



On the history of human brotherhood and love

How realistic is inclusion?

Article 1, Human Rights Declaration of 1948:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

- *Is this serious?*

Outline

- 1) View of compassion in different times and cultures, seen through arts
- 2) Summary and problems today
- 3) Foundation of ethics
- 4) Implementation

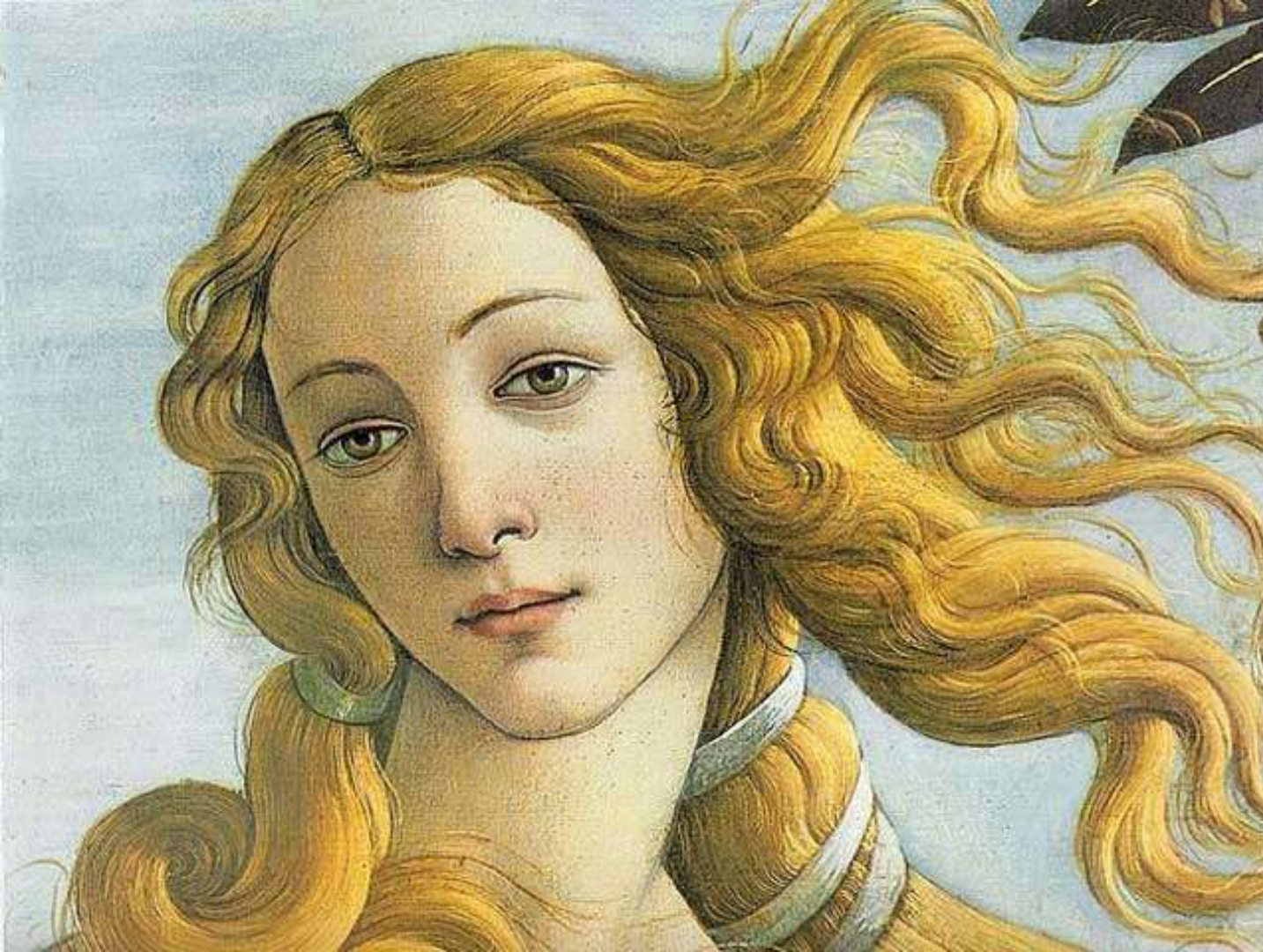
Aphrodite Pudica,
Roman copy, 2nd
century AD



**Antique sensation of compassion:
What is missing?**

The Eros Farnese, a
Pompeiiian marble thought to
be a copy of the colossal Eros
of Thespieae by Praxiteles





Sensation of compassion in the renaissance: The missing part:

Intelligence - an internal property

There is no individuality in classical Egyptian and Greek art (just principles, gods), but well in modern art.

Section from: The Birth of Venus,
Botticelli, 1485/1486



**Strong internalization
of compassion
through Christianity**

What do Julius Caesar
(100-44 BC) and Jesus
Christ (4 BC - 30 AD)
have in common?

"I am." - tendency to
individualism

Christ as The Good Shepherd, left:
~300 AD, Rome; right: late ~200's
AD, Asia Minor



Entirely opposite conception of compassion in many Eastern cultures: Not outgoing but contained

Outgoing, linear time:

Genesis 1:28: God blessed them [humans] and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Containing, circular time:

Eternal recurrence, wheel of life, circle of suffering

Representation of the Buddha
in the Greco-Buddhist art of
Gandhara (northwestern India),
1st century AD



**Islam: Objective
perfection**

Contrast in
western culture:
Individuality

Taj Mahal, India under Muslim rule, 1632

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What kind of inclusion? - View of compassion and love in cultural history

- Many Eastern cultures: **Relativism, Tolerance**: dissolution of individuality, return of compassion into unity with the world - Contemporary environmentalism and cultural relativism are partially influenced by Eastern concepts. - **Is everything relative?**
- Islam: **Equality, Objectivity**: We are all equally unimportant compared to the universe. - The initial multiculturalism under Islam enabled the Golden Age and put a stamp on current scientific thinking. - **Is there any freedom?**
- Western culture (Judaism/Christianity): **Actionism, Individualism, Freedom**: Here I am. Who are you? - Ancient Greek influences and the Golden Age of Islam made Western culture receptive to Eastern ideas and vice versa. - **Why should I care?**

In Article 1 of the Human Rights Declaration of 1948 (liberal humanism) the "spirit of brotherhood" is derived from a Jewish and mainly Christian cultural background:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The ethical requirement of a "spirit of brotherhood" is currently installed in the form of an axiom, command (like in the Bible) or duty (Kant), independent of science. **We can fly to the moon, but we don't understand** ethics.

Problem: Negative thinking, humans are divided, made to objects and victims

Most of the evil in this world is done by people with good intentions.

- The study of prejudices implies, that **humans are either victims or (unconscious) perpetrators**, while **responsibility and compassion are lost out of sight**. Solution: What makes us all to humans?
- **Primary focus on selected groups in "identity politics"** (black lives matter, women, LGBTQIA+) implies that **people are primarily defined by race, genes and sex**, there is **no freedom** beyond interest groups, **no encompassing idea of humanity**. (A *secondary* focus on disadvantaged groups is always beneficial.)
- The belief in rules of "political correctness" and "cancel culture" imply submission to a new kind of religion derived from the 10 commandments in the Bible, without understanding, whereby **it is excluded that people can think ethically**, understand and decide in each situation anew on how to act morally. **"People are on average stupid and must be forced into their happiness."**
- Projection of any misfortune to something external, **depriving myself of any influence**: the management, the government, selfish millionaires, dictators, the industrial-military complex, Jews, antisemites, racists, old white men, terrorists, a virus, bad luck etc.
- Fatalism: "All people are selfish." - **denying humans free agency** to recognize this and to act differently.

Approach: The solution to a problem requires a primary search for the solution, and a *secondary* focus on the problem, not vice versa. - **Positive psychology: What makes us all human?**

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Questions

- 1) Do we understand? Is ethics scientifically valid/real?
- 2) Can we think freely, rationally?
- 3) Are good and bad relative?
- 4) Why should I care?

Science cannot invalidate ethics because it derives from legality



Oldest writing, requiring a sense of justice: Pre-cuneiform accounting tags, with drawing of goat or sheep and number (probably "10"): "Ten goats", from Al-Hasakah, 3300-3100 BC, Uruk culture

What is science?

Science in its broadest sense is a method of investigating contradicting statements based on reason.

How does science work?

Investigating contradicting statements requires justified reasoning. At the root of science is justice. **Without justice, science were impossible.**

A scientific argument is possible based on laws, in turn based on justice, whereby the lawful view of the world may be derived from laws of nature. As soon as man sees a god or spirit behind events in nature such as lightning (i.e., an explanation *behind* the event) a law is established. In view of this it becomes understandable that in many cultures God, ruling nature, is seen as just.

Foundation of ethics

Is there anything solid/real about ethics?

- **No:** Ethics is only a relative convention; it cannot be measured and quantified; it is fiction/imagination.
- **Yes:** Human society and culture, which are real, were entirely impossible without language, requiring a natural element of trust. The same applies to multi-cellular organisms compared to single-celled organisms (comp.: biology of attraction).

Is there freedom?

- **No:** Thinking is determined by electrochemical processes in the brain.
- **Yes:** If this statement were true, the person saying it could not be relied on because it were a mere automaton. Without freedom, freedom could not be refuted.

Are good and bad relative?

- **Yes:** I have only my own personal viewpoint. I can never know how somebody else might perceive it.
- **No:** Humans can think freely, independent of the type of personality, and can get through this into a reasoned conversation. Priorities can be set based on reason.



Susan Blackmore

CONSCIOUSNESS

A Very Short Introduction

"We can try to live with the knowledge that self is an illusion, accepting that every time 'I' seem to exist, this is just a temporary fiction and is not the same 'I' who seemed to exist a moment before, or last week, or last year. This is tough, but I think it gets easier with practice."

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Even if I could theoretically act ethically, why should I care?

Who am I?

- **A physical brain or body:** However, neuroscientists did not find any individuality center in the brain. Moreover, the brain has a network-structure without a center. From this, neuroscientists conclude that the personal individuality is a fiction made up anew at any moment by interacting processes. In reality, there is no conscious 'I', no individuality.
- **A concept:** This view would fit well into ethics and science. However, it would entirely inverse the common view of myself as a physical body.

The concepts of human brotherhood, love and inclusion are the same as realistic as my existence.

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Human brotherhood, love and inclusion cannot be confined to mechanistic rules that need to be followed once and forever, but they require an active ethical approach to social life.

Examples for long-term social approaches enabling inclusion:

Intellectual respect:

- During a conversation I often try to convince someone of my position, based on my authority. This is basically anti-social "intellectual violence". Instead, it is my task to open up a perspective that **the other should be left free** to follow or not in view of the other's reasoning strategy, **free of blind belief in authority**.

Emotional conception:

- If someone agrees with me I get the feeling that I am right, I project my feeling into the other. However, maybe the other only agrees with me to get rid of me as soon as possible. Therefore, I should for myself **keep the door open for the other to disappoint me, without responding immediately in self-defense**. I should accept pain and not quickly jump on superficial agreement but keep listening.

Practical actions:

- As soon as I carry out a good initiative, it is highly probable that I aggravate someone who may actually have the best intentions. I should keep considering these good intentions and then approach the aggravation with lots of **patience**. Sometimes an initiative may need years of preparation and diligence, like a seed in the ground, for finding the right moment and location.