

## NATURAL EVOLUTION THEORY OF MORALS

ZULFIKAR MOINUDDIN AHMED

One of the difficulties of producing theories of human morals is that the entire human race is supersaturated with various confused and conflicting ideas about human morals. The saturation is several millennia old. Christianity, Islam, and Judaism by themselves have cornered half the human race, and in the East you have Hinduism, Buddhism, and other religions. That's roughly from the Axial Age 800-200 BC. That is the real difficulty with writing about morals seriously today. Everyone and his brother has heard it since their childhood from their parents and elders. Most people are either sick of hearing about morals or think they know better than me what they are and how they came about.

I want to tell you about a history of human moral nature that is quite different from the accounts of how God demanded moral behaviour one way or another. Now this sort of effort is not new, so you will have to have patience before Zulf gets to the part of the story that is genuinely new.

I will refer to Matt Ridley's *The Origins of Virtue* and Christopher Boehm's *Moral Origins* (2012), and they are predecessors to the natural history of morals of the evolutionary type that I will be telling you.

Let me quickly return to the point where Natural history of morals needed any story at all. That's from the nineteenth century, during the work of Charles Darwin. In Darwin's time, there would be questions about how human Conscience evolved. This happened in *Descent of Man* published in 1871. I like to pay attention to rough understanding of when particular sorts of ideas held sway. Obviously Darwin was the pioneer for evolution of all living organisms by natural selection. In particular, whatever was the totality of intellectual opinion between 2000 BC and 1871, roughly four thousand years, there was very little inkling that human morals could have any origin in natural evolution. In fact, go back to 1793 to Friedrich Schiller's *On the Aesthetic Education of Man* and there it is firmly held conviction that morality and Nature are separate and far apart. Around the same time Immanuel Kant had formulated his theory of morals, in *Metaphysics of Morals* published 1797. Arthur Schopenhauer and Friedrich Nietzsche both considered "theologian's morals" and his having "theologian's blood". He secularised morals by considering it to have arisen from Reason. Before that we have had morals being of Divine Origins in various ways. In other words, we can roughly see the slope here from 1500-2021 with Nature creeping into Human Morals more and more until you reach my results which show that the morals are stored mostly in the genetic code in common,  $G_c$ , and we are in such an extreme flip end that we then have to consider the unknown process Divine in a different way than older religions, where we know it is Nature but we have very rough idea about whether our theories are sufficient to reveal the mysteries of Nature.

It is so powerful that I am promoting the idea of a new type of Divinity of Nature, a Divine force that stays eternally silent and mysterious, rather than the type that gives special favours to human beings, and embeds in our every cell as genetic material. I am not actually interested in paying attention to Christianity and Islam here at all. I am interested in the secrets of Nature, and if Nature wants to be treated with awe and worship, so be it. I will worship Nature with awe and admire her Divinity with the hope that she will reveal the rest of her secrets.

You might consider this primitive of me. I don't actually care about that. You are not going to give me the secrets of Nature, so I will reserve my worship and awe for Nature and not you. You want all that from me, you better hand over all of Nature's secrets.

#### 1. IT IS NOT IRRATIONAL TO WORSHIP AND REVERE THE FUNDAMENTAL UNKNOWN MYSTERY OF NATURE

I have produced a complete mathematical physics motivated by Albert Einstein and Hermann Weyl's efforts at unified field theories and succeeded with Four-Sphere Theory. My theory is Absolute Truth, and so spinor fields in a static eternal four-sphere of fixed radius  $R = 3075.69$  Mpc is Nature. It's Nature more than the entire observable physical world. But that leaves a great deal of mystery of Nature, and if we worship it as Divine seeking her secret, and are awed by Nature, and produce rituals to please her, is that irrational? I hardly feel so.

#### 2. THE STORY CONTINUES

I will continue to tell you a story of human moral history. Over the past billion years, we have evolution of teams, over the past millions society of apes, and past thousands nations and civilisations. My story will be that evolution by natural selection is the driving force of human morals. This particular form of the story is not novel, not original from me. Matt Ridley gives this account in 1996, and Geoffrey Miller in *The Mating Mind* offers a similar theory. Then the story will be that the accumulation occurred in the genetic code in common  $G_c$  for all human beings, and within this you have the morals enshrined, much more strongly than any holy book with message from God.

Consider several mythologies now for Genesis. Instead of Christian God we consider a very slow God who does not create human beings in a few days but c-r-e-a-t-e-s human beings over two hundred million years. And then you begin to have some sense to the whole religious mythologies. The religious mythology of Christianity is off in frequency of God's efforts. God might just be so slow and big that God has no ability to speak except by writing his letters with Grand Canyon over hundreds of thousands of years. I don't think Christians like that. They want God to respond snap snap.

#### 3. PSYCHOLOGICAL FUNCTION OF GOD

My personal view is that God is for many people the repository of Authority and Trust. This is a rational evolution. Nero and Caligula were madmen with power, so God was more appropriate repository for people's center for Authority than the Emperors of Rome. Second is need to Trust. Trust in God is more reliable than Trust in other people and governments; that is also the psychological place for God.

Other features are not as directly interesting in my account. God in Islam is a sort of 'maximal figure' with extreme levels of all virtues and powers in the universe.

Now obviously the struggles begin when God is uniformised with explicit instructions from the same God as the one who has this Trust and Authority. That is where the struggle begins; it is the association of this important psychological center with instructions about handling numbers of cows and goats, or who was the Mother and how many times to repeat 'Hail Mary'. There I have nothing to say.

#### 4. INSTINCT-BASIS OF MATT RIDLEY AND COMMON GENETIC CODE BASIS OF MINE

Matt Ridley's story of history of human morals will be quite similar to mine. But I do want to some deviations. He emphasizes that morals are matters of *instincts* that human beings have. I will instead emphasize something more general, the Genetic code in common,  $G_c$ , that all human beings on Earth share.

Why is this preference, and are there substantial differences in the story that will result? I think that since  $G_c$  is actually 99.9% of each person's full genetic code, and this is a hard fact verified since the Human Genome Project that began after Matt Ridley published his book in 1996, it gives a stronger confidence in the acceptability of my story here as the truth. Both the definition of instincts and their formation from the genetic code is a slightly messy process by comparison.

All internal biological functions, including all evolutionary adaptations leading to behavior will have similarity by  $G_c$  being invariant, and then we have to reconcile with Matt Ridley's account where among the totality of biological adaptations for our inner and outer behaviour, a subset, the *instincts* will determine the morals of all human beings.

Let us go to his introduction.

"We are like ants and termites who live as slaves to their societies. We define virtue almost exclusively as pro-social behaviour, and vice as anti-social behaviour ... One of the things that marks humanity out from our species, and accounts for our ecological success, is our collection of *hyper-social instincts*. Yet to most people instincts are animal things, not human ... Instincts, in a species like human one, are not immutable genetic programmes, they are predispositions to learn. And to believe that human beings have instincts is no more determinist than to believe they are products of their upbringing."

For me there is a great deal of ambiguity in this view because I am not familiar with a precise understanding of this instinct concept. Now Matt Ridley's book is attempting to do something in a different context than mine; he is addressing the prevailing view from social science of his time, 1996. Today, since I have  $G_c$  I can avoid this confusion altogether by simply pushing all issues of instincts versus other sorts of physically internal genetically determined processes into one category and avoid the instinct concept altogether in my story. There are reasons to do this, because I am not sure that if we narrowly define 'instinct' then I will be able to saturate moral behaviour of humans completely. One options I like is to use Jaak Panksepp's seven emotion systems in the subcortical brain of all people, and invoke their functions instead of 'instincts'. Some of these, like CARE and PLAY are always pro-social.

I read a wonderful essay by Carl Jung on the instincts and the will and it is quite subtle. I do not find instinct a satisfying and clear concept for a good story

of human morals. And Ridley puts in 'predisposition to learn' as instinct which is more confusing. This is not to deny the merit of an instinct-based story but for me it is much easier to avoid these subtle extensions that Matt Ridley is making on a concept that I do not understand very well even for animals.

## 5. DIGRESSION ERRORS OF ROUSSEAU

In order to tell my story I will take a short digression of Jean-Jacques Rousseau whose philosophy and ideas have had a tremendous influence on all of modernity and our own prejudices. Rousseau did not know at the time much about our primordial past. He had a romantic view of the primitive man as a loner, autonomous and self-sufficient. Instead, we know today that our primate ancestors are social animals like chimpanzees, and evolution produced a situation that, by the Pleistocene period where small groups of size.

## 6. DAVIS-PANKSEPP PERSONALITY VARIABLES

Kenneth L. Davis and Jaak Panksepp, *The Emotional Foundations of Personality* tells us how the popular Five Factor model relates to seven emotional subcortical systems.

Affective Neuroscience Personality Scales	Big Five Personality Scales				
	Extra-version	Agreeableness	Conscientiousness	Emotional Stability	Openness to Experience
PLAY	<b>0.46***</b>	0.29***	0.00	0.12	0.13
SEEKING	0.13	-0.01	-0.01	0.01	<b>0.47***</b>
CARE	0.25**	<b>0.50***</b>	0.12	-0.07	0.06
FEAR	-0.19*	-0.17*	-0.24**	<b>-0.75***</b>	-0.05
ANGER	-0.04	<b>-0.48***</b>	-0.30***	<b>-0.65***</b>	-0.08
SADNESS	-0.21**	-0.13	-0.30***	<b>-0.68***</b>	-0.00
Spirituality	0.15	0.26***	0.14	0.09	0.17*

Student sample,  $n = 171$  (50 males, 121 females). Adapted with permission from Davis et al. (2003).  
 \* $p < 0.05$ ; \*\* $p < 0.01$ ; \*\*\* $p < 0.001$  (all two-tailed).

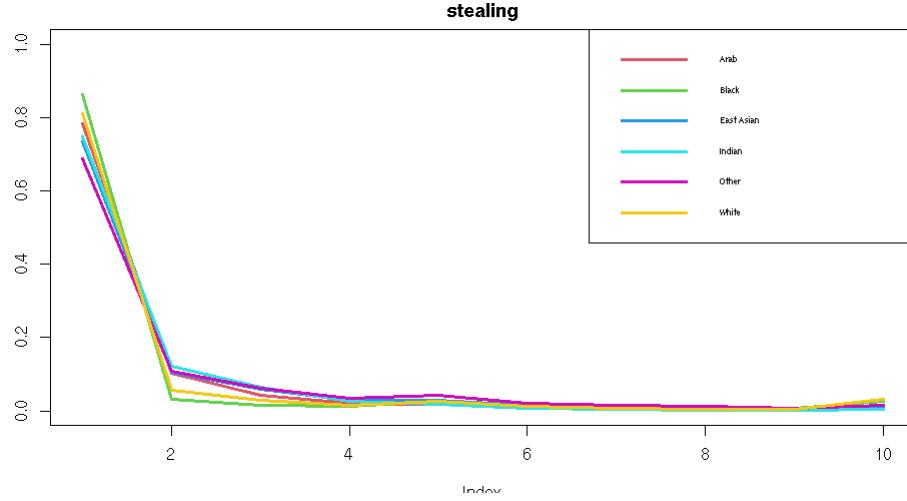
We know from David Buss' work that for the past 50 years mating choices have targeted personality traits for top rank. We will extrapolate this back for six million years as a hypothesis, by using the Davis-Panksepp Personality Model which uses the expression of seven emotional systems that precede human beings.

Then we will argue that this is the natural sexual selection that is responsible for the moral distribution that is observed today around the world.

This will be our approach to history of moral evolution in human race.

## 7. MY GREAT DISCOVERY OF UNIVERSAL HUMAN MORAL NATURE

I will just show you one example of Universal Human Moral Nature. My work on these is older and spans a number of moral values measured in World Values Survey 2017-2020.



This shows you the human race moral values regarding stealing and the colours are broad ethnicity classes. You can see the approximate invariance of the distribution across ethnicities. This is a monumental discovery about human nature, and it is my independent and pioneering discovery. No one in history of human race had ever theorised any result of this type. I am enormously gratified that Nature would find me worthy of such an enormous honour. They are explored in more detail in my paper of May 8 2021.

My discovery refutes immediately local theories of human moral nature, such as that of Friedrich Nietzsche's in *On the Genealogy of Morals*, as well as theories based on religious determination, since they have been heterogeneous across Continents and are relatively new, roughly the past 8ka. The natural hypothesis I had immediately is that they reflect much more ancient evolutionary developments, reaching back tens of millions of years.

## 8. NEED CORRELATIONS BETWEEN MORAL VALUES AND PERSONALITY VARIABLES

The idea that we have is that a statistical model where pairing targets personality variables with Moral Values correlation will lead to the equilibrium distribution for the entire human race that we have observed. We are most grateful for the great work of David Buss et. al. [?].

Oct 22 2:59 AM

Workspaces Applications

PDF Viewer | chrome-extension://oemmmndclboiebnfnlaaddacbdflmadimn/http://toddishackelford.com/downloads/Buss-JMF-2001.pdf

TABLE 6. RANK ORDERING OF MATE PREFERENCES ACROSS 6 DECADES, BY PARTICIPANT GENDER

Characteristic	Men						Women					
	1939	1956	1967	1977	1984/ 1985	1996	1939	1956	1967	1977	1984/ 1985	1996
Dependable character	1	1	1	3	3	2	2	1	2	3	3	2
Emotional stability, maturity	2	2	3	1	2	3	1	2	1	2	2	3
Pleasing disposition	3	4	4	4	4	4	4	5	4	4	4	4
Mutual attraction love	4	3	2	2	1	1	5	6	3	1	1	1
Good health	5	6	9	5	6	6	6	9	10	8	9	9
Desire for home, children	6	5	5	11	9	9	7	3	5	10	7	6
Refinement, neatness	7	8	7	10	10	11	8	7	8	12	12	12
Good cook, housekeeper	8	7	6	13	13	14	16	16	16	16	16	16
Ambition, industriousness	9	8	8	11	10	—	3	4	6	6	6	7
Chastity	10	13	15	17	17	16	10	15	15	18	18	17
Education, intelligence	11	11	10	7	5	5	9	14	7	5	5	5
Similarity	12	12	12	6	8	7	11	11	13	7	8	8
Similar religious background	13	14	13	14	12	12	14	10	11	13	15	14
Good looks	14	15	11	9	7	8	17	18	17	15	13	13
Similar education background	15	14	12	17	12	12	12	3	9	9	10	10
Favorable social status	16	16	16	15	14	17	15	13	14	14	14	15
Good financial prospect	17	17	18	16	16	13	13	12	12	11	11	11
Similar political background	18	18	17	18	18	18	18	17	18	17	17	18

Note. Ranks connected by dashed lines highlight a preference change of at least three ranks from the first to the sixth assessment periods. Underlined ranks highlight preferences for which there is at least a one rank gender difference, in the same direction, across all six assessment periods.

Since these are empirical measurements, we can read off personality desires in mates directly.

We can then attempt to model personality based mating as the driver with Moral Values as a function of personality. The key point is that using the Davis-Panksepp model we can extrapolate personality for all our ancestors and use linear transformations to produce Big Five values for them. Then the ranking allows us to estimate an interaction function that we assume slowly changing in the very long scale of millions of years in the past. Then we can calibrate a statistical model to the current moral value distributions. From experience I am confident that it will produce a good model for human moral evolution over millions of years.

## 9. PRIORITY FOR GEOFFREY MILLER

Geoffrey Miller's 2000 book *The Mating Mind* Chapter 9, "Virtues of a Good Breeding" gives a direct prior effort at sexual choice as the driving force behind evolution of morality in humans. I had not read this book before I wrote a previous paper on evolution of virtues, but the priority here is strong. What we are doing here that is genuinely new is using my observation of personality trait selection inferred from Buss et. al. [?] where it was specifically personality traits that were directly desired for mate choices and then use of Davis-Panksepp Personality Correlations to quantify the effect of sexual selection.

## 10. CONCLUSION

All the elements I use in the note below are extremely important. Davis-Panksepp Personality theory allows us to see the biology link concretely to Big Five Personality model. This is an enormous achievement of theirs. The discovery of Buss et. al. (2001) of long term stability of personality trait targeting then produces a link to Big Five which gives us an interaction matrix. These then allow us to consider linear statistical models that match my discovered moral value regularities in the human race. In my note I specify how to go about doing this. This I believe will provide the world's first distribution evolution model of human race

morals going back in time. And this will fundamentally change our understanding of human nature morals in ways that will affect every level of intellectual understanding of Man about ourselves. Every era of Western Intellectual foundations about morals will be displaced as a result, from Aristotle to the John Rawls. For philosophers were not able to ever consider morals to have any other source than reason.

#### REFERENCES

- [1] BussDavid Buss, Todd K. Shackelford, Lee A. Kirkpatrick, Randy J. Larsen, "A Half a Century of Mate Preferences: Cultural Evolution of Values", *J. Marriage and Family* 63, 2001, 491–503