

of the 'pomp and circumstance' will leave a terrible cultural gap and the indoctrination will fail to operate properly at the deep emotional level so vital to it. Also, certain types of belief are more wasteful and stultifying than others and can side-track a community into rigidifying patterns of behaviour that hamper its qualitative development. As a species we are a predominantly intelligent and exploratory animal, and beliefs harnessed to this fact will be the most beneficial for us. A belief in the validity of the acquisition of knowledge and a scientific understanding of the world we live in, the creation and appreciation of aesthetic phenomena in all their many forms, and the broadening and deepening of our range of experiences in day-to-day living, is rapidly becoming the 'religion' of our time. Experience and understanding, are our rather abstract god-figures, and ignorance and stupidity will make them angry. Our schools and universities are our religious training centres, our libraries, museums, art galleries, theatres, concert halls and sports arenas are our places of communal worship. At home we worship with our books, newspapers, magazines, radios and television sets. In a sense, we still believe in an afterlife, because part of the reward obtained from our creative works is the feeling that, through them, we will 'live on' after we are dead. Like all religions, this one has its dangers, but if we have to have one, and it seems that we do, then it certainly appears to be the one most suitable for the unique biological qualities of our species. Its adoption by an ever growing majority of the world population can serve as a compensating and reassuring source of optimism to set against the pessimism expressed earlier concerning our immediate future as a surviving species.

Before we embarked on this religious discourse, we had been examining the nature of only one aspect of the organisation of aggressiveness in our species, namely the group defence of a territory. But as I explained at the beginning of this chapter, the naked ape is an animal with three distinct social forms of aggression, and we must now consider the other two. They are the territorial defence of the familyunit within the larger group-unit, and the personal 159