

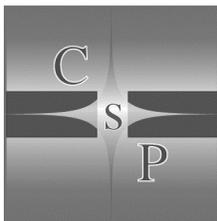
Beyond Nature and Nurture

Beyond Nature and Nurture

Conceiving a Better Way to Understand
Genes and Memes

By

Peter Baofu



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Beyond Nature and Nurture: Conceiving a Better Way to Understand Genes and Memes,
by Peter Baofu

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FOREWORD

Inductive reasoning is Peter Baofu's forte. And this volume represents yet another demonstration of that strength, as he has already mastered this in his previous nine books—namely, *The Future of Post-Human Space-Time* (2006), *Beyond Civilization to Post-Civilization* (2006), *Beyond Capitalism to Post-Capitalism* (2005), the 2 volumes titled *Beyond Democracy to Post-Democracy* (2004), *The Future of Post-Human Consciousness* (2004), *The Future of Capitalism and Democracy* (2002), and the 2 volumes titled *The Future of Human Civilization* (2000).

A confirmed futurist, Dr. Baofu challenges the reader to join him on a journey to a new world—to become a fellow traveller on an expedition where the outcome is to be discovered by the reader as much as by the writer.

To those who have read his earlier writings, this book posits the next stage of human development. It's a bold and masterful work that leaves a reader wanting more thinking and discussion on this topic.

No doubt, Dr. Baofu will not disappoint his readers in this regard.

Sylvan von Burg
Georgetown University
Washington, DC
May 2005

ACKNOWLEDGMENTS

This book, like many other previous ones of mine with a strong inclination for independent spirit, does not seek any external funding nor help from any formal organization or agency. Indeed, the amazing wonder of ideas in the world of knowledge is my only pleasant reward.

Yet, I should not forget Sylvan von Burg at Georgetown University School of Foreign Service, who is generous enough to write the foreword for this book, as he did for some of my previous books. His continued support of my intellectual endeavor is therefore deeply appreciated.

In any event, I bear the sole responsibility for all my politically incorrect views expressed in this work.

ABBREVIATIONS

- FPHST = Peter Baofu. 2006. *The Future of Post-Human Space-Time: Conceiving a Better Way to Understand Space and Time*. New York: Peter Lang Publishing, Inc.
- BCIV = Peter Baofu. 2006. *Beyond Civilization to Post-Civilization: Conceiving a Better Model of Life Settlement to Supersede Civilization*. NY: Peter Lang Publishing, Inc.
- BCPC = Peter Baofu. 2005. *Beyond Democracy to Post-Democracy: Conceiving a Better Model of Governance to Supersede Democracy*. NY: The Edwin Mellen Press.
- BDPD = Peter Baofu. 2004. 2 volumes. *Beyond Democracy to Post-Democracy: Conceiving a Better Model of Governance to Supersede Democracy*. NY: The Edwin Mellen Press.
- FPHC = Peter Baofu. 2004. *The Future of Post-Human Consciousness*. NY: The Edwin Mellen Press.
- FCD = Peter Baofu. 2002. *The Future of Capitalism and Democracy*. MD: The University Press of America.
- FHC = Peter Baofu. 2000. 2 volumes. *The Future of Human Civilization*. NY: The Edwin Mellen Press.

• PART ONE •

Introduction

CHAPTER ONE

INTRODUCTION—BETWEEN GENES AND MEMES

The survival of the fittest, which I have here sought to express in mechanical terms, is that which Mr. Darwin has called “natural selection, or the preservation of favored races in the struggle for life.”

—Herbert Spencer (TE 2005)

The problem of the twentieth century is the problem of the color-line....

—W.E.B. Du Bois (MQ 2005)

Pondering a Fascinating Question

Why are some individuals at the micro level relatively more successful, by a given standard, than others? And why are some countries (or regions) at the macro level, equally by a given standard, relatively more successful than others?

Surely, a rhetorical answer is to dismiss either question by suggesting that it all depends on what the word “success” or “standard” refers to. For instance, an individual *A* may be more successful in sports than in academic endeavor, whereas another individual *B*, on the other hand, may be more successful in academic endeavor than in sports. By the same logic, a country *X* may be more successful in military conquest than in ascetic enlightenment, while another country *Y* may be more successful in ascetic enlightenment than in military conquest.

But this rhetorical answer raises more questions than answers, since one can continue and ask, Why is this individual *A* more successful in sports than in academic endeavor (and vice versa, for that individual *B*)? By the same logic, why is this country *X* more successful in military conquest than in ascetic enlightenment (and vice versa, for that country *Y*)?

Consequently, the question remains to be answered Why, after all?

A Historical Urgency

This question takes a historical urgency, since in the world that we live in, at this interesting time of the early twenty-first century, the division between the rich and the poor, as an illustration between the successful and the unsuccessful, remains acute.

For example, in Africa, “its population accounts for 13 percent of the world total, but economy only makes up 2 percent....What is more conspicuous, among the world 49 least developed countries, 34 are in Africa including the 10 most impoverished ones. What is more, 8 million displaced refugees, 23 million AIDs/ HIV sufferers and carriers, over 200 million chronically malnourished are living on the continent. The current economic growth is far from enough to keep the continent out of poverty.” (PDO 2006e)

Even worse, in Sub-Saharan Africa (or black Africa), “[o]ne third of sub-Saharan Africans face recurrent famine and under-nutrition.” (CNN 2006r) And more than 21 million people suffer from hunger in January of 2006. (PR 2005; CNN 2006)

This is so, even though the Sub-Saharan region has recently experienced some relatively good growth rates in some countries, mainly due to the rise of commodity prices in the world’s markets, but the caveat here is a historical lesson from the past “For all this happy news, will the region weather the next global dip better than before? Sub-Saharan Africa has sometimes perked up a bit, only to slump again when commodity prices drop and the world economy falters. These boom-and-bust cycles have stymied real progress. John Page, the World Bank’s economist for Africa, points out that real income per person in Africa rose by only 25% between 1960 and 2005; in East Asia, it went up no less than 34 times faster in the same period.” (ECN 2006e)

With this caveat in mind—in southern Africa alone, “12 million people are dependent on food aid in Zimbabwe and Malawi, according to the World Food Programme....Three and a half million people in Kenya and Somalia are starving because of a drought, causing a high malnutrition rate, especially among children. 1.4 million people need food aid in Eritrea and 3.8 million need emergency food relief in Ethiopia, while other areas of Africa report dangerously low stocks and predict looming crises in the near future.” (PR 2005)

By February of 2006, the desperate situation continues. For instance, “[a]s many as 11 million people are threatened with starvation across east Africa.... in Djibouti, Ethiopia, Kenya, Somalia and Tanzania.” (CNN 2006i) In Djibouti alone, the country “is mired in poverty, with a 60 percent unemployment rate.”

(M. Weinstein 2005a) And “Kenya does not have enough food aid to last through the month, endangering the lives of 3.5 million people....” (CNN 2006f)

Elsewhere, say, in Liberia, its “3 million people are beset by 80 percent unemployment.” (CNN 2006c) In Chad, it “is one of the five poorest countries in the world, with 80 percent of its population of 9.5 million gaining its livelihood from subsistence farming and stock raising.” (M. Weinstein 2006a) In Uganda, “[a]t least 25,000 babies...are born with sickle cells every year....Sickle cell is a disease which the red blood cells have a curved shape, causing general weakness and illness.” (PDO 2006)

In Zimbabwe, “[t]he nation is suffering its worst economic crisis since independence from Britain in 1980, with acute shortages of food, gasoline, medicines and other essential imports. The crash has been blamed on disruptions in the agriculture-based economy caused by drought and the seizures of thousands of white-owned commercial farms since 2000.” (A. Shaw 2006) In Sudan, there are more than “180,000 dead and 2 million displaced into camps and countless women raped...amid the growing chaos of Darfur....”

Moreover, the problems seem endless “The state of Rwanda suffered a devastating period of genocide in 1994 despite multiple warnings to the United Nations by its field people regarding the impending disaster. The Democratic Republic of Congo has suffered a civil war since 1998 that has seen between 3.3 and 4.7 million people killed. Fighting in the Côte d'Ivoire has been ongoing and bloody since the introduction of a racially bigoted public policy dubbed locally as 'black Nazism.' Ethnic unrest in several central African states across the equatorial region is rife. Renewed crop failure and drought currently place some 40 million people in the shadow of devastating famine. Twelve percent of the world's population lives in Africa and bears 80 percent of its AIDS victims. Draconian rule in Zimbabwe by reputedly one of the most vicious of the world's leaders threatens stability and the lives of the white population. An ongoing and thriving business in slavery is gripping Sudan.” (P. Harris 2003b)

In fact, “Africa is the world's poorest inhabited continent the United Nations' *Human Development Report 2003* (of 175 countries) found that positions 151 (Gambia) to 175 (Sierra Leone) were taken up entirely by African nations....While rapid growth in China and now India, and moderate growth in South America, has lifted millions beyond subsistence living, Africa has gone backwards in terms of foreign trade, investment, and per capita income. This poverty has wide-spread effects, including lower life expectancy, violence, and instability—factors intertwined with the continent's poverty.” (WK 2005d)

It is no wonder that “the 'problem' which Africa poses” is immense, as “it's generally agreed upon that Africa has many troubles and is itself a dilemma for the rest of the world.” (P. Harris 2003a) Already, some Africans take desperate

actions into their own hands “Driven by poverty and dreams of a better life in Europe and elsewhere, thousands of Africans leave their homelands every year on hazardous clandestine journeys by land and sea. But hundreds drown or die in the attempt.” (CNN 2006m) For example, in two latest incidents of shipwreck, “[m]ost of the Africans involved...—the latest in a series of maritime tragedies involving migrants from the world's poorest continent trying to reach Europe—came from Mali, Guinea Bissau and Gambia. Others came from Ivory Coast, Nigeria and Mauritania.” (CNN 2006m)

This moved the United Nations General-Secretary Kofi Annan to plead for help from the rich countries “I could not stress enough the need and the urgency to provide a safe operating space for humanitarian agencies to reach these people” in sub-Saharan Africa. (PR 2005a)

Yet, the problem remains, since the records of foreign aid to Africa have not been good “For fifty or so years, billions of dollars of aid have been poured into Africa, but it has long been recognized that for a variety of reasons most of the money has done little permanent good. Some was siphoned off by unscrupulous rulers or middlemen, some was used to buy guns instead of bread, some was simply used to put small band-aids on gaping wounds. Most of what actually reached its intended recipients was spent on immediate needs rather than building against these recurring nightmares, and much was used to feebly fight against the onslaught of international monetary programs that financially enslave the Africans.” (P. Harris 2003b)

Worse, “[t]he Africans themselves seem powerless to stop the endless cycle of bad government that many of its countries suffer at the hands of military or corporate powerbrokers....” (P. Harris 2003b) So, foreign aid often does not go “to those who need it most.” (A. Sen 2006) In this regard, William Easterly (2006) in *The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good* had a good point about the pitfalls of foreign aid, even though Amartya Sen (2006) rightly criticized him about “his overblown attack on global 'do-gooders.’”

Doubts abounded, however, when the leaders in the G8 Summit in July of 2005 decided to cancel the debts of some African countries. But the decision reopens the recurrent question of why the poor remain poor, in a small sense—or why some groups succeed more so than others, in a larger one.

This is so, although the decision was mixed with some Western ulterior motives, in light of the long history of Western colonial and post-colonial exploitation in Africa.

The Theoretical Debate

Historically, the answers to the question hinge on different (often opposing) sides of the theoretical debate, in what Merlin Donald (2001: 4) once amusingly called the long battle between “genes” (e.g., DNA) and “memes” (e.g., beliefs, images, customs) in the literature. (P. Baofu 2004: Ch.1)

Three major approaches can be summarized below, but all of them are partial in explanation, with an alternative approach (the fourth) proposed by me.

Firstly, an often cited one can be called, in the absence of a better term, *the environmental approach*, since it focuses more on the environment (culture and society). As an illustration, scholars like Carl Rogers in client-centered therapy and Albert Bandura in theory of learning by observation are more interested in environmental factors on explaining human behaviors.

Some even went to the extreme, as Jose Ortega y Gasset once even said that “Man has no nature; what he has is history.” (S. Pinker 2004) Ashley Montagu (1973) also wrote “Man is man because he has no instincts, because everything he is and has become he has learned...from his culture, from the man-made part of the environment, from other human beings.” (S.Pinker 2004) And Stephen Jay Gould (1977) equally claimed that the “brain [is] capable of a full range of behaviors and predisposed to none.” (S. Pinker 2004)

At the macro level, the Civil Rights Movement is an excellent example of this category, with leaders like Jesse Jackson and others blaming white racism for the failure of blacks to close the achievement gap between whites and blacks in America. Even black scholars like Cornel West (1993) at Princeton University argued along this line in *Race Matters*, for instance.

The works on dependency theory in international political economy (with a Marxian influence) and on the Protestant work ethic (by Max Weber) also point to this environmental direction.

Secondly, a second one can be labeled, in the absence of better words, *the genetic approach*, since this opposing camp is the reverse concern with hereditary factors (genes and evolution). For example, Hans Eysenck and William Sheldon (in constitutional psychology), together with Konrad Lorenz (in his work on innate aggressive human nature), are good representatives of this camp. (G.Lindzey 1985: Ch.1)

Others like Gary Marcus in *The Birth of the Mind: How a Tiny Number of Genes Creates the Complexity of Human Thought* (2004) and Robert Plomin, together with Michael Owen and Peter McGuffin, in “The Genetic Basis of Complex Human Behaviors” (1994), explored the genetic basis of human behavior by using the latest advances in psychology and biology.

Thirdly, a different one is the compromise of the first two and can be referred to, again in the absence of a better phrase, *the compromise approach*,

since it seeks the middle-of-the-road argument in regard to nature and nurture and regards all differences among individuals and groups as the result of the mixture of both nature and nurture, more or less equally.

A most well-known work on this regard is the book titled *The Bell Curve* by C. Murray (1996) and R. Herrnstein at Harvard University, in which they wrote “If the reader is now convinced that either the genetic or environmental explanation has won out to the exclusion of the other, we have not done a sufficiently good job of presenting one side or the other. It seems highly likely to us that both genes and environment have something to do with this issue.” (S.Pinker 2004)

Dan Dennett shared this view when he wrote “Surely everyone knows' that the nature-nurture debate was resolved long ago,” and therefore “neither side wins since everything-is-a-mixture-of-both-and-it’s-all-very-complicated....” (S. Pinker 2004)

Fourthly and also lastly, an alternative one is what I want to propose in this book and can be called *the transcendent approach*, based on my “theory of contrastive advantages” (as my original theoretical contribution to the debate, which was first proposed and analyzed in *The Future of Capitalism and Democracy*, hereafter abbreviated as *FCD*).

My transcendent approach is to go beyond both nature and nurture (without, however, committing the compromise fallacy) in showing their closely intertwined interactions in producing the behavioral differences as often seen in individual human endeavors on the micro scale, and for that matter, in country (or regional) endeavors on the macro one—in the context of my five main theses, namely, (a) the compromise fallacy, (b) no oppression without self-oppression, (c) no success without failure, (d) the post-human vision, and (e) the factor of randomness, to be elaborated in Chapter Six.

In the end, the human genes will not last, to be eventually superseded by post-human life forms, so the debate between genes and memes has obscured something profoundly important about the future that the world has never known. In the process, the debate is also misleading and faulty, on the basis of two forms of what I called in *FCD* as “reductionism.”

Two Dangers of Reductionism

The two forms of reductionism to be avoided are what I called as “genetic reductionism” and “environmental reductionism.” (P. Baofu 2002 & 2004)

The first form of reductionism is genetic reductionism, in treating all (or almost all) differences among diverse individuals at the micro level (and for that matter, regions, at the macro level) on the basis of biology, without giving sufficient weight to environmental factors.

The second form of reductionism is just the extreme on the other side of the same debate, that is, environmental reductionism, in regarding all (or almost all) differences among diverse individuals at the micro level (and for that matter, regions, at the macro level) as an outcome of the environmental effects of culture and society, without giving sufficient account for genetic factors.

The nature-nurture debate is a flawed one, since nature and nurture are two different sides of the same coin, with each contributing to the outcome of behavioral differences. Any change in each will affect the other over time, in a mutually interactive way, but not in a way vulnerable to the compromise fallacy (as will be elaborated in Chapter Six).

Methodological Holism

To show why the nature-nurture debate is faulty, this project is organized in accordance to my “methodological holism,” which was used in all previous works of mine with their broadness of scope.

It should be stressed, at the outset, that my “methodological holism” should not be confused as the opposite of methodological individualism, since the former does not reject the latter but actually includes it.

With this caveat in mind—in accordance to my methodological holism, any scholarly inquiry is to be examined through the comprehensive lens of all the disciplines of human knowledge in the natural sciences, the social sciences, and the humanities.

They include, for instance, (a1) the micro-physical, (a2) the chemical, (a3) the biological, (a4) the psychological, (a5) the organizational, (a6) the institutional, (a7) the structural, (a8) the systemic, (a9) the cultural, (a10) the cosmological, and (a11) the rest (that is, a combination of the levels or, alternatively, the practical applications of any of them).

As indicated in *FCD* and later in *The Future of Post-Human Consciousness* (hereafter abbreviated as *FPHC*), there are multiple ways of reorganizing the classification. As an illustration, a different way to reorganize the levels is through the four major perspectives of (b1) culture, (b2) society, (b3) nature, and (b4) the mind.

In other words, culture in (b1) refers to culture in (a9). Society in (b2) includes the organizational in (a5), the institutional in (a6), the structural in (a7), and the systemic in (a8). Nature in (b3) encompasses the cosmological in (a10), although it can also be linked to the micro-physical in (a1), the chemical in (a2), the biological in (a3), and the systemic in (a8). And the mind (b4) has more to do with the biological in (a3) and the psychological in (a4); of course, it can alternatively be related to the micro-physical in (a1) and the chemical in (a2).

In the present context, another way to reclassify the levels is to group them in the two larger groups of (c1) genes and (c2) memes. Genes in (c1) here concern more with nature in (b3) and the mind in (b4), although the mind can also be related to society in (b2) and culture in (b1). By the same logic, memes in (c2) encompass culture in (b1) and society in (b2), relatively speaking.

Thus, as this goes without saying, the classification here is not absolute but relative.

Book Outline

With this methodological holism in mind, the project is therefore organized into two major parts for further analysis, with each part consisting of two chapters, that is, (c1) the genetic factors in relation to (c1.1) nature and (c1.2) the mind and (c2) the environmental factors in relation to (c2.1) culture and (c2.2) society, together with an introduction at the beginning and a conclusion in the end.

This book, therefore, has six chapters, starting with the introductory chapter here, that is, Chapter One titled *Introduction—Between Genes and Memes*. This chapter introduces the nature-nurture debate, together with my distinctive theoretical and methodological approaches.

Chapter Two, titled *The Evolutionary Argument*, explores the world of evolutionary biology (and other related fields) and assesses its theoretical strengths and weaknesses for understanding the nature-nurture interactions.

Chapter Three, titled *The Neural Argument*, then addresses the structure of the mind, in analyzing the theoretical contributions in the field of neuroscience (and other related fields), so as to explain the inner workings of the mind in relation to the nature-nurture interactions.

Chapter Four, titled *The Cultural Argument*, then proceeds to the inquiry of the impact of culture in shaping the behavioral differences in both individuals and regions, so as to demythologize some of the conventional ideologies in relation to the nature-nurture interactions.

Chapter Five, titled *The Social Argument*, looks into the very nature of social institutions, organizations, structure, and systems to understand their impacts on behavioral differences among individuals and nations.

The last chapter, titled *Conclusion—Beyond Genes and Memes*, concludes with the politically incorrect thesis that, contrary to the democratic ideology of our times, there are substantial genetic basis for the achievement gap among both individuals and regions, although the cultural and societal factors should not be ignored either (without, however, committing what I call *the compromise fallacy*). It ends by summarizing the five distinctive theses in my transcendent approach as my original contribution to the nature-nurture debate. In the end,

the human genes will not last, to be eventually superseded by post-human life forms.

With this chapter outline in mind, let's now turn to Chapter Two on the natural argument.

**Table 1.1. The Theoretical Debate on Nature vs. Nurture
(Part I)**

• **The Environmental Approach**

—*Thesis* It focuses, relatively speaking, more on the environment (culture and society) in explaining the achievement gap among individuals and for that matter, countries or regions, when contrasted with the natural factors.

—*Discourse* Examples include Jose Ortega y Gasset (“Man has no nature; what he has is history”), Ashley Montagu (“Man is man because he has no instincts, because everything he is and has become he has learned...from his culture, from the man-made part of the environment, from other human beings”), Stephen Jay Gould (“[The] brain [is] capable of a full range of behaviors and predisposed to none”), and Jesse Jackson (who blames white racism for the failure of blacks to close the achievement gap between whites and blacks in America). The works on dependency theory in international political economy (with a Marxian influence) and on the Protestant work ethic (by Max Weber) also point to this environmental direction.

• **The Genetic Approach**

—*Thesis* It focuses instead, relatively speaking again on hereditary factors (e.g., genes and evolution) in explaining the achievement gap among individuals and for that matter, countries or regions, when contrasted with the environmental factors.

—*Discourse* Examples are Hans Eysenck and William Sheldon (in constitutional psychology), Konrad Lorenz (in his work on innate aggressive human nature), Gary Marcus (on the complexities of human thought by a tiny number of genes) and Robert Plomin, together with Michael Owen and Peter McGuffin (on the genetic basis of complex human behaviors).

(continued on next page)

**Table 1.1. The Theoretical Debate on Nature vs. Nurture
(Part II)**

• **The Compromise Approach**

—*Thesis* It seeks the middle-of-the-road argument in regard to nature and nurture and regards all differences among individuals and groups as the result of the mixture of both nature and nurture, more or less equally.

—*Discourse* Examples include C. Murray and R. Herrnstein (“It seems highly likely to us that both genes and environment have something to do with this issue”) and Dan Dennett (“Surely ‘everyone knows’ that the nature-nurture debate was resolved long ago, and neither side wins since everything-is-a-mixture-of-both-and-it’s-all-very-complicated....”)

• **The Transcendent Approach**

—*Thesis* It goes beyond both nature and nurture (without, however, committing the compromise fallacy) in showing their closely intertwined interactions in producing the behavioral differences as often seen in individual human endeavors on the micro scale, and for that matter, in country (or regional) endeavors on the macro one—in the context of my five theses, namely, (a) the compromise fallacy, (b) no oppression without self-oppression, (c) no success without failure, (d) the factor of randomness, and (e) the post-human vision, to be elaborated in Chapter Six.

—*Discourse* Peter Baofu proposed this approach on the basis of his “theory of contrastive advantages” (as an original theoretical contribution to the debate, which was first proposed and analyzed in *The Future of Capitalism and Democracy*). In the end, the human genes will not last, to be eventually superseded by post-human life forms, so the debate between genes and memes has obscured something profoundly important about the future that the world has never known. And the debate is also misleading and faulty in its dichotomy.

Source A summary of *Sec. 1.3* on the theoretical debate. See the section for citations.

**Table 1.2. Methodological Holism
(Part I)**

- “[M]y methodological holism here is not opposed to methodological individualism but includes it (and, for that matter, other methodologies too). . . .”
- “[M]y methodological holism does not make any a-priori postulation that there must be a definite (and, for that matter, indefinite) number of levels” in any analysis.
- “[M]ethodological holism, in my usage, does not assume that all levels . . . can necessarily be integrated, since methodological holism is not aimed to search for the holy grail of 'an integral theory . . . ' (as is the case for Wilber). In other words, it allows that sometimes some levels may experience irreducible gaps between them, to be understood, at best, as empirical correlations, not as causal relations. . . .”
- “[D]ifferent levels may overlap and even interact with each other in a given context (but sometimes may not), and the fact that I even proposed different ways of re-classifying the levels (whenever needed) in *FDC* reinforces this point. . . . The dual danger here is either forcefully making different levels interact when they are just different (or, metaphorically speaking, apples and oranges) or inappropriately ignoring their interactions when some situations instead require them.”
- “[T]o understand different levels from their own (unique) perspectives (as required by my methodological holism) is not the same as trying to reduce them to a preferred level in the process of learning from other levels. This second kind of multidisciplinary work is not genuine and does no justice to the unique complexities and merits inherent at each level.”
- “[M]y methodological holism does not democratically presume that all levels are equally valid, as all levels are not created equal. In other words, in relation to issue *X*, level *A* may be more relevant than level *B*, but in relation to *Y*, level *B* can be more relevant than level *A* instead.”

(continued on next page)

**Table 1.2. Methodological Holism
(Part II)**

- “[My] methodological holism walks a fine line between the artificial classification (separation) of levels and the simultaneous incorporation of them, if only for the sake of human scholarly endeavor. It should be reminded that nature does not impose upon itself the academic classification of the levels of analysis as humans have. The enterprise of classification is therefore anthropocentric.”
- “[M]y methodological holism advocates neither epistemic subjectivism nor epistemic non-subjectivism (e.g., realism, idealism, and historicism), neither epistemic relativism (e.g., subjectivism, historicism) nor epistemic absolutism (e.g., realism, positivism), neither epistemic reductionism nor epistemic emergencism, and neither epistemic objectivism (e.g., realism, idealism) nor epistemic historicism....Neither does methodological holism, in my usage, accept the false meta-conceptual dichotomy between nominalism and realism....These false dichotomies...are to be transcended. In other words, methodological holism does not fully accept epistemic realism, positivism (a form of epistemic idealism), historicism, subjectivism, and reductionism in epistemology and philosophy of science but learns from the strengths and weaknesses of all of the opposing approaches without siding with any of them....”

Source A summary of *Sec. 1.2* in *FPHC*. See the book for more detail.

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“Part Two” Title page should start on next page (which is an odd-numbered page, that is, page 17). Page 18 should be blank, so that Chapter Two starts on an odd-numbered page (page 19).