

*X34 – EXchanging Worldviews, 34:  
EXploring Prospects for Peace & Prosperity, 26:  
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EXterminating the God Meme, through 8:  
EXtraterritorial Cooperatives*

Dear: In the previous chapter, I commented on some existing cooperatives and suggested others that might usefully be tested experimentally. There, I showed illustrations of cooperatives of different sizes, from those between two people (e.g., in “domestic unions”) out to nations (and suggested possibilities for different types of democracies). In this chapter I want to emphasize larger-scale cooperatives, from political unions of nations (e.g., the European Union) out to global-scale cooperatives [the latter not generally affiliated with any “territory” – and therefore the adjective “extraterritorial” (cooperatives)]. My overall goal continues to be to try to make progress “exploring prospects for peace and prosperity”.

In exploring prospects for more peace in the world, we’d all be well advised to consider some sober wisdom conveyed by those who have spent most of their careers promoting peace. An example of such wisdom was given by Alexander Nikitin in his article “Political and Economic Causes of War”:<sup>1</sup>

Thinking of the elimination of the causes for war one should reverse the problem and ask: What are the political and economic factors that produce peace? What can be done to promote dialogue and tolerance, equality and stability, just living standards and good social administration? Peace is not simply an absence of war, not a short interim period between regular conflicts. Peace is a complex texture of positive relations inside societies and between the states in the international arena. The most effective way of “fighting against war” is to work for peace, justice, dialogue, mutual understanding. And such positive work cannot be accomplished once and forever. It is an ongoing and endless process, which requires every generation to combine its best efforts to gain peace, to create peace, and to enjoy peace.

As another example, consider Noam Chomsky’s closing remarks in his 1985 book *Turning the Tide*:

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<sup>1</sup> The full article is also entitled “DRAFT Background Paper for Working Group 2”; it’s available at <http://www.pugwash.org/reports/pac/pac256/WG2draft1.htm>.

There are no magic answers, no miraculous methods to overcome the problems we face, just the familiar ones: honest search for understanding, education, organization, action that raises the cost of state violence for its perpetrators or that lays the basis for institutional change – and the kind of commitment that will persist despite the temptations of disillusionment, despite many failures and only limited successes, inspired by the hope of a brighter future.

Considering such assessments, I realize that the expression that I've been using through these many X-chapters, namely, *prospects for peace and prosperity*, was poorly phrased: the goal of *prosperity* should be replaced with the goal of “just” *sustainable development* (which I'll address in the next chapter) and the goal of *peace* should be replaced with the goal of “just” *reducing physical violence* (which I'll address in this chapter).

As I already addressed in earlier X-chapters, many methods are available to stimulate people to increase the value they place on avoiding physical violence (i.e., promoting nonviolence), both within cultures and between and among different cultures. Below is a (partial!) list of such methods (some of which are subtle) – but let me remind you once again, Dear, that whereas a certain trouble-making grandchild didn't ask me to solve all the problems in the world (but “only” why I didn't believe in God), therefore, in the following list, I've emphasized those methods that are commonly hindered by religious nonsense. The list follows, and where it seems appropriate, I've added a few words in an attempt to explain my meaning.

- *Widely promote the fundamental personal moral code: Use your brain as best you can; i.e., evaluate!*
- *Widely promote the fundamental interpersonal moral code: Everyone has an equal right to claim one's own existence or “Give equal value for value received.”*
- *Eliminate mental abuse of children* (stop indoctrinating children in clearly invented balderdash; let them learn general principles by extrapolating from their own experiences).
- *Teach children critical- (or evaluative-) thinking skills* (so they'll learn to hold opinions only as strongly as relevant evidence warrants).
- *Eliminate physical, emotional, and sexual abuse of children* (not only to teach children that such violence is “socially unacceptable” but also because such abuse of children impairs mental development, e.g., inhibiting abilities to feel empathy for others who are similarly abused).
- *Teach “good-parenting skills”.*

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- *Promote the liberation of women (from patriarchs, from sexual exploitation, from economic dependence on men, etc.).*
- *Promote the liberation of men (from all who exploit them for their own benefits, including women, clerics, politicians, and exploitive companies and governments).*
- *Promote skepticism over dogmatism, cooperation over coercion, and individualism over collectivism.*
- *Promote the scientific method and knowledge thereby derived.*
- *Promote communications of knowledge while demoting communications of speculations based on zero data (e.g., by requiring “truth in advertising” of all religious broadcasts and by developing a peer-review system for the internet).*
- *Decrease tolerance for opinions based on zero data.*
- *Promote methods and institutions for resolving strife nonviolently.*
- *Experiment with new cooperatives, locally to globally, and evaluate data derived from such experiments to define and conduct still more experiments.*
- *Increase commitments to justice (and just laws), based on opinions derived from data, not on “mere speculations” (the bases of all religions).*
- *Honor, more, the producers of the world and honor, more (e.g., with higher salaries), those producers, protectors, and healers whose products are normally not sold (e.g., educators, scientists, justices, police, peace leaders, et al., including some medical doctors).*
- *Honor, less, the entertainers, parasites, and those who have found ways to “game the system” (e.g., “sports heroes”, clerics, real-estate agents, most medical doctors, lawyers, etc.).*
- *Promote, more, “stories” in the mass media (e.g., in newspapers, music, books, movies, TV shows – including cartoons and similar, e.g., the tremendous multi-national versions of Sesame Street) that emphasize friendship, love, honesty, truthfulness, justice, perseverance, accomplishments, understanding, etc., especially emphasizing the fundamental personal and interpersonal moral codes *Evaluate!* and *Everyone has an equal right to claim one’s own existence*; simultaneously, demote those stories that emphasize lies, trickery, violence, greed, crimes, exploitation, blind religiosity and patriotism, etc.*
- *Promote more in-depth reports of different ideas and cultures (e.g., as on PBS stations, Link-TV, and the Science Channel), and simultaneously, work to expose the*

*damnable mass-media reports that feed the people propaganda and leave them salivating on sound bites, chewing on fluff, swallowing sewage, and digesting lies (e.g., all political commercials and religious broadcasts, and most news programs).*

- *Thereby, exhort and exemplify Humanism and continue attempts to exterminate the god meme.*

And I admit that, although there may be some advantages in considering such a list of methods for extinguishing violence and although the above list certainly isn't complete, yet probably even more advantageous would be to consider some overarching themes that such a list reveals.

Five such themes that I discern are: 1) focus on helping children (adults are pretty much a lost cause!), 2) improve communications (especially *via* the mass media), 3) promote knowledge (= science = good), 4) demote ignorance (= religion = evil), and 5) promote experimental cooperatives among uncoerced, unthreatened individuals and groups. In earlier X-chapters, I've emphasized the first four of those general themes; in what follows, under the rubric "reduction in physical violence", I want to emphasize possibilities for such experimental cooperatives, especially at the global scale but not necessarily affiliated with any territory.

## STRIFE REDUCTION *via* FREE-AGENT COOPERATION

To begin, I should acknowledge the obvious: it's been known "since antiquity" that a key (if not "the key") to reducing physical violence is reduction in strife by building cooperation among free agents. That's a lesson, however, that apparently needs to be continuously relearned – and at every spatial scale of every experimental cooperative! To see what I mean, consider the following illustrations, which I've arranged by increasing spatial scale. I'll then emphasize cooperatives at the global scale.

### Local to National-Scale

*Marriages:* Strife in marriages can be minimized if marriages are cooperative partnership of two "free agents", both of whom recognize and appreciate that the partnership provides more personal benefits than costs. Strife occurs if a marriage is not between free agents (e.g., in the primitive "forced" or "arranged" marriages in many Muslim societies) or if one party in a marriage concludes that the costs of the marriage (not necessarily, or even usually, economic costs) exceed the benefits (e.g., feeling "trapped" or "used" or "dishonored" or similar).

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The potentials for strife in marriages to lead to physical violence (commonly called “domestic abuse”) seems especially prevalent if both partners are poorly educated, if either was abused as a child, or if one partner was (or both partners were) indoctrinated in a fundamentalist religion (especially Islam) in which physical violence (especially by men against women) is “sanctioned” by some “holy book” (such as the Quran).

As an example of progress in decreasing domestic strife (and, therefore, domestic abuse), recall from an earlier chapter the statement (as reported by the AP reporter Beth Duff-Brown) by the winner of the 2006 Nobel Peace Prize, Muhammad Yunus, founder of “micro-loans”:

“The first hostile person to our program [in Muslim societies] is the husband. We are challenging his authority... In the family, he’s a macho tyrant... He starts to see that she [his wife] [is] not [so] stupid as he thought. He says, ‘Now she cannot nag me about money, because she understands now how hard it is to make.’ The tension eases and they become a team.”

In fact, women’s economic liberation is being promoted in many tremendous programs throughout most of the world, but it’s being resisted (by men and by clerics) in many ways and in many locations, essentially wherever and whenever men and their clerics fear a loss of power. As I’ve outlined in earlier chapters, to make more progress, more men must be educated about the benefits to them of economic liberation of their wives and daughters.

*Families:* Strife in families (not just between husband and wife) has many causes, including claims of authority based on age rather than competence, unequal sharing of responsibilities, rewards not commensurate with contributions, perceived dishonoring of “the family name”, etc., including adoptions of different ideas by different members of the family.

The common phrase is “**blood is thicker than water**”, but substantial evidence supports the concept that, in turn, “**ideas are thicker than blood.**” For example, Dear, imagine the reaction in your family if you rejected your religious indoctrination and became one of those “horrible” scientific humanists (commonly called “atheists” by theists, i.e., by “unscientific antihumans”).

Think, also, about the wars that have been fought and are still being fought over ideas about whose “holy book” is “true”. The vast majority of Jews and Arabs (for example) are Semites, which culturally refers to people claimed to be descendants of Noah (i.e., the Sumerian with a host of different names, including Ubar-Tutu, Ziusudra, Shuruppak, Atar-hasis, and Uta-napishtam). Linguistically, the Semitic language refers to a subgroup of Afro-Asiatic languages that includes Arabic, Hebrew, and Aramaic. Thus, Arabs and Jews (for example) are culturally and linguistically members of the same “family”, but that doesn’t deter them from killing one another – because, doncha know, the others profess the wrong ideas about the uniformly fictitious god who, in their uniformly childish scientific models, created the universe.

Physical violence in reaction to such strife, especially against women and children, is especially prevalent (and horrible) in backward, tribal societies and in fundamentalist-religion families (such as in much of the Muslim world, e.g., the murder of Muslim girls by their fathers or other male members of the family for whatever reason such idiots consider to be “dishonoring” their family, such as refusing to wear the *hijab* or to enter into some arranged marriage). To constrain such violence, child abuse must stop, parents must constrain their children from sibling fights, societies must seek to liberate women from patriarchs and punish such patriarchs for their chauvinism, and fundamentalist religions must be “civilized”. Toward that goal, I’ve made some suggestion in earlier X-chapters; I’ll make some more near the conclusion of this chapter.

*Communities:* Strife within communities (from villages to nations) has far too many causes to list (from alcohol abuse to arguments about zoos). Many options are available to constrain such strife, so it doesn’t escalate to physical violence (of course including the option of dictatorial rule). But accepting that the goal is for nonviolence between cooperating free agents, then rather than having people’s actions dictated, the people must be able to have their voices heard. In turn, critical ingredients for solving such problems without violence are the rights “[peaceably to assemble](#)” (as written in the First Amendment to our Constitution) and to have access to communication facilities (from picketing to publishing letters to the editor, and from TV interviews to postings on the internet). In that regard, the Muslim world is unfortunately centuries behind the Western world.

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As reviewed in Chapter X-25 (entitled “EXtinguishing Physical Violence”), physical violence in most parts of the West has decreased dramatically during the past few centuries. Most psychiatrists and sociologists who have studied the phenomenon seem to have concluded that the primary causes of this reduction have been 1) strengthening of democratic, central governments and 2) spread of “gentle commerce”. In turn, these have been attributed to the expansion of Enlightenment Humanism (and associated increases in education, individualism, and recognitions of human rights, with decreasing influence of patriarchy, tribalism, and theocracy). But as I’ve extensively reviewed in earlier chapters, some psychiatrists and sociologists attribute the general decline in physical violence to better parenting, in particular, to curbing child abuse. Whatever the causes, though, they have yet to have significant influence on reducing violence in the Muslim world.

### International and Global-Scale Cooperatives

In general and similar to cases at smaller scales, education, communications, and protection of fundamental rights are keys to reducing physical violence resulting from international and global strife. There are, however, many factors that increase the likelihood of violence, including different customs of different groups (especially their different religions), difficulties in communications because of different languages, and of course, the absence of effective global-scale political structures (e.g., to protect basic human rights, to hear grievances, to adjudicate disagreements, and to promulgate and enforce laws).

Meanwhile (and consistent with my emphasis in this book promoting scientific humanism), the advance of science (or better, the increased application of the scientific method) has provided the world with hope for more peace and prosperity, in spite of the lack of effective, global-scale political structures. This promise of science was illustrated well in the 1994 Nobel Peace Prize acceptance speech by Shimon Peres (then Minister of Foreign Affairs, later Prime Minister, and later still, President of Israel):<sup>2</sup>

There was a time when war was fought for lack of choice. Today it is peace that is the “no-choice” option. The reasons for this are profound and incontrovertible. The sources of material wealth and political power have changed. No longer are they determined by the size of territory obtained by war. Today they are a consequence of intellectual potential, obtained principally by education...

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<sup>2</sup> Copied from [http://nobelprize.org/nobel\\_prizes/peace/laureates/1994/peres-lecture.html](http://nobelprize.org/nobel_prizes/peace/laureates/1994/peres-lecture.html).

Science must be learned; it cannot be conquered. An army that can occupy knowledge has yet to be built. And that is why armies of occupation are a thing of the past. Indeed, even for defensive purposes, a country cannot rely on its army alone. Territorial frontiers are no obstacle to ballistic missiles, and no weapon can shield from a nuclear device. Today, therefore the battle for survival must be based on political wisdom and moral vision no less than on military might.

Science, technology, and information are – for better or worse – universal. They are universally available. Their availability is not contingent on the color of skin or the place of birth. Past distinctions between West and East, North and South, have lost their importance in the face of a new distinction: between those who move ahead in pace with the new opportunities and those who lag behind.

Countries used to divide the world into their friends and foes. No longer. The foes now are universal – poverty, famine, religious radicalization, desertification, drugs, proliferation of nuclear weapons, ecological devastation. They threaten all nations, just as science and information are the potential friends of all nations.

Classical diplomacy and strategy were aimed at identifying enemies and confronting them. Now they have to identify dangers, global or local, and tackle them before they become disasters.

To realize the promise of the scientific method to help humanity toward more peace and prosperity, however, I think that more progress is needed in global governance. As you might remember from an earlier **X**-chapter (**X8**), even in the title of his book, *Space-Age Science and **Stone-Age Politics*** [bold type added] John Avery decried both some of our problems and the apparent inability of current political processes to solve them. In contrast, below I'll start addressing the possibility of solving some of our global-scale problems with the claim: *I doubt that there could be a better way to solve our global-scale problems than **via Stone-Age politics!***

### *Some Benefits of Stone-Age Politics*

Expecting that you don't see what I mean, consider the nature of what I expect was the essence of Stone-Age politics (as practiced, for example, by Native Americans): the people identified some problem (e.g., decreasing availability of game) and a potential solution (e.g., move to another site), a spokesman for the people described the problem to the elders of the tribe (sitting around a campfire or in a central teepee) and tried to convince them about the wisdom of the proposed solution, and eventually, the chief of the tribe announced the elders' decision, informing the people about details of the planned action. What could be better than that?!

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For contrast, consider some features of the current state of global-scale politics, first in outline form.

- In general, there's little global-scale discussion among the people – although during the past decade, the potentials have improved enormously with the availability of the internet in many countries; yet, the use of different languages is still an enormous barrier (not yet significantly breached by computerized translations) and in many countries (including China and much of the Muslim world) internet usage is significantly censored – to protect the rulers from the people.
- Some groups (“activists” or “braves”!) are using the internet and other modern communication tools to identify problems and bring them to the attention to the world and its leaders (e.g., *via* demonstrations against pollution, species extinction, and globalization); yet, simultaneously and unfortunately, other groups such as Muslim supremacists use the internet to recruit more members and organize more terrorist attacks.
- There are some discussions among the tribal leaders (e.g., at G-8 meetings, at the World Trade Organization, and at the UN) and some agreements have been reached; yet in general, the “tribal council” is nonfunctional, the chief is weak, and some tribal leaders pay only lip service to the tribal counsel and its decisions, subsequently leading their disparate groups in different directions (e.g., to invade Iraq).

I therefore suggest, Dear, that at the global scale, we've not yet matured to the state of Stone-Age politics! In reality, though, some aspects of global-scale politics operate better than outlined above – but some aspects, worse – as I'll try to illustrate below. First, however, it might be useful to at least glance from an historical perspective at some of our problems and cooperative progress toward solving them.

### *A Historical Glance at Cooperatives*

Experimental cooperatives have been tested ever since the first human tribes were formed. That is, even though some tribes might have been ruled by “dictators”, surely hunting, gathering, child rearing, caring for the injured and ill, and so on (including protecting the tribe from beasts and other tribes) must have required substantial cooperation among the tribe's members. Such cooperatives could be appropriately described as “territorial cooperatives”, in that, fundamentally, each tribe defined for itself a territory – and the territory defined the tribe.

Other tribes formed larger cooperative, as illustrated with the following extremely abbreviated list of historical events (with a few notes added).

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- First were the city and nation states and then came the first empires, including those of Sargon the Great of Akkad (about 4400 years ago), Pharaoh Thutmose III (about 3500 years ago), through to the Persian, Greek, Roman, Muslim, Mongol, Spanish, British, and Dutch empires – maybe now including “the American empire”.
- With those empires usually came their religions: Egyptian (e.g., what appears to be the first monotheistic god of Pharaoh Akhenaten, who ruled from 1379–1362 BCE); Persian (the Zoroastrian religion and its offshoots, namely, Judaism, Christianity, Islam, and Mormonism); Greek & Roman (pagan) religions (much of which was incorporated into Christianity), and then the Roman Catholic Church (spread *via* the sword); Muslims (Islam, spread *via* the sword); Spanish, British, Dutch, American Catholic and Protestant religions (spread with guns and by “missionaries”) – summarized well by Bishop Desmond Tutu:

When the white man came, we had the land and they had the Bible. They said, “let us pray”, and we bowed our heads. When we looked up, WE had the Bible and THEY had the land.

- With the later empires (“imperialists”) came the first transnational corporations: the Dutch East-Indies Company, Hudson’s Bay Corporation, Imperial Tobacco... and partially in reaction to “capitalist imperialism”, came global communism.
- In reaction to communism and with the continued growth of capitalism came more global companies, commonly linked strongly with governments (leading to fascism in Germany, Italy, and Japan).
- And more recently, in reaction to fascism, came more international political organizations, including the current, poorly operating UN.

A particular historical case of note is that of the poor Jewish people (although by focusing on them, I don’t mean to belittle the troubles in essentially every nation that was subjected to European “imperialism” during the past 500-or-so years, including in the Americas and throughout much of the Middle East and Asia). But focusing on the Jews and if the Old Testament is historically reliable (a dubious assumption!), then for the first 500-or-so years, the Hebrews were wandering shepherds without their own territory. Subsequently (again, if the OT is historically reliable), they conquered the Canaanite’s territory [although, I expect, closer to what happened was probably that people living in Canaan simply adopted the monotheistic religion of Pharaoh Akhenaten, possibly as described to them by Moses, who may have been a priest who fled Egypt (with a few dozen associates) when the priesthood of Akenaten’s religion collapsed].

A thousand-or-so years later, when the Israelites refused to be ruled by “Imperial” Rome, the Jews were basically thrown out of their “holy land”, and they dispersed throughout the world. Two thousand-or-so years later, after Hitler’s atrocities, the Jews reclaimed some of the old Canaan territory, an action that throughout my lifetime has caused continuous strife and physical violence between Muslims and Jews.

In contrast to what happened, I wish that (before, during, and after WWII) American leaders had demonstrated sufficient wisdom and political skill to invite all Jews to America. But given their experiences during the past 2,000 years (and the treatment of Japanese Americans during WWII), I would understand if many Jews would have responded: “Thanks anyway, but no thanks – it would be better if we put our trust in ourselves.” At any rate, as a consequence of failures, distrust, and stupidity, you can expect that Muslims and Jews will continue to kill each other throughout your lifetime – and beyond. That is, I don’t expect peace in the Middle East until scientific humanists get both the ignorant religious Jews and the ignorant religious Muslims to abandon their ignorant worldviews, replacing their supernatural delusions with ideas derived from applications of the scientific method. As Einstein said: “[Peace cannot be kept by force; it can only be achieved by understanding.](#)”

### *The Importance of Good Communications*

But setting aside the details of the sad Jewish situation, notice that, in all cases, from tribal groups to global corporations (including religious organizations), good communications have always been (and will always be) absolutely critical, not only so decisions of leaders are followed but also to influence (and shape) public opinion. Thus, Hammurabi (who ruled from 1795–1750 BCE) had his laws inscribed in stone, and as you saw, one of his laws was the death even to bartenders of establishments where rebellion (against him) was discussed. In the Persian and Roman Empires, roads (for the pony express mail carriers) were critical. The Egyptian clerics had their Book of the Dead, the Jewish clerics had their Torah, the Catholic clerics had their New Testament, the Muslims had their Quran, the Mormons had their Book of Mormon – and finally, the people have the internet!

That is, even a few decades ago it was extremely difficult for people to have their voices heard and to organize globally. Currently, although tribalism and religious fundamentalism continue to cause huge problems throughout the world, yet as global-scale communications improve (in large measure

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courtesy the internet), more and more inter-tribal, extraterritorial cooperatives have been and are being formed, are developing, are working, and are resulting in significant cultural change. Indeed, with the help of such cooperatives, we're starting to see the emergence of the long-desired recognition of "the human tribe".

### SOME EXISTING, EXTRATERRITORIAL COOPERATIVES

In general and centuries ago, only governmental organizations and global-scale corporations (of course including all major religions) had capabilities to communicate at the global scale. Thus, groups representing governments could meet and make treaties (on matters from trade to military alliances) and global-scale corporations (including religions) could interact with local governments worldwide (leading to everything from resource and profit allocations to gaining authorities to promote their products and their creeds).

During the latter half of the 20<sup>th</sup> Century, however, the number of global companies has mushroomed and includes:

- Astrazenaca [originally formed by the merger of the Swedish company Astra and the UK company Zeneca],
- BP [formerly called British Petroleum, originally the Anglo-Persian Oil Company, registered in Germany, and subsequently the acquirer of Standard Oil of Ohio (Sohio), the American Oil Company (Amco), the Atlantic Richfield Company (ARCO) and what was originally the Wakefield Oil Company (subsequently called Castrol)],
- Caterpillar [the world's leading manufacturer of construction and mining equipment, which includes Shin Caterpillar Mitsubishi Ltd. of Japan, UK-based Perkins Engines, and Germany's MaK Motoren],

and so on... through the rest of the alphabet!

Global companies must, of course, conform to the rules and regulations of the nations in which they do business, but the powers of such companies are substantial. For example, such companies can apply pressures on governments to modify rules and regulations, e.g., by threatening to refuse to do business in their nations, thereby putting pressure on politicians who want to continue in their positions of relative power.

Actually, the roots of many current, global cooperatives can be found in commercial and professional needs. For example, international maritime laws (or conventions) were needed (e.g., to give sailing ships the right-of-way over steamers), and in time, similar laws (or conventions) were established for international airlines (e.g., for safe flight-altitudes and paths). Similarly, in all professional activities that had international repercussions (from welding to quality control of prescription drugs, and from defining programming languages to publishing scientific papers) global standards became essential. Currently a huge number of international groups set such standards, conventions, and even laws – as you can quickly ascertain by yourself by typing “international standards” in an internet search engine.

Parallel to the establishment of cooperatives to set worldwide standards (whose committee members usually represent interested governments), a huge number of Non-Governmental Organizations (NGOs) have been established for worldwide promotion of activities from disaster relief to protecting dolphins. In an earlier chapter, I’ve already commented (and praised) a few of these many cooperatives; here, I’ll provide just a few additional examples.

- “Political activists” have made major global progress, perhaps starting in the 19<sup>th</sup> Century with the anti-slavery and women’s suffrage movements, continuing with international labor unions, and now leading to literally hundreds of NGOs, from Amnesty International to Zero Population Growth (ZPG).<sup>3</sup>
- Global-scale scientific and technical organizations also began at least during the 19<sup>th</sup> Century, and now, organizations such as the International Council of Scientific Unions (ICSU) have worldwide influence on the public and on politicians.
- International organizations have been formed (typically with the help of UN agencies) in response to specific global problems, from the needs for safer air-travel worldwide to the need to combat stratospheric ozone depletion – and some of the results have been spectacularly successful.

If you want to dig deeper, Dear, you might want to start by reading the following two articles: 1) “Learning to Live with NGOs”<sup>4</sup>, and 2) “Acting Globally: Transnational NGOs and Political Networks”.<sup>5</sup>

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<sup>3</sup> See <http://www.summit-americas.org/NGOlist2.htm> for a list (with links) of NGOs emphasizing NGOs in the Americas; for a list of NGOs affiliated with the UN see <http://www.ngo.org/links/list.htm>.

<sup>4</sup> At <http://www.globalpolicy.org/ngos/issues/simmons.htm>.

<sup>5</sup> At <http://www.sonoma.edu/sociology/dWalls/globally.html>.

But of all such (welcome) global political activities, perhaps none will be so effective as the “Stone Age” political movement now occurring, courtesy the internet, whereby networks of concerned citizen can be formed, worldwide and almost instantaneously – at least, compared with speed they could be formed, not only a century ago, but even a few decades ago. For example, within days, I’ll bet that a worldwide group could be formed that was eager to confront... essentially any significant action taken by any other group!

That is, now we “little guys” can, not only speak-up, we can be (and are being!) heard, on topics ranging “all over the map”, from complaints that it should be illegal to transport oil in single-shelled tankers to criticisms that Saudi Arabia shouldn’t be permitted to use “petro-dollars” to propagate political-Islam within other nations. Such activities commonly start with people around the world banging out their ideas on computers, in preparation to try to influence all members of the human tribe *via* communications – this time, rather than over a campfire, over the internet! Illustrative are worldwide protests against the US attack on Iraq.

In particular, to counteract pressures from global-scale corporations, the only actions that now seem to be productive are those mounted by citizens, worldwide, who organize themselves *via* the internet and who frequently send representatives to demonstrate at global meetings of political leaders (e.g., recent demonstrations at G-8 meetings). Commonly such demonstrators are called “anti-globalization forces”, but actually, they’re a globalized force – whose goal is to constrain otherwise almost unconstrained global capitalists. And thus, Dear, we now seem to be achieving the first stage of “Stone-Age politics” – with “[we the people](#)” finally being able to describe our problems!

Unfortunately, though, there’s a gaping inadequacy of such “protest movements”, namely, that’s what they are: protests. Their emphases are on exposing problems rather than developing solutions. As even Gandhi said, “[In placing civil disobedience before constructive work I was wrong...](#)” In many ways therefore, we haven’t yet achieved even “Stone-Age Politics” at the global scale, in that (in most cases), we haven’t progressed to agreeing on solutions to our problems – let alone on working together to solve such problems. There are, however (and as I already mentioned), some wonderful exceptions, such as most of the huge number of NGOs, international organizations that are affiliated with the UN (e.g., UNESCO,

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WHO, WMO...), and still other international agreements, treaties, and conventions (e.g., the World Trade Organization, WTO).

Simultaneously with such developments, however, religious organizations have unfortunately expanded their global-scale communication networks, continuing to sow division and discord in the human family and to reap rewards of tithes from gullible, obedient followers. The Old Testament of the Bible has been the “handbook” of religious intolerance, subsequently used by Roman Catholics, Muslims, most Protestant sects (especially the Evangelicals), and of course, Mormons to promote their primitive worldviews worldwide. Thus, Mormon missionaries pollute South America with their ignorance, Evangelical Christians spread their garbage throughout South America, Africa, and Asia, and the Wahhabis promote their Muslim madness throughout the world, including in the US.

But even though Humanists must compete with such religious idiocy (and in Muslim nations, we aren't permitted even to compete), yet, we're winning. That is, there's no doubt that, on average throughout the world, the rate of conversion to secular humanism far exceeds the rate of conversion to all organized religions, combined. Of course, the rate of growth of Islam is claimed to be largest, but even if that claim is correct, it would be caused, not by the rate of conversion to Islam, but by the birth rate in Muslim nations – and the associated, immoral indoctrination of children in their parent's delusions. So, “all in all”, the claim that we're dealing with “Stone-Age politics” is neither accurate nor a handicap. Thankfully, humanity seems to be finished with Victorian-age politics (imperial-age politics, the good-old boys smoke-filled-room politics, the bribery and scandal politics). Thus, given that we currently don't have a world government, I'm pleased that at least we're beginning to establish the first phase of “Stone-Age politics”, in large measure courtesy the internet.

More generally, consider again the thesis advanced by Stewart in his book *Evolution's Arrow*, some of which I quoted in an earlier chapter (X-6).<sup>6</sup> I think it's easy to agree with his idea that the next major step in human evolution is developing methods to facilitate “winning teamwork” at the global scale. Of course, such was the hope for the United Nations, but 60<sup>+</sup> years of experience has shown that its design was woefully inadequate (a subject to which I'll return). Subsequently, many wonderfully helpful

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<sup>6</sup> Again, Stewart's book *Evolution's Arrow* is available at <http://users.tpg.com.au/users/jes999/index.htm>.

NGOs have been operating globally (from Doctors without Borders to the Association for Sustainable Human Development), but much more global cooperation is obviously needed, e.g., to “punish cheaters”.

Yet, as I’ve repeatedly mentioned, my plan isn’t to try to suggest solutions to all the world problems, but “only” those derived from religious ignorance. That is, although the wonderful Stone-Age politics is beginning to be applied to some of our problems, huge troubles continue, in large part because various die-hard organizations (e.g., all religions) continue to be powerful, and associated with them are a huge number of people (Catholics, Muslims, Mormons) who are unable/ unwilling/ afraid to move forward into a new world. Instead, they pick up the pickets that their clerics place under the pews (“**Abortion is Murder**”, “**There is no god but Allah**”...) and march in unison into the streets as if they knew what they’re doing.

### **A GLOBAL CIVIC SOCIETY: POTENTIALS & PROBLEMS**

Meanwhile, though, those of us not wearing religious blindfolds are slowly evolving into a new era of “global citizenry.” And as contradictory as it may seem, many aspects of such global citizenry are in large measure a “global anti-global movement”! That is, “little people” are getting together in “activist groups” to express and demonstrate their disapproval of those global changes (such as environmental degradation, the excesses of global capitalism, increasing distributions of various weapons, the spread of militarism, etc.) with which they disagree.

In large measure, such citizen involvements result not only from the commitments of so many people but also from the availability of the internet. In the best case, experimental cooperatives “of the people” are established “by the people” and “for the people”; the need for experiments is to determine which cooperatives work well. Already in this country and throughout the world, there are thousands of such cooperatives, and for all of them, the wisdom of Ancient China continues to be valid: “**Let a thousand blossoms for the light contend.**”

### **The “Scientific Enterprise” as a Model, Global-Scale Cooperative**

In my opinion, the “blossom” that has bloomed best is science. Yet, I’m certainly not alone in such an assessment. What follows is how an unknown

\* Go to other chapters *via*

author at the website “Polyarchy” (meaning “many rule”) describes the “science cooperative” (or “community”):<sup>7</sup>

The best example of community is the community of scientists. For them, through the centuries, the barriers of birth-place and mother-tongue did not apply. In fact, the more notions they have about this world, the less they are bound by one or any nation. Science has no country and speaks a universal idiom; the scientist is at home in every place, where the pursuit of knowledge is promoted, and communicates in all languages, for those who pay attention, listen, and participate – as is the case for the polyvalent, polycultural, polyglot person to whom the new paradigm refers.

Expansion of this “new paradigm” to encompass all humans is suggested in an article by David C. Korten, Nicanor Perlas, and Vandana Shiva entitled “Global Civil Society –The Path Ahead”:<sup>8</sup>

It is significant in this regard that global civil society, the largest, most international, and potentially powerful social movement in human history, is not identified with any individual leader or group of leaders. The most accurate answer to the question, “Who is the leader of global civil society?” is, “Every person.”

The deep strength of global civil society comes from the fact that it is a self-organizing, mutually-empowering movement of millions of leaders. They lead in different ways and they differ in the scope of their influence and public visibility, but virtually every participant contributes in some way to the leadership of the whole.

Understanding this reality is essential to understanding the nature of this unique social organism and its emerging role. It is the product not of an individual leader or ideology, but rather of an emergent values consensus that gains its power from an awakening to human possibilities yet unrealized. These qualities may make the organizing processes of global civil society appear chaotic, but they are also the source of its distinctive strength and resistance to demagoguery.

Global civil society manifests a previously unknown human capacity to self-organize on a planetary scale with an unprecedented inclusiveness, respect for diversity, shared leadership, individual initiative, and deep sense of responsibility for the whole. It demonstrates a human capacity for democratic self-governance beyond anything previously known in the human experience. Its rapidly expanding capacity for mutual learning, consensus convergence, and global coherence suggests the qualities of an emergent planetary consciousness or global brain. It is a social organism new to the human experience. We are only beginning to understand its nature, let alone its full implications and potential.

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<sup>7</sup> Copied from <http://www.polyarchy.org/paradigm/english/magic.html/>.

<sup>8</sup> Copied from <http://www.pcdf.org/civilsociety/path.htm>.

Some people might think that “Global Civil Society” is just a step away from global anarchy, but I expect that, in time, a new type of global democracy will emerge. To explore an example, you might want to look at the web page of the PCD (People-Centered Development) Forum at <http://www.pcdf.org/about.htm>. There, you’ll find the following description:

The PCDForum envisions human societies in which three values serve as organizing principles of public policy.

- JUSTICE

The just society gives first priority in allocating the human share of the sustainable renewable resource output of earth’s ecosystem to assuring all people the opportunity to meet their physical needs at the level required for physical and mental good health. Progress beyond this most basic of goals is measured by indicators of social, intellectual, and spiritual advancement that reflect the quality of life, not the quantity of consumption.

- INCLUSIVENESS

The inclusive society assures every person the right to participate in the decisions that shape their lives and the opportunity to be a recognized and respected contributor to family, community, and society. It roots power in local people and communities, and gives their rights and needs precedence over any rights and needs claimed by corporations and the institutions of the state.

- SUSTAINABILITY

The sustainable society celebrates the unity and diversity of all life and engages in a constant and conscious effort to balance human consumption and population with the needs of other life and the regenerative capacities of the ecosystem. It embraces the natural obligation of human societies to protect the well-being of future generations of all species by maintaining Earth’s natural capital and recognizing the rights of other species to share in the planet’s ecological space.

Certainly the “Global Civil Society” and the “People-Centered Development Forum” are brave, exciting, and hopeful new ventures – encouraging me to propose some bold, speculative, “hopeful” ventures of my own:

- I expect that either the UN will evolve or similar to its predecessor (the League of Nations) it will become extinct. With poor US leadership (as was the case with the League of Nations, especially because of members of the US Senate), the UN’s design was a disaster waiting to happen – and it now has. For Germany and Japan not to have seats at the Security Council at the end of WWII was understandable, but to continue such a scheme is ridiculous. Further, for each permanent member of the Security Council (including France but not including India!) to be given “veto power” was astoundingly unwise.

My hope is for the UN to evolve into an organization with capability to promulgate laws binding on all nations, backed by an internationally constituted police force and international law courts. In the next chapter I'll suggest ways to dramatically improve the UN (especially, as I've mentioned in earlier chapters, by creating two "houses" of global government, one reflecting "rights" and the other, "responsibilities"); if improvements aren't forthcoming, then I'd recommend that the UN be shut down, so that "[we the people](#)" could start over (for a third time!), to try to establish a more rational, representative, worldwide organization.

- Whether the UN evolves or becomes extinct, I expect (and would encourage) more nations to evolve into political organizations such as is now occurring in the formation of the European Union (EU). I hope that, in the not-to-distant future, similar will occur in North America (Canada, Mexico, and the US), and I'd hope that the new "United States of North America" would be governed by two houses in a manner similar to what I've suggested in earlier chapters: one house in which representatives' ballots are weighted by population represented and in the other house with representatives' ballots weighted by taxes represented. In time, a Union of all American nations should evolve (a new, "United States of the Americas"), and I'd be glad to see similar Unions in Asia and other regions. With the proposed method of weighting ballots also in the UN (or its successor) simultaneous involvement in the UN of both nations and their unions would cause no procedural or practical problems: the desires of the people of Mexico or Spain, for example, would receive the same weight if they voted as nations or as members of unions.
- I hope that, simultaneously, NGOs continue to proliferate. In fact, two NGOs that I hope will soon be created are: 1) an NGO, maybe called Psychiatrists without Borders (!), dedicated to helping people throughout the world get over their religious delusions, and 2) an NGO that would provide physical protection to apostates from Islam. [In fact, I'd advocate that any Muslim cleric who issues a *fatwa* calling for the death of anyone for leaving or speaking against Islam be charged by an International Court of Justice with committing a crime against humanity.]

Again, though, and in the main, we haven't yet advanced to Stone-Age politics: everyone around the campfire can now be heard (*via* the internet), but the tribal leaders are not yet sufficiently wise to discern solutions to our problems; therefore, there's not yet agreement on how to solve them. Thereby, once again, Heraclitus' wisdom is apparent: all is strife.

### Some Problems Caused by Global Corporations

In the case of global corporations *versus* the people, their goals conflict: for their survival, the people want high-paying jobs and low-priced products, whereas for their survival, companies want low-wage workers and high-priced products.

With globalization, companies will move as much production and as many services as they profitably can to countries with low wages and fewer benefits for the workers. In the process, better-compensated workers will lose jobs to workers in poorer countries. A result is contained in the opinions about global corporations shown in the Table below (from data collected in the 2007 Pew Global Attitudes Project).<sup>9</sup>

<b>REGION</b>	<b># of Countries</b>	<b>% FAVORABLE*</b>
<i>North America &amp; Western Europe</i>	8	47.5
<i>Eastern Europe</i>	6	56.6
<i>South America</i>	7	60.1
<i>Muslim Countries</i>	10	63.0
<i>Africa</i>	10	76.4

\* % saying foreign companies are having a positive impact on their country.

That is, unsurprisingly, the poorer the people (e.g., in Africa) the more pleased they are to have opportunities for better paying jobs, while simultaneously, support for such globalization is falling in North America and Western Europe. The same Pew report shows that support for such globalization in the 6 western countries for which comparable data are available has fallen during 2002 to 2007 by an average of 10%. Thereby, strife continues.

If international companies don't move to countries where labor is cheaper, the workers in weaker economies emigrate in search of work in countries with stronger economies. Such migration has its own set of problems, not only problems for the immigrants (splitting up families, living in a country with different customs, in some cases such as with the Mexicans in the US, violating their host country's immigration laws) but also problems for the host countries, including increased costs of welfare and educational programs. Most menacing of the problems for the host countries, especially in Europe, are those related to physical security, perpetrated by Muslim supremacists, from threats, riots, and murders to terrorist acts such as in New York, Washington, London, Madrid, and other cities. Eventually (maybe within decades), the strife stimulated by economic disparities may diminish, when comparable workers throughout the world receive comparable pay.

<sup>9</sup> The 47-Nation Pew Global Attitude Survey, released on 4 October 2007, is available at <http://pewglobal.org/reports/pdf/258.pdf>.

Even then, however, strife won't end, because the companies and the workers will continue to seek their conflicting goals: workers will continue to seek high paying jobs and low-priced products, and if they are to survive, companies will continue to seek low-wages and high-priced products. Maybe eventually (maybe in a few centuries), if the world's population is reduced by a factor of about ten, if essentially all production (including food production) is automated, if scarcity is no longer a problem, and thereby, if sustainable prosperity is achieved for everyone, then perhaps the strife between (automated) companies and (liberated) people would finally disappear. But, Dear, it won't happen in your lifetime; so, prepare yourself for major, continuous strife, derived (fundamentally) from real and perceived scarcity.

### Problems from Real & Perceived Scarcities

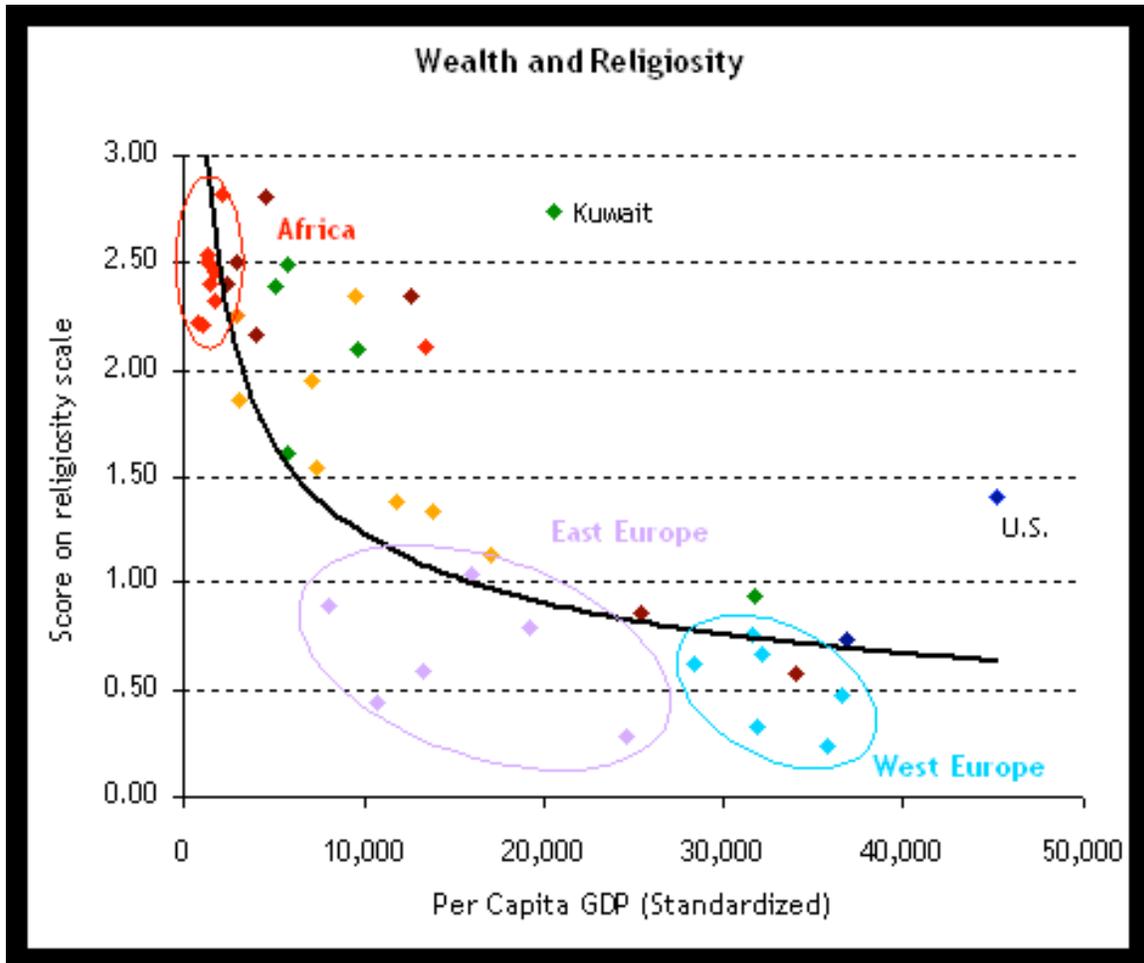
As I mentioned in an earlier chapter, to combat not real but perceived scarcity (“I just MUST HAVE that...”) – to constrain excess consumption (e.g., of food by fat Westerners) – a combination of education and social-coercion is necessary to change customs (so that, for example and in time, a fat person in fancy clothes climbing out of a Hummer will be booed). Of course, the concept of “sustainable development” will need to be widely promoted; preliminary steps have been taken by the UN's Department of Economic and Social Affairs, Division for Sustainable Development,<sup>10</sup> but it's hard to make the case that important progress has been made – probably largely for lack of US leadership and because so many countries in the world are relatively so poor that their citizens are far more interested in sustaining themselves *via* development rather than sustainable development.

To combat such real scarcity (e.g., of clean water, adequate food, basic medical care for all humans), many organizations (both governmental and nongovernmental, such as the Gates Foundation) are busily plugging the many holes in the dyke. Simultaneously, however, ignorant fundamentalist clerics of the world refuse to support lowering the flooding water-level *via* birth control. The results are floods of immigrants into the US from Catholic countries south of our border and into Europe from Muslim countries. The prospects aren't good: if the US and Europe aren't swamped by tidal waves of scarcity and tsunamis of terrorism, they may drown in the immigrants' ignorant religions.

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<sup>10</sup> Website at <http://www.un.org/esa/sustdev/>.

It's unfortunately the case that the poorer the people, then generally the more uneducated they are and the more desperately they cling to primitive, ignorant, religious fundamentalism. That result is revealed by the following graph from the same Pew report used earlier.<sup>11</sup>



Legend notes (additional color codes): Green – Mid-Eastern Countries (Israel being the “outlier” with high GDP and low religiosity); Orange – Latin America; Brown – Asia (including Muslim Indonesia down to mostly secular Japan and China); one dark-blue dot (on the trend) is Canada; the other (the “outlier”) is the US (as indicated on the graph).

For the above graph, the following measure of ‘religiosity’ was used:

Respondents were given a ‘1’ if they believe [that] faith in God is necessary for morality; a ‘1’ if they say religion is very important in their lives; and a ‘1’ if they pray at least once a day.

<sup>11</sup> Graph copied from <http://pewglobal.org/reports/display.php?ReportID=258>, with information about the legend as given in <http://pewglobal.org/reports/pdf/258.pdf>.

## Political Problems Caused by Muslim Immigration

Aggravating problems associated with Muslim emigration to the West is that the more who come, the stronger are their demands to protect their backwardness.

In an earlier chapter (X-32) I addressed some of the problems associated with Muslim supremacists and some possible solutions (e.g., by curtailing their immigration). Here, therefore, after a few summarizing comments, I'll focus on possible solutions only to the problem of the immigration of Muslims who seek employment: almost needless to say, all Muslims aren't Muslim supremacists.

Given the bombings in London and Madrid by Muslim supremacists, their riots in France, their attempted bombings in Germany, their murders and threats of murders in the Netherlands, their reactions to Danish cartoons, and their rapes of Scandinavian women, I wouldn't be surprised if major backlashes against all Muslim immigrants (especially to Europe but also to other Western countries) will occur during the next decade, possibly associated with civil unrest (e.g., riots). In fact, some backlashes are already occurring. For example, consider the following "Charter" for "Cities against Islamization", released to the press in 2008 and produced by the Flemish *Vlaams Belang* party, chaired by Pieter Van Boxtel, who is of Indonesian descent.<sup>12</sup>

By means of this charter the participating organizations lay the foundations of the connection of cities named *Cities against Islamization*.

### Conclusions

*Cities against Islamization* concludes that, since the Renaissance, the West in general and Europe in particular have renounced all religious dogmas and replaced the standards resulting from them by standards and legal rules that are based on a multitude of sources like ancient classics, the Jewish-Christian values, Humanism, the ideas of Enlightenment, nationalism, liberalism, etc.

As a result of this evolution, our civilization is now characterized by a respect for fundamental rights and freedoms. Our civilization is moreover based on values like the separation of church and state, democracy, freedom of speech, equality of men and women, etc.

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<sup>12</sup> Copied from <http://www.jihadwatch.org/archives/019678.php#comments> (with a few corrections to the English translation); posted by Wim Van Osselaer, who works in the Flemish parliament.

On the other hand, at the beginning of the 21<sup>st</sup> Century West-European cities are confronted with substantial *Islamic* minorities, which are not in the least assimilated and which concentrate in constantly expanding ghettos. This is the result of a too lax immigration policy conducted by different authorities.

*Cities against Islamization* concludes that *Islam* is more of a social order rather than a religion. This social order is based on the *Sharia* (the Islamic religious laws, based on *Koran* and *Hadith*) and the *Uma* (the Islamic religious community), which is at odds with the entirety of values and standards, which are part of our European society.

*Cities against Islamization* also concludes that at least a part of these *Muslims* prefers *Islamic* “divine laws” to our civil laws. Within the *Muslim* population there is moreover an inclination towards radicalization, which is expressed in a growing hostility to our western civilization and the values underlying it.

*Mosques* function like catalysts for the *Islamization* of entire neighborhoods, since they, as central authorities, emphasize a strict observance of *Islam*. In doing so they restrain the further integration of *Muslim* minorities.

### **Starting points**

*Cities against Islamization* resists the multicultural ideology that results in the fact that West-European *Muslims* publicly live in accordance with their own values. That leads to the institutionalization of *Islam*.

*Cities against Islamization* resists the institutionalization of *Islam*, the official recognition of *Islam*, the subsidizing of *Islamic* associations, *Koran* schools, *imams*, etc. The institutionalization of *Islam* will lead to the creation of an *Islamic* socio-political group, which will slow down the integration of the *Muslim* community.

*Cities against Islamization* is opposed to concessions of the policy makers towards *Islam* that result in Western values and standards suppressed in favor of *Islamic* customs, traditions and values, which are frequently incompatible with Western standards and way of life.

*Cities against Islamization* believes that the individual freedom of religion must be assured at all times – also where *Islam* is concerned. However, freedom of religion cannot be an alibi for generalizing or introducing undemocratic or discriminating customs or acts.

*Cities against Islamization* resists the introduction of *Sharia* law as a replacement for the European rules of law.

### **Initiatives**

Islamization is not a local problem. It's a phenomenon taking place in almost all Western European countries and cities. The fast demographic increase of the *Islamic*

population in the West threatens to result in an *Islamic* majority in many Western European cities within a few decades.

The participating organizations engage themselves to coordinate their initiatives in the fight against *Islamization*, to organize demonstrations together, and to mutually exchange information, with fighting the *Islamization* of the Western European cities in a coordinated and better informed manner as a goal.

To learn more about the problem of Muslim immigration, especially the problems in Europe, I'd suggest you start by reading the April 2005 article by Robert S. Leiken (Center for Immigration Studies at the Nixon Center and Brookings Institution) entitled "Europe's Mujahideen: Where Mass Immigration Meets Global Terrorism".<sup>13</sup> A particularly insightful comment is his:

...dogma takes the form of a powerful yet inane syllogism: immigration is about poor hard-working victims; terrorism is vile and evil. To correlate the two is to challenge an orthodoxy that expresses itself largely in a discrete silence or else in hasty generalizations.

In summary, during the past few centuries (since the Reformation and the Enlightenment), European protestants and Humanists managed to "domesticate" Christians: they no longer feel free to kill "heathens" and "infidels". A non-negligible percentage of Muslims, however, aren't yet domesticated: they feel free – and even obliged – to kill "unbelievers". The resulting slaughter that might be unleashed in Europe (both by and of Muslims) may be averted by education (both in Europe and in Muslim countries), but the time is fast running out: if uninvited boors enter your house and won't leave when you desire, then you'll do whatever seems necessary to evict them.

### Searching for Solutions to Problems Caused by Muslim Immigration

Theoretically, a solution to the problem of Muslim unemployment is for Muslims to remain in their own countries, producing products that people in other nations want and engaging in trade. Trade has always been a critical lynchpin of human cooperatives. As Michael Shermer wrote:<sup>14</sup>

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<sup>13</sup> Available at <http://www.cis.org/articles/2005/back405.html>.

<sup>14</sup> Michael Shermer, *The Science of Good and Evil – Why People Cheat, Gossip, Care, Share, and Follow the Golden Rule*, p. 260 (Holt & Co., New York, 2004).

How do trust and trade reduce war and violence? In every case study of societies that made the transition from war to peace, there is a direct causal relationship between population size, ecological carrying capacity, and the availability and exchange of resources. As archaeologist Steven LeBlanc explains, “there is no change in the ability to shift to peacefulness as social complexity evolves. Rather, the shift occurs when the ecological relationships suddenly change, regardless of the type of social organization affected.” The primary engine driving the shift in these ecological relationships is trade. When populations grow beyond the carrying capacity of their environments, they are forced into competition, which leads to war, which leads to alliances which leads to trade, which leads to peace. In other words, the solution to war – that is, to move a society from a warlike existence to a peacelike existence – is not to be found in a particular type of government or religion or ideology or worldview; it is in a particular type of social process called trade.

As for what to trade, people in other nations obviously want the petroleum (or “oil”) that has been found in many Muslim countries, but oil production doesn’t require many workers, and until recently, few Muslims knew how to work their oil fields. Further, in many cases, Saudi Muslims consider themselves superior to those who perform “service jobs”, and therefore, they hire foreigners (especially from Pakistan, India, Bangladesh, Indonesia, and the Philippines) to work at service jobs in the oil industry, health facilities, and as household servants.

Now that oil-producing countries have acquired vast wealth, some Muslims have become “investment capitalists” (an occupation that seems to be consistent with their opinions about the superiority of their worldview), but that industry, similarly, doesn’t require many workers. In addition, if money is not to be lost, it’s an industry that requires a special acumen (i.e., “good judgment and quick decisions”). Therefore and especially with the inevitable depletion of their oil resources, this potential solution to the problem of Muslim unemployment (viz., oil trade) seems inadequate and unsustainable.

Again theoretically, a solution would be if oil-rich Muslim nations were to use their huge financial resources to improve their educational systems to produce highly skilled and inventive workforces: if Muslims developed the next generation airplane, bacteriophage, composite material, data storage device, endorphin analyzer, fusion reactor, gene therapy, etc., then they’d have something they could sell. But most Muslim education systems are controlled by clueless clerics, and even if their education systems were superb (the King of Saudi Arabia, for example, is trying to create world-class universities by importing Western talent), yet for the benefits of good

education to diffuse throughout their societies, a huge pool of extremely diligent and resourceful students competent in critical thinking is required – but again is inhibited (and even prohibited) by clueless Islamic clerics.

Prospects, therefore, don't look good for Muslims to engage in trade with other nations (other than trade in their depleting natural resources), to develop competent workers, to stem their mass exodus to Western nations, and to terminate the resulting troubles caused by Muslim supremacists. In general, the prime “occupation” of most Muslims are breeding babies and selling nonrenewable resources at unsustainable rates. If they are forced to stay in their own nations, resource depletion and environmental destruction, mass unemployment, starvation, and civil unrest seem inevitable: an “Africanization” of the entire Muslim world, but with the difference that more Islamic supremacists will emerge and be deployed to the West, blaming us for their follies – at the base of which is their defunct worldview, concocted by savages.

One method that we in the West might attempt to save Muslims from the consequences of their follies is to militarily invade all Muslim nations, depose all autocratic and theocratic rulers, confine all Muslim clerics to “education centers”, patiently build democratic institutions and eventually democratic governments, and thereby, slowly drag the people in those nations out of their clerically imposed Dark Ages into the enlightenment of scientific humanism. Some elements of that method were incompetently attempted by Bush and Blair (and their advisors) in Afghanistan and Iraq, but even if the method were executed competently in the future, the costs (in lives and treasury) would be excessive.

As I urged in an earlier chapter, a more sensible method is to invade all Muslim nations not militarily but electronically: using “whatever is necessary”, overcome all censorships by Muslim governments and beam into every Muslim radio, television set, and computer (of course in languages appropriate for each nation and for 24 hours every day) continuous streams of education and “entertainment” that are capable of transforming Muslims into scientific humanists. As President Harry Truman (1884–1972) said:

We shall never be able to remove suspicion and fear as potential causes of war until communication is permitted to flow, free and open, across international boundaries.

The cost of such an educational program would be miniscule compared to the cost of invading them militarily: Saudi Arabia has been spending ~\$3 billion per year spreading its Wahhabi filth around the world (including in the US). With a comparable budget, a worldwide e-learning program could be conducted (which for its first decade would then sum to about ~1% of the cost of invading all Muslim nations). Such a program would seem to have the potentials not only of curtailing Muslim support for their terrorists but also of transforming Muslims from their current backward state into becoming productive and economically competitive world citizens.

There are, however, several reasons to oppose such a forced, e-learning propaganda program. First, it would be a large-scale social experiment, and as Popper warned, most such experiments in the past have been colossal failures; in particular, this one would have the potential to lead to the worst possible outcome, namely, a worldwide dictatorship. Second, such a propaganda program would clearly be an invasion of Muslim nations by the West (not with military violence but with violence to their ideas and their customs), and it's to be expected that Muslim supremacists would respond with their own type of violence, i.e., physical violence, in the form of more terrorist attacks. Third, I doubt that such a program is politically feasible: with financial help from Warren Buffet, Bill Gates might be able to start such a program, but I expect that political pressures on Western leaders from, e.g., the King of Saudi Arabia (with threats of withholding Saudi oil from the West) would soon lead to Western laws prohibiting such an invasion of the "rights of sovereign Muslim nations".

Besides, I doubt if such a program would work, for the familiar reason that you can lead a horse to water, but you can't make it drink. As a case in point, consider the US: essentially every American has ample opportunities to become thoroughly educated in scientific humanism, and yet, polling data show that somewhere between 80 to 90% of Americans "believe" that there's a magic man in the sky who made and controls the universe, loves them, and will give them eternal life in paradise – if only they'll do what the clerics demand (of course including filling the clerics' collection plates). What evidence, then, suggests that Muslims would behave differently?

Given a choice, most people apparently prefer to live in their daydreams rather than in reality, and if choice is eliminated, then the result is dictatorship.

\* Go to other chapters *via*

## Curtailing Muslim Immigration to the West

I therefore think that the best we in the West can do (or will be able to do) is to curtail Muslim immigration to the West and, simultaneously, to help enlightened men and women in the Muslim world assist their compatriots to break out of their clerically imposed Dark Ages toward enlightenment. Recently at my blog, I've posted several examples of what I mean.<sup>15</sup> I hope you'll read some of those posts, if for no other reason than to become even more impressed with some of the many brave Muslims and ex-Muslims who are trying to enlighten people in their nations, in spite of *fatwas* from Islamic clerics calling for their murder. From among those posted examples, I especially hope that you'll consider the following example (posted during the first week in June 2008), because it focuses on the task that I consider to be most important, namely, trying to help Muslim children.<sup>16</sup>

### *Some New "Old Wives' Tales"*

At the outset, I should admit that I'm skeptical of many "old wives' tales", in part because I don't know if that expression means "old-wives' tales" or "old wives'-tales" but mainly because I doubt the wisdom allegedly contained in many of them. For example, there's the old wives' tale: "You can't teach old dogs new tricks." My experience is: "It depends."

I should also admit at the outset that psychology isn't my strong suit. [I like to say it that way, potentially leaving the impression that I have one or more other strong suits still in reserve.] Yet, if one goes around the block enough times, it's almost impossible not to pick up a few odds and ends about psychology, useful (for example) in training dogs.

For example, of late I've been teaching Heidi how to roll over. My Heidi is undoubtedly the world's best and smartest dog. [I'd add that she's also the most beautiful, but I don't want to leave the impression that I'm biased.] She's quite old – I'm not sure how old, but probably more than 13 years. Even more than tromping through wild flowers, she loves lawns. When she's finished sniffing lawns, she lies down on the fresh green grass, and within a minute or so, she rolls over on her back, back and forth, as if trying to wiggle even closer to the great green grass. I know the feeling.

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<sup>15</sup> At <http://zenofzero.blogspot.com>; see, for example, *An Open Letter to the King of Saudi Arabia* (March 2008), "Truth" and *Consequences* (April 2008), and *Some Saudi Odds & Ends* (May 2008).

<sup>16</sup> At my blog, I hope you'll also consider my posts entitled *Pity the Poor Children* (February 2008) and *The Impending Demise of Dobson's Dynasty* (June 2008).



With that introduction, maybe you already see how I've been training Heidi to roll over. I take her to the lawn at a local park and without permitting her to go through her sniffing routine, I instruct her to lie down. (She's good at that: someone earlier in her life took the responsibilities for looking after and training her; now, I just point down, say "lie down", and she will.) Then, after she lies down, I roll my pointed finger around in a circle and say "roll over" – and sure enough, she does!

As animal trainers advise, I reward her with a treat when she does what I desire and ignore her when she doesn't. She seems to be catching on. Soon, I'll try to teach her how to roll over on other than grass (!) and then, how to "play dead". So, old wives' tales to the contrary notwithstanding, I say that some old dogs can be taught new tricks, if enough time, patience, and treats are invested.

All of which, I suggest, is relevant to the recent inauguration of a Saudi conference on the issue of domestic violence by the charming Princess of Saudi Arabia, Princess Adella. In her story<sup>17</sup> about the conference in the 2 June 2008 issue of *Arab News*, Basma Al-Mulaq (who earned her Ph.D. from London University in comparative and feminist literature in the Middle East) wrote the following:

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<sup>17</sup> At <http://www.arabnews.com/?page=7&section=0&article=110489&d=2&m=6&y=2008>.

This is a noteworthy and promising event. The importance of this step lies in the fact that the government took the initiative on an issue that directly relates to women – a bold shift in its relatively prolonged and oft-aborted journey toward the reform of women's rights. This strategy of introducing new policies and legislation would be the ideal way of enabling women in Saudi Arabia to overcome historical impediments to their self-empowerment, particularly since the 1980s. Previous strategies of testing the water and the inevitable subsequent appeasements of so-called "religious sensibilities" have resulted in nothing but the failure to launch any progressive programs. Nor has waiting for the peoples' consensus on laws relating to women's rights proved feasible.

The hosting of an important forum is a vital step in the thousand-mile road Princess Adella (who is active in philanthropic and social work) and others like her must travel to build up the support and arsenal needed to demolish the high wall of taboos that has for so long surrounded and hidden from view generations of familial abuse. This is because the issue touches upon "shame" and "tradition", ideologies that have a grip on the Arab mentality. For many years, countless women in the Kingdom have had to mutely endure all sorts of physical and verbal abuse, powerless themselves to protect their children from further abuse.

There is a direct correlation between notions of shame and the prevalence of violence. When a beast is born in the home of a family, rather than proudly fighting or fleeing it, "shame" locks the woman and her children into a silent and futile tussle with the beast, and prevents her from seeking outside help. In Saudi Arabia there have been a few domestic violence victims who have come out of their seclusion and made the headlines in the past few years. Rania, Rahaf, Samirah, Rana and of course Ghosoon are only some examples that are still alive in the collective memory of Saudis.

These women's dilemmas mirror the near-impossible situation of women in the Kingdom. The story of Ghosoon was just the tip of the iceberg, and if one looked closely at her life, one would see that it followed a familiar pattern with all the attendant pathologies. After her mother was divorced from the father Ghosoon lived with her mother for nine years, after which following the Shariah law, the father won custody over Ghosoon.

The young girl was physically abused during the course of one year living with her father and eventually murdered at his hands. Although the father and the stepmother were sentenced to death in 2006, one still questions how a father can get away with violently abusing a young girl in his care for so long without any of the authorities intervening. He surely realized that he could act with total impunity, and only when it was too late, and the girl lay dead did the law of the land pass sentence on his crimes. What use to the victim is punishment without prevention?

No one would have known about the abuse endured by Ghosoon if it weren't for the fact that she was eventually taken to hospital suffering from severe injuries inflicted by her own father in the presence of his second wife. This was in spite of the fact that the young girl's uncle had time after time reported the incidences of brutal abuse to the police, who refused to take action. This should make the police themselves culpable of and accomplices to this abuse, in the eyes of the law.

Such incidents bring us face to face with issues we might rather ignore: They are discrimination against women in this male-dominated society, and the erroneous interpretation and teaching of some of the Qur'anic texts.

While I find a father's physical abuse of his daughter abhorrent, I am just as sickened by the hypocrisy discernible in our system based on tradition and honor. The lie must be given to the idea that there is any "honor" in abusing members of one's own family.

I would suggest then that while the forum is a welcome initiative, addressing domestic violence issues in isolation from other forms of officially sanctioned and systematic abuse of women's rights will prove futile, because women are trapped in a system that is prejudiced against their needs and rights, and it is only once they can claim these basic rights, without fear of intimidation, condemnation and prosecution, that they will be able to stand their ground and face not only their male abusers but the whole world.

I agree with much of what Dr. Mulaq has written, but not all – for reasons mentioned below. First, though, consider an article with which I disagree even more and which appeared (in Arabic) on the reformist website [www.aafaq.org](http://www.aafaq.org). The tremendous website MEMRI provided the following translation<sup>18</sup> of excerpts of the article, written by the "Saudi reformist and human rights advocate" Wajeha Al-Huwaitar:

Last April, a 17-year old Iraqi girl named Du'a Khalil Al-Aswad fell in love with a boy from a different [religious] sect. By this act, she violated the 'honor' of the men in her sect, causing them to go mad with the boiling [rage] of hellfire. Their male [egos] swelled like cancerous tumors, and their minds locked into the primitive madness of 'honor.'

They filled with restless madness, and in order to relive their anguish, they hurried to sentence poor Du'a to death, and then decided to carry out their sentence in the ugliest possible imaginable, i.e., by public stoning. They killed her with the utmost cruelty and depravity.

Du'a Al-Aswad is a victim of the wild male madness called 'honor.' This concept is prevalent throughout the Greater Middle East [Al-Sharq Al-AwsatAl-Kabir], or perhaps I should say the Greater Filthy East [Al-Sharq Al-AwsakhAl-Kabir],

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<sup>18</sup> At <http://memri.org/bin/latestnews.cgi?ID=SD194508>.

since it is worthy of this label from every perspective – in particular [when it comes to] the treatment of women. From Pakistan and Afghanistan through Iran, the Middle East, and all the way to Morocco, this entire part of the world [is full of] defeated and dejected men, whose only way to gain some sort of victory is by beating their women to death.

The depraved men who participated in the stoning of Du'a – all of them [guilty of] premeditated and deliberate murder – were raised to believe that the lives of their women are theirs to control. That is why they competed with one another at stoning Du'a, and fought to film her as she gasped out her last breaths. These horrible men conspired to kill a young girl who had committed no crime and hurt no one. Each of them picked up a boulder and hurled it at her. [Feeling] prideful and glorious, they bashed in this young [girl's] head, and her blood pooled on the ground as she lay there dead...

But killing her was not enough for them. After she was dead, they mutilated her young body, kicking her and piling more rocks on top of her. Then they broke out in cries of 'Allah akbar,' and 'there is no god but Allah' as though they had just won a strategic battle.

Not one of them felt pity for her, not one of them lifted a finger to help her, and not one of them [even tries to] speak in her defense. They were like the stones they hurled at her – frozen and devoid of all compassion."

Had Du'a been an animal, someone would have [probably] taken notice and tried to rescue her from these inhuman men. But she was a woman, and in the Greater Filthy East, the life of a woman is worth far less than the life of an animal.

According to the norms of the East, [the concept of] 'honor' relates only to the behavior of women. Women have become easy prey for men, who murder them in order to restore their threatened sense of honor.

Du'a is a victim of both men and women – she is a victim of her entire society. In a region that fosters its men's hostility until it becomes a raging demon, [men come to] feel that the women in their family are their property, to be treated any way they want.

[This mentality is common among all Middle Eastern] men – Muslim and non-Muslim, Arab and non-Arab, rich and poor, educated and ignorant, great and small, those living in the West and those who have remained in their homelands – as long as they were raised in this region... that is riddled with the disease of 'honor,' or are of [Middle Eastern] origin. [All these men] have the potential to turn into raging beasts, especially if they were raised [to believe that] a woman's body and [her behavior] in her private life have a [direct] bearing on their honor and on the honor of their family, clan, nation, sect and all their ancestors throughout the ages.

All those who believe that honor [resides] in the woman's body are potential murderers, and [could] someday murder a woman when their false sense of honor is aroused. All those who agree that a man has the right to murder a woman, or to cause her physical harm [for the sake of preserving] his honor, are potential killers."

Those who believe that men have more rights than women, and raise their children to believe the same, are raising [more] men who will kill another Du'a in some other place. All those who believe that they have the right to hit a woman in order to 'educate' her or 'correct her ways' might be involved in the murder or harming of a woman.

Any legislator who passes a law dealing leniently with 'honor killings' is just as culpable as those who actively participated in the murder of the victims – [just as culpable as] the murderers who have the blood of Du'a and of other women on their hands.

All governments that discriminate between men and women in rights and duties, that shelter the perpetrators of 'honor killings,' and that give men either partial or complete control over women's lives... collaborate with the perpetrators of these despicable crimes...

On the anniversary of the death of the innocent Iraqi girl Du'a Khalil Al-Aswad, murdered in cold blood and in heinous male ferocity in front of eye witnesses, I say to the women of the Greater Filthy East: "Good for you for managing to raise beasts who delight in harming you and in shedding your blood and the blood of your daughters." [And] good for the countries and governments that attribute more importance to the lives of animals than to your lives and the lives of your daughters.

"Good for you for defending your beastly men and supporting them on political [issues]. Good for you for supporting their failing movements and wars, and their hostile thinking that allows [them] to humiliate and beat you."

"Good for you for creating your own executioners, and for supporting and aiding them. You know full well that many of them regard you as worthless beings existing [solely] for their pleasure."

"Good for you for [tolerating] these inhuman men, many of whom yearn to drink your blood and the blood of your daughters whenever the drums of revenge and 'honor' start beating in their rotting and petrified brains."

Now, readers might wonder how I could disagree with Basma Al-Mulaq about the desirability of promoting Saudi women gaining "their needs and rights" or how I could possibly disagree with Wajeha Al-Huwaidar for her tirade against the "heinous

male [Muslim]... beasts” with their “rotting and petrified brains”. My reason is simply this: what’s important, I maintain, is not the needs and rights of women but their responsibilities. That is, the women (the mothers) are responsible for the results that their girls have been trained to be docile sheep and their boys, mad dogs. Therefore, Muslim women must change: they must take responsibility for training their children differently. In contrast to Basma’s claim, no human baby is born as a beast; humans become beasts by training, for example, by beating them.

But again I admit that I lack sufficient competence in psychology to advise Muslim women about specific ways to proceed, save for the following obvious recommendation. Rather than convene a workshop about women’s rights, it would be wise if someone such as the Saudi princess were to convene a series of workshops (for Muslim women, at which the world’s leading psychologists would meet with leading advocates for the protection and advancement of Muslim women and children) to define goals, strategies, and tactics for how to proceed and to develop a series of methods for measuring progress toward identified goals.

Surely foremost among the tactics to be developed would be to define methods (e.g., by advertising in newspapers and magazines, on billboards, and on radio and TV) to teach as many Muslim women as possible about how to train dogs, children, and men. And in spite of my admitted incompetence in psychology, surely it’s obvious that the basic method is similar for training all such animals: reward what they do right; ignore what they do wrong. In time, to get what they desire, all such animals will learn to obey the women in their lives, because women can provide (or withhold) what such animals desire: love, food, and attention.

Yet, in spite of my incompetence to provide realistic details, perhaps it would be useful if I tried to illustrate potential outcomes of such efforts by listing some hypothetical examples of the types of assessments and recommendations that might be produced by such workshops. In that spirit, consider the following potential goals and possible tactics.

### **1. Eliminate prejudices against female babies**

As the psychologist Lloyd deMause relays,<sup>19</sup> it’s common in Muslim families that: “When a boy is born, the family rejoices; when a girl is born, the whole family mourns.” According to Islamic law, there are legal factors that might stir such emotions (dealing with inheritances), but on the one hand, cultural demands will always, eventually, overcome legalities, and on the other hand, obviously females are more important than males! Thus, any society could continue (and even flourish) if there were only one male for every hundred-or-so females, but any society will quickly flounder if there is only one female for every hundred-or-so males.

Consequently, to counteract the horrible prejudice in most Muslims families against female babies, campaigns should be initiated by Muslim women to celebrate births of

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<sup>19</sup> At [http://www.psychohistory.com/htm/el03\\_terrorism.html](http://www.psychohistory.com/htm/el03_terrorism.html).

daughters. I don't have sufficient knowledge about Muslim societies or about how to manipulate public opinion to suggest useful details about such campaigns, but perhaps those more competent at the proposed Workshops would consider "spreading slogans" (e.g., maybe in the form of some new "old wives' tales") such as "Having a single daughter is more important than having a hundred sons", "A son means war; a daughter means peace", "A daughter means life; a son means death", "Girls are gifts from heaven; boys are punishments from hell", and so on – guided by the overriding principle that in this case, the end (welcoming equally the birth of either a boy or girl) does justify the means.

## 2. Rectify imbalances in parental treatments of male vs. female infants

In what is now (as of 28 May 2008) a fifteen part series,<sup>20</sup> the psychoanalyst who writes at the blog *ShrinkWrapped* has provided the world with a valuable glimpse at "The Arab Mind". In Part II<sup>21</sup> of the series, he details differences in parental treatments of male vs. female infants:

Arab boys are typically breast fed for 2 to 3 years while girls are weaned after only 1 year. There are complicated reasons for this including the folk mores that support pampering the nursing infant and the belief (which has some truth to it) that the mother will become pregnant more easily (in order to have a son) after the infant is weaned. Arab mothers practice demand feeding. The girl is thus weaned well before the development of significant language and once weaned, her needs are relatively neglected. The young boy, on the other hand, continues nursing until long after the establishment of language. He is able to verbalize his desires and is instantly gratified when he desires the breast, which comforts and arouses as well as nourishes. As per Patai (p. 33) [Raphael Patai, author of the book *The Arab Mind*]:

"... the verbalization of the one major childhood desire, that for the mother's breast, is followed, in most cases at least, by instant gratification. And, what is psychologically equally important, the emphatic verbal formulation of the wish carries in itself, almost automatically, the guarantee of its fulfillment without the need for any additional action on the part of the child. This experience, repeated several times a day for a number of months, cannot fail to leave a lasting impression on the psyche of the boy child. It may not be too far-fetched to seek a connection between this situation in childhood and a characteristic trait of the adult Arab personality which has frequently been observed and commented upon: the proclivity for making an emphatic verbal statement of intention and then failing to follow it up with any action that could lead to its realization. It would seem that – at least in certain contexts and moods – stating an intention or wish in itself provides a psychological satisfaction which actually can become a deterrent to undertaking the action that is averred."

<sup>20</sup> At [http://shrinkwrapped.blogs.com/blog/the\\_arab\\_mind/](http://shrinkwrapped.blogs.com/blog/the_arab_mind/).

<sup>21</sup> At <http://shrinkwrapped.blogs.com/blog/2008/02/the-arab-mind-1.html> - more.

In addition, we now know that insufficient frustration in early life, i.e., imperfect and occasionally delayed gratification, is an essential component of a healthy character. Children who receive too much gratification, just as those who receive insufficient gratification in early life, are prone to developing narcissistic and borderline character traits, such as, among others, poor frustration tolerance, poor affect control, and over-reliance on the environment to help regulate internal mood states.

In Part IX<sup>22</sup> of his series, the author adds:

The young boy who is always gratified does not develop the necessary ability to tolerate reasonable frustration; at the same time he develops an exaggerated sense of self, a grandiose self. The young girl who is deprived of gratification develops a deeply impaired and damaged self, what has been called in its extreme form “soul murder” and what in more attenuated forms can evidence as poor self-esteem. In the cases of extreme gratification and extreme deprivation, the parent responds to personal designs and needs as opposed to the Western ideal of responding to the child’s infantile needs. Such needs include a deft dosage of deprivation and a reasonable amount of gratification; at the extremes, narcissistic vulnerability is the result.

To correct this imbalance, to avert self-aggrandizing in males and poor self-esteem in females (or in worst cases – and apparently, in perhaps the majority of Muslim cases – to avert pathological narcissism in males and “soul murder” of females), Muslim mothers need help. Again, I don’t know what the proposed Workshops would recommend, but I would have them consider stimulating development of additional new “old wives’ tales” such as: “If a boy isn’t weaned by one, then he’ll be a slave to women’s breasts for the rest of his life”, or “If a girl doesn’t suckle as long as a boy, then her own breasts will never develop”, and so on. And to obvious objections, I’d repeat that, in this case, for the healthy psychological development of both boys and girls, the end justifies the means – since it needs to be understood that, in general, most Muslim societies are so backward that it’s not yet possible to use straightforward (logical, scientific) methods to promote their developments.

### **3. Counteract the crushing authoritarianism in the Muslim world**

For those readers familiar with the emotional phases through which most Western children evolve to reach adulthood (e.g., Erikson’s model of psychosocial development), the inhibitions to which most Muslim children are subjected are shockingly. In general, as described<sup>23</sup> by Arlene F. Harder:

Our personality traits come in opposites. We think of ourselves as optimistic or pessimistic, independent or dependent, emotional or unemotional, adventurous or

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<sup>22</sup> At [http://shrinkwrapped.blogs.com/blog/the\\_arab\\_mind/index.html](http://shrinkwrapped.blogs.com/blog/the_arab_mind/index.html).

<sup>23</sup> At <http://www.learningplaceonline.com/stages/organize/Erikson.htm>.

cautious, leader or follower, aggressive or passive. Many of these are inborn temperament traits, but other characteristics, such as feeling either competent or inferior, appear to be learned, based on the challenges and support we receive in growing up.

For Muslim children, the challenges (in particular, the mental, emotional, physical, and sexual abuse) are so formidable and the lack of parental support experienced by both girls and boys is usually so glaring that I expect most psychologists would be astounded if any Muslim ever reaches emotional adulthood.

I'm incompetent to provide a full description. I'd encourage interested readers to study the already referenced articles by "ShrinkWrapped" about the Arab Mind and then compare his descriptions with that of Erikson's insights as given by the psychologist George Boeree.<sup>24</sup> From that comparison, I suspect that readers will agree that, in every one of Erikson's "eight learning phases", Muslim children suffer severe maladaptations: in the "trust vs. distrust" phase of infants and the "autonomy vs. shame and doubt" phase of toddlers, boys are pushed to one extreme (too trusting and too much autonomy) while girls are pushed to the other extreme; in childhood and adolescent years, especially because of authoritarian fathers, boys are again pushed to one extreme and girls to the other extreme of the ranges of "initiative vs. guilt", "inferiority vs. industry", and "identify vs. role confusion", a common manifestation of which is fanaticism; as a result, it's common to find most adult Muslims in the final three phases identified by Erickson ("intimacy vs. isolation", "generativity vs. stagnation", and "integrity vs. despair") trapped in states of isolation, stagnation, and despair. No wonder that so many Muslims become jihad terrorists.

To counteract such terrible wastes of the potentials of so many humans, perhaps the proposed Workshops could recommend still another set of new "old wives' tales" and ways to promote their dissemination and adoption throughout the Muslim world. Again I admit that I don't know enough to make meaningful recommendations, but perhaps the following suggested set might stimulate identifying a better set: "A father who beats his son is a coward and will have a coward for a son"; "A father who damages his daughter's ego damages his own soul"; "A man who hurts a child will be hated forever."

#### **4. Stop sexual abuse of Muslim children**

As bad as are the physical, mental, and emotional abuses of Muslim children, their sexual abuse is even worse: it's rampant, it's a combination of physical, mental, and emotional abuses, and it's essentially continuous (starting when children are infants and continuing until especially the abused males are sufficiently mature sexually to start abusing younger children). It's difficult to obtain reliable statistics about the extent of sexual abuse of any group of children: in his online book *The Emotional*

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<sup>24</sup> At <http://www.ship.edu/~cgboeree/erikson.html>.

*Life of Nations*,<sup>25</sup> Lloyd deMause provides evidence suggesting that approximately 50% of even Western children are sexually abused (e.g., about 60% of all North American girls and 45% of all North American boys); reliable data for the Near and Far East don't exist; I expect that essentially all children in these areas are sexually abused; deMause concludes “children who had not been sexually molested by their caretakers were a recent historical achievement, experienced by only a minority of children in a few places in the world.”

In Muslim countries, sexual abuse of children starts when they are infants, by parents (and others) massaging the infant's genitals “to quieten them”, “to make them sleep”, or in the case of boys, “to make their penises grow longer”. As toddlers, children are used essentially as sex toys by both men and women. In later years, boys suffer painful circumcisions, a huge number of girls are forced to have horrible, criminal, beastly genital mutilations, men use children for oral, anal, and vaginal sex (many apparently preferring to have sex with children rather than with women), many boys are forced into the street to earn money for the family as prostitutes, and a horrible number of girls are sold by their families like cattle. In his book, deMause describes some of the physiological, psychological, and social consequences of such childhood trauma; as a result: “When these abused children grow up, they feel that every time they try to self-activate, every time they do something independently for themselves, they will lose the approval of the parents in their head.” They're then ripe for picking by clerics, to use as pawns in clerical “holy wars”, so the clerics can continue their parasitic existences.

It will obviously be a horrendous task to correct such abusive behaviors and eliminate terrorism. And although my inclination is to suggest that all such abusive parents and parasitic clerics be shot, perhaps the Workshops can identify less extreme measures. I'm reluctant to suggest that concocting new “old wives' tales” would be sufficient, but nonetheless, I'll throw out for consideration a few pithy suggestions: “The man who has sex with a child is a coward”, “A man who has sex with a child isn't man enough to have sex with woman”, “People who play with a child's genitals are too afraid to play with their own”, “Any single person who doesn't masturbate regularly will soon go insane”, “If you love yourself, give yourself an orgasm; if you love someone else, give your partner some”, “If you're married and your partner doesn't frequently tempt you to have sex, then you need to see a marriage counselor or get a divorce.”

##### **5. Transform collective honor into personal honor; eliminate “honor killings”**

The four pathologies outlined above are at the foundations of not only terrorism but also the primitive “honor system”, which leads Muslim males to murder “their” women. Because of their poor training by their mothers and their beatings and rapes by those in authority, the majority of Muslim males fail to become individuals. Instead, most consider themselves as just “part of the collective” (be it the family, the tribe, or the ummah). Collective ‘honor’ then dominates, while individual honor is

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<sup>25</sup> At [http://www.psychohistory.com/htm/el05\\_psychogenic.html](http://www.psychohistory.com/htm/el05_psychogenic.html).

essentially unknown and unfathomable. As described in detail by other authors,<sup>26</sup> instead of a “guilt culture”, most Muslim cultures (like other primitive cultures) are “shame cultures”.<sup>27</sup>

To help more Muslim males to become individuals, it’ll be necessary to first accomplish the four objectives listed above, which, however, will obviously take at least a generation. Meanwhile, for the current generation of Muslim males, given the failures of Islamic laws to stop “honor killings” of women, I would recommend that the Workshops consider establishing a secret network to deliver difficult-to-detect toxins throughout the Muslim world (for women to poison the food of such “heinous beasts”) and consider promoting such new “old wives’ tales” as: “Men who kill their wives or daughters are sick and soon will suffer”, “Men who can’t see that it’s wrong to kill women will soon not see at all”, or “Any man who kills a female family member is finished.”

And once again I should probably address the old wives’ tale that “the end doesn’t justify the means”. Certainly that’s true, since the means are ends in themselves. The resolution is this. In each case, it’s necessary to judge which are the most important ‘ends’: the goal for which the means are used, or the means, themselves. And in the cases outlined above, with the goal being to turn Muslim “beasts” into men and to stop them from murdering women, my view is that essentially any means are acceptable, given that the prime moral code for all life is to try to continue living.

From all of which, maybe it’s now obvious why I disagree both with Basma Al-Mulaq (about the desirability of promoting Saudi women gaining “their needs and rights”) and with Wajeha Al-Huwaidar (for her tirade against the “heinous male [Muslim]... beasts” with their “rotting and petrified brains”). First, and in contrast to what Basma Al-Mulaq suggested, women aren’t entitled to any rights. Jefferson’s flowery language notwithstanding, people aren’t “endowed by their creator with certain unalienable rights”. Instead, people must always wrestle what they consider to be their rights from whoever claims to have the power to withhold them.

Also, what Basma neglected to emphasize is that women have a huge responsibility, laid on them both by nature and by history. Nature provided women with what men and children want – even “need”; therefore, women have the potential to control both their men and their children. Further, history shows that competent women have exercised such control. For example, if Muslim woman would read the Epic of Gilgamesh (e.g., the version written in Babylon by Sin-eqi-uninni approximately 2200 years before Muhammad was born and about 1200 years after Gilga had died), then they’d see how, approximately 5,000 years ago, the Temple priestess Shamhat used her “womanly wiles” to civilize the “beast of a man” Enkidu – all with the approval of the chief cleric of the city of Uruk, namely, Gilga’s mother.

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<sup>26</sup> See, e.g., <http://drsanity.blogspot.com/2005/08/shame-arab-psyche-and-islam.html>.

<sup>27</sup> See, e.g., [http://www.doceo.co.uk/background/shame\\_guilt.htm](http://www.doceo.co.uk/background/shame_guilt.htm).

As for Wajeha Al-Huwaidar's mistake, it's not that I disagree with her descriptions of the "heinous male [Muslim]... beasts" with their "rotting and petrified brains" or even with her "good for you" sarcasm of "the women of the Greater Filthy East... for managing to raise beasts who delight in harming you and in shedding your blood and the blood of your daughters." Instead, I disagree with her implicit method for trying to improve Muslim societies. To train animals, such as dogs, children, and men, it's essentially pointless to scold them for failing to do what's desired; such animals seek to do what the trainer desires (because they seek the favors that the trainer can bestow), but generally, they're too dumb to understand why their favorite person sometimes scolds or even punishes them. An effective trainer essentially ignores bad behavior and rewards good behavior. Thus, I wish that, instead of her writing her rant, Wajeha had written in praise of those who are trying so hard to civilize the Muslim world.

Recall that the first civilizations (those in Mesopotamia and Egypt) were created by women, by overcoming patriarchal tribalism. But because of overpopulation (that is, inadequate birth-control methods) and resulting wars, males regained control – and cemented their control by retaking control of the priesthoods, which then claimed control over their society's culture. Thereby, all clerics of the world became women's enemies: the clerics, with their linear, hierarchical, left-hemisphere-dominated minds, try to gain (and in the case of Islamic clerics, have gained) control over their society's customs, replacing women's natural, holistic, compassionate worldviews with the clerics' rules and regulations as specified in their "holy books". Muslim women should realize, for example, that the clerical fools who have specified 70 rules and regulations for urinating and defecating almost certainly never once changed a baby's diapers.

Therefore, Ladies, it's up to you. It's your responsibility – to your children, to your societies, and to the future – to regain control of your culture. Wrestle that control from the damnable patriarchs and clerics in whatever way works. If you'd ask me, I'd recommend that you both use available birth-control methods to take control of your reproductive powers and utilize your innate resources to train your children and retrain your men (and if necessary, to incapacitate the "heinous beasts" who are beyond training). Eventually, with your animals trained, I suspect that, if you just roll your fingers, the clerical dogs will roll over. Be forewarned, however, that unless you are patient, persistent, and diligent, the parasitic clerical dogs will just pretend to be dead. Therefore, as you progress, work to entirely eliminate all clerical parasites from your societies. For example, instill your children with the new "old-wives' tale": "All clerics are the scum of the Earth."

In summary, I'd recommend that old wives, young wives, and all Muslim women frequently repeat the line from the poem praising motherhood by William Ross Wallace (1819-1881), "The hand that rocks the cradle is the hand that rules the world", and act accordingly, as the rulers that Nature gave them the responsibility to be.

I hope, Dear, that you don't become too discouraged about the enormity of the challenges that face your generation. If you do find yourself becoming discouraged about the prospects for reduction in violence throughout the world, perhaps it'll help you to reconsider Chomsky's wisdom:

There are no magic answers, no miraculous methods to overcome the problems we face, just the familiar ones: honest search for understanding, education, organization, action that raises the cost of state violence for its perpetrators or that lays the basis for institutional change – and the kind of commitment that will persist despite the temptations of disillusionment, despite many failures and only limited successes, inspired by the hope of a brighter future.

Also, I recommend you explore progress being made by some of the brightest people on this planet, e.g., by visiting the website of Earth System Governance Project,<sup>28</sup> described as:

The Earth System Governance Project is the largest social science research network in the area of governance and global environmental change. Our international research programme takes up the challenge of exploring political solutions and novel, more effective governance systems to cope with the current transitions in the biogeochemical systems of our planet. The normative context of our research is sustainable development: We see earth system governance not only as a question of governance effectiveness, but also as a challenge for political legitimacy and social justice.

The Earth System Governance Project is open to all social and natural scientists who are engaged in research on the governance of coupled socio-ecological systems, at all levels. Our global network includes many of the most prominent scientists in the field, along with numerous PhD students and early-career researchers.

This website provides information about the project, the concept of “earth system governance”, and all our activities. We share updates on relevant events and publications, and present the network of Lead Faculty, Research Fellows, Research Centres, and Affiliated Projects.

You might also want to test a result that I've found to be true for me: when I become discouraged, I find that I feel better if I get some exercise.

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<sup>28</sup> At <http://earthsystemgovernance.org/>.