more than a hundred of them per employee.

A fully scientific experiment was conducted later. It's designers measured respect for the rules in a game of dice. The test subject rolled the dice and received a payment depending on the result: one: \$5, two: \$10, up to five. Getting a six gave no payout. Experimenters compared the results of

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<sup>7</sup> The study of 80,000 people from 76 countries was conducted by Thomas Dohmen and Benjamin Enke, among others.

<sup>8</sup> See p. 245. You can check YouTube for plenty of examples translated into Chinese.

<sup>9</sup> Raymond Fisman, Edward Miguel, *Corruption, Norms, and Legal Enforcement: Evidence from Diplomatic Parking Tickets*, [in:] „Journal of Political Economy” Vol. 115, No. 6 (December 2007), s. 1020–1048, The University of Chicago Press 2007.

the tosses to statistical predictions (basically, any of the six numbers has a 1/6 probability). If a country's respondents declared results above the statistical predictions, it was a clear sign that they were cheating.

In more WEIRD countries (e.g. Sweden, Germany), the level of cheating was 10-15 points above the theoretical 50 (60-65). Poles outcome was around 74. The “best” scores were achieved by the Chinese, Moroccans, Vietnamese (about 76 each), and the highest score was earned by residents of Tanzania<sup>10</sup> – 85.

### ***WEIRD person is a terrible friend, but a good stranger***

Another characteristic of people formatted by Western civilization is a lower willingness to help an acquaintance in avoiding personal responsibility (in general: a tendency to over-adherence to group norms and laws). In a series of experiments the researchers studied the willingness of people to help a friend to avoid responsibility for a minor traffic accident. The issue in question was hitting a pedestrian with no injury involved. Correlations were detected between result of this particular experiment and similar ones, such as disclosing proprietary information (e.g., insider trading), lying to a health insurer at medical examinations, sending an undeserved praise of a friend's restaurant on social networks. Important features of the WEIRD mentality is a suppressed propensity for revenge. The result also correlated with a stronger tendency to punish others for antisocial behavior (acting against social norms and regulations).

Equally interesting observations were made about trusting strangers (non-acquaintances). This trait, referred to as *impersonal prosociality* is defined as the norms, expectations and motivations associated with cooperating with strangers or with representatives of government institutions. These norms include strategies for punishing those whose behavior is perceived as antisocial. The key is what proportion of the community answers affirmatively to the question: “Can I generally trust strangers?” (see more in the essay “Trust...” on p. \_\_).

Japan, China and Scandinavian countries stand out remarkably positively in this parameter of cultural programming. Extremely interesting are the regional differences: the difference between the north and south of Spain, which was shocking for me and, more understandable in Italy. Researchers on this issue point out that people shaped by Western civilization generally have a higher tendency to judge perpetrators by their intentions (what sits in their hearts) when they committed an offense or crime. This law is evident in Western legal systems, where it is the suspect's intentions that are crucial factor in the final court verdict.

## II

### **How the mental construction of Westerners evolved?**

To the traits and parameters described above, we should add three more: the need for control over one's own fate, freedom of choice and the attribution of great value to hard work. In his book,

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<sup>10</sup> Simon Gächter, Jonathan Schulz, *Intrinsic honesty and the prevalence of rule violations across societies*, „Nature” 531 (7595; March 2016).

Henrich presents an excellent argument to prove that the causal factor in developing these traits was the cultural change orchestrated by the Catholic Church.

Before going on to list the mechanisms of cultural evolution that were at work in Europe, let us note the following law of human nature and cultural evolution. The survival of a group and its members depends on its optimal size and the level of solidarity (social cohesion) and cooperation they managed to achieve. Unlike other animals, the evolution of cultural patterns has educated us humans to rely on learning behavioral patterns and principles of survival from other people's experience. The information about **correct/successful** behavior. It includes motivation, heuristics (procedures of making judgments or solving problems), acquiring beliefs [on the laws of nature]. In other words:

***We are a species that bases survival and ability to reproduce on the parameters of culture. Culture, in turn, is a system of imitative behavior.***

Our ability to acquire and process food, make tools and weapons, establish social norms... all these are evolutionary adaptations operating at the level of societies. The societies are equipped with better or worse packages of "inventions" developed during the process of the evolution of culture, not through genetic selection. Survival is ensured by societies which are able to attune to the ecological and social environment by adapting behavioral patterns<sup>11</sup>.

Referring back to the beginning of the whole argument (p. 382), the process of learning leads to: 1) A thorough remodeling of the biological features of the brain, 2) Calibrating neuroanatomical features of the brain in a way that determines perception for the rest of an individual's life, 3) Behavior, 4) The way moral judgments and stances are assumed. Here is how J. Henrich summarizes this process:

*By selectively filtering and recombining the beliefs, practices, techniques, and motivations acquired from others, our species' learning abilities give rise to a process called cumulative cultural evolution. Operating over generations, cumulative cultural evolution can generate increasingly sophisticated technologies, complex languages, psychologically-potent rituals, effective institutions, and intricate protocols for making tools, houses, weapons, and watercraft. This can, and often does, happen without anyone understanding how or why practices, beliefs, and protocols work, or even that these cultural elements "do" anything. In fact, in some cases, cultural products operate more effectively when people don't understand how or why they work.*

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11 More on this in "Wars are necessary", p. \_\_. For now, consider the Warring States period. In this particular historical setting the best package of cultural achievements, which led to creation of Qin Empire, was legism.

## ***Legacy of clan-based societal structures***

In a clan system, deceased ancestors are usually promoted to the role of supernatural causal agents, capable of sending down punishments and rewards.<sup>12</sup> Hence, clan lands where ancestors were buried became sacred. In clans, a person's safety depended on their reputation. Any action violated the honor not only of the offender, but also of the immediate family or even the entire clan. Hence a number of clan institutions developed to preserve honor, which include vendettas (or *miezu* 滅族 in China). Remnants of clan morality in Western civilization can still be seen today. One of the more fascinating examples is the murder rate in those counties of the southern USA, where the first settlers were migrants from traditionally clannish Scotland and Ireland. The more of them there were settling in 16<sup>th</sup> to 20<sup>th</sup> centuries, the higher the modern (21<sup>st</sup> century) homicide rate.

### ***Marriage law***

Clans evolved as a cultural phenomenon because they provided optimal internal cohesion, security and the ability to produce food, tools and children. The key impact of the Catholic Church's "social transformation program" was a profound overhaul of the family model. Instead of the clan model, small, neolocal<sup>13</sup> nuclear families were promoted.

The marriage model that emerged in Europe had five key features: bilateral descent (inheritance), trace (NTT: very small percentage of) cousin marriages, monogamous marriages only, one-generation families, and neolocal residence.<sup>14</sup> In the ethnographic atlas cited by Henrich, **which contains descriptions of some 1,200 ethno-linguistic groups, 50% of them do not manifest even a single one of the five WEIRD characteristics mentioned. The complete set of these traits is manifested by only 0.7% of the groups!** Example: in the sphere of Western Civilization, we do not hear about marriages between cousins and relatives. However, such marriages account for about 10% of those performed in the entire modern world!

It was not industrialization that gave rise to the one-generation (nuclear) family model. Everywhere else, yes, it was the case. But not in Europe. Here such a model was intensively introduced as part of the cultural formatting of Christendom. It was part of an effort to weaken and dismantle deeply entrenched clan structures. These social engineering efforts commenced as early as the 4th century AD.

The key to the evolutionary success of just this "faction" of Christianity<sup>15</sup> seems to be the huge number of prohibitions, precepts and preferences regarding sexual behavior, marriage and family.

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12 In the Confucian civilization we have the ancestral worship and the deceased ancestors ability to bestow De 德 upon the living generations.

13 There are three possible solutions for a newly wed couple. A neo-local residence is a household established in a new place, rather than living in the household of one of the parents of either of the two married. The main advantage of neo-ocal residence is that it favors innovations and trains the ability to interact with strangers.

14 It is the patri-local residence and not "traditional ancestor worship and the associated need to beget a son" that is responsible for the scourge of female fetal abortion in modern China. The newly married move in to live with the husband's parents. This patri-local residence is depriving the wife's parents of emergency or daily care, especially needed when they are elderly.

15 In the first centuries A.D. (after Christ), the area of Mediterranean Sea was home to several branches of Chritianity. Such as arianism (<https://zh.wikipedia.org/wiki/阿里烏教派>). The first of these branches appeared in China in Vth century (<https://zh.wikipedia.org/wiki/聶斯脫里主義>).

Indoctrination into these norms, carried out over centuries, led to their adaptation in daily customs and practices. This in turn led to a radical change in the mental construction of the people of Europe.

The most crucial change was that, in a process that stretched for generations and centuries, people were freed from ties to their clans. They were freed of duties and obligations as much as deprived of clan benefits. In place of these clan relationships, the new generations were tempted by opportunities to join the Church and other non-clan organizations such as guilds, universities and the like.<sup>16</sup>

The effectively achieved goal of the above change brought by the Catholic Church, was to dismantle societal structures based on kinship, and thereby consolidate its own power. In a word, the side-effect of creating Catholic power structures was that people became more open to engage in cooperation outside their family structures.

### ***The inheritance law***

In clan societies, land is the property of the clan (generally: a group of relatives), is not subject to inheritance by individual people. For example, in ancient Rome, the head of the family was the only one in the family who had full civil rights.

It was to such and similar social systems that the model promoted by the Church was applied:

- Various increasingly restrictive bans on marriages between relatives.
- Prohibition of polygamous marriages and ownership of sex slaves.
- A ban on women marrying the brother of a deceased husband (*legal incest*) and on similar scenarios.
- Prohibition of marriages with persons of other faiths.
- The custom of saying “I do,” which was intended to link marriage to romantic love. An example is the decision of the synod of Verneuil in 755, which introduced the obligation to conduct marriage ceremonies in public.
- Promotion of neolocal residence.
- Promotion of individual property. Real estate (such as areable lands managed by a husband & wife family was now allowed to dispose independently by a single person, and not the person’s clan leader or head of the family.

The result of these measures, implemented over centuries, was the establishment of the foundations of what we nowadays consider the core of Western **civilizational/cultural** identity. The consequences of their introduction were as follows:

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<sup>16</sup> The general term is *voluntary organizations or voluntary associations*, as opposed to *clan or family associations*.

- In the societies of pre-Christian Europe, marriage was an institution that evolved into a role of strengthening power and size of the large families and clans. Marriage was an instrument of power in the hand of the patriarch of the family (clan's or family's head), and at the same time a source of his authority. Family ties were a guarantee of honesty, coerced into constructive cooperation and provided collective security. **The taboos and prohibitions of the Church were a blow to the very heart of this power structure.**
- The prohibition of *legal incest* meant that the death of one spouse broke the bond between two families or clans. The effect was that property contributed by a wife could no longer become the property of her husband's clan nor returned to the wife's clan. Law inheritance promoted strictly linear inheritance by descendants, but no longer brothers and cousins.
- The need to seek a spouse from outside the clan circle and those relatives fostered the promotion of innovations (crafts, food production) and forced the establishment of relationships of trust and cooperation between strangers. This was the impetus for the emergence of rules and laws governing “voluntary associations”. This one is an insanely inconspicuous, but also insanely important cultural trait. It is a gateway for ultracooperation (discussed in “Wars are necessary” later).
- Clans and royal lineages now had to produce a male heir in each generation, which is mathematically impossible. By imposing strict rules regarding inheritance by a son from the rightful bed, the prohibition of ‘adopting sons, prohibition of polygamy, and prohibition of divorce (even in case of a wife unable to bear a son; remarriage was forbidden even after a legitimate divorce), the [Catholic] Church led to a permanent inheritance crisis for all royal and aristocracy houses. The extinction of families was mathematically inevitable<sup>17</sup>. Interesting fact: legal adoption of a child was not introduced into English law until 1926. The second curiosity, already geopolitical, is that the policy of the Church caused the English King Henry VIII, to change his faith to Protestant as he was unable to get a divorce permission from the pope.
- Approvals for remarriage and other exceptions, but especially bequests by individual people were a source of powerful income for the Church, especially in land ownership. Bequests of property to the Church or to the poor (but still through the Church) were promoted as a way of securing a place in Heaven.

## Polygamy and testosterone

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17 Crucial insight. There are two kinds of inequality, static and dynamic. Static inequality in a given society means that the elite class are the same people or the same ruling family. In such a state any vertical mobility impossible (see the essay “By the hand of second sons”). Dynamic inequality means that in a society there are still poor, ultra-rich and everything in the middle. But...! But now everybody can strive to uplift their social status by hard work, creativity and willpower. The later inequality is an engine of social mobility. And the mobility brings progress and is the main driving force in creating modern-era empires.



Monogamous marriages limit the choice of a partner, but in return create social conditions that promote the strength of the community as a whole (in competition with other communities). Polygamy produces a significant number of men who do not have the opportunity to marry or generally to invest in their future, so it provides less incentives to develop a culture of responsibility and hard work. These males manifest high levels of testosterone. Such men tend to violence, crime, drug use, etc. Testosterone is the hormone of aggression, the production of which decreases significantly in married men.

Let's start with an interesting fact about apes related to humans (人猿, 學名: *Hominoidea*): **none of *Hominoidea* species manifests two traits at the same time: living in large groups and the practice of monogamous marriages. Such marriages are exclusively a product of the *Homo sapiens* culture.**

Polygamous marriages are a limiting factor in the available number of potential partners for both women and men. For women it is more profitable for a woman to associate with a wealthy man as his second wife than with a weaker one as her first. For Men, multiple wives are a symbol of prestige and more off-springs. By sheer power of mathematics, highly polygamous societies produce much more people who are willing to engage in risky behavior in order to raise their status and thereby gain a partner to beget offspring.

In the exemplary polygamous society shown by Henrich, the bottom 40% of men cannot afford a female partner despite working hard. The assumed 40% is a lower percentage than in many real-life African societies. Simply put, the social advancement of men from the bottom 10% to above the 40% is not realistic. (NTT: someone who is in the lowest 10% of the social status, is unable to uplift his status to the “top 60%” even if he works hard to do so.)

In summary, monogamous marriages are a product of cultural evolution that reduces reproductive competition between men. Also, the percentage of men with high testosterone levels, and thus the number of individuals with aggressive tendencies is much less. The decrease in testosterone in married men is explained by another evolutionary adaptation: due to this decrease, men show more interest in caring for children.

By imposing strong legal and moral restrictions on male sexual activity, the Church influenced the functioning of the endocrine system (NTT <https://zh.wikipedia.org/wiki/內分泌系統>). The result was a culturally induced decline in testosterone production, not found as strong in other cultures. The decrease resulted in reduced propensity for risky behavior, reduced mentality of revenge and competition, and the degree of satisfaction by small but immediate rewards (mind the marshmallow experiment!). Instead, monogamous marriage increased the propensity for self-control, viewing situations as a positive-sum game (cooperation benefits both parties) and trust among strangers. All the above effects are well confirmed in controlled laboratory experiments.

As a result of these reforms in inheritance and marriage law reforms:

- Around 900 AD, the Church (including religious orders such as Jesuits) owned about one-third of all farmland in Western Europe. In France, it was as high as 44%. By the time of the Reformation (16<sup>th</sup> century), the Church already owned about half of the German lands and about 30-40% of the lands in England.
- A supra-tribal community based on Christianity had emerged. In the 10th and 11th centuries, it was powerful enough to be able to resist Muslim expansion and initiate the Crusade movement, which allowed Europe (and the West) to repel the Muslim invasions.
- Thanks to the prohibitions on intermarriage with cousins, the trend and custom of establishing all social relations (trade, cooperation, marriage) in the wider social world was established. This provided a structural opportunity for freedom of travel. Most crucially, it allowed the establishment of relationships and the formation of social networks of cooperation in all spheres of activity. **The idea of voluntary associations, completely independent of family or clan ties, emerged and changed everything else.** Such separation from the family was a condition of admission in many monasteries.
- The nuclear family is the first structure of which a newborn child becomes a part. The strength of this fact must be crucial in the formation of the human psyche. Studies of the length of time of exposure to the Church's family reform program show that the following pattern: the longer the Church conducted social reforms in a particular region of Europe, the more strongly its people manifested "Western traits of the mental and psychological characteristics" (WEIRD).
- Attempts to introduce the institutions that create the synergy of the cultural strength of the West (democracy, the rule of law, etc.) in areas where the clan model operates (modern day Afghanistan, Pakistan) are a total and complete misunderstanding. They are an impossible thing to do because of the insurmountable differences in the mental construction of people living there. The differences include those resulting from the effects of culture on brain physiology.
- **Willingness to trust strangers (in-out-group trust) is inversely correlated with the presence of clan structures.** A similar negative correlation appears paired with the popularity of marriage between relatives. The general pattern is that universalism, and therefore the ability to form large cooperative social aggregates (governed by a single motivating idea; or *ultracooperation*), is an unnatural feature for societies which social structure includes clans and are practicing cousin marriages. Nepotism, the "great enemy" of the rule of law, transparency and meritocracy, is one of the measurable, natural characteristics of societies driven especially by clan structures.
- People from **clan/cousin marriage** societies are statistically less likely to participate in the creation of and participation in common goods. The activities include donating blood. Both in real life and during experiments, they contribute less of their private money and they are less likely to enact their ability to cooperate with strangers. **This tendency is completely independent from environmental, geographic or even religious conditions.** Knowledge

of the percentage of marriages with relatives alone helps explain 70% of the regional differences in the propensity to be honest (NTT not cheating) with strangers.

- Experiments prove that the tactic of reinforcing cooperative behavior by allowing punishment for antisocial behavior works as expected in people of Western civilization. It disciplines participants. **In case of representatives of societies with strong clan structures, exactly the same disciplining by strangers (to obey impersonal norms) triggers extremely strong revenge reactions, even in a laboratory situation.**<sup>18</sup> Conclusion: methods of social engineering used to create instill democratic values which have proven effectiveness in the so-called developed countries, are spectacularly counterproductive in “culturally incompatible” regions.

The results of various controlled laboratory experiments and the study of correlating characteristics of real life societies make it possible to link the changes in the psyche brought about by the Church's reforms of the institution of marriage with contemporary phenomena. Each thousand years of influence by the Catholic Church translates into:

- A 20% decrease in conformism in Ash's lines length experiment (people substituted by the experimenter incorrectly point to a segment different from the one being compared, NTT <https://zh.wikipedia.org/wiki/阿希从众实验>).
- A 30% decrease in the propensity to lie in court in favor of a friend.
- Voluntary blood donations have increased fivefold. This correlation is particularly evident in Italy. In the south, the blood donation rate is close to zero, while in the north it reaches one hundred units (about 470 ml each) per 1,000 people.
- Reduces the number of unpaid parking tickets from seven per person to one per person in the aforementioned natural experiment in New York.
- Uplifting the cognitive features of the way of thinking. Each century of reforming the institution of the family is an increase in the propensity to think analytically by about 3%. It's a total jump from 40 to 74% for the entire millennium. In addition, during certain periods of modern era, the IQ of Europeans increased by about 6-8 points per generation.

Anthropologists and psychologists have studied the above-described parameters of mental performance in second-generation migrants from countries with strong clan structures to the regions of Europe most heavily influenced by the Church (such as Germany). The result obtained was unequivocal. All the characteristics of people formatted by clan social relations manifested themselves clearly. Thus, it was possible to formulate an extremely momentous observation:

***Mental traits were transmitted by upbringing (from generation of parents to their children). It was produced by the poor quality of the political system, social security,***

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<sup>18</sup> B. Enke, *Kinship, cooperation, and the evolution of moral systems*, [in:] „Quarterly Journal of Economics” 134 (2), p. 953–1019. In one experiment, the aggressive reaction was so strong that his run had to be stopped.

*exposure to the climate, endemic diseases, or oppression of the in the parents' new place of residence.*<sup>19</sup>

## **The Church is laying the psychological foundations for modern democracy**

Numerous observations by anthropologists on how clan societies function prove that clan-based social and psychological mechanisms completely block the emergence of political models based on the participation of “ordinary subjects or citizens” in governance, political pluralism and democratic institutions.

The independent generation or adaptation of such models in Muslim societies and in historical/traditional China has been impossible. By carrying out the destruction of clan structures in Europe, the Catholic Church opened the way for pluralism and democracy.

### ***Religious motivations: the mechanism of guilt and its redemption***

Catholics confess their sins in the confessional, perform the inflicted penance and are cleansed. Protestants do not have such an easy way of relief. They have to compensate for sin and guilt by by doing something which is good in the eyes of God. And since many of Protestants see their work as a divine calling, or simply see work as something purifying, their compensation for sins is simply to work harder.

The effect has been studied experimentally. A group of researchers led by Emily Kim conducted a study of Catholics, Protestants and followers of Judaism (men only), who were given thoughts of an incestuous relationship with their sister. The experimenters then assigned the men a series of tasks. It turned out that Protestants worked harder and with more commitment than representatives of other faiths.

### ***Protestantism and the work ethos***

The reinforcement of traits conducive to efficiency and productivity was carried out through religious beliefs. In Protestantism, hard work and self-discipline is the activity pleasing to God. This provides individuals with a clearly delineated way to enter Heaven. Lack of success in life imposes on them the mark of sinful persons, which is visible to others.

*The psychological traits previously shaped by uncontrolled mechanisms of cultural evolution were sacralized.*

The greatest example of a final product of those times (and not of Protestantism) is [the founder of Protestant movement] Luther himself: he was a member of as many as three organizations of

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<sup>19</sup> B. Enke, op. cit., s. 263. Just a personal note, when asked why I have moved to live in Taiwan, I usually respond with 孟母三遷.

voluntary association: he was an Augustinian monk employed at a university in a city based on its own charter of law (Wittenberg).

### ***Was Martin Luther an agent of the forces of psychohistory?***

One of the insights related to the forces of psychohistory is that if Luther had been beheaded or otherwise stopped, something similar to the emergence of this religious schism would have had to happen. Sooner rather than later. This is because the Reformation movement was a package of religious movements that were a manifestation of changes in the working patterns of the human psyche, which evolved to its breaking point among the people of Europe.

One can think of the Enlightenment in a similar way. Its creators were both agents and witnesses of the cumulative effect of the processes of cultural evolution and progress of civilization. These processes had, over the preceding decades and centuries, shaped perceptions, conceptual systems and intellectual achievements. At some point the synergistic impact of which reached a critical value and produced what we today call Enlightenment. ■

## **Practical advice, insights and examples**

### ***A. The more powerful a nation is, the more patient and disciplined are its members***

The ability to defer rewards and patience are two traits of fundamental value. Their exceptionally accurate predictor is the result of the marshmallow experiment (p. \_\_). What is very interesting is that research on siblings, including twins, seems to indicate that this trait of mentality is independent of a package of cognitive abilities called intelligence quotient (IQ).

Here is the most important observation taken from the book by J. Henrich, and which should be carved in granite on the facade of every school of all states (in the state of your enemy, on the contrary, the maxim must be ridiculed and belittled):

*A person's patience and self-control ability are calibrated to fit into the institutional and technological environments with which a person is formatted during his life.  
(NTT Simple version: a person's patience and self-control ability are calibrated by the environment of technology and culture which influence the person throughout his life.)*

## ***B. Identify and destroy features of your opponent's culture that generate his power***

In Western societies, conformity and obedience are less valued as virtues. Special institutions and coercive practices are needed to enforce mentality traits to contribute to the collective achieving collective goals. Individuals are coerced to be collaborative.

The cultural trait of *seeing individualism as a virtue* is an ideal weak point. Any adversary who wants to destroy the ability to achieve goals collectively would use it to leverage his influence. The method may be to glorify selfishness, as exemplified by the work of Ayn Rand, with her flagship novel *Atlas Shrugged*.

Bending the scale of values and the system of incentive for fulfilling one's own whims, without regard to one's obligations to the community, can be a manifestation of individual freedom. It can also be a result of a successful attack by an adversary who, according to an ancient maxim quoted on page \_\_ wants to destroy community ties.

## ***C. Always motivate with two: punishment and reward***

In light of the evidence presented by J. Henrich and other anthropologists, the withdrawal of the element of of punishment and negative evaluations from child rearing seems to be a disastrous mistake. A motivational system that disciplines individuals to abide by the norms and laws that govern a community will not work without punishment. Such a trait of human nature is described by Sun Zi in his treatise *The Art of War*. In the essay “Asabiyyah” we will appreciate the regularity in the maxim: cooperative behavior must be enforced.

## ***D. The eternal conflict of sexual desire and restrictions on promiscuous sexual behavior***

Since the model of marriage established by the Church contradicts the evolutionary heritage of man, as well as with the economic and marital calculations of both sexes, any countercultural movement (<https://zh.wikipedia.org/wiki/反文化>) will gravitate toward a collision with the teachings imposed by the Catholic Church and its moral-ethical ideology. Such a rebellion and “philosophy” of rejecting moral prohibitions will always be culturally more attractive, since hedonistic satisfaction of urges (the strongest are of sexual nature) puts much less restrictions on the easier, more biologically natural type of pleasure than self-restraint.

(see [https://en.wikipedia.org/wiki/Mesolimbic\\_pathway](https://en.wikipedia.org/wiki/Mesolimbic_pathway))

## ***E. Civilization vs. sexual lust (opinion)***

I see a regularity in the following: the effort to build civilization requires the suppression of people’s sex drive. This is because the sexual impulses that cause human behavior are so strong and so absorbing that they are in collision with the community's ability to shape tits incentive system to mobilize participants to increase their productivity.

On the scale of empires and civilizations, how many have fallen or declined because of the beautiful face of a woman? This is, of course, a reference to the Trojan War. The grand designs of socio-religious systems such as Christianity and Confucianism are full of prohibitions and restrictions that redirect human energy to accumulate the achievements of civilization. Probably the greatest period of flourishing in the history of China (the Kaiyuan era of the Tang Dynasty) also ended with the emperor's complacency and neglect of the affairs of state. The epitome of Puritan morality is the Victorian era in the history of England. It is an era in which the Brits built a world-embracing empire.

The advice to anyone who wants to destroy an empire was formulated in a remarkably apt way by Krzysztof Karoń in his book *History of Anticulture*. In condensed form, the advice says that the community of a state or civilization should be attacked so that the motivational system of children is permanently set on acquiring pleasure and satisfaction from satisfying biological drives (eating, sex activities). It should be made more difficult to format the psyche of children so that they do not learn to activate dopamine rewards (p. 234) through "activity which is useful to other people." From this perspective

**religion is not a "collection of superstitions." It is a toolkit created for a civilizing mission: the domestication of human beings according to a specific pattern of civilization formatting. It is also the most effective known to mankind generator of common myth and motivating myth ("530 and p. 623). This is why any religious system is the primary target of ideological attacks. Such attacks are the primary activity orchestrated by any force, internal or external, who aims at gaining the political or spiritual power of a given community.**