

The Book of Chivalric Humanism:
A Virtue Based Moral Framework

By Carey Martell

‘Welcome to the world of modern chivalry’

ChivalricHumanism.com

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The Book of Chivalric Humanism

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To Jenny,
& to Christie,
& to all the others
I have failed.

May the lessons from my failures
help others.

This second edition printing features no substantial changes in language from the first edition. It only corrects a few errors of spelling, grammar and other typos found in the first edition.

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Epistle to the Reader

READER,

In your hands right now is the culmination of my lifelong search for truth. Not a subjective, personal truth but a truth that I believe can be known to all people equally. This truth is the path to ‘reality’.

This work in your hands serves as the foundational book for the school of Chivalric Humanism I have founded to teach this truth.

Now this thing that I call Chivalric Humanism is also characterized by its emphasis on virtue and excellence while also stressing that its adherents become champions for others. It is a form of humanism that explains the role of humans in the world and prescribes a rewarding purpose for our lives.

Chivalric Humanism is a branch of naturalism philosophy; that is, it is rooted in the belief that only natural forces operate in the world. It does not endorse superstitious thinking. It is important to reject such magical ideas because in addition to leading people to follow bad advice that ruins the quality of human life, teaching children to ask non-existent magical beings to solve their problems often creates irresponsible adults who fail to find solutions to these problems. Until a person shakes off the curse of superstitious thinking they will never be able to obtain true wisdom. This is because rational explanations for the world and solutions to its problems can only best be found by people who base their decision-making on rational beliefs. The presence of strongly held irrational beliefs taints a person’s perspective and limits their

ability to be reasonable. It restricts them from cooperating with others for the mutual benefit of all.

I have been a lifelong student of religion, and while examining different religions I realized that the majority of the popular religions utilize the metaphysical concept of an afterlife to pressure followers into moral activity, promising that good deeds are rewarded in the afterlife and evil ones are punished. I came to recognize that while creating a fear of things such as death and desires for metaphysical rewards in adherents are a useful feature for recruiting people into religions, it also creates an unavoidable problem: if the primary thing that compels people to refrain from doing bad is fear of supernatural punishment or promise of supernatural benefit, then these people aren't necessarily *good*, and that once the metaphysical ideas are abandoned the individual struggles to find reasons to do good actions when they recognize that evil actions can result in great personal benefit.

Furthermore, many religions are created to allow the leader to manipulate others for their personal benefit, which requires the religion to "reprogram" the individual to relinquish control over their decision making to these leaders; often to the degree that the religious may behave hysterically if they are made aware of contradictions between objective reality and the delusions they have been taught. This causes individuals in the cult groups to be easily manipulatable, not only by the leaders of these religious groups but also by other individuals employing similar types of manipulative strategies as the cult leader has used. It tends to be the case that a person who believed one impossible thing can be easily led to believe in another impossible thing using a similar rhetorical argument that persuaded them to believe in the first impossible thing. This kind of manipulation of the masses is neither

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healthy nor beneficial for human societies because while it can lead to short-term group cohesion, ultimately it creates long-term instability that results in the decline of the prosperity of human communities over time as the collective makes impactful choices for irrational reasons instead of rational ones.

Even pre-existing religions which are viewed as largely secular, such as Theravada Buddhism, have failed to successfully create stable societies; the state of Cambodia during my time is overwhelmingly Theravada Buddhism yet the sex trafficking of pre-pubescent girls is commonplace. According to the 2011 documentary film *Nefarious: Merchant of Souls* by Benjamin Nolot, it is estimated at least half of all Cambodian families participate in this, and not because they are necessarily poor, but instead because it is viewed as socially preferable so that men do not have to work, as they can prostitute out their young daughters to foreign tourists. Girls are raised in the cultural belief the child owes a “life debt” to the parent for bringing them into the world and which the girl must repay. So even Theravada Buddhism has proven that it can culturally descend into hedonism and so its teachings are poor; if anything, the beliefs in reincarnation and karma are frequently used by Buddhists to justify atrocities against other people under the belief that some people deserve to be abused for some imagined past life transgression they must have committed.

So, by realizing other religions do not necessarily produce people who are good or useful to humanity because their teachings do not lead to stable societies where evil is rare, I was able to de-program myself from the superstitious dogma I learned in childhood without the direct assistance of any

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other person, relying only on self-study of religions both old and new while simultaneously teaching myself about many psychological theories and reviewing related scientific research.

Additionally, due to various reasons stemming from events that happened in my life, I developed awareness of those mental barriers that restricted my perceptions and scratched at them -- even those mental walls that exist to hold a person back from committing all manner of depravity. I questioned everything and dwelled deeply in my own mind. In my personal life I experienced great pleasures and suffered extraordinary anguishes, forcing me to reassess the very foundations of my identity and the beliefs which that identity was founded upon. Through these re-assessments I gained the ability to choose my dogma with a surgical precision, cutting out those ideas from myself that were useless for objectivity and retaining only those which I deemed useful. I fell into the pit of madness and then I pulled myself back to the top and out.

Through these efforts I reached the state known to Taoists as ‘the Way’ and Buddhists as bodhi, or enlightenment, and realized there was nothing particularly mystical about it. The bodhi state is nothing more than obtaining awareness of the mental conditioning a person acquires in childhood, and to recognize the mechanisms of how the mind functions in regards to the formation of beliefs. It does not award any mystical powers nor reveal any type of supernatural ‘true self’, as is often claimed by those who misunderstand what a genuine enlightened state actually is. It is only the ability to correctly identify that which is a mental construct from that which is

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actually part of the physical world, which even with the scientific method many people still struggle to distinguish, which is why so many have difficulty distinguishing that which is scientific from that which is sociological. Many confuse sociology for a science, even among scientists.

I will also say that it is my view that the so-called *Übermensch* state of Friedrich Nietzsche's philosophy is identical to the enlightenment state, as when comparing these philosophies, all these states in Taoism, Buddhism and Nietzsche's writings generally require the same steps to obtain. So, in my opinion they are the same thing, and as I find 'enlightened' to be a less grandiose sounding name for this state, I use it here instead to describe the state of awareness I obtained. I do wish to comment that I have noticed many philosophers, in their excitement to advertise their ideas, come up with splendid sounding names that in hindsight have given too high of expectations for this 'enlightened' state; while it is exceptional in its uncommonness, it does not bestow any greatness for achieving it. I find that it is actually the first real step into awakening from the dream of delusional thinking, and because past philosophers did not possess the sophisticated level of scientific knowledge we do today, they did not fully understand the state they had reached in the manner that I have. As I was born in a time where such information was available to me, this has allowed me to eliminate supernatural explanations from my conclusions about it, which is an opportunity past philosophers exploring this state did not have.

The *Übermensch* state described in Friedrich Nietzsche's philosophy is often misunderstood because it was appropriated by past people who misunderstood what Nietzsche was talking about. In his writings, *Übermensch* is a state that

Nietzsche described as a human that has rejected egalitarianism, idealism, nihilism and other kinds of metaphysical philosophies and instead would develop a new framework that is founded in acceptance of truth. That is to say, an Übermensch is aware of reality and does not reject it. Nietzsche described this acceptance as a love of life and nature. He also believed that such an Übermensch would create a new moral framework that consists of moral values that are aligned with truth. I believe that I have done this with Chivalric Humanism, and as I wrote previously, I believe it is best understood as another term that describes the ‘enlightenment’ state discussed by many other philosophers throughout history.

While many of the concepts that Chivalric Humanism utilizes can be found in other philosophies, the reasons for why I have included these concepts in Chivalric Humanism are sometimes very different. For example, I include virtues in Chivalric Humanism but unlike their counterpart in many past religions and philosophies, the reasons for why they are included are not the same. This is because in past philosophies virtues are often associated with metaphysical concepts, such as that virtues are manifestations of ‘God’s grace’ in Christianity. Even in a humanistic philosophy such as Confucianism, virtues are still associated with metaphysical ideas such as Heaven. By contrast to these past philosophies, virtues in Chivalric Humanism are not tied to metaphysical explanation or concepts.

My statements should not be taken as gloating, for without the writings of these past philosophers to provide me some guidance I could not have achieved during my life what they did not. I am in part a product of their influences.

I believe this ‘enlightened’ state is only a thing of great importance in so many philosophies because magical

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thinking has dominated human philosophies for most of our existence, and even those philosophies which acknowledge logic and the scientific method still often feature magical thinking a component of their foundational beliefs, which distracts a person strictly adhering to those philosophies from actually reaching the desired enlightened state of thinking. A person who was never taught to engage in magical thinking by their culture would always have possessed this kind of mental state from childhood, so I think at some point in the future this will actually be the norm instead of the exception. This is why, when put into perspective, the state of being ‘enlightened’ is not actually that special. It is only special in a world where most people culturally engage in magical thinking most of the time, and are delusional as a consequence of this inferior way of thinking. When the majority of humans are educated enough to no longer engage in magical thinking and they instead prioritize the use of logic and science, being ‘enlightened’ will be the norm amongst humans, rather than the exception.

Upon reaching this enlightened state I obtained great willpower, able to release myself from desires that were not constructive to my life. I attempted and failed at explaining my revelations to others and so decided to keep my philosophy personal. As the years went by I continued to reassess my framework of beliefs, discarding useless ideas and exchanging them for more useful ones. By my thirties I had created a solid foundation I could be confident is superior in merit to any of the popular religions, and I labeled this philosophy ‘Chivalric humanism’.

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Yet it gnawed at me for years that I was walking alone with this knowledge, carrying it within me in such a manner that if I died no one would ever know what I'd discovered. I eventually became tired of making excuses for why I could not help others come to realize the same discoveries and watched many I knew greatly suffer as a consequence of their own flawed thinking. I became frustrated at myself for not doing more to help others break free of the shackles of their own self-limiting fallacious beliefs, especially as I watched the society I lived in become consumed by zealotry in many forms, ultimately which resulted in great harm to many people.

I set about writing this book out of a desire to transmit my knowledge properly, for as much to help others as to also help myself fulfill a desire to not have the fruits of my journey be forgotten. I believe it is important for me to be upfront about this.

Now there is a correct way to read this book and it is by starting from the first page until you reach the last, in order of appearance. That is to say you should read this book straight through without skimming or skipping over certain sections. This is because this book includes a number of sections which introduce ideas you may believe you are familiar with, but you will not understand them in the context that I mean them if you do not read this book from start to finish.

This book discusses many scientific principles and political theories, in addition to philosophical maxims that you might assume you have learned before but you have not learned them in the manner that I am teaching them. I have written this work with the assumption that all readers will re-

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quire some amount of deprogramming from the current delusions they have, especially if they have some kind of religious background. Every sentence in this book has been written with the intention of guiding you to be gradually transformed from the person that you are right now and into a more intellectually self-reflective person who better understands the truth of reality and our place within it as humans.

So, if you do not read the pages I have written in the order I have intended them to be read you will not fully grasp the meaning I have intended. If you skip substantial parts of this book by reading ahead in an attempt to cherry pick what I am writing you will simply not understand what is meant in these latter sections in the correct context. If you ignore this instruction then you will not learn Chivalric humanism, but instead some bastardization of your mind's own creation which is missing substantial parts of the moral framework I have created. Do not cherry pick my writings and then believe you have learned Chivalric Humanism as I intended it to be taught. As an example of what I am referring to, I anticipate that some critics will dream up thought experiments that seek to disprove the arguments I make using situations where a human society has collapsed into depravity, and how the arguments I make are unworkable for the survival of a specific individual in that scenario; an individual might think their thought experiment somehow disproves my teachings because, having cherry picked from my writings and not considering the work as a whole, the critics did not understand that Chivalric Humanism is not a philosophy for how human communities are always stable and morally good, but instead

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Chivalric Humanism describes how communities become stable and how individuals within it should behave to ensure that stability continues to prosper.

Some of the sections of this book may be difficult for you to read. Life can be difficult and many of the choices you make can be decided based on your prior knowledge, your experiences, your instincts, intuition, or so on. This book can be difficult for some people to read because it asks the reader to use analytical thinking to make decisions in life, which may be new to you. Analytical thinking is a skill that is unique to humans but is not easily acquired; it requires diligent practice over a long period of time in order to perfect. It rarely comes naturally to any of us, especially when the majority of human cultures have historically pressured people into emotional types of thinking. Analytical thinking comes easy to me now only because I worked hard to make it so.

Much that you know about the world is likely wrong. You may have been born into a superstitious family who practices a kind of magical thinking about the way the world works, cementing in you a system of values in stark opposition to reality. When everyone around you engages in this kind of thing it is difficult for you to not also adopt this way as a matter of course. Behavioral mimicry is instinctive to humans and challenging to suppress. Part of what is going to be difficult for you while reading this book is that for possibly the first time in your life these ideas you grew up with are being challenged in analytical manners you cannot reconcile using the way you currently understand the world. This is to be expected and I ask that if you have these difficulties that you endure this mental discomfort so that this book is able to perform its purpose; instructing you in the ways of Chivalric

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humanism. You will be the better for it should you make it to the end of this book, going page by page.

This book emphasizes analytical thinking, also commonly referred to as critical thinking. Critical thinking are those methods of thought process that analyze the facts of a situation in a way that is designed to lead to conclusions that are based in truth, compared to superstitious and emotional thinking that largely lead to conclusions based on imagined fantasies. In this book you are going to see the contradictions between analytical and superstitious thinking laid out in bare detail, very possibly forcing you into some emotional discomfort on multiple occasions. This is because you have likely been taught to dislike being made to feel wrong. You've probably been taught that being wrong is shameful and makes you inferior to other people, which creates this immense feeling of displeasure when you realize you are wrong. But I am here to tell you that no person who has ever lived has been infallible; everyone has been wrong at some point in their life. It is only through acknowledging our mistakes that we can truly understand the way to obtain successes, and this is true in all things. Many of the revelations you will find in this book came about as the result of my own recognition of mistakes in the manner I perceived the world, myself and other people.

It is important to understand it is not entirely your fault if you have wrong ideas about life and your place in the world. This would mean you have been the victim of bad teaching. You have either not been taught critical thinking skills at all, or you have been taught nonsense that masquerades as it. Yet I promise that if you can endure the mental discomfort you experience while reading this book you will develop critical thinking skills because I have structured this

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book in such a way to ensure you receive a quality education in what logic is and how to employ it in your daily life to make better decisions that will improve the quality of your life, and those of others, too.

In this book you will identify things you need to learn and you will discover things that you need to unlearn. I will show you the path to success in life through rejection of ideas that limit you from achieving the success you want and the embracement of those ideas which will enhance your ability to accomplish goals. I will also point out to you the errors of logic you may routinely make and how these errors often lead people to adopt inherently flawed ideas that can drive a person into madness if they hold onto these ideas too tightly. If you read this book in whole you will be a better, more happier and successful person because you will be better able to judge good and bad decisions in your life. If you do not read it in its entirety you will not gain these benefits.

Now, in society today there has developed an unnecessary amount of emphasis placed on respecting differences in ideologies, even if these differences lead to justifications for murder, rape, fraud and other kinds of atrocities. You will find no tolerance for such evil deeds in this book. No excuses will be given for such depravity or allowances made out of a desire to compromise. The darkness of lies cannot abide the light, and tries to thwart the light of truth at every turn. No compromises can be made with those possessing a vested interest to deceive.

To put it bluntly, this book is not a safe space for your emotions to rule over your logic. This book requires you to discipline your mind and allow the analytical part of you to

sit in the driver seat. Only by doing this will you be able to protect yourself from the treachery of those who would imprison your mind in the chains of deceit. Emotional thinking has its place, but it is not of equal value when we must do something like read and comprehend complex information. This is because the region of your brain responsible for emotions inhibits the part of your brain that allows you to think critically; this is a result of evolution because when we are faced with danger, we need to make quick decisions even if they may not be well thought out. It is an evolutionary advantage in a dangerous situation that we act quickly to save our lives, which is why when faced with danger our brain gives itself over to the regions responsible for emotional thinking. So for very valid reasons and when appropriate, the parts of the brain that control things like hyperarousal (also called the fight-or-flight response) inhibit the function of the brain that allows us to employ deduction and induction because these types of thinking, while superior, take longer to process information, which can lead to our deaths if we pause in thought too long without taking actions. But humans do not only enter emotional states when we are in danger; we can put ourselves into these states with excessive worry or anger, which results in the same impairment of the brain regions responsible for logical thinking. I am explaining this to you because many people mistakenly believe they can be completely rational and emotional at the same time. You cannot. It is biologically impossible to do so. As such belief systems that claim a person must have 'balance' in emotions and logic are fundamentally misguided. Emotional thinking should only be used for those tasks it is suited for, and logical thinking employed for all others.

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This is only important to know because as you read this book you should not be in danger and therefore have no imperative need to think emotionally. Thus, you should set yourself into a neutral state of mind as you read this book, and try to suppress any sort of emotional thinking while reading it. Emotional thinking will prevent you from understanding the lessons of this book in the correct context.

In this book you will also find the techniques necessary to eradicate evil thoughts, even if you lack the empathy that comes naturally to other people. In this way Chivalric Humanism is useful to people who possess traits that may be regarded as antisocial personality disorders, as Chivalric Humanism provides logical reasons for why individuals should strive to do *good*. You will also find that this book has solutions to many problems people face every day. So I tell you that if you are able to tolerate any initial emotional discomfort you have when reading this book and give your mind a chance to absorb what I have written then your efforts will be rewarded.

It is important to always remember that I can only show you the way. You must be willing to complete the journey.

Above all, this book provides a moral framework that I believe is necessary for the unification of the human race to occur because it promotes the abandonment of all of the prejudices that prevent such unification from happening. These are all of the reasons why you should read my book in its entirety, from the first page until the last.

You should be aware that I was not born wise. Nor was my philosophy created in a vacuum. I did not wander up a mountain, meditate on life and realize some grand universal

truth. Rather my perspective is shaped by my life experiences, which includes reading the literature left behind by many great thinkers across many different cultures throughout human history, and holding my own debates with peers while observing and participating in modern society.

As many individuals do, I started my life as a child who was taught the institutionalized superstitions of the culture I was born into, and over time peeled away at these delusions, sometimes exchanging them only for new delusions which themselves later needed to be cut out of me, until I became the person I am now who is able to recognize delusions and self-correct my thought processes.

Throughout my life I engaged in many intellectual debates on myriad topics. Some of the people I debated with assumed that I simply enjoyed arguing and that these arguments held no deeper purpose, yet these people did not understand me. As a seeker of knowledge I came to appreciate that through dialogue one can shave off ignorant ideas and zero in on truth. Several of my books, including this one, have significant chunks of them which were written as a result of such debates and these are things I would not have written down had they not been part of a dialogue. In the process of these debates I challenged the ideals that people held dearly, and in doing so sometimes lost the friendship I had with that individual who sought to reduce the cognitive dissonance these debates with me triggered in them by removing me from their life. This is tragic, but an outcome I came to understand is not unexpected when dealing with people who are unwilling to accept undesirable truths and who prefer the comfortable lies. I chose not to indulge in the comfortable lies with them and

therefore they could not tolerate my presence because I reminded them of the undesirable truths they wanted to ignore. I made my own choices and came to know that to obtain knowledge requires effort and sometimes even sacrifice. This is often a sacrifice of pride to accept we are wrong but occasionally even the sacrifice of friendships in order to pursue and obtain truth, for others will often hinder your path in order to protect the comfortable lies they cling to.

It would be nice if the path of knowledge were not lonely. It is not that the path of knowledge need be lonely but it often has parts that are, especially when we tread into those unexplored territories that others will not follow us into. The simple truth of life is that, at the time that I write this book, most people in society primarily think emotionally and do not think logically, even though they are capable of it. It is popular to engage in emotional thinking and so the majority still do this, and they shun those who prioritize rational thinking because it exposes their mistakes.

I became wise through my own dedicated efforts and quest for knowledge in the service of the greater good. I believe that most any human is capable of attaining wisdom if they follow the method of analytical thinking expressed in this book. Using this method applied to your own experiences you can obtain a better life and obtain wisdom.

Now, there are many people who are greatly concerned with matters of justice and wish to combat that which is wrong. Yet in order to stand for truth and right one must first know how to find truth and determine right. Humans cannot rely upon instinct to solve all problems, because our instincts are not honed to naturally perceive the truth of the universe. We must instead rely on our collective wisdom to build

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technology and evaluate moral decisions; this knowledge is not inherent in us but rather passed to each other. It is something that must be taught and learned.

Measuring morality is different from measuring the laws of the universe like gravity, heat and volume but we can still use logic to create an accurate measure because morality is a human concept. Therefore, we can define its parameters and the challenge is only in how to best construct the system.

After reviewing numerous moral frameworks that are popular in my time, I came to the conclusion that the vast majority of moral frameworks have been created for the wrong reasons. They have often been designed with the intention to justify beliefs which the philosopher already possesses -- we see this in Christian belief systems such as Christian Science, Jehovah's Witness and Charismatic movements. We also see people form new frameworks with the intention to deceive and manipulate others -- we see this in groups like Scientology, Mormonism, the People's Temple and numerous kinds of guru cults. Lastly, we see moral frameworks which have been created based on the rationalizations of the mentally ill who have great difficulty distinguishing fantasy from reality -- we see this in groups such as Heaven's Gate, Aum Shin-rikyo and Family International.

While some readers may note many of these moral frameworks are new and some are even obscure, the fact remains these are examples of relatively new moral frameworks that gained popularity in the age of science. As such they serve as good examples to deconstruct to understand what kinds of frameworks have been able to gain traction in the modern age.

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My approach to creating Chivalric Humanism is aimed in a desire to find the optimal moral framework for humanity which will lead to a universal prosperity in a global society. I imported ideas which are useful for this goal and discarded those which were useless. The framework is consistent and free of contradictions that undermine the trust in the rules which cause distress for people. That said, to learn this framework you must be willing to empty your cup. You must learn how to recognize the blind spots in human consciousness and employ systems to overcome these limitations.

Let us begin.

Carey Martell
July 19th, 2021

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Acknowledgements

I wish to thank those who came before me, to include those who I directly descend from who without their drive to survive I would not exist. This thanks is also for those who took the efforts to preserve their philosophies and entered into great debates to produce the written works which ultimately helped shape my own philosophy.

The people I wish to thank are countless and numerous and it is impossible to mention them all. All I can do is pass on the knowledge I have learned from their examples.

This book does not feature many citations, as it was not intended to be a work of scholarship. It was also not written to impress academics by filling it with many citations that would demonstrate how well read I am.

I wrote this book to serve as the foundational text for a moral framework that can be useful in ordinary life, and as such, it would be odd if I constantly cited numerous other pieces of academic writing. I also believed having numerous citations for every statement I make would distract the reader from the core of the message I am communicating with this book. My belief is that a moral framework should be able to stand on its own merits because it has internal consistency. You should not have to read another chain of papers to appreciate it and it should not be so intractable that you must read several supporting documents to understand it.

There are some sections of this book where I do discuss historical events and scientific research, and when discussing these things I have provided enough information that

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if someone wished to verify the information they can easily do so.

It was not my original intention to publish this book in its current form; I had hoped to continue to work on this book throughout my life and publish it before my death. This is partly because the crafting of this work extracts a toll upon me, and that toll is because organizing my ideas into a consistent structure required me to delve deeply into my internal world and confront the stress of cognitive dissonance as I strived to organize my ideas into that structure. This book was not so much written as it was weaved from threads both external and internal to myself, those threads consisting of every idea I have ever encountered during the course of my life as well as those ideas I have invented on my own. This book is my tapestry; my grand design.

Yet it was not my original intention to publish it in its current form. This is because there are sections I wanted to discuss in more detail. It is also because the older I become, the wiser I become, and so my ability to explain my moral framework exponentially improves.

I have published this work in its current form because, after observation, I came to the conclusion that the philosophical direction that humankind is moving toward is something I can no longer overlook. In my time, large populations of people embraced moral relativistic ideologies that promoted hedonism that created many social problems. I also witnessed the rapid rise of even more dangerous ideologies, such as critical race theory and other varieties of neo-Marxism, gain enormous political influence. I decided that my beliefs required me to take some kind of action against the further

spread of these societal destructive ideologies. This is not because I necessarily believed my publishing of this book will stop their spread, but rather because I believed the absence of a populist secular moral framework that provides an alternative to these frameworks is part of the reason so many are turning to these frameworks. It is my hope that this book will be a useful guide to those people seeking a secular alternative to hedonism, and that despite this book's drawbacks, future generations may be able to view my writing as a steady foundation to build upon. It is my wish that, with my book in hand, that others may accomplish those things which I could not.

I wish to mention here that not everything that I have believed throughout the course of my life is Chivalric Humanism. I am thirty-eight years old as I publish this book. Chivalric Humanism has formed the foundation of my beliefs for the past twelve years of my life, but not every idea I have ever had or will have throughout the course of my life is necessarily part of the Chivalric Humanism moral framework. I point this out for future biographers to take note of. That which is Chivalric Humanism is specifically what I say it is in this book. I am its inventor; I get to decide this.

Like so many other philosophers before me, I think I probably will not live to see my philosophy become a light that pushes back against the darkest forces of the human condition during the perilous hour of humanity's need for illumination; but I hope that it will.

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Book One: Humanism

Chapter I: The Scope of Chivalric Humanism

One of the defining characteristics of humans as a species is that many individuals specialize in developing certain talents that enable survival. In the early days of humankind, men and women divided tasks based on gender roles, assigning important tasks to those of a gender whose biological characteristics were best suited for those tasks; such as men for hunting and warfare, and women for cooking and child rearing. Yet there also existed people who specialized in developing the powers of their imagination to invent new technologies, which were taught to other people and allowed humans to enhance our physical characteristics to achieve more work with less time, energy and resources spent compared to before these new technologies were created. Now in the age that I live, as a species the vast majority of humans develop talent in learning to use these technologies effectively to survive in the civilizations we have created -- most humans no longer hunt and many humans do not even cook their own food. We have enhanced human survival with our technology to the degree that survival rates are high for the majority of all humans, and most people can live a long life if they simply become proficient at some talent which allows them to earn an income to purchase the resources for survival, such as pre-cooked food, pre-built shelters and clean running water, and so on. Many of the survival tasks that our ancient ancestors found laborious have been made simple due to the current

state of technological development that humanity has acquired by my lifetime. The act of surviving as a human is not very challenging anymore, unless a person specifically rejects all of the technology humans have collectively developed over thousands of years to make our survival simple.

Despite the ease at which survival can be ensured for the majority, in many ways humans have created new problems to distract ourselves with, or perhaps that we can now concern ourselves with, because in most parts of the world we have acquired easy access to shelter, food, water, medicine and security due to the technologies we have built. Now that excellent answers to our key survival problems have been solved by prior generations, many humans have decided to focus on trying to solve problems of social relationships between groups of humans. This has introduced many new ideologies of political and social theories, some of which are metaphysical in nature, and others rooted in science or pseudo-science, such as in the case of many sociological fields that are prominent in my present time. Most of these new ideologies, however, in my view are but different forms of hedonism.

Even with all of our technology, which includes our culture, it still remains that many people discover new challenges to struggle against. Throughout the course of my life I have met many people who struggled to navigate their own path in their lives, as the structure of the societies we live in today are now very complicated. In my opinion, those I have met who struggled the most are the ones who were so concerned with themselves that they felt helpless to do anything about the social problems facing others. This is because they

had no roadmap on how to improve their own lot, let alone one that can do the same for strangers. To solve this problem I set about creating such a road map, which is this book.

My conclusion from all of the many adventures I have had over the course of my life is that developing a person's talents -- their potential -- is what leads to the individual possessing the best life for themselves. This is for many reasons, the most important of which is that if a person has a talent that has great value for other people then that individual is accepted and embraced by others as a desired member of society. This leads to the individual's prosperity in having a useful trade that allows the individual to acquire resources, yes, but the cultivation of talents also has an impact on an individual's gene expression. Indeed, talent is a biological consequence of gene expression that has been harnessed by the individual to produce a skill that we humans label as a 'talent' in our languages. So it is that by cultivating talents an individual human can obtain their potential as a member of our species and potentially activate new useful gene expressions and mutations in themselves they can pass onto future generations of humans they sire. This is done while the individual also contributes productively to their societies in a way that can benefit others. When this potential is accomplished successfully, the individual increases their survivability, enhances their chances for finding a good mate to procreate with, and ultimately as a person is best able to achieve the goals they wish to accomplish during the course of their lives.

The form that a talent takes is unimportant insofar as that a talent can manifest itself in many ways. What is important is that a person be good at this talent and that this talent has value for others, for humans as a species are defined by our cooperation with one another -- our capacity for tool

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use is shaped by how diverse the talents individual humans develop that better utilize the tools we create. Most everything we as humans view as culture and technology, are in fact a tool humans have created that provides some useful value toward our survival. This is even true for things meant for leisure, because leisure is a necessary activity for a human to be able to rest. The history of humanity has demonstrated that diverse aptitudes are useful to our survival, sometimes in unexpected ways.

It is the goal of Chivalric Humanism to rehabilitate the individual's moral character so that he or she may reach his or her full potential. It is the cultivation of human potential which grants a person more joy, more reality, more connect-edness, more accomplishment and more opportunities for other people to grow. Furthermore, it is my design that Chivalric Humanism encourages the individual to come to an intimate understanding of reality and truth through direct experience. It is a philosophy of personal development where the individual works to understand their true nature and the laws of the universe that govern the world.

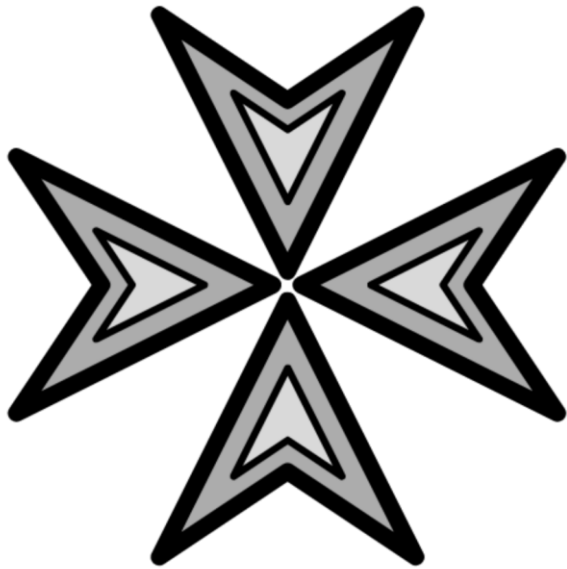
It tends to be that human communities reward those who contribute greatly to the community. If an individual becomes more intelligent, more valuable, and more skilled that individual can add greater value to their community and thereby obtain a higher quality of life as a reward. In this way the goals of Chivalric Humanism help the individual develop a purpose-driven life that adds positive dimensions to their existence as well as to others' lives.

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I call my moral framework ‘Chivalric Humanism’ because it is a form of humanism that uses the time-proven concept of moral virtues to define the boundaries of human morality. Historically, chivalry was a code of behavior for the medieval European institution of knighthood which emphasized a number of moral principles with the goal of civilizing an otherwise brutal warrior caste, encouraging them to act honorably and act in the best interests of the realm they served. The origins of chivalry descend from the beliefs of crusader military orders such as the Knights Hospitaller, whose origins lay in operating hospitals and providing safe haven and protection to traveling pilgrims on their way to Jerusalem, who were often the target for bandits. So great was the desire to protect the weak that even in battle against bandits, Hospitallers were known to give up the tactical advantage of their horses to rescue injured travelers by placing them upon their horses to send them away to safety while the knights remained to fight on foot. The Hospitallers also provided food banks and alimony for the poor (especially for widowed mothers and the elderly) and they also operated orphanages for children who had lost their parents in bandit attacks, to disease or had been otherwise abandoned. The orphanages provided an education for the children so that they would be able to make a life for themselves in the city or even join the order themselves. The charitable actions and noble ideals of the Hospitallers would inspire other knightly orders and influence the concept of chivalry itself, and partly as a tribute to these progenitors of chivalry the symbol for Chivalric Humanism I have designed uses a maltese cross, which is one of the insignia of the Hospitallers. Each arm of the four arms of the maltese cross represents a key positive principle of the philosophy, and the eight points of the arms represent

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virtues; the smaller silver arms inside each golden arm represent the four negative principles and eight faults that shadow the positive principles and eight virtues. Each arm is like an arrowhead, and the space at the convergence point in the center they point to represents honor.



The positive principles, virtues, negative principles and flaws are discussed in detail in *Book Two: Ethics, Chapter III*.

The humans who sought to live a life rooted in chivalry believed in concepts such as *noblesse oblige*; that with

wealth, power and fame come obligations to use those resources to behave more civilized. Yet chivalry is not entirely unique to Europe; throughout history there have been ethic codes similar to chivalry such as the Japanese bushido and the Chinese xia. What I have sought to do is create a new kind of chivalry for the modern age which promotes the sense of civic duty I believe is greatly lacking in other varieties of humanism. It is through the purpose of civic duty that old and new chivalry can be linked together.

Civic duty is necessary for an individual to develop useful talents, because if you believe you have a duty to contribute to your community then you will organically develop useful aptitudes so that you can contribute meaningfully to your community. This is why virtue is essential for a moral framework, for virtue ensures the development of useful talents. Hedonism, by contrast, does not specifically encourage behavior that leads to the cultivation of useful talents. In my experience hedonistic ideologies tend to lead a person away from anything that is viewed unpleasurable, and because the road to obtaining a high degree of aptitude is often challenging, hedonistic people often avoid acquiring their full potential in order to maximize short term pleasures instead. A person who abandons a difficult task or challenge because it ceases to be fun cannot acquire their full potential in a talent, and so may not develop a talent to the degree it is now useful.

It is my belief that advocating for people to live a life rooted in virtue is the best way to push back against the current trend of hedonism that is guiding many people into lifestyles that ultimately result in misery and depression when the weight of the consequences of their choices catches up to them. I will explain in greater detail more about my thoughts on the drawbacks of hedonism in later sections of this book.

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The ideals of ancient chivalry and my new chivalry are also linked together through me by provenance; from the time that I was a small boy I was raised with the belief that I descend from the line of Charles Martel (Carolus Martellus), progenitor of the Carolingian line of Frankish kings. Though not a king by title, it is Charles Martel who established the feudal system and social class of warriors that became knights; arguably, Charles Martel is the first and original ‘King of Knights’. I have spent a tidy sum of money to ascertain the truth of this family legend through ancestral records research and genetic testing, and to date I have been able to verify that I possess genetic markers identical to those found in the graves of Frankish nobles. So I can prove that I descend at least from those who were the earliest knights.

Regardless of the truth of the story, the fact is that I have inherited the legacy of believing that I am a descendant of the man who can best be regarded as the King of Knights. That belief in and of itself carried with it a responsibility which I embraced as a young child and strived to live in a way to live up to that legacy. Chivalric Humanism would not exist without this story to serve as a torch handed down through the generations unto me, and so old and new chivalry of my design is connected through this family tie, through me.

I am the originator of Chivalric humanism, but I am still a human. As an individual I am admittedly a product of my own flawed society who is limited by the current intellectual capacity that humanity possesses during this age I live. Consequently, I feel unable to create solutions to the whole host of human problems and objectively, I know that creating

genuine solutions to all these problems is beyond my individual capacity. So I have decided to focus on solving one problem; the lack of unity in our species and how this shortage is holding back human progress by preventing people from reaching their full potential.

To create a united world where humans are no longer divided by racism and other self-destructive delusions is what I decided I might be able to achieve through this book, and it is my hope that once such a world is created that members of this better future society -- who I assume will have greater intellectual gifts than myself -- will be able to unravel the rest of those unhelpful mechanisms that plague humankind.

I believe our lack of unity is largely a result of most humans clinging to beliefs about themselves, others and the world that are objectively false. The goal then is to show people how to use logic and reason to untangle the web of delusions that limit their ability to see the world clearly. Unity should then be possible if enough living individuals possess the ability to separate fact from fiction, and make objectively sound decisions toward accomplishing the goals they wish to obtain.

The Current State of Human Civilization, and Why Chivalric Humanism is Necessary

The state of human civilization that we experience in our time was formed during the Age of Enlightenment and shaped by the Age of Industry. We now live in the new millennium of the Information Age, a time where information is more accessible than ever before, but it has not yet become an

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age of universal literacy and prosperity for all humans. I believe this is primarily because while individual humans today have access to vast amounts of information they have great difficulty distinguishing between information that is factual and reliable, versus information of more dubious origin.

The problem is as true today as it ever was; that which is popularly believed is not always accurate and what is accurate to believe is not always popular. Literacy is often labeled as the ability to read and write yet critically, literacy is also the ability to comprehend information. In my time the vast majority of humans have not cultivated their ability to think critically, and this needs to change for true literacy to be obtained.

Why? I believe that humanity must first enter an age of universal critical thinking before we can advance into the next phase of our history -- that which I call the Age of Stars, where our space exploration becomes advanced enough for space colonization. This is because the quality of our current civilizations rely on the finite natural resources of this planet and eventually we will deplete them to the point we must colonize other planets to obtain them. As the human population increases we consume greater numbers of Earth's finite resources and our imperfect technology has unintended effects that are gradually making the planet inhospitable to life. Space colonization is thus an inevitable path for the survival of the human species. All desirable routes of human survival lead to it. This is because inevitably the sun will destroy the Earth; every ten billion years the sun grows roughly 10% larger, which means it also becomes hotter. While there are varying theories on precisely how long this will take, the sun will eventually heat the Earth to the point it kills all life on the

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planet. While this point in time is still predicted to be far into the future it inevitably will come to pass, and humans must develop the technology to move all of Earth to other planets that can support the life-forms of Earth before this event occurs.

Yet, if we advance into space before resolving our most critical ideological differences, I fear humanity will forever become trapped in a routine pattern of devastating warfare and atrocities as future generations repeat our present mistakes, and to such a degree that it may finally result in the extinction of the human species. Space is such a harsh environment to life that I think warfare within it would be extremely foolish and can lead to our demise. Mutual cooperation is the only certain path to successful human colonization of the stars. As we are today, universal mutual cooperation throughout the whole human species is not at all certain and rather unlikely if we continue on as we have.

This scenario I have described -- that humanity must colonize the stars to avoid extinction-- may seem like a distant dream as I write these words. To some people it may appear that such problems are things that humanity does not have to concern itself with at present and that it is only a far-off future I speak of, but I tell you that if we wait until we are on the verge of extinction to change our behavior then we will be lost.

The time to change is now! We cannot afford to wait until we are already dead because when we are dead the time will have passed to correct our mistakes. There are no magical alien guardians of wisdom and goodness that will come floating down from the sky to save humankind from itself at the perilous hour when the last of us are nearly gone. Nothing of

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the sort will ever happen and to believe such a thing might happen is a delusion that plagues far too many humans today, and prevents them from seeing the reality of our plight.

It is humans and only humans who can change the course of humanity from the path to extinction we are currently on. It is only we who can correct our course for it is only we that have set it. Above all other reasons, it is only we humans who care about our own demise. There will be no one left to mourn us when our species is gone.

The time for change is now upon us. The question each of us must ask ourselves is this; shall we sit quietly, do nothing different and let the last of our species die in a far-off night, or will we stand up today and change our ways in order for humanity to live forever into a prosperous and secure future?

I say that we change our ways and this is why I have written this book. When I started writing it I made a pledge that I will be one to change this world, because through this book I will show us all how to change it. Now more than ever before we need wisdom, kindness and goodness to flourish. It is my great hope that Chivalric Humanism will be a path to this, even if it takes many generations for this moral framework to become popular enough that it will have this effect on humanity.

Atheism is Not Enough

Secularism is on the rise in our generation, atheism most specifically. Yet atheism is merely the lack of belief in the existence of gods. Atheism is not in itself a framework of

morality, which is why its adherents have the unfortunate tendency to enter into confrontational opposition of all religious thought rather than focus on building a new secular framework that enriches people's lives. I have seen in large groups that atheism without morality frequently degenerates into misanthropy; a hatred of humankind. A noticeable example is the largely atheist institutions of Communist nations that transform into tyrannical legalist societies. Anyone who disagrees with my saying this needs only to look at the biography of the atheist Joseph Stalin and the atrocities that his regime created in the Soviet Union. The evidence for my statement is quite plain in the historical record. Some atheists such as Mao Zedong have even demonstrated that they will use quasi-religious ideas to manipulate the masses into subordination.

This tendency for atheists, in the absence of a virtue based moral framework, to lean toward developing a misanthropic one has even spilled over into the present day social activist groups where people focus more energy on elaborate displays of anger than on creating solutions to the social problems we face. Even those atheist groups which do not succumb to pure misanthropy tend to become strictly consequentialist and ruthlessly pragmatic; this is very problematic because their brand of pragmatism lends itself to the belief that *'the ends justify the means'*. Consequentialist frameworks tend to require the individual to look at complicated problems from the position of a neutral observer, which is not useful for making heat of the moment decisions as emotional thinking becomes more instinctive. Furthermore, to be capable of making purely logical decisions to solve complicated problems when faced with the emotions of others is something not every person is able to do, requiring the development of specific personality traits the average person does not possess. So

these ideologies commonly practiced by atheists in my time often lead to decision making that primarily benefits the decision-maker and ignores the greater negative impacts of their decisions on others. In the worst cases the atheists develop a penchant for materialist pseudoscientific thinking focused on extreme positivity at the expense of objectivity, as seen in movements such as the so-called ‘body positivity’ and ‘critical race theory’ movements. I believe this materialism is largely a consequence of using hedonistic ideals to define ‘Good’ as that which brings personal pleasure and ‘Evil’ as that which offends; these definitions are problematic because something that is pleasurable to one may be unenjoyable to another, such as the case of a serial killer and his tortured victim. While this sounds an extreme case, a moral framework that does not account for the extremes of the human condition will often encourage individuals toward those extremes because there are no checks and balances to discourage people away from the extremes. This is why, in Chivalric Humanism, joy is not a virtue, for that which is beneficial to one is not in and of itself ‘Good’ when the whole of humanity and history is considered; better definitions for ‘Good’ and ‘Evil’ will be discussed in more detail in later chapters but I wished to explain this much here since it is useful for understanding my perspective on this matter.

What I believe the most militant of atheists forget is that the secret of change is not to focus on destroying the old, but to instead build the new. You must focus on adding new and desirable value to the lives of people in order to win them over to a new philosophy. Though brutality can conquer a

city, such force will never guarantee the durability of that conquest. Tyranny leads the hopeless to despair and despair leads to rebellion. Rebellion only makes way for a new tyrant to emerge. In order for a new movement to thrive you must incorporate the old into the new regime. Militant atheism will therefore never prosper because its zealots offer few incentives to the religious to cooperate with atheists.

Still there are other atheists who believe no secular framework of morality needs to be created because we are supplied a framework by the countries we live in. To this I say that one must be wary of those whose morality depends on the legality of things, especially when many legal systems in certain countries are nothing more than religious laws based on superstitions. Legality is a matter of power, not justice. It is the pre-existing moral framework the people of a civilization subscribes to that determines what will be made legal in that civilization, and not any inherent wisdom that a government has by its mere construction. While some believe that what is made legal by rulers is entirely based on the power of the ruler, history has demonstrated that people rise up against rulers when laws drift too far from the base cultural framework of the population that is governed. Tyrannical rule does not happen overnight; it occurs gradually as the moral framework of a population embraces ideas that lead to tyrannical rule. Even in cases of invasion and occupation by a military force, for the conquered people to accept the new rulers the rulers must rule with perceived fairness; failure to do this results in constant uprisings and rebellions.

Thus it is that we must first concern ourselves with ensuring individual people abide by a moral framework that leads to the implementation of a fair government which creates just laws. Our natural tendency to excesses must be

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tamed by regulations designed to establish and maintain order for the common good. This is as true for economics as it is for morality.

In addition to this, the relentless march of technological innovation has outpaced our understanding of the consequences of using these new technologies. This has sometimes resulted in the unintended extinction of life forms in forests, rivers and oceans, as well as the rise of new diseases. There can be no kind way to say it; a species like ours which creates atrocities like nuclear weapons stands at the brink of destruction when emotional thinking is the most popular form.

So, humanity has both potential future threats and very real threats we deal with today. For the present moment let us focus ourselves on a very real one -- that our technological advances are outpacing our capacity to employ them wisely. This must become balanced and the first course of action to ensure that we act wisely in the future is to abandon magical thinking that leads to senseless destruction of human life.

Yet, regardless of how irrational or superstitious they may be, telling people their deeply held beliefs are wrong does not tend to win you many friends, especially if you don't provide people with something better to believe in. Atheism's greatest fault is that it does not promise people a better life or even a purpose for life; it only promises that you'll have a more accurate perspective of life. Many people won't relinquish the perks of membership in their current religion for such an open-ended promise. People primarily convert to a religion because they want to be part of the community built around it. For a philosophy to be successful it must convince

people that it will enhance the quality of their existence and it must deliver on this promise by at least providing a sense of community. In spite of this many secularists these days adopt an anarchist tendency and this is why they do not succeed in conversion at the scale necessary for genuine social change. In short they are disorganized. A degree of tribalism is necessary for groups to thrive within human civilizations, as people acting together with common goals can achieve results that would otherwise be impossible, and a large group with a single voice tends to have more influence than an equal number of unaffiliated individuals. Generally it has been my experience that atheists, lacking good organization and community building, tend to seek out the fulfilment for community by becoming brand loyalists (in particular the fandom communities of multi-million dollar media franchises of books, movies, television shows or video games) which is useful for corporations seeking to maximize profits, but is not so constructive for the individuals within these brand loyalist communities as it distracts them from activities which would be more meaningful to their lives.

The biggest mistake that many atheists make is the belief that the knowledge that you are “correct” about existence is its own reward tangible enough to convince people to become atheists instead of religious; it is not. In order for people to reject superstitious religions in favor of a moral framework based on objectivity they must be convinced that the conversion will better their lives. This requires appealing to a person’s emotional intelligence and not just their reason. The strong feelings of outrage experienced by people who learn of tragic fates suffered by people who are total strangers to them is indicative that most people, if not the majority, primarily make emotional decisions. Secularists should therefore not

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shy away from the idea of religious dogma and automatically assume all religious forms are necessarily bad because past religions have created great misery. These past irrational ideologies were either created by people many centuries ago without the benefit of the scientific information we possess today, or by those which have misunderstood this information. Due to the breadth of scientific knowledge we now have about the universe, today we are able to respond to these mistaken ideas with facts in order to dispute them and encourage people to adopt the correct mindsets. Essentially, it is possible to create a secular philosophy that encourages people to do good and this is what Chivalric Humanism strives to do.

We must also consider the futility of simply discrediting a religion in order to disarm it. Even when a person manages to break free of the dogma of one irrational religion they tend to immediately become enslaved by another equally irrational one. This is because while they were finally able to recognize how the beliefs in the first religion did not truly better their lives, the way that person makes decisions has still not fundamentally changed. Simply discrediting one religion results in its former followers adopting another religion of equal baselessness. For this cycle to be broken a person must not simply exchange one belief system for another; they have to adopt a logical system of decision making and completely abandon all kinds of magical thinking. Chivalric Humanism is designed to help a person do this, and it is this difference that makes it a philosophy that atheists should be comfortable with.

While confronting bad ideas is the path to the improvement of human civilizations, simply toppling tyrants does not make the world better. The world becomes better

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when people adopt a humanistic ideology that encourages people to make a better world. The toppling of tyrants may open a path to achieving a better world but violence cannot make people adopt a humanistic ideology. This is important to remember.

Now, there are some atheists who may be discomfited by the prospect of organized secular morality but I believe organization is necessary for such an ideology to flourish. Throughout human history churches have always been vital to a person's access to a community network and without a structure for churches, atheists are at a disadvantage to those who belong to other religions. Through churches the superstitious wield power in numbers and accumulate great wealth from tithings that can be spent on all kinds of purposes that bring harm to humanity, and which atheists have difficulty thwarting due to lack of similar organization and resources. If you wish to battle an organized force you must adopt at least some of its stratagems in order to stand on equal footing. The formation of churches -- communities of people -- is one of these necessary tactics. Therefore Chivalric humanists shall have their own community centers dedicated not to the worship of magic, but instead to serve as centers of humanist thought in order to celebrate all manner of human achievement and spread moral goodness to all the communities in which these centers operate.

I must stress this: If people turn to irrational belief systems because they sell themselves well then the solution to sell a rational belief system is clear; it must be made palpable to the masses. Yet most atheist and humanist books I have read focus overwhelmingly on disproving the supernatural.

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While I will sometimes talk about magical thinking in this book, the purpose is not to debunk the supernatural but instead to give context to the conclusions made by my philosophy. If you are looking for a book that disproves the existence of deities and demons there are many excellent books that do this already. There are few atheist books which offer a stable moral framework not based on the metaphysical, which this book is intended to do.

Chivalric humanism is a philosophy that does not include the supernatural, nor is Chivalric humanism the belief that humans are the absolute most important creatures in all of the universe. Rather it is a framework for making decisions to ensure the survival and ultimate welfare of the human species. It is human-centric but not human exclusive. We may eventually encounter non-human species which are alien to our planet but possess similar intellectual abilities to humans, and we may eventually engineer new species which have the same qualities; it is forward-thinking to ensure our moral framework can accommodate the possible existence of such creatures and how humanity would be best served to interact with them. It is not too different than our relations with other humans.

If still in spite of all I have said you still believe humanity is doing great and there is no need for a new moral framework then consider this; there is still a great poverty on the periphery of human society, both within civilized countries and wildly rampant in the third world. This in itself demonstrates there is still much for us to achieve in our civilizations and that our philosophies to date have been unable

to guide us to completely eliminate poverty. Poverty is problematic because it creates instability in human civilizations while also preventing individuals from achieving their full potential, and without achieving their full potentials they cannot make achievements which greatly benefit humankind. As Chivalric humanism is intended to guide people to obtain unity you should consider learning about it with an open mind. It offers to help solve problems that have not yet been resolved. While there are pre-existing moral frameworks that some may say could eliminate poverty, they have not been embraced widely enough to eliminate poverty and societies where they are popular do not eliminate poverty. Chivalric humanism, if embraced popularly by a community, should result in the elimination of poverty as it promotes the qualities in people that leads to a life of usefulness to society. When you are useful to society, that usefulness is rewarded. This is not to suggest that those who are not Chivalric humanists lack any value and only Chivalric humanism can give them value; rather it is that many people have low value to society and consequently are not rewarded for their usefulness to it. Chivalric humanism describes a set of beliefs to follow that can increase a person's usefulness to society by providing advice for their decision making in life, and so in this way a person's value to society can increase if they practice Chivalric humanism. This has been the case for me, personally; in times when my value to society was low, so were my fortunes and in times where I contributed more value, my fortunes rose.

While it is true that fortunes can rise as one contributes to society in a way that only provides short term value to that society and later becomes negative, it's also true that fortune declines as that value declines. Chivalric humanism is therefore focused on what beliefs lead to behaviors that produce

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lasting usefulness to society, which creates a lasting value for the individual, and results in a more lasting good fortune as well.

Chapter II: Morality

Every organism in the world is driven by its biology to survive and reproduce members of its species; even if individual organisms fail to directly reproduce, this fact remains true as the biological instincts of an organism drives it to make decisions that have historically resulted in the persistence of its species.

It is only because humans developed the ability to think critically about the world as a survival mechanism, to assist us with surviving in the harsh ecosystems of Earth, that we can have delusions about deities and universal sacred knowledge and other kinds of nonsense. As humans we are built to problem solve those problems that are real, and even those we merely imagine to be real. This is because imagination is required in order to engage in complex problem solving; to be clear, to think about the many different hypothetical situations that would arise if certain events occurred requires imagination. Yet this quality must be developed to be useful; without proper training in logic a person has a very difficult time distinguishing between what is imagined and what is real.

So, our tendency to gravitate toward a kind of metaphysical meaning to our lives is not because there actually is a metaphysical world. This tendency is but a side effect of our inquisitive minds trying to make order out of disorder, and we have difficulty distinguishing fantasy from reality if we do not employ a system like logic to aid us in distinguishing between the two. Some of these imagined things we create in our

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minds have value, such as moral frameworks that make it more efficient for us to survive and procreate, but the idea there is some magical universal moral framework that is inherent in the universe is a fantasy. There is no magic universal moral framework that humans can discover because no such thing exists in nature. Merely because we can imagine a thing to be does not make it real.

It can be stated correctly that the entire reason moral frameworks have to be created in any human society is so people in these communities can get along with each other, because without such frameworks the communities devolve into violence as people take what they want to satisfy their own needs and desires without regard for others, following only their base instincts which are tribal in character. As our ancestral instincts were developed while our ancestors lived in pre-civilized societies, these instincts require guidance in modern societies which are structurally very different from the kinds of environments our instincts derived from. Moral frameworks are not some kind of inherent thing to our genetic code, else morality itself would be instinctual. We know that morality is not instinctive due to tragic cases of children who were raised in isolation, and developed no higher cognitive functions nor any normal human behaviors, and struggled to learn these norms. So it is that morality is something that is part of the culture we learn from other humans, and ideally, the goal of these moral codes is to create stability for the mutual benefit of the group participants so that the instinct to violence is rarely necessary to fulfil our needs and wants. However, these moral codes humans develop do take into consideration our instincts, as our instincts are the result of the les-

sons our ancestors learned that led to survival. Instincts cannot be regarded as infallible, as instincts only encourage the behavior that allowed our ancestors to survive and procreate in the environments they lived. We have to take into consideration the different social structures and rules of the modern world to guide how we utilize our instincts in situations our ancestors never experienced.

On the other hand, when the moral codes of a society are not designed to create stability, but morality for the sake of morality, societies crumble because the rules are not practical for dealing with actual social problems, so instinctive violence becomes commonplace among all the people as these social problems go unresolved. Moral frameworks must consider human instincts and understand that although humans as a species are capable of critical thinking, people have a tendency to fall back on their instincts when a moral framework does not result in a society having stability because it failed to seek to optimize human behavior for the common good.

Realizing that we invent our moral frameworks and have the capacity to assess the benefits and disadvantages of certain kinds of behavior, I deduced that humans can decide to create moral rules in order to optimize our behavior in communities to serve the common good. This is what I have done with Chivalric Humanism.

Consequently, a fundamental principle of Chivalric Humanism is that because morality is a human construct based on an ideology designed by a human community, it is each individual's responsibility as a member of that community to behave according to these principles if they desire to be and remain a member of this community. In this way the adherent assumes a personal responsibility for the welfare of humans in that community, both those alive in the present and

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in the future, and should consider the shirking of such responsibilities to be a shameful disregard of their civic duty. Chivalric Humanism also places great emphasis on the social contract that governments have with their people, but also that individuals form between each other in order to create a society where personal freedom affords the participants in that society the right to determine their own destinies while maximizing benefits for the common good.

Now, although moral judgements are not natural forces of the universe like gravity or light, moral judgements are still subject to the same kinds of rational, empirical examination as the rest of the world: they are a subject for science even if the scientific method cannot be directly applied to the mental noise that is our ideas.

Using scientific knowledge and critical thinking a culture can be designed to best serve the people who live within a community, but only when we recognize the biological realities impacting humans. We cannot deviate far from our instinctive predispositions, else we will simply suffer. This is because our evolutionary history has caused our bodies to develop in such ways that we have specific biological needs. Many functions of our brains encourage behavior that fulfills these needs in order to ensure these biological needs are met. For example, if we did not feel hunger pains then we would not be motivated to seek out food in order to live, nor would we create moral rules pertaining to theft of food or design economic systems to ensure the poor are fed. The entire concept of government came about as a result of ancient peoples wanting to ensure they have basic needs met through communal efforts, but as governments are not a quality of the envi-

ronment from which our instincts derive, these types of societies are alien to our instincts. The parts of our brain responsible for our basic biological functions does not know that we may live in a modern society where food is in abundance and where the threat of attack from wild predatory animals is nigh non-existent. At an instinctive level our bodies are still meant to survive in a harsh wilderness environment and yet many people do not understand this, so they form their ideas about 'right' and 'wrong' in terms of artificial social constructs such as careers, equity and other types of beliefs that are not instinctive to humans and require a moral framework to provide guidance and context.

Developing belief systems that provide intellectual explanations for survival behavior is a common part of the human experience. These belief systems are attempts to optimize our behavior and to promote our survival in various situations.. Because the goal is to ensure survival, we can evaluate these belief systems to determine which particular beliefs encourage behavior that promotes survival better than other behaviors encouraged by different belief systems. Essentially, we can use logic to determine which choices are better than other choices, as well as identify which beliefs help us make better choices.

So, all of the origins of our ethical practices stem from our evolutionary history. Moral truths are usually subjective and oftentimes based on cultural norms, thoughts, and attitudes towards a subject matter rather than a set of mind-independent truths. However, the consequences of certain actions are detached from human mental noise; acting in certain ways has specific results. Therefore, we can deduce through reason what the best moral framework is for humans to live their life in order to maximize the survival of the human species, and

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ensuring individuality and personal wholeness is an important tenet of this ruleset in order for the maximal survival rate to be obtained in the future.

Some individuals familiar with the subject of philosophy may look at my arguments here and see a version of Utilitarianism, which is very similar in some respects to Chivalric Humanism. Utilitarianism also acknowledges that morality is a human construct and there is no universal moral framework inherent to our reality. However, a key difference is that Utilitarianism makes the pursuit of collective happiness and pleasure its highest moral principle, and proposes that all decisions an individual makes should serve this interest; this in practice by the masses leads to avoidance of necessary discomforts, which leads to many individuals instead adopting ethical egoism, which ultimately leads to instability in society as a consequence of the rising decadence. The reason that Utilitarianism leads to ethical egoism is because many people have a strong tendency to dilute complex ideas into simpler forms, which results in Utilitarianism to be diluted into ethical egoism as the goal of happiness, pleasure and other emotions become fixated upon by most individuals, as these primal instincts are easier for them to understand. This means many forms of Utilitarianism devolve into hedonism, where individuals become so focused on pleasure-seeking that they ultimately do not find lasting happiness, as many things that can provide pleasure (such as drug abuse, over-eating sugary foods, and sex addictions) can result in negative health effects for the individual. Pleasure is not in and of itself a route to happiness, and wisdom must be used to guide decision making. This unfortunately is not as well understood by the masses, in particular those people in my age who frequently

confuse hedonism with social progress and claim it to be Utilitarianism.

By contrast Chivalric Humanism promotes the perpetual collective survival of the human species as its highest principle, and expects adherents to not allow personal emotions like happiness and pleasure to dictate their entire definition of what is right and wrong; these emotions can play a role in decision making, but are not the most important factors.

Some may look at Chivalric Humanism and view it as a version of Rule Utilitarianism, which is a form of Utilitarianism that preaches that rules should be followed for the good of all, but as stated earlier, Chivalric Humanism is still not fixated upon happiness and pleasure nor the avoidance of discomfort and pain, which Rule Utilitarianism still is. Rule Utilitarianism is also very vague in that it does not define any specific rules for which an individual should live their life, which makes it highly subjective and therefore inconsistent as the rules that a Rule Utilitarianist will follow can vary widely from person to person. For this same reason Chivalric Humanism ought not to be confused with Act Utilitarianism which has all of the same problems in its vagueness and inconsistencies, while also overly fixated on hedonistic ideas of right and wrong. It would be more correct to say that Chivalric Humanism provides general guidelines for a person to assist with decision making; these are the four positive principles and eight virtues (which are discussed later in this book), and its similarities to Rule and Act Utilitarianism lie in that it has properties of a Consequentialist philosophy the same way that Utilitarianism does. Chivalric Humanism, however, provides a set of virtues as guidelines for decision making which are able to be employed even when a person is thinking emotionally instead of logically, which I believe makes it more

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practical for decision making by the average person. As the virtues of Chivalric Humanism and their definitions have been constructed in a way that is logical, it should lead to the kind of impactful results on communities that the impracticality of Utilitarianism cannot achieve.

Furthermore, as you will come to learn in future chapters, Chivalric Humanism does not elevate a single emotional state like happiness or pleasure over all others, but rather encourages individuals to strive for emotional wholeness and to be mindful that our emotions can sometimes hinder us from making rational judgements. In this way Chivalric Humanism avoids many of the social problems created by Utilitarianism and its tendency to lead to selfishness at the expense of altruism. While it is true that Chivalric Humanism places the survival of the human species as its highest principle, the measure of actions as being good or evil in service of human survival are not made zealously; when I say the survival of the species is the grandest aim I am not speaking in the short term. Chivalric Humanism looks to play the long game, and if careless decisions are made in the present which have effects that hinder the chances of human survival many years down the road, these actions cannot rightfully be said to ensure the survival of the human species. This is a very important consideration in light of the fact many decisions humans have made in the past with the aim of enhancing survivability for a community have had extremely negative effects on the population as a whole, such as in the case of the fossil fuels industry causing this planet to become a more difficult place for humans to live in by ignoring its impact on the planet. This has placed

modern humans in the precarious position of the global economy depending heavily on these technologies, cornering humanity into their adoption to prevent the collapse of nations.

In a similar way, Chivalric Humanism does not necessarily define the value of individuals as being equal concerning the question of the survival of the human species. The reality is that some individuals are a threat to the long-term survival of the human species. Chivalric Humanism acknowledges that there will always exist wicked people who delight in the torture and killing of others, and are consequently a threat to the collective whole of humanity. There are also people who so strongly desire power to satiate their ego that they will throw communities into chaos so as to climb it like a ladder to the top of those communities, along the way manipulating others into making decisions against their own interests. When this type of behavior becomes commonplace, the stability of a community that is necessary for the majority to thrive crumbles and people die unnecessarily and without point.

So, Chivalric Humanism is designed to consider that as a collective humans often tend toward oversimplification of morality when that moral system is put into practice. This is one of the reasons why in Chivalric Humanism one single principle is not blindly chased without any consideration for where this chase will ultimately end. Unlike many philosophies, Chivalric Humanism does not have a very narrow definition of right and wrong which is only applicable in specific scenarios and is detached from the totality of reality. Instead, Chivalric Humanism establishes rules to help the individual choose the most optimal course of actions that benefit their own lives while also ensuring these choices assist with the

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overarching goal of ensuring the perpetual survival of the human species. Chivalric Humanism also understands that there are many components that are required to ensure the survival of the human species in all kinds of scenarios. This is a well thought out and highly detailed moral framework you are learning, and it does not oversimplify the complexity of living; in fact, Chivalric Humanism considers that people will attempt to oversimplify its tenets and so it provides mechanisms to guide people back toward its tenets. One of the ways it does this is with its concept of chivalric virtues that are designed to be guidelines to assist with decision making, which you will learn about later in this book.

Now, the models of morality often created by psychologists are based on surveys of individuals who are interviewed about their morality, and the psychologists often assume these morals are a result of evolution and inherent to human instincts, when these morals can actually just be the result of social conditioning. This results in morality approached from a descriptive point of view. Contrarily, philosophers have historically approached the topic of morality from a normative one; that is, how a person should behave rather than how a person currently thinks they should behave. These beliefs about morality can contradict one another, causing radically different approaches to how a moral framework is developed.

While the origin of human morality is historically in trying to optimize survival, technology has changed the range of options that humans possess to ensure survival. For example, whereas in some past civilizations the theft of a single pig from a small family might lead to the starvation of a child

which justifies the hanging of thieves who steal pigs, in present modern technologically advanced societies food is so plentiful that stealing even a large number of pigs will probably not lead to anyone starving. So while the crime of livestock theft in the ancient world may have needed to be punished with death, in today's world theft can instead be punished with a fine and a short prison sentence to deter the behavior. What I mean to say here is that because the factors governing human survival change as technology impacts how humans survive, so then do moral rules and their punishments require updating to reflect these changed circumstances. As another example in the past the purpose of outlawing homosexuality may have been to ensure that people produced offspring through promotion of heterosexual relationships, but due to modern fertility techniques physical intercourse is no longer required for a woman to become pregnant, thus making such laws no longer strictly necessary to ensure the survival of the species through procreation alone.

So, it tends to be more often than not that moral frameworks are initially developed normatively and then become descriptive when practiced across generations as these beliefs are taught to children who may not be taught the particular reasons why such moral rules were developed to start with, and the original reasons for these rules are eventually forgotten by future generations.

I think what is most necessary for people to accept is that morality is just an idea, and ideas are mental constructs. Humans have no inherent moral principles; without culture we are simply beasts who would rely solely on the instincts passed on to us from our ancestors. Rather humans learn moral principles in order to be a participant in a civilization.

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Absent a pre-existing moral framework a human baby would grow up into a feral creature driven by instincts alone. Yet, instincts are the basis for primitive moral frameworks, with modern moral frameworks frequently designed to temper the more destructive instincts a human is born with so that human communities do not descend into tribal anarchy. Therefore, modern human morality should be designed to maximize the achievement of the collective goals of people and ensure stability of the group for mutual survival, taking into consideration the instinctive drives that people possess and teaching people to employ them in a way that is most beneficial for humanity as a whole.

Personally, I think survival of the human species should be the highest principle in any culture, and I also believe collective survival of the community is the principle that led to human civilizations becoming formed to start with. Humans cannot reproduce independently as we are not biologically asexual; we require another person to procreate with even if merely using their genetic information, and in terms of increasing the chance of producing healthy offspring we need to at least form groups of families as a bare minimum to prevent the problems of inbreeding. Then you must consider that any group requires rules to ensure the group is stable, and that means addressing individual needs in ways that will be viewed as fair by the participants of the group. These rules create the social contracts between the group participants that are designed to ensure fairness, and these rules deemed 'fair' create stability in the relationships between members of the group. This stability then ensures the maximal survival of the

civilization, which is composed of many of these groups, which all have many individuals within the groups.

Morality is thus a suite of psychological capacities that enable us to get along in groups, and due to globalization some of the cultural attitudes traditionally held in many religions are today disadvantageous for a person to believe when trying to succeed in this new kind of civilization where people must interact with others who live outside their specific region. A culture of group isolationism was helpful for our ancient ancestors to survive in a harsh, largely lawless world but advances in science and forms of government where citizens directly participate in the creation of laws makes cultural isolationism unwise. It is therefore ideal to replace unhelpful beliefs with new and more helpful ones. In today's world, systems of morality should be designed to maximize cooperation between global communities to ensure survival for these communities.

Furthermore, there is a human need to express transcendence and connection which can only be satisfied with some kind of event which has the aesthetics of ceremony. Thus, the moral framework of Chivalric Humanism can also include ritual and ceremony as an aid.

Chapter III: Humans are Part of Nature

Many people often make arguments about what is good and bad based on definitions of what so-called 'nature's laws' are, but often these arguments are nothing but nonsense.

An appeal to nature is an argument or rhetorical tactic in which it is proposed that a thing is good because it is 'natural', or bad because it is 'unnatural'. Yet there is nothing within the boundaries of this world that is not natural. This includes humans, who are part of nature.

Furthermore, nature does not exist as an entity, but is only a stand-in word to describe the material world. As such the term nature is representative of that which is matter. Nature is not a deity and any such definitions of nature being such are mere anthropomorphism; the attribution of human characteristics to the non-human. Anthropomorphism is irrational.

This is not the same as human life being meaningless. Like all living organisms the primary purpose of human life is survival; that is, the objective purpose of life is to live and propagate one's species. Organisms do not live randomly or without choice in actions, for even cells have a simplistic form of decision making capacity. Intelligence in even micro-organisms is well established through observations made in experiments with them. All of an organism's instinctive actions ultimately have the aim of ensuring the survival of the organism and motivate it to pass on its genetic data to future generations of its species. An organism that has failed to do this can be regarded as having failed to perform its primary

biological purpose. While it is possible for an organism to assist its species survival in ways other than direct procreation, such as by sacrificing its life to protect other members of its tribe or by producing things that are useful to the tribe, ultimately an organism that develops useful adaptations and does not pass these adaptations on to future generations fails to perform its primary biological function that most directly contributes to the survival of its species.

Thus, that the purpose of life is to live can be the only genuinely objective conclusion because this is what the facts of reality demonstrate, and because humans have a significantly higher intellectual capacity than other creatures we possess a wider range of options to achieve survival than other creatures do. This superior intellectual capacity can often blind a person from this truth, as they become focused on their personal goals and dreams, but ultimately most all of these choices benefit their survival in some fashion, or at least they perceive them to benefit survival in some capacity.

Now, there are some people who believe that the world is a harsh place because of so-called 'human nature', but this is objectively unfounded. This planet is a vast ecosystem of organisms which are all driven to survive and compete with each other for survival, and in many cases this survival depends on killing and consuming another species for nutrition. 'Human nature' or more accurately, those instinctive qualities that define the character of humans as a species, is thus the result of millennia of evolutionary survival in this harsh world. We are not the cause of it, and the world would still be harsh if we did not exist at all. If anything humans are a consequence of the harshness of life on this planet.

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It is important to understand and accept that humans are part of nature. Regardless of how superior humans are to other living creatures, we are but a product of the process of evolution, which itself is natural. Furthermore it is necessary to understand that the only laws of nature are those discovered by science. Going forward from this it is also necessary to accept that what humans know as scientific laws are statements based on repeated experimentation; the scientific laws within our body of knowledge are representative of how the universe works, but the universe itself does not possess language or have thoughts. The universe does not communicate to us. The things we call gravity, matter, light and so forth, the universe does not know these names because it does not possess language. These are only names we give to things we find in the universe.

Nature is not a mother, nor is it a father. Nature does not create, nor does it destroy. It merely transforms from one kind of thing into another. This principle is known as the conservation of matter and it is central to our understanding of the universe. Thus it is that this planet we live on, along with everything within the boundaries of this planet, was not so much created as it was transformed into being. This is what we know to be true about the universe.

So when people make arguments that we must “protect nature” or that we are “harming nature” or that we are “doing good for nature”, or that something is “natural” and other things are “unnatural”, all of these arguments stem from scientific ignorance. Nature is a non-entity and we cannot apply terms to it such as “harmed” or “safe” that can only represent conditions of an entity. Nature is not an entity and this must be accepted.

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Furthermore, nature does not love us, nor does it hate us. Nature, again, is a non-entity. It does not possess the individualism necessary to exhibit such traits as love and hate.

So, for example, when a mass of people rally against something they disapprove of claiming it will “destroy nature” or that they must “protect nature”, what they are really doing is trying to maintain the status quo of a particular ecosystem within an area of this planet. An oil spill does not threaten nature because oil is part of nature. Nature cannot harm itself, because nature does not possess an integrity which can be damaged. A product within nature, like a person, may have its integrity damaged to where it can no longer maintain its form and must change into something else, but such concepts cannot be applied to nature because it is a non-entity.

Within human society we have a predisposition to assume the manner in which a region of our planet has developed a particular ecosystem is some kind of mystical design that must never be interfered with and this is often called ‘nature conservation’. But nature cannot be conserved by anything we do because it conserves itself through transformation of matter. It is presumptuous for humans to believe anything we do can ‘protect’ or ‘harm’ nature; we do not possess this power. Rather what we call ‘nature conservation’ are attempts to maintain the status quo of a particular ecosystem due to perceived benefits this co-existence of the eco-system has to humanity. While this is often the case that protecting a particular ecosystem benefits humanity in some fashion, when we misunderstand what we are actually doing we spread ignorance about the universe and our role within it, and begin to anthropomorphize the universe which should never be done.

Still, there are many people who anthropomorphize nature despite knowing nature is a non-entity. This knowledge of nature is often remembered when it is convenient for a person's beliefs and ignored when it is not.

Take for example a group of individuals who insist people should only eat so-called organic foods and defines "organic food" as that which is "naturally grown". These same people also assert that we should avoid what they call "genetically modified" food. Yet what is natural and what is not? If the definition of "organic" is food that has not been tampered with by humans then it is that any product of agriculture should rightly be defined as non-organic food. Humans have long since ceased to be gatherers to become farmers; the bulk of all food we consume is a result of agricultural methods of cultivating which caused genetic differences in the food we grow. As an example, nearly all kinds of fruits that humans eat today, such as watermelons, apples and grapes, have been bred for centuries to be sweeter tasting. A watermelon several hundred years ago was not even red colored inside and had a more bitter taste, until centuries of selective breeding resulted in the sweet tasting, red watermelons we eat today. This selective breeding is a form of gene manipulation. Thus, the argument about so-called genetically modified food being bad simply because it has had human manipulation is a ridiculous assertion, and yet it is exactly this kind of contradictory argument these people imply when they discuss the merits of "organic foods".

What these people actually mean to say is that food which is grown using primitive methods of agriculture that produce inferior quality of harvests is somehow healthier than newer methods of agriculture that produce superior quality of

harvests. This is nothing more than cherry picking definitions in order to justify an ignorant belief they possess.

All food made of organic material is organic. There is no way an apple can be non-organic simply because it has had some genetic modification. Genetic modification cannot make an apple non-organic. It is only the irrational mind that thinks otherwise.

Furthermore, whether a person should eat or not eat something should depend on its safety to consume and safety cannot be inferred based on whether a human has cultivated a thing or not; poisonous things grow without the assistance of humans, as do non-poisonous things; likewise through technology humans are able to render poisonous things non-poisonous and turn nonpoisonous things into poison. Therefore, it is important that we decide whether it is safe to consume something on a case by case basis after scientific evaluation and not based on irrational maxims like “*naturally grown food is always good and all other kinds are bad*”.

All of this discussion about nature is important because Chivalric Humanism is a human centric belief system placing human needs as a person’s top priority. Humans are part of nature and our actions are consequently a force of nature. Nature is not a static entity with a will of its own; rather it is transformation itself, of which evolution and adaptation are elements of. This is a fact that no amount of emotionally based opinion can change. Humans are a force of nature and even our most morally reprehensible behavior is consequently part of nature. This may be difficult for people to accept but it is genuinely true, and is central to why whether something

is natural or not has no relevance to its moral status. It is natural for humans to want to have sex; this does not morally justify rape.

It is also important to remind people that, although humans are without equal in our world, we still face dangers from other creatures, be they carnivores or parasites. It must be made clear that the virtues that are universal to human cultures are exclusive to humanity, and that the only value that humans share with other creatures is survival. There is no way to reason with an animal which wishes to harm a human to preserve itself, and only in the principle of mutual survival can humans truly find coexistence with non-human creatures. Animals are true to their way and even a starving dog, the most loyal of creatures, will turn to cannibalism of its pack members in order to survive. We know this for sure because such deeds have been documented, such as an event in the city of Sibate, Colombia where dogs abandoned in a shelter turned on weaker members of the pack in order to feed on their bodies. This was the only method in which some of the dogs survived long enough to be rescued by other people.

This is important to accept; survival often requires killing. As humans are omnivores requiring nutrients which can only be found in both animal and plant life, there are no inherent moral problems with killing animals and plants for humans to consume. However Chivalric Humanism deters its followers from deriving pleasure from the suffering of others, whether this suffering be physical or mental, and it encourages humans to first use non-violent solutions to address social problems. When an animal is to be slaughtered one should do so as efficiently and quickly as possible to reduce suffering of the creature. To diminish suffering is not because

suffering is immoral in itself but rather because humans tend to suffer psychological trauma when they are surrounded by the suffering of even non-human creatures due to our natural tendency to anthropomorphize. For this reason it is unwise for people to create more suffering than is necessary in order to achieve human survival, but the intentional infliction of suffering on animals also taints the development of relationships of trust between humans and animals, which are useful in many situations.

As we discuss humans as part of nature we must also accept that evolution is not some kind of infallible deity. Evolution is a label for the process we observe where organisms diversify in ways that enhance survival, but what is actually happening is organisms with traits that enhance survivability out-procreate other organisms with less useful traits. This means there are many mistakes that organisms make that harm their survivability. Humans are no exception to this; we often make many kinds of mistakes while trying to do what is best for the survival of our species. Yet the ability for humans to learn from mistakes and build better civilizations on top of these mistakes is a valuable quality that makes human evolution unique. It was only a few hundred years ago that the moral authority of the Catholic Church tortured people brutally on suspicion of offending a non-existent god as a form of public entertainment; today these practices are universally condemned by the consensus of countries which is the United Nations. Those who say humanity has learned nothing from our mistakes and we as a species are not improving, those critics are forgetting that they too are part of humanity; if they understand morality is improving in themselves then they

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cannot rightly say that humanity is doomed to never learn from mistakes.

It is also necessary to understand and accept that all people are not created equal and they are not endowed by a deity with rights. While this statement was originally a normative one intended to suggest how humans should be, it has become interpreted as a descriptive one and taken to be literal by present day humans in Western countries. This has caused social instability as people simplify the idea and ignore objective truth. The objective reality is that people have great differences. We are different in genetics, goals, talents and other ways. Still, despite these variances we can find value in our differences. We can gain mutual respect for one another by recognizing the value of individual talents, creativity and particularities which serve to benefit humanity. We may not have been born equal but we can be seen as equal under the eyes of the law and develop fair policies through the social contracts we form in the civilizations we build. I will talk more about social contracts and fairness in the next section.

Chapter IV: The Essence of Ideas

An idea is a thought, and as such an idea can only exist inside the mind and be shared from one mind to another through communication of that idea. Ideas are not measurable forces of the natural world and therefore ideas are separate from nature in this sense, even if the chemical and electrical brain activity that causes thoughts are part of nature. This also applies to tools we use to communicate ideas, such as language. Linguistics is often considered to be a scientific approach to the study of languages, but in actuality it does not fully utilize the scientific method as languages are not forces of nature; actually, linguistics is largely a discipline that utilizes deductive reasoning to study human languages. Mathematics is a form of this, too. Mathematics is a tool by which phenomena can be measured and this is commonly done by science. Linguistics and mathematics are serious and useful disciplines, but they are not a science in and of themselves.

This may surprise you to read as you may have been taught differently, but what I tell you is objectively the truth; these disciplines do not meet the same standards as other natural science disciplines do. This is a well known aspect of these disciplines that anyone who is an expert in these fields and is honest will admit when questioned about it. Now, what happens is that many people will make the argument that there should be special exceptions for certain fields so that their favored fields of interest can be pretended to be science. These people will argue that the empirical standards are

simply weaker for their favored discipline than in natural sciences, but this is fallacious reasoning. Specifically, it is a special pleading fallacy with no reasonable justification given for why their discipline should be allowed to be considered a science even if it does not use the scientific method in its entirety.

Let me explain. Moral judgements cannot be natural forces because they are ideas we possess. The chemical and electrical patterns in our brain are real, but the information is tied to memory. Ideas are just a sequence of memories we are recalling. This is why there is always some kind of visual image attached to our inner monologues. For example, if I say 'baseball' you probably pictured something at least related to the game of baseball BUT what you pictured in your mind is going to be different than what someone else pictures due to the differences in the memories you have that other people do not possess. It could be a real memory, or an imagined one. A lot of information we absorb from the written word is stored as an imagined memory versus a real experience we had.

So, we communicate ideas to each other but when we do so, it is not a perfect match of our idea which the other person receives, because we are not literally transferring data from and into each other's brains; rather, the other person has to be able to draw on some memory in order to understand what we are communicating. What we call communication is actually interpretation. Our brains have to process what other people communicate to us, and if we have no prior experience with some of the words or phrases a person is using we cannot understand them, forcing us to create new memories we can use to recall in the future when we encounter those words or phrases again.

This is also why it is so difficult for neuroscientists to identify patterns of thought, because the brain is highly malleable. One person's patterns for thinking about baseball are not going to perfectly match another person's. This is because each individual's stored memories related to baseball are different than another person's and also because of the subtle differences in how an individual's brain developed as they were exposed to ideas, or other genetic factors (autism, as an example).

As ideas are associated with memories which a person possesses, this creates variance between how that person remembers the idea and how another person does; it also impacts other important qualities of the idea each individual has such as how they feel emotionally about that idea. These variances impact how others communicate the idea and how they can utilize that idea. Most human communication is an effort to mold an idea that we have to be as similar in another person's mind as the version of that idea we hold within our own mind; this is an aspect of communication that many people take for granted. For those who question the validity of what I am teaching, consider how people can have interpretations for songs that are different from what the author of that song intended the song to communicate, and other kinds of media such as books, art and so on; all of these things can be interpreted by others with wide variance and this is commonplace among humans. So, ideas are not consistent natural forces of the universe; ideas are a tool that humans use as part of our imaginations to help us communicate and navigate the world.

By contrast natural forces of the universe like gravity and light are consistent in their measurements. They are not subject to us, and work the way they work every time in a situation. Whether you know what gravity is or not, you are

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bound to it. So in this sense 'ideas' are not part of reality. The mediums which we use to communicate ideas are part of reality (chemicals and electricity in the brain, sound in speech, etc.), but the information we are recalling does not exist. It's just a pattern our brain created and is interpreting. This is also why metaphysical nonsense such as "laws of attraction" are silly; ideas cannot be magically beamed out of our brains into the universe to cause changes.

Although an idea is a construct of the mind of an organism it is not a thing that exists independent of the organism, and ideas are so fluid they can be developed and forgotten to the degree the organism no longer remembers it ever once held that idea in its mind. Consequently, ideas should never be considered part of the natural world but rather a function of the organisms which are part of nature. Humans are one of these organisms.

Ideas are not consistent forces of nature, although they can aid us in understanding nature. It is this statement that requires us to explore the difference between facts and factoids.

- A fact is something that is objectively true and based on evidence.
- A factoid is an assumption or speculation that is reported and repeated so often that it becomes mistakenly accepted as fact.

Note the difference here. A fact is based on observations that have been verified many times. A factoid is a statement based on an assumption—something that has never been confirmed.

A fact is not an idea, but a factoid is a kind of idea that people often mistake for a fact.

As an example, the idea that humans descended from monkeys is a factoid. Modern day humans actually have a common ancestor with chimpanzees and bonobos, but this shared ancestor lived approximately 5 to 8 million years ago, long before monkeys evolved. Humans as a species are very distant cousins to other primates and the families of our species branched off millions of years ago. We went into different evolutionary directions.

Factoids lead to significant misunderstandings about the universe because many people do not question their validity. In the above example, the mistaken belief that the process of evolution requires humans to descend from monkeys makes it difficult for people to learn about evolution and reject superstitious ideas such as creationism because it is obvious that humans did not descend from monkeys. When people confuse evolution for the belief that humans descend from monkeys it makes it difficult for people to learn what evolution actually is.

Thus, a factoid is but a popular idea and it is nothing more than that. It can be examined using critical thinking and weighed against facts gained through scientific inquiry in order to determine if the factoid is of value. Both facts and factoids can be based on observations but it is only the fact that is an accurate explanation for the observation. A person can

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have a genuine experience and still form an inaccurate explanation for what they observed and this inaccurate explanation is a factoid.

Now, it is critical to understand that because many ideas are not facts they are open to interpretation, and many frameworks of morality have different interpretations based on what that framework makes as its highest principle. Many frameworks built on superstitious ideas consequently make their highest principle another superstitious idea such as that adherents should serve a deity or free their souls from a cycle of reincarnation. Frameworks built on these nonsenses are often created to serve the interests of the originators and their successors, and not the human species itself.

Therefore, I believe it is objectively preferred that moral ideas are designed to best serve humanity's long-term interests rather than fulfil the short-term interests of individual people who may not be concerned with the survival of humanity. This is the best way to ensure an idea we hold does not lead us to make decisions that will bring our species harm.

It is also necessary to understand that complex ideas such as 'right' and 'wrong' cannot be shared to non-humans, at least not the non-humans that we know of on this planet. Animals, fish, insects and plants cannot think critically as humans do, and therefore cannot understand complex ideas like a human can. Therefore, for the purpose of brevity, for the rest of this section I will treat ideas as the exclusive domain of humans. While it is certain that animals may form very simple ideas such as a cat determining it is hungry or a spider deciding to build a web near its prey, it is indisputable that

non-human lifeforms on this planet can neither develop nor receive through communication the complex ideas that humans can have which require analytical thinking to comprehend. The overwhelming majority of ideas I will discuss in this book are complex ones, so for purposes of brevity it should be understood that henceforth when I say ‘ideas’ I mean ‘complex ideas’.

Thus, as complex ideas are mental constructs that exist only in humans it is natural that we should seek to optimize ideas for the welfare of humanity using objective truths and critical thinking. Ideas should serve humanity; they should not hinder humanity or lead humanity to its own demise. Yet many of our most cherished ideas often lead us astray and prevent us from discovering the most optimal way to think.

Morality and Rights

Let us look at the idea of rights, which is a complex idea about moral entitlements.

Many people believe rights are innate to humans, but objectively rights are not inherent to anyone. This is because as a purely mental idea rights are not natural forces in the universe or a kind of matter. Rights are only ideas people have come up with because the bestowal of entitlements by a community were necessary for the formation of governance and law; ideas which themselves are necessary for a human civilization to form, stabilize and prosper. Thus, rights exist to assist with dispute resolution in a community.

As rights are granted to an individual by a community, rights are not inherent to a person simply because the person

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exists. Rights are not necessary when a human lives alone and relies on no other human. Rather, rights are bestowed by a government or other kind of agency onto people, and these governing bodies determine the eligibility for one to possess or lose a right.

As rights are the exclusive domain of humans to grant and revoke, it is a failure of rational thought to say rights can be inalienable or that people can be born with rights. We are born with many things but rights are not born into the world with us. They are instead awarded to us by other people through something called a social contract, and if a person violates the terms of this social contract the rights can be revoked. Furthermore, a community can decide to grant rights at the time of a person's birth -- which is what is routinely done in modern civilizations today.

A social contract is an agreement between members of a community to live within a shared system of laws that are designed to protect the entitlements we call rights. Specific forms of government are the result of the decisions made by these persons acting in their collective capacity. Government is instituted to make laws that protect these rights. If a government does not properly protect these rights, it can be overthrown. This is the true essence of rights.

Thus the idea that people are born with inalienable rights is a factoid. This factoid developed from the writings of Christian philosophers during the Age of Enlightenment whose thought process was governed by religious law; namely the idea of a creator deity who infuses people with rights at the time they are born. The idea of inalienable rights was further popularized by the American Declaration of Independence and the influence of the United States has spread

this idea throughout all human civilizations. This factoid is now widely accepted and has proven fairly useful for creating social improvements within humanity, and yet the idea is absolutely rooted in superstitious thinking; because there is no creator god there are also no rights a creator god can bestow upon people when we are born, nor are there any rights that people cannot repeal. It is superstitious and irrational to believe otherwise.

Consequently, because humans cannot be born with rights, non-humans also cannot be born with rights. In fact, I would go on to say that the belief that animals should be bestowed with rights stems from a failure to think rationally. Because they are not human, animals are not members of civilization nor are they capable of understanding what entitlements afforded by rights even mean. This is because a right is a complex idea; something that non-humans cannot understand. Thus even if an animal is bestowed with a right, the animal cannot employ these rights themselves. Rights are therefore useless to give to animals and the notion that we should give them such entitlements is a form of anthropomorphism; that is, it is the attribution of human traits, emotions, and intentions to non-human entities which are truly incapable of these things. Anthropomorphism is a cognitive bias that many people engage in, making all beliefs based in anthropomorphism to be factoids. The analytical person never engages in anthropomorphism.

Now some people might try to argue “*Certain kinds of humans cannot exercise their rights either. People in comas, or those suffering from mental disabilities, for example. Does this mean we should not give certain humans a right they cannot understand?*”. I would not make this argument because it is irrational. Rights are not bestowed on a person

for the sole purpose of exercising them, but rather in order to ensure a stable civilization. Rights are necessary for the establishment of rule by law. Furthermore, while we can be certain that all animals cannot understand an idea as complex as rights, we cannot be so sure in the case of other human beings. The most unintelligent person is significantly more intelligent than any non-human, and a person does not need to be a genius to be able to tell right from wrong once instructed. Lastly in the case of a person who cannot exercise a right because of injury such as a coma we must consider what the negative social ramifications would be if we revoked all of a person's rights solely because they became injured. If a person could be denied their rights as a citizen of a civilization simply because they are injured then no person can rightly feel secure in their rights, and without this feeling of security a civilization cannot be stable. Therefore, it is desirable to ensure all persons maintain their rights for as long as they fulfil their part of the social contract with a state. Animals, by contrast, do not know what rights are and by not having them they do not create instability in a state. Thus there is no need to give animals rights, as they are not a participant of human civilization but rather a property of it. Animals are also a source of food, necessary for the stability of human civilization, as no human community can be stable when it is starving.

To be clear, it is not that animals are less intelligent that we do not make them participants of human civilization. It is simply because they are not human and thus incapable of being a participant. Humans are a unique species whose highest principle should be the survival of our own species. As a consequence, the survival of another species should not come

at the cost of human survival. This is an important distinction to make.

Having established the irrationality of the factoid “*living creatures are born with rights*” let us now examine the idea that animals have an inherent right to not be killed by humans. There are many forms of this belief in various groups and all of them are irrational if you examine them closely using reason.

The belief that all living things are equal is common in Buddhism and other religions that preach animism; that is, the idea that all life has a soul. Buddhism adds to animism the concept of reincarnation which is the idea humans have former lives as animals and insects. So it is simple to dismiss this idea that “*all living things are equal*” because it is a superstitious idea stemming from reincarnation, which is not real. Souls do not exist and therefore individual past and future lives do not exist. There is only the life that a person has at the time they are living. There is no life they had before they were born and there is no life they have after they die.

Even outside of Buddhists and those religious groups that descend from Buddhism, there are people who believe killing is always wrong, for any reason. Yet they still eat knowing that our food is made from living organisms. That your food is made from living things is true for all people. Even if you are a vegan who refuses to eat animal parts you must still consume plants as food and plants are a living thing. Furthermore, plants are often eaten raw, or uncooked, meaning while the plant organisms are still technically alive. The vegan will justify the consumption of plants by saying plants have no intelligence, but in reality all life has a form of intelligence. The idea that plants have no intelligence is a factoid.

All scientific evidence we possess about plants demonstrates they are alive and even possess a simplistic kind of awareness, as demonstrated by plant behaviors such as growing toward sunlight and releasing oils in response to insects eating on their leaves. Although plants don't have nerves, plant cells are capable of generating electrical impulses called action potentials, just as nerve cells in animals do. They transmit information from leaf to leaf and can sense and process information around them. These are all scientific facts we have mountains of evidence for.

Plants are merely less intelligent than animals in that they lack certain kinds of functions. Does this lack of intelligence justify their use as a food source while animals are to be considered sacred in a belief system because they have higher intelligence than plants? Saying yes to this is an irrational idea that if believed can lead a person to act against their own interests; which the rejection of animals as a food source most certainly is. Humans are omnivores and we have survived for centuries through the consumption of both animal and plant life. This is not immoral when one properly places the survival of the human species as their highest moral principle, because the human body requires certain elements such as vitamins B12 and D3, and carnosine, creatine and omega-3 fatty acids such as Docosahexaenoic acid. As food these can only be found in sufficient quantities from animal sources.

While it is possible for a human to survive malnourished states, living with a nutritional deficiency is undesirable if it can be avoided. A deficiency in any one of these vital elements can cause a range of brain abnormalities; for exam-

ple, a deficiency in B12 causes permanent neurological damage impacting memory as well as causing behavioral changes such as depression, irritability and psychosis -- meaning these symptoms may go entirely unnoticed by the afflicted individual who is suffering from both delusions and memory problems (in fact they may believe they are doing better physiologically than they actually are). Because B12 does not appear in plant sources it is impossible for vegans to obtain it from any non-animal source. I must emphasize this point because there is a myth circulating in the vegan community that B12 appears in some kinds of sea algae; this is nonsense. Vegans have, through confirmation bias and little understanding of biology, come to believe that pseudovitamin-B12 (an inactive corrinoid) can replace B12, when in fact pseudovitamin-B12 is not biologically active in mammals -- meaning it is not the same as B12.

Essential vitamins like B12 can only be found abundantly as a food source from other animals and without these things the human body suffers deterioration of the brain and organs. A person can live with this type of malnutrition, but their minds are reduced in their capacity to use the parts of the brain responsible for critical thinking. Nutrients are fuel for the body and when the body lacks proper fuel, it underperforms. Unfortunately, a person who is underperforming mentally due to malnutrition of certain essential nutrients may not realize it, just as a person suffering psychosis may not recognize their thoughts are not consistent or logical; the parts of the brain responsible for this kind of self-awareness may simply not be functioning.

Gene expression also relies heavily on nutrition. Nutrition during pregnancy, during childhood and nutrition as an adult in numerous ways. A lack of a well-balanced diet in all

essential nutrients humans need will limit gene expression, and in so doing, limit a person's potential to develop useful talents and interfere with making logical, good choices by impairment of the brain's ability to think critically.

The superstition of the "healthy vegan diet" becomes worsened when parents make child feeding choices based on this kind of ignorance about human biology. Babies require proteins and animal derived fats for healthy development and to not give the child such nutrients causes them to become malnourished. As the superstition of veganism becomes more common there has been an increased number of children hospitalized for malnutrition in developed countries; as of my writing this past July a recent example occurred in Milan, Italy where a three-month old infant was actually taken into protective custody because the veganism diet aggravated the child's congenital heart condition. There have even been cases where the child has died; in 2007 there was such an unfortunate incident in Atlanta, Georgia where a six-week old baby died because the parents kept the child on a diet of soy milk and apple juice, and the parents were found guilty of malice murder, felony murder, involuntary manslaughter and cruelty to children. The parents' statement before the court as their defense was that they had "*done the best they could while adhering to the lifestyle of veganism*". Yet this is no defense, as veganism is a superstitious lifestyle not grounded in science.

With all of this in mind, I can accurately say that Veganism in all its forms is a socially irresponsible and objectively irrational belief system which stems entirely from superstitious thinking and no genuine science can endorse it.

Humans are omnivores because we require both nutrients derived from both plants and animal sources. It is not healthy to believe otherwise.

Is Killing Immoral?

Let us continue the exploration of killing and morality. We typically discount certain kinds of killing as being immoral; soldiers who kill the enemies of a state are not considered to be murderers even though they are hunting and brutally killing other humans the same way that a serial killer may. Yet this behavior is encouraged and rewarded by all states because the killing of enemy soldiers is necessary to maintain the integrity of a state.

When the police engage in a firefight with robbers and kill them, the police are not usually punished by the state unless the violence is viewed unwarranted, because the police are empowered to fight against others who use violence unlawfully. This too is a reflection of the violence serving a purpose of maintaining the integrity of a state.

Animal rights groups who preach wholeheartedly against the killing of animals still participate in feeding predators like cats and snakes the body parts of other living creatures. This is necessary because certain animals kept as pets like cats must consume taurine in order to be healthy. If a cat does not receive taurine the cat will turn blind and eventually die. Yet these animal rights groups claim it is okay to feed cats food which receives taurine from mollusks like snails and clams; this is quite contradictory for an organization whose ideals center around the idea that all life has inherent right to live and killing should never occur. Considering all of this,

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the only sensible conclusion a person can make is that these animal rights groups are irrational and do not serve the best interests of human society. They, like all people, actually believe that certain kinds of killing are allowed based on the necessity of the circumstances for survival.

Yet non-human creatures do not have these kinds of concerns about the inherent sanctity of life. Driven by instincts, non-human creatures are focused on their own survival and the survival of their kin above all else. It is only humans with our capacity for complex thinking that leads us to form irrational beliefs like that that killing should never be allowed.

Killing is necessary for certain creatures to survive. This is not an idea; this is an objective fact. Creatures that need to obtain nutrients from the bodies of other creatures must kill in order to eat. Therefore, the act of killing at its face value is not improper. This may initially unsettle a person who has been conditioned to think only in emotional ways but if you look at it objectively you will see that what I have said is true.

Now, the various ideas people have surrounding the circumstances of a killing are more open to interpretation. Killing in order to preserve your own life from something that can harm or kill you is necessary for self-preservation. This is why we kill pests in our house which are venomous or carry diseases. If you ignore roaches, mice, scorpions and venomous spiders in your home they will inevitably bring harm or even death to you and those you care about. Therefore when they invade our homes it is necessary to kill them for self-preservation.

Humans developed agriculture to reduce the need to hunt wild animals or gather wild plants in order to obtain food. This is because hunting wild animals is less efficient than raising domesticated animals. We now raise many kinds of animals in farms and slaughter these animals in factories designed to produce mass amounts of food stockpiles that prevent starvation in our large communities. This is necessary killing because it serves to ensure the stability of a civilization, for when people starve a society cannot be stable.

There are some people who are bothered by the killing of animals for nutritional consumption, but if you value the lives of animals more than you value the lives of other humans then you hold a belief that is counter-productive to the goal of any species; the survival of that species. The survival of our own species should always surpass the value we place on any other creature.

This leads to a question of what kind of killing is necessary and which is not? To find the answer we must explore the subject of justice.

For example, killing all the species of mosquitoes that bite humans can be considered a necessary thing for the future of human survival. Mosquitos that bite humans play no beneficial role in the planet's ecosystem as the organisms that eat mosquitoes have other food sources which do not pose as grievous a threat to humans. Mosquitos that bite humans can be removed completely from any ecosystem on the planet and it will have no negative consequences for any other creature except those which pose serious harm to humans. This is because the unique role a mosquito plays in an ecosystem is the spread of parasitic microorganisms like malaria and other plagues. That is their only unique role in an ecosystem; a transmitter of disease and parasites.

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As a non-human species, mosquitos do not have any inherent right to live. They are merely another species of organism that evolved and adapted to survive for its own interests, and their road of evolution has made them completely antagonistic to human life.

The only argument people have for protecting mosquitos is a misplaced belief that everything that is alive has a right to live. Yet these same people also use soaps to eradicate micro-organisms from their dishware to prevent disease. Bacteria are life-forms as well and yet we do not protect their lives because they pose such a threat to personal health; why should we make an exception for mosquitoes? Logically we should not.

I will explore the subject of justice more thoroughly in Book Three as I discuss ideas about good and evil, but this should be enough commentary for you to understand the basic concept behind how ideas are mental constructs that should serve humanity and humanity should not serve irrational ideas that trick individuals into self-inflicted calamities due to failure to take preservative action against clear threats.

The important thing to understand is that ideas are not natural forces of the universe and they exist only in our minds. Therefore, it is important to examine the ideas we hold to ensure they serve the interests of human society and do not detract from our survival.

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Chapter V: Why Irrational Ideas Become and Remain Popular

I do not necessarily have a problem with superstitious people, but rather I find fault with the ideologies they use to guide their decision making. All sets of ideas should be scrutinized to ensure they are rational and truly help obtain the goals they claim to lead to. The biggest problem with the majority of organized religions is they demand the subscriber to engage in magical thinking and superstitious behavior. Any argument made by a religion should be substantiated with facts. A just ideology should be rooted in truth and reality, not imaginary things.

It is not entirely the fault of the individual that irrational ideas can gain great sway over them. This is because humans have diminished capacity to be both empathetic and analytic at the same time. Even the most intelligent of us can be deceived if a skilled con-man can make a compelling emotional argument that retards our ability to think logically.

If a person has not trained themselves to process new information through a filter of critical examination -- to employ a scientific method of analyzing statements -- then they are easily deceived with emotionally charged arguments. It is because our education systems rarely teach this logical way of thinking that the young grow up unprepared for defense against the persuasive oral techniques of fraudsters. The public education system in my time is designed to produce students who have learned to obey authority figures without questioning, and this does not generally create critical thinkers who have learned how to question statements using analytical thinking. As a result they are constantly led around by

others who do their thinking for them and they do not realize this because they are predominantly emotional thinkers.

However, simply being rational is not enough. When a person is employing logic they must learn to consider the social consequences of their actions. Our moral compass can be lost if we become stuck in an analytic way of thinking that does not consider the full range of ramifications for actions. For example, a person can say it is logical to dump raw sewage into a nearby water source like a lake because it is simpler and more cost effective than creating a sewage treatment facility. However, the long-term consequences of introducing wastewater to a lake means the local ecosystem will be ruined. The polluted environment can even cultivate a plague that can kill the local townspeople.

To be sure, it is not that emotional thinking is wrong or bad. Rather it is that many people exclusively think in emotional ways and do not practice critical thinking for the purposes it is best suited for, so they use emotional thinking incorrectly for things it is not useful for. To be wise we must learn to master our emotions so that they do not rule us and think critically when we need to.

This is why I promote the idea that we should ensure our actions do not undermine the long-term interest of humanity to survive and prosper; if we make our highest moral principle the survival and improvement of our species then we become less prone to make decisions that give short-term personal advantages at the cost of long-term disadvantage to our species. When you make decisions this way it becomes obvious that the creation of a sewage treatment facility is the ideal solution for disposing of wastewater, even if it is more expensive to develop and operate than dumping waste into a river.

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Efficiency must always consider the survival of the human species as the most important factor.

Furthermore, for much of human history we have lacked the evidence that is necessary to disprove superstitious ideas. It has only been through whittling away at so-called miracles to discover the genuine truths of the universe that we have been able to advance collective human wisdom to the point that magical thinking can be properly combated. Thus it is that accurate knowledge about the universe is necessary in order to refute the popularity of irrational ideas.

Yet irrational ideas continue to persist in the face of this knowledge because knowledge is not equally shared among the population. It has been that for a person to understand many fields of sciences they must have access to the vital thing necessary for instruction to begin, which is a vessel of knowledge, such as a book or a person who holds the same information as the book. Due to differences of opportunity which largely stem from economic wealth and social class, the vast majority of people in my time do not have access to a vessel of knowledge to learn about the sciences. Without scientific knowledge about how the world works they cannot easily reject irrational ideas about it.

Making education accessible regardless of economic or social position is necessary, as is ensuring that the quality of the education is sufficient to provide a person with the knowledge to reject nonsense. That humanity has collectively still not made our collective wisdom accessible enough to the masses is the reason for the persistent popularity of irrational thinking. Even though we now have an information network like the internet which is widely accessible it is still not ac-

cessible everywhere on the planet and there is still much information which is held behind paywalls at universities and other kinds of organizations that profit from knowledge.

Now it is necessary to point out that despite my heavy emphasis that a person needs to learn to develop their analytical thinking this should not lead a person to believe analytical thinking is superior to emotional thinking. Rather it is that analytical thinking is best for making important decisions that hold the ability to impact human welfare, whereas emotional thinking is still necessary for certain instinctive functions such as romantic attraction or athletic performance, and at other times we must use emotional reasoning to express our inner personality and creativity. All these things are okay so long as we do not create unnecessary hardships and negatively impact human welfare through our emotional thinking.

So, a person must learn to differentiate and recognize when emotional reasoning is appropriate and when it is not. I place so much emphasis on discussing the value of analytical reasoning because while it is a human capability, it is often not used correctly or at all due to cultural habits a person learns from friends and family who engage in largely emotional and superstitious thinking. This habit must be broken so that emotional thinking is used only when it is appropriate and not for all manner of things.

Chapter VI: Human Survival and Instincts

Any moral framework requires some high principle that is placed above all others in order to provide direction for how a person should live their life. For Chivalric Humanism it is ‘survival’ that is the true north of its moral compass. This is because survival is the principle for which human instincts drive a person, and the most critical mistakes a person makes in their life is a consequence of failing to correctly apply ‘survival’ as a principle. This ‘survival’ is not necessarily of the individual, but of the collective group a person belongs to. As an individual human cannot live forever, human instincts instead drive people toward survival of offspring that possess the genetic legacy of the individual, as well as drive a person to make choices to ensure the survival of the group the individual identifies with, as this represents survival of the ideas of the individual.

It is important to know that as humans are fallible, people may not always make the best decisions to ensure their own survival, the survival of children and the survival of the groups they identify with. Rather humans generally make choices they believe serves one of these three types of ‘survival’, and part of what makes Chivalric humanism useful is to provide guidance on which types of survival a person should prioritize based on the variable factors a person finds themselves in as they go about their life. This guidance is necessary because while instincts are the collective genetic memory of those individuals we descend from that have been passed on to help us survive, our instincts can sometimes

drive us to make choices that are not always correct for the situation we find ourselves in. Instincts require good teaching to decipher correctly, for in the modern world we can find ourselves placed in situations our ancestors never had the opportunity to experience. This means instincts can sometimes encourage us to make bad choices for the actual situation we are in that differs from what our ancestors experienced. One of the reasons the virtues of Chivalric Humanism are so useful is that they provide guidelines for how to make choices with consideration to our instincts, the instincts of others and how the modern world we live in differs from that of the past societies our ancestors lived in.

It is important to understand that languages and labels for virtues change in different cultures, for language is a construct of the mind. We have merely invented labels for these things which are instinctively known to us as the quality of ‘good’, as these are the qualities many generations of our ancestors came to recognize made our tribes safe, stable and prosperous for generation after generation. Many generations of humans have inherited these memories of what behaviors lead to prosperity for our ancestors, and this inherited memory is what instincts are. But as stated before, instincts require guidance to be useful for making good choices in modern communities, as the communities the instincts were developed in originally are no longer the types we live in today. They are not useless but require teaching to be usefully employed.

Now, it is common for people to ask themselves the questions,

“Why am I here? What is the point? How do I live a meaningful life?”

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Everyone asks these questions. They are the very essence of existential angst. It is uniquely human to be able to feel directionless when we lack answers to critical questions about the benefit of enduring the struggles of life.

When we place the survival of the human species as our highest principle these questions receive clear and rational answers: We must do all that we can while we can and when we die leave the rest for future generations to accomplish in our stead, using the wisdom they inherit from us. Even if we do not succeed in accomplishing all of our goals in life, so long as we cultivate those we can entrust our dreams to then humanity will always be realizing dreams.

Now, some pessimistic individuals may believe because there is no natural deeper meaning to life that it is pointless to be concerned about the survival of the human species or procreate to contribute to its survival, but they form these beliefs only because they have adopted a pessimistic attitude. The objective purpose of life is to live. When you live you keep on living until you don't. The function of being alive is to be alive. Having said this, it's still possible for humans to attach deeper meaning to their lives because of our intellectual capacity. That is to say, an individual human is able to decide what this deeper meaning to their life is. Generally speaking, people try to accomplish something they find meaningful during the span of their lives.

Say, for example, you want to research some disease and either contribute to the understanding of it in order to prevent or cure it, so you devote your life to this. This achievement only has meaning because there is a disease to cure and people with the disease to save. Even if the disease is largely

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eradicated, you still need people around to remember that you did the research and found the cure.

If the human species dies out, all the achievements of humans become meaningless because there are no longer any humans around to award meaning to the accomplishments. No one remembers you or what you did, and while you may be long since dead when future humans are remembering you, while you were alive the desire to achieve something great and be remembered may have been a significant driving force in your life that gave you encouragement to continue living.

Therefore, it can be rational to procreate in order to ensure there is meaning to your life but this is only possible if you possess a positive attitude. Objectivity doesn't require you to be a pessimist, it only requires you to be a realist.

You would do well to remember what the differences between pessimism, optimism and realism are; when walking a difficult path in the woods, the pessimist looks down in discouragement and fails to see the bear attack him. The optimist looks up at the bright blue sky and becomes lost in the woods until he starves. The realist keeps his eyes forward and adjusts his path accordingly until he makes it out of the forest.

Now, it has become popular in my time for people to adopt an egocentric belief that they should place their personal well-being above all other concerns, and that making any kind of sacrifice for other people is an attack upon their personal liberties. They also believe that they are totally free to define what personal slights are and interpret a person's actions separate from that person's intentions in order to justify taking offense at anything that reminds the offended of some negative memory. While this viewpoint may work for

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those who live in the wilderness by themselves disconnected from the rest of human society, when individuals adopt these mentalities while living in a civilization it becomes unworkable. Such an inflexible belief structure is at odds with the altruism necessary for a civilization to stabilize and progress. To cooperate for mutual survival we must be willing to sacrifice some of our autonomy to the group and be willing to make compromises for the welfare of the group.

It is most critical that we understand another truth of reality; humans are not immortal. As all human individuals will someday die it is important that we do not make our individual lives the highest priority for our morality, but instead make the survival of the human species our greatest concern. When we make decisions intended to bring about the future of human survival we surpass ourselves as individuals and become a powerful collective. Within a civilization there are vital roles that must be performed to contribute to the larger whole, and to do these jobs we must be able to set aside personal feelings and focus on completing the tasks required of us. Without people willing to make these compromises of self, a society cannot be stable nor able to prosper for the collective welfare of all.

To maximize the human species' survival we must all become students of humanism and understand the essence of the human condition. We must count on human error happening and devise systems in our civilizations to compensate for this tendency for while it can be argued that human progress is born of struggle, we need not engineer these struggles to create progress. The realities of life in this universe have enough hardships without the need for us to invent more.

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Some religions prey upon the fears of people. They pass out pamphlets that promise people they can “*live again*” in the afterlife with their god, if they just subscribe themselves to the worship of this deity. This is folly; there is no life except the one which we have. It is your responsibility to make it the best life possible, and you should not allow your fears to pressure you into a false sense of security. Death is a normal phase of human life, and saying goodbye to our loved ones is a natural event in everyone’s life. Believing you will see dead people again belittles the value of the time they spent with you while they were alive.

If you fear death the best way to overcome that fear is to live your life to its full potential and leave behind something of value; a legacy. To contribute something so good you will be remembered by future generations is the only genuine way to obtain immortality. Even after death those who are remembered will remain in memory.

It is also important to understand that an individual’s will is not all powerful and does not determine a person’s destiny by itself. Destiny is those events that will necessarily happen to a particular person in the future. A person’s destiny is the result of a large number of factors and the personal choices made by an individual only contribute partly to this equation. Yet we must still be aware that our choices are contributory factors to the events which happen in our lives and accept responsibility for the impact our actions make in creating the destiny of ourselves and others.

For an example of how personal responsibility impacts a person’s destiny we should consider the topic of cancer in the human body. Some people look at the subject of cancer in various contradictory ways. For example, a person

might be aware they can develop colon cancer due to genetic predisposition and say to themselves, "*Well I will get cancer anyway so it doesn't matter if I smoke cigarettes or not*," and believe this is a rational conclusion when it is not. Having a genetic predisposition to developing cancer does not necessarily mean a person will develop that cancer, and lung cancer is a kind of cancer which can only be developed by breathing toxins such as those contained in cigarette smoke. The assumption one will get one type of cancer can therefore lead the irrational mind to justify taking an action that significantly increases their risk of developing a cancer that would otherwise be completely avoidable had the individual made wiser choices.

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Chapter VII: Collective Human Wisdom

All living organisms have instinct; an innate, typically fixed pattern of behavior in response to certain stimuli. Instincts are those inherent inclinations a living organism has towards a particular complex behavior.

Instinctive behavior is that which an organism does which does not need to be learned. Instinct is therefore an expression of an inherent biological function. It is instinctive for us to breathe and hear and see. There are many examples of hard-wired behavior in humans that were necessary for our ancestors to survive in the harsh climate of Earth's ecosystems. Yet instinct is not knowledge.

There are certain instincts which humans possess which demonstrate our instincts sometimes mask our ability to accurately perceive the world. A great example of this is in optical illusions such as the Hollow-Mask illusion. Due to the manner in which the brain processes information from our eyes there is a strong instinctive bias to see a hollow mask as possessing the normal convex of a human face and our brains will even ignore information such as shading and lighting that indicate the actual depth of a hollow mask.

That the human brain is susceptible to these kinds of optical illusions serve as evidence that human instincts cannot be inherently trusted and this is why science and objectivity must rule our decision making. Else we allow ourselves to potentially be guided by an inherently warped perspective of reality.

Using analytical thinking, over thousands of years of problem solving humans have become masters of all environments on Earth. This mastery extends even to those environments we are not naturally inclined to survive in. The reason that humans can enter even the alien and extremely volatile environment of space and live is because of the scope and depth of collective human wisdom empowering us to produce the necessary technology to do so.

Those of us who live in sophisticated civilizations enjoy our modern comforts because those billions of humans who came before us were devoted to increasing the quality of human life. This desire to enhance the quality of life created the collective knowledge that is human wisdom.

After having survived on this planet for several centuries we have accumulated a huge amount of collective knowledge which we are able to communicate to one another. Human wisdom is unique to humans and it is important to recognize this. The breadth of scientific evidence we have indicates even our nearest genetic cousins in the great ape family are unable to learn and employ human language. The anatomical differences prevent other primates from speaking like humans. Humans have more flexibility with our tongues, and our larynx, the organ that vibrates to make the sounds we recognize as language, is lower in our throats. Both of these adaptations allow us to produce the wide variety of sounds that comprise human languages. Furthermore, even when other primates are taught sign language the primates do not actually understand the language, but rather mimic behavior they see. Scientists have tried rearing various primates to adopt human culture and language and none of it has truly taken. The primates can learn the behaviors they are rewarded for and refrain from those they are not, but they do not understand why

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the behavior is desired and undesired the way that humans do. The primates communicate to ask for things from humans, and do not engage in conversation. They ask for food and toys, and respond to human questions because they have been taught the behavior will result in such rewards. The primates do not chit-chat, nor do they employ grammar or syntax. It is revealing that long-term studies with human-reared apes are built around a specific caregiver as the only person able to communicate with the ape and communication with others is not possible; objectively, this only makes the caregiver a trainer who is anthropomorphising the primate as humans tend to do with their pets. This of course is not scientific.

Not all of the information in the collective body of human knowledge is directly useful. There is danger in unqualified people using inaccurate and totally incorrect knowledge. This can be seen in so-called alternative medicine practices, where people perform all manner of nonsense on other people and pass it off as medicine. Because the patient does not receive actual medical treatment the maladies may persist, sometimes leading to death by non-treatment or poisoning.

When new information is found that is proven by science that changes a fundamental way we understand reality then it is not simply individual theories but whole worldviews that must occasionally shift in response to evidence. This is called a paradigm shift and human progress takes a leap forward every time we discover a new one.

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Chapter VIII: Cognitive Dissonance

Paradigm shifts are critical for the progress of humanity and ensure the future of our survival and yet there are people who resist strongly against these advances for no rational reason. To understand why people often reject what is objectively true in favor of prior knowledge that has been demonstrated to be wrong we must learn about the mental mechanism of cognitive dissonance.

Cognitive dissonance is the mental stress or discomfort experienced by an individual who holds two or more contradictory beliefs, ideas, or values at the same time; performs an action that is contradictory to one or more beliefs, ideas, or values; or is confronted by new information that conflicts with existing beliefs, ideas or values.

The stress of cognitive dissonance poses a significant obstacle to a person gaining new and better information and abandoning false information because when a person experiences cognitive dissonance they become mentally uncomfortable. This discomfort motivates people to try to reduce this dissonance. Unless a person has been conditioned to be self-aware of cognitive dissonance so they can determine a deeply held belief is incorrect and requires changing, the person will instead actively avoid situations and information likely to increase or create this stress. Often this latter behavior stems from a person associating cognitive dissonance with the memory of feeling public embarrassment in a past situation where the individual was wrong.

We must also consider that due to the discomfort caused by cognitive dissonance and an association with a memory of an embarrassing event, some people will never acknowledge they are wrong, choosing instead to utterly reject the introduction of any contradictions to existing beliefs. Furthermore, a person cannot engage analytical thinking and emotional thinking at the same time, and some people have a predisposition toward one kind of thinking at the expense of the other. It may simply be that certain individuals cannot become a rational person due to their overwhelming dependence on emotional thinking, so even if through instruction they succeed in breaking from one kind of irrational belief system they will inevitably adopt a different but equally irrational belief system.

Because humans strive for internal consistency in beliefs, cognitive dissonance will always take place when the person is forced to acknowledge contradictions in beliefs they hold and the reality they experience. People engage in a process called "dissonance reduction" in effort to bring their belief and reality in line with one another.

Dissonance reduction happens in four basic ways,

1. Change behavior or cognition
2. Justify behavior or cognition by changing the conflicting cognition
3. Justify behavior or cognition by adding new cognitions
4. Ignore or deny any information that conflicts with existing beliefs.

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The first method is always the optimal way to address the stress of cognitive dissonance. For example, in the case of a person who becomes a diabetic due to their unhealthy lifestyle the best reduction method is the first, to change their behavior to now live healthier. Any other methods of reduction will worsen the person's health as their diabetes will go untreated.

Deeply held religious beliefs are a constant source of cognitive dissonance for a person who is generally taught by their religion to never engage in the first form of dissonance reduction, usually with the explanation that questioning the religious laws demonstrates "*poor faith*". Sneakily, many religious leaders have convinced their followers that cognitive dissonance is a test of faith and one must ignore their mental anguish in order to pass the test. This ensures the religious leader maintains manipulative control over the individual and serves no other purpose.

So instead, a person should employ objectivity to distinguish that which is real and that which is not. Avoidance of cognitive dissonance can prove fatal when it leads people to reject reality and engage in denialism.

An example of denialism leading to a person working against themselves and jeopardizing others can be seen in the events of the life of Christine Maggiore.

From 1992 until her death in 2006, Maggiore adamantly refused to accept that HIV would lead her to develop AIDS and even wrote a book on the topic and founded an organization to spread AIDS denialism. She refused to take medication to treat her HIV. In her writing she urged pregnant

HIV-positive women to avoid HIV medications for themselves and their children. She then intentionally became impregnated and gave birth to a daughter who inherited her HIV, and both she and her daughter died of pneumonia as a result of their untreated AIDS. More than this, Maggiore was key in convincing Thabo Mbeki to block government funding of medical treatment for HIV infected pregnant women throughout South Africa during the years he was President of that country. It is estimated this decision led to the deaths of more than 300,000 women during this time.

Maggiore was not an unintelligent person; she was the founder of Alessi International, a multi-million dollar import and export company. But rather than use her wealth to obtain treatment she allowed herself to be persuaded by emotional arguments and used her wealth to spread misinformation to convince others to also not get treatment for this very serious and fatal medical disease. Her fate is a result of a poor response to the mental anguish she experienced when faced with the realities that her lifestyle needed changing; instead of accepting reality she instead rejected it and created irrational justifications for why she could continue to live as she had before her illness. Her rejection of reality led to the unfortunate fate of her child and herself, as well as those who joined her movement.

Maggiore's story is one of many incidents throughout human history where an inappropriate response to cognitive dissonance has led a person to break from reality and cause great harm to both themselves and other humans which would have been entirely unnecessary and may have been avoidable if they had only accepted reality and behaved accordingly.

Chapter IX: Psychosis Is Commonplace

As a consequence of our capacity for self-awareness demanding a supportive belief system in order for humans to avoid mentally crippling existential angst, most people suffer from some kind of mental illness without realizing it; that is to say, their minds experience a break with reality. The illness can be due to disorders stemming from individual problems during brain development, which is permanent; but the more common type of psychosis is a result of adherence to an irrational belief system such as a religion or political ideology which is not evidence based and causes a large amount of distress for the individual as they are constantly forced to face reality and engage in irrational methods of cognitive reducing to maintain the irrational beliefs they have developed.

Fortunately, this latter kind of psychosis brought on by irrational kinds of cognitive reduction is reversible because people can be made consciously aware of their break with reality and thus overcome the psychosis on their own. This type is called a delusion and it is the most common kind of psychosis.

The former kind of psychosis which results from neurological problems is much harder to treat and can only be accomplished with pharmaceuticals designed to resolve these communication issues between the regions of the brain so that normal human ability to perceive reality is re-established.

Both types of psychosis require some kind of injection of new information to the individual in order to intervene and begin the process of ending the psychosis. This is why therapy

allows a person to work through the delusion and recognize the break from reality. Debate is a typical form of information injection, but debate can be uncomfortable for many people because they are forced to defend the rationality of their irrational ideas and provide evidence to support the conclusions they draw on a topic. These people struggle in a disagreement because they view attacks on their ideologies as attacks on themselves because they make the mistake of connecting their personal value to the accuracy of the beliefs they hold. This causes the stress of cognitive dissonance when they are faced with the realization they hold contradictory ideas due to the introduction of new information that exposes the contradictions. This unfortunately is a result of people being more interested in maintaining the illusion of being correct than in whether their beliefs are accurate perspectives of reality. Thus, the discomfort of cognitive dissonance often leads these people to create echo chambers and react with hostility to the source of new information, which is usually a person exposing the contradictions. This is misguided. The sheer fact a person is suffering from significant stress as a result of the new information proves the belief is incorrect because cognitive dissonance is a result of internal awareness of contradictions in beliefs.

Therefore, a strong and passionate belief in a deity or higher power, to the point where it impairs a person's ability to make conscientious decisions about common sense matters, should be classified as a kind of mental illness in that it is at least a condition creating a powerful delusion. The religious views of these individuals often result in them becoming very disconnected from reality. It is a kind of psychosis that causes people to suffer from anxiety, emotional distress,

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hallucinations, and paranoia, and it is treatable through an education in logic and science.

As my opinion that psychosis is very common among the population is at odds with mainstream psychology of my time, I should remind the reader that a delusion is a type of psychosis, which is a loss of contact with reality. This is the exact same definition of what a mental illness is, and yet mainstream psychologists often pretend there is a difference between religious beliefs and mental illness. I have read the works of many psychologists who will go to great lengths to create definitions that invent exceptions for their personally held religious beliefs, yet these definitions have no basis in reality and are very contradictory. This makes these psychologists non-objective and their deductions about whether religious beliefs can be a mental illness are therefore unreliable.

The only real difference between the labels is that what is and isn't regarded as mental illness within the field of psychology is defined by the *Diagnostic and Statistical Manual of Mental Disorders (DSM)* which is produced by the American Psychiatric Association. The vast majority of psychologists in this organization happen to be Christians, which makes the field of psychology rather ironic when you think about it. Essentially, the field of psychology is fielded by people suffering from one kind of psychosis who are passing judgement on people who suffer from other kinds of psychosis.

Now there are some psychologists who will adamantly refuse to acknowledge that religious ideas, delusions and mental illness can be the same thing. For example, there are those

who try to define a delusion as separate from a cultural or religious idea even though all of these ideas are contrary to reality. They insist delusions can only be defined as those thoughts which are clearly false and cannot be accounted for by the person's cultural or religious background nor their level of intelligence. But how does this definition make sense? Objectively, it does not. The psychologist has instead made great effort to excuse religious and cultural beliefs as being different than a delusion even though there is no explanation given for why that kind of non-real belief is different.

What objective reason is there to make such a distinction? People hold onto tightly held religious beliefs like the ability to survive lethal snake bites or pray cancer away, or that a prophet is going to resurrect after death, in the same way that an individual holds onto a delusion of an imaginary friend or that shape-shifting lizard-people walk among us. How can anyone honestly suggest these clearly false ideas are not a delusion only because a group of people share the belief in the false idea? We know superstitious ideas are not true. They are beliefs directly at odds with observable reality and that is precisely what delusions are; a break from reality.

The only factor these psychologists use to define what are and are not delusions is if the idea is popular. That is, they excuse a deeply held false idea from being labeled a delusion solely because the idea is popular. But that is an absurd distinction to make, because the number of people who share your delusion does not make the delusion more legitimate or provide any rational justification for why someone should be permitted to believe it.

Thus, the definition of delusion expressed by these psychologists is a definition that is produced specifically to allow religious ideas to not be defined as a delusion. It has no

other explanation and can therefore be ignored because the definition was produced as a result of intellectual dishonesty. Whether you talk to Jesus or your imaginary friend Bob, a delusion is a delusion. The popularity of a delusion does not excuse it from being labeled a delusion, and all delusions are a kind of psychosis because the belief is a result of a mental break from reality.

Another psychological process related to mysticism is anthropomorphism, the tendency to apply human-like traits to non-human entities or concepts. As an example, Christians apply anthropomorphism to the universe to imagine a human-like entity called “God”. In another common example the belief that dogs and cats understand human speech is another common example of anthropomorphism which people frequently engage in, as while dogs and cats can to be trained to perform simple actions in response to a simple voice command, they do not truly understand the complexity of human language as they are utterly lacking in the critical brain regions humans possess that enable us to understand language.

Anthropomorphism can be motivated by loneliness or the need to predict and control our environment. It is a form of pattern seeking in which we seek to find another coherent mind where one does not exist.

Another common psychological human process that leads to delusional thinking is teleological reasoning, which is the assumption that there is inherent purpose in objects or events. While many things and events have a purpose, such as chairs and birthdays, these things have purposes because humans have created them to serve a purpose. There are many things in the world which do not exist to serve a purpose in a

person's life, such as rainstorms, earthquakes or the Grand Canyon. Yet when a person engages in teleological reasoning they prescribe an intrinsic purpose to events and things which objectively do not have them. Believing that *'everything happens for a reason'* is a belief based on teleological reasoning, as is a belief in karma; the idea that the universe will punish people for offenses they make through non-related events and situations. Karma is a delusion. Astrology is similar in this respect as it is merely another kind of teleological reasoning; the position of planets and stars in outer space play no role whatsoever in the trivial events of an individual's life here on Earth.

Although the natural forces of the universe such as gravity and light can have an impact in their respective ways, in detailed matters that involve humans an examination of the universe does not always provide a reason for things transpiring the way they do. Thus it is that magical thinking like *"the deity must have a reason for causing this horrible event"* is a form of unhealthy teleological reasoning combined with anthropomorphising the universe. It distracts a person from seeing the actual causes for the events in their life and then finding ways to improve the situation.

To be clear, teleological principles applied to human constructs like tools, laws, and actions is to be expected. The problem is when we apply teleological thinking to everything in reality. Although humans may be able to find benefit in anything, everything in reality does not exist to benefit humans.

Teleological thinking can lead to an extreme form of optimistic thinking. These belief structures are sometimes known as 'positive thinking'. Such philosophies are full of

contradictions and adopting these beliefs without question can only lead to cognitive dissonance. The solution to all of the complicated problems in our lives cannot be summarized into a few simple maxims that can be easily memorized. The best solutions require objectivity and critical thinking. Excessive optimistic thinking often leads to perfectionism, which is where a person forms self-value based purely on their success at certain tasks and goals. Perfectionism applied to goals that defy a person's constraints of ability -- those goals which are unobtainable -- causes extreme mental anguish for the individual who cannot reconcile the stress of cognitive dissonance brought on by the reality of failing to achieve goals. This leads to the psychosis of depression, which is why excessively optimistic thinking is very unwise. It is healthier that a person should accept failures and learn from them, and use the lessons in future pursuits of achievement. They should not measure self-value only in terms of success and failure in isolated cases. Instead, we should accept that failure is a possible result of any endeavor and use failure as an opportunity to learn how to succeed in the future.

Sadism is another common psychosis. Sadism is the deriving of pleasure from the infliction of physical and psychological pain onto others. While there are many sadists who are able to control themselves and refrain from inflicting serious harm because they know it is morally wrong, there are other sadists with low impulse control who stalk others and capture them so they can be tortured. Those who are sadists should be cautious of this mental wall they scratch at. Sadism combined with narcissism and a reckless disregard for the rights of others is how a person becomes a serial murderer.

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Masochism is a psychosis related to sadism, which is to gain pleasure from receiving pain and humiliation. It can lead to habits that are extremely dangerous for the masochist and even cause them to become a victim of a narcissistic sadist with no regard for anyone.

There are other kinds of psychosis in the world beyond what I have mentioned but for the purpose of this section I believe I have illustrated my point. Responding to the stress of cognitive dissonance with unhelpful kinds of mental reduction leads to psychoses that encourage more self-destructive behaviors.

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Chapter X: Human Needs

Understanding how the majority of people will behave in a society is straight-forward; once you understand their incentives for certain behavior, you will be able to predict how people will behave. All humans have a set of universal needs that must be met in order to experience a high quality of life; by understanding what these needs are we can understand how they shape human behavior.

Now, some theorists place these needs in a pyramid of importance but I rather think the ranking of these needs depends on certain circumstances which may be unique to the given situation an individual finds themselves in. At times we may desire food more than we desire self-actualization and at times we may desire love more than we desire safety. So I shall only list these needs that are universal to people with the expectation a person understands their importance can change based on circumstance.

Self-actualization

Due to existential angst a person has a desire to find purpose to their life. People have an inherent need to achieve goals and become the best that they can be. An individual may express this need in very specific ways that may not always be helpful or healthy to a person, such as dedicating their life to achieving so-called 'world records' of largely useless feats that serve no meaningful purpose. Just because there is no cosmic magical purpose for our lives does not make our lives

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meaningless. An individual should use objectivity to determine what kind of purpose they should devote their life activities toward in order to create purpose.

Self-actualization can also manifest in altruistic ways. Involvement in charitable work or the ending of certain kinds of problems that plague human civilization can be ways in which an individual affirms their personal value.

Love and belonging

A person needs friendship, intimacy and family. Emotionally significant relationships are necessary for a person's psychological health. The need is so critical for humans that in the absence of this feeling a person becomes susceptible to loneliness, social anxiety and depression.

People have such a need to feel respected and valued by others to the point they may even project this need onto non-humans such as animals, objects or non-existent deities when anthropomorphism dominates their thinking.

Safety

A person needs to feel they are protected from the negative impact of accidents, illness and other kinds of events beyond a person's control. If a person feels endangered they take actions to create a sense of safety. This manifests in ways helpful and unhelpful, and determining which means of acquiring safety are necessary must be determined objectively based on circumstances.

Physiological needs

There are certain physical requirements necessary for a human to survive. If these requirements are not met then the

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human body cannot function properly and will experience diminished function, which can lead to long-term negative health consequences and eventually death. Physiological needs are objectively the most important needs a person has because if they are not met the individual dies.

Chapter XI: Social Contracts

Civilizations are formed by humans because it is more efficient for an individual to get their needs met when they are part of a group. In order for a civilization to form that group must establish social contracts.

Social contracts are vital for the formation, growth and stability of any civilization. The acknowledgement of social contracts and active development of them is an important tenet of Chivalric Humanist beliefs.

It must be noted that any kind of contract is only valid when the terms are understood and agreed to by both parties. Otherwise, the contract is not fair. This is not to say that every contract must be enshrined in an enduring medium such as paper and ink, but these kind of documents are useful because they enshrine the obligations of both parties and prevent a personal and warped interpretation to excuse a person from their obligations by saying they remember the agreement differently than the other party. However not all social contracts must be recorded signed agreements; rules like etiquette are taught to children so they know the expected customs of the communities they live in and their membership in these communities requires them to abide by these rules in order to have a harmonious relationship with other community members. Having said all of this, in matters of promises there ideally should be an enshrinement of the duties of both parties entering into the agreement. Promises not preserved are often not kept.

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Social contracts establish the legitimacy of government, as well as provide explanations for ethical behavior. The laws of a nation are established through a social contract determined by the form of government upon which a population of people in a civilization agree to be ruled. Yet it is important to recognize that while a government has a duty to serve the common good of its citizens, the citizens also have a civic duty to be educated about the workings of their system of government, the important events in its history and the current happenings in the present. A government does not simply confer entitlements to its citizens, it also demands the citizens to take on responsibilities and this is especially true in any democracy where citizens must be informed in order for their votes to result in truly useful outcomes.

It is important to remember that the power afforded a group like a government by a social contract can ultimately go back to the individuals who bestow the power if the group forfeits the purpose for which it was originally established. As an example, the people who make up the citizenry of a country have the option to disband and make anew the government if it does not follow the purpose it was created for, which is to preserve the rights of the people and protect the civilization they have built. In other words, individual persons are naturally sovereign and under their own jurisdiction. People give up some of their autonomy as a sovereign person to be part of a civilization because the principle of survival is inherent to us as a species, and people see that personal survival is improved when everyone accepts the same moral standards of living in civilization.

For example, everyone has to accept that each person as an individual is entitled to try to preserve themselves. Each person should, therefore, avoid doing harm to or interfering

with the survival of another. This establishes the right of life within a civilization, and to ensure that people comply with this ethical standard any breach of these rights are punished by the suspension of the rights the group has created; namely, a murderer can themselves be executed in order to ensure they do not murder again and are punished for the life they have taken by having their own life ended.

It is important to know that a person who is a member of a civilization cannot simply claim they are now entirely sovereign and not bound by the terms of social contracts while still enjoying the perks afforded by being a member of that civilization. If this was possible then a person could shirk their responsibility to contribute. For as long as a person enjoys the perks of living in a civilization they are bound by the social contract they have entered into by becoming a participant of those perks. Thus it is that a person cannot claim they are sovereign and refuse to pay the taxes asked of them nor obey any of the laws of a community while still enjoying the benefits of that civilization such as employment, social services, the protection of police, real estate ownership and so forth. All of these benefits are not naturally occurring; they are constructs of a civilization which depend upon the reciprocity of individuals bound by the terms of social contracts with one another.

While social contracts are always necessary for a community, specific social contracts are not necessarily of value to society; there are many kinds of social contracts which are based on superstitious thinking, or meant to be of benefit to only a minority of a population at the expense of the majority. Examples of social contracts which do more

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harm to society than good are laws which justify things like slavery, honor killings, and rape. Social contracts should always be evaluated using critical thinking and reason to determine if the contract serves the greater good. During much of this book I will be discussing the social contracts which are of benefit to society and those which are not, as well as pointing out instances where people sometimes believe a social contract ought to apply due to emotional thinking, but rationally should not.

Chapter XII: Reciprocity and Social Capital

Reciprocity is a social rule that says people should repay in kind what another person has provided for them. Making good on the terms of a social contract by following the principle of reciprocity generates social capital for the person or persons who do so.

A person who violates the reciprocity norm by accepting without attempting to return the good acts of others is disliked by the social group, thereby losing social capital. Social capital is often a form of capital created by transactions marked by reciprocity, trust, and cooperation. Social capital is made of goodwill, fellowship, mutual sympathy and social intercourse among a group of individuals and families who make up a social unit.

Essentially, an entity, such as a person or a group of persons, earns social capital when they do acts that are deemed of value to a society.

For example, the reason we form a social contract to not steal from a merchant is because the merchant must profit from their business endeavors in order to employ the merchant's workers, who themselves need money to purchase goods and services from other merchants. The merchant also needs to purchase goods from producers, such as factory owners and farmers, and without profit from the business endeavor the merchant cannot reinvest into purchasing new goods to replenish their wares.

When a thief steals items from a merchant then the loss must be deducted from their revenue, which decreases profit. Although an individual thief may only steal one or two

items of low value, when you have a lot of thieves performing this same deed over and over again, the merchant is left with diminished profit to pay employee salaries and purchase new goods. This means they may need to lay an employee off or stop purchasing as much product from factory owners or farmers, meaning they also suffer a profit loss and must respond by laying people off. So, it is easy to see how thievery leads to economic instability within a civilization, which is why thievery is outlawed and strictly punished. Through their actions it is possible for many thieves to cause people to lose their jobs and businesses to shut down. In addition to this the revenue of a government depends greatly on taxing businesses and individuals who are employed by businesses, and when criminals steal items and sell them on the black market the government is deprived of its taxes and has diminished means to fund social programs that benefit society, such as police, fire departments, hospitals and schools.

Thus it is that people who are aware that stealing is wrong do not steal from merchants with the expectation that merchants use their profits to create economic stability in the society. This is also why people get upset when they learn that a business has performed unethical behavior in order to skirt taxes or lay off local workers to hire cheaper foreign workers; the local population has agreed to not steal from businesses and be a patron of it, and when a business betrays the local population by not employing local workers yet profiting from their patronage, the business betrays the terms of the social contract.

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Social contracts do not always need to be laws. They often take the form of etiquette, or manners, which are customary codes of polite behavior between members of a culture.

Over centuries of human civilization etiquette has developed into an exceptionally complicated system of rules within certain cultures that can govern everything from the proper method for writing letters to regulated interactions between different social classes and genders.

Rules of etiquette, while not punishable like laws because they are not as severe to violate, are necessary for good will between people living in close proximity to each other. For example, you should cover your mouth when you cough and your nose when you sneeze so that you do not spray others with your mucus which may contain disease which other people may catch and get sick from. You should eat with your mouth closed so that you make as little noise as possible while dining and do not let loose food particles from your mouth in the area others may be eating near.

Another example is that if during conversation you disagree with others' opinions that you employ logic and rationality and try to refrain from engaging in intentional fallacies, especially those meant to attack the character of a person. Engaging in these kinds of rude behaviors during a disagreement prevents these dialogues from becoming a desirable social interaction. Sober and reasoned debate on matters of interest have the potential to broaden a person's perspective and potentially improve the quality of their life, but people will generally not engage in debate if they feel insulted.

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Politeness is predicated on social contracts and when people do not show respect by following standards of etiquette to express respect, other people become offended, causing the offender to lose social capital with others. By contrast a person gains social capital through politeness.

Furthermore, when we practice etiquette we create a highly reflective self. We become a person who monitors his or her behavior with due regard for others with whom he or she interacts socially, and when all people are like this then humanity is bettered through the stability that is established.

Thus it is that social contracts in all their many forms are the very bonds that allow civilization to be built and prosper for the greater good of the human species.

Chapter XIII: Fairness

Unfairness as a concept is often misapplied by people to situations that do not involve social contracts. For example, some people like to use the phrase, “*Life is not fair*” in matters related to natural events like acquiring a disease like cancer. This is an improper use of the word ‘fair’, because fairness is a concept related to the fulfillment of an agreement. Whether you get cancer or not is unrelated to the concept of fairness, because you do not have an agreement with the cells of your body that they will not become tumorous; by contrast if your doctor treats you poorly when you come to him for help with treating the cancer, then your doctor has treated you unfairly because your doctor has violated the expectations of the social contract between yourself as the patient and himself as the doctor.

Now, fairness and justice are sometimes confused for being the same thing. Although justice is a kind of fairness it should be emphasized that not all manners of fairness are related to justice.

Fairness is a perception of value; something has a fair price because its value is perceived to be in line with expectations. When something is considered unfair this accusation is predicated on the obtained value not meeting expectations. Fairness, then, is a form of preference for value.

Because fairness is a human idea it can be measured by humans. A person’s value to a community can thus be measured in a way people can consider to be fair. The system of measurement need only be crafted to ensure fairness.

This is why courts can devise rulings and governments can create laws that are intended to be fair and that people consider to be fair. Fairness is a perception of value and a value can be designed to meet expectations.

Concepts of fairness are of great importance when discussing whether the organizational structure of a particular civilization is designed to benefit humanity or not. If the policies of a civilization's government do not meet the perceptions of fairness the population possesses then the people may withdraw their consent for the government to rule and replace it with a new government that will rule based on this perception of fairness the people possess. Consequently a government can only maintain power for as long as its citizens believe the government is operating fairly. This is true even in highly oppressive governments where the citizens are misled through the use of propaganda; the vast majority of people living in these kinds of societies do not rise up against their government because they believe the system is fair to their personal interests.

Fairness, ideally, should be designed to ensure the stability of a civilization and that it can grow in prosperity through this stability. Fairness must also ensure it serves the overall need of the human species to survive.

Now, there are some people who have perceptions that fairness and equality are the same idea, but really they are not. Equality is the concept that all things of a certain type have equal value. Fairness is that value which is believed to be acceptable. Fairness and equality deal with value perceptions but they are not interchangeable ideas.

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Certain people sometimes believe that fairness should mean that everyone gets the same treatment, but ideally fairness should actually mean that everyone gets what he or she needs, with needs distinguished from mere wants. The difficulty with differentiating between equality and fairness is that if a person is treated in a manner that defies their expectations or the expectations of what is considered normal, then the individual and perhaps others may have a strong tendency to believe this individual has been treated unfairly. This of course is a judgement about a person's treatment not meeting expected standards of treatment, so it is a judgement related to fairness but not necessarily equality.

To illustrate the difference between equality and fairness let us consider a group of three workers who do the same job. Two workers perform a one hour shift while the third worker performs a two hour shift. All three workers are paid \$10 for the work that they do. Is this a fair wage to the third worker? Most people would say it is not even though all three workers received equal pay. It is because the third worker has worked an additional hour shift that people naturally feel the third worker deserves additional wages for the extra work they have done and to not receive the additional wage is unfair for the worker.

So, the phrase "*equal justice under the law*" is therefore a misnomer. Rather it should be "*fair justice under law*". As mentioned in a prior chapter the mistaken ideas people have about what equality is stems from the superstitious notion written in the American Declaration of Independence which assumes the existence of a deity that bestows rights on individual people when they are born. This concept has

greatly tainted modern human civilizations and created certain social problems where people mistake equality and fairness as being the same thing when they really are not. Rather, it is that individual people desire to be treated fairly and generally do not want to be treated equally. Even knowing this, in some cases a government must institute policies designed to ensure equal treatment of people who abide by certain social contracts in order to maintain order and stability within a civilization.

For example, a social program designed to end starvation aims to ensure that all people have equal opportunity to eat. Receiving free food may not be perceived as being very fair to the employed taxpayers whose money is used to purchase food for those who are unemployed, but such a policy is necessary in order to assist with the survival of the unemployed population while the government attempts to deal with the unemployment issue. When you consider that the survival of the human species ought to be the highest principle of a civilization it cannot be considered fair for people to die of starvation while a government tries to sort out matters of job creation and economic stimulation. It is therefore fair for the people who empower a government to rule to expect that government to assist them in moments of dire need and that the people do not have to die of starvation only because the government has made errors in economic policy it has yet to remedy. This is part of the social contract between the people and a government.

Concepts of fairness, then, should be primarily guided by what will best allow the human species to survive and the structure of any society ought to be aligned to ensure the creation of fairness does not abandon those to a negative end who can otherwise be saved. Fairness should not be placed so

highly as a priority that it creates certain kinds of inequality that may actually be undesirable for the stability and prosperity of that civilization.

Absolute and Limited Equality

Absolute equality does not exist in nature; it is a concept that is foreign in the universe. Yet some limited equality must exist for a free society to thrive. It is necessary for the survival of any civilization that it should strive for equal treatment of individuals by the laws and create standards by which we live, this being necessary for the common good.

It is popular today for many people to define equality to mean the state of one individual having the same rights as another, but when we examine this concept across the whole of society it becomes apparent that such a vision of equality cannot exist within a society if all individuals do not share the same rights in a similar manner. The reality is that, due to their unique stations, certain individuals possess certain rights that others do not. Such is the essence of any kind of civilization, for no individual may hold all stations within any society. So for the proper administration of a society it becomes necessary to devise a system where certain individuals have duties and responsibilities that others do not. For such a system to be fair there must be equal opportunity for members of that society who possess the necessary skills to earn the opportunity to serve in these administrative roles.

So, I conclude that the fundamental reality of human life is *inequality*. This is not a pleasant truth but it is a fact. Certain individuals in our species are simply better equipped

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by nature and nurture to handle the myriad and inevitable difficulties and tragedies of existence, and have superior aptitudes for certain vocations than other peers do. This is why any kind of community will automatically resolve itself into a hierarchy led by the strong and intelligent who make decisions on behalf of those who are neither.

It is a goal of Chivalric Humanism to teach strong, talented and intelligent individuals to be of morally sound character, and to safeguard the helpless and defend the rights of others which their social contracts should afford them; this protection being necessary for the positive advancement of humankind, for even the talented frail can accomplish great wonders for humankind when given the freedom to indulge in their passions.

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Chapter XIV: The Great Society

There are many kinds of human civilizations formed through social contracts. In the best scenarios the civilization is designed to ensure that all participants have a high quality of life and in the worst it is designed to ensure a minority have high quality at the expense of the majority. Often civilizations fall somewhere in the middle of these two extremes due to the difficulty of a very superstitious population of predominantly emotional thinkers to make compromises with each other.

As the purpose of Chivalric Humanism is to provide a moral framework for how people should live to ensure the survival of the human race, it becomes necessary to consider what the most quintessential environment for a person to live in is in order for the collective members of humanity to achieve this aim. This brings us to discuss the ideal of what I call the Great Society.

The Great Society is a civilization that has certain domestic policies designed to ensure a high quality of life for every participant in this civilization. This creates stability in the civilization because ensuring all citizens have a high quality of life also reduces the social factors that create instability, such as crime, that are the result of poverty and insecurity.

A Great Society is one that possesses mechanisms for....

- Public access to medical services.
- Public access to education.
- Care of the elderly.

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- A fair legal system.
- Economic prosperity
- Opportunities for individual personal expression and growth.
- Public Works
- Environmental conservation
- Social integration for immigrants

Public access to medical services

If the people of a civilization are constantly ill or suffer from physiological maladies which are otherwise curable then the civilization will not be stable as people will not be working and death will be common. Without access to medical services birth rates will decline and hurt the population growth necessary for a civilization to prosper.

Even for those diseases which are incurable, the ill should be made comfortable so that they may still find some purpose with the time that they have. Medical research must also be properly funded in order to find solutions for the disabled and cures for the untreatable ill.

Public access to medical services is most critical during a crisis, and it is necessary for resources to be allocated to be available to provide medical services during a crisis. This is only possible when plans are made in anticipation that there will be a future crisis, and such resources are stored in regions where a crisis may occur so that they can be quickly available. Otherwise, local hospital systems will become overwhelmed and many may die who could have been saved.

Public access to education

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No civilization can be stable if the young are not properly educated. Without education accessible to all at an early age then we cannot be certain that economic opportunities exist for members of all the social classes within a civilization.

Communication through news media can also be considered necessary as the population of a civilization must be informed in order to make sound decisions concerning their support of matters of public policy or determine other matters related to investing, vacation or consumer protections. A sound government will therefore not restrict the freedom of the press to inform and educate the public.

Furthermore, civilization must have policies to ensure that education prospers in society, even in the face of adversity. A civilization must be conducive to the free and open exchange of ideas, and the civilization should not implement policies designed to completely silence dissenting commentary about the civilization itself. The only way for human knowledge to grow and expand is if existing ideas and perceptions can be challenged in order to examine their value and truthfulness.

Care of the elderly

A society that cares for its elderly is one where the people can be confident in working hard for the prosperity of the civilization. When the future is uncertain for the elderly then they become pessimistic about their fortunes and resentful of the youth, and the youth may also become nihilistic when they think about their futures, deciding it may be preferable to die young.

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Care of the elderly is a very important attribute of a stable civilization which is often neglected and leads to failed states.

A fair legal system

Citizen participation in government is necessary for a fair legal system. It is only with the consent of the governed that any government can ensure it serves the needs of the people.

It also requires consumer protections, fair employment protections and laws that protect against unjust discrimination. Those charged with police work must also use scientific methods of criminal investigation in order to ensure those who are charged with crimes are truly guilty of them and that officers do not play the role of judge and jury to execute people in the streets who upon investigation could not have been charged with any crime. There must be an organized, consistent and just method of law enforcement practiced in the civilization, otherwise a fair legal system cannot exist within it.

Prison systems must also be designed so that they ensure the imprisoned are unable to commit more crimes and assist with the organization of crimes. The prisons must also not be allowed to become recruitment grounds for criminal organizations. The rights which a society bestows upon prisoners should not be allowed to undermine prison wardens' ability to prevent these things from occurring in the prisons, as prisons are not only for punishment but also to prevent crime and when they allow prisoners to become better organized to commit crimes, the prison system has failed. That is

to say any prison that allows prison gangs to form has fundamentally failed its mission.

Ideally a prison system should reform offenders during their imprisonment so that they may be released into a community as a productive member of society who will not continue down the path of a criminal; the exception being the class of prisoners who have committed crimes such as murder, who should instead be executed. I will talk about this in *Book Two: Ethics, Chapter IV: The Roots of Evil*.

Economic prosperity

The citizens must have the right to start a business and participate in the economic market as either an employer or an employee. They must also have the right to purchase and own property.

Affordable housing and equal opportunity for participation in the economic market (such as employment) are critical. The economic market must also be regulated to ensure that the natural tendency for cut-throat competition between market players does not undermine the stability of the market. Without regulation a capitalistic market will surely experience economic collapse due to the greed of market players overpowering their common sense.

While they are sometimes necessary depending on the specific structure of the civilization in question, it is important that a state does not implement financial welfare programs to the extent that people choose to not participate in the market as a provider of goods or services and instead live off social programs. When the population relies too heavily on social programs the state runs the risk of encouraging its population

to not be market participants, which leads to economic collapse.

In order to ensure that there is ample food for a population the state must subsidize the agricultural industry to ensure that the output of food production is immune to market forces that may lead to food shortages.

At times the state may even hire the unemployed as a means of providing economic relief when the private sector cannot do so.

When economic participation is difficult for the people then it creates a motivation for crime. It can be argued that a high employment rate eliminates the need for crime. Additionally, when people are economically impoverished they tend to be malnourished, which often leads to the development of vitamin deficiency diseases such as pellagra which cause very aggressive psychoses that can make the individual a danger to others. Thus it is wise to ensure all participants in a society are able to participate in the market in order to obtain their basic needs to ensure that society does not unnecessarily create a pressing need in people to commit crimes in order to obtain food and avoid the malnourishment which leads to mental illness that can result in a painful death.

Opportunities for individual personal expression and growth.

A great society is one that has endowments for the humanities and the arts. It should foster the development of cultural centers such as museums and universities.

The right to individual expression is necessary for innovation and progress. Hypothetically, even if warfare amongst humans is ended because all people are forced to be

identical, this lack of individuality would end innovation and progress which would be detrimental to human survival.

The arts have always spurred human creativity and given inspiration for other great achievements. Thus, museums are important to house those great creations of human history and help make knowledge accessible to the general public.

The opportunities must also include those arts which are externally physical such as sports, dance, the martial arts, the performing arts and so forth.

Legal protections for expression of ideas and creativity and philosophy are also needed. Although it can be argued that superstitious ideas are very distracting for humans and their spread is proliferated when a civilization allows religious organizations to form without restriction, history has demonstrated that simply outlawing certain religious ideologies does not lead to the population abandoning these ideas. As a prime example the Soviet Union outlawed religious expression and clamped down harshly, going as far as to demolish churches and execute clergy. Yet when the Soviet Union fell these religions which had been driven into the shadows rebounded and now religious fanaticism is prospering in Russia. So it is demonstrated that the government cannot truly stamp out a population's tendency to think in magical terms simply by the outlawing of superstitious expression. Instead, people must willingly turn to science and logic in their moral frameworks and this can only be accomplished when the people are free to make this choice themselves.

Public Works

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Public works are necessary for the creation and maintenance of structures such as roads, airports, hospitals, schools, bridges, dams and so forth.

Public infrastructure and utility is necessary to ensure a stable civilization. People must be able to travel safely from one part of a state to another, and they must have access to public places such as parks and beaches for recreation. Certain services should also be administered by the government to ensure they are accessible to the public, such as water supply, sewage and electrical grids. When these resources are controlled by private groups they often become monopolized and administered with the aim to benefit the shareholders of that private group at the expense of the people who rely on these services for a high quality of life.

Environmental conservation

Improving our habitat in order to better survive is only natural for humans, but we must ensure we do not arrogantly consider things to be improvements that actually cause fatal errors to the ecosystems.

Water, land and air pollution quality must be protected through regulation to ensure that the interests of private parties that represent a minority of the population do not jeopardize the quality at the expense of the majority who must live in the local ecosystem. If the ecosystem becomes tainted by poisons the people will suffer from the consequential health problems that come with toxins in the air and water.

There must also be protection of certain important ecosystems of value to humans, such as wilderness protection to include protection of certain wildlife. For example, the fishing industry must ensure that fisheries are run to prevent

the extinction of fish species which are heavily harvested to provide food for humans.

Social integration for immigrants

For any civilization to grow and prosper it must have mechanisms for immigration. This is necessary for growth of industry by providing an influx of skills to the labor market that are crucial for booming markets, especially when the native population of that civilization cannot fill the employment demands of the boom market.

We must also consider that civilizations that deter immigration often have difficulty maintaining the population size necessary for a stable labor market.

When it is difficult for people to emigrate into a civilization and integrate into society, that civilization inevitably creates social problems such as poverty in the immigrant population which leads to other issues such as crime while also making it challenging for the local markets to stabilize and prosper by creating a shortage of workers in the labor market.

Public works also includes taking necessary precautions against potential future crisis that will damage the infrastructure, such as earthquakes, floods, landslides, tornados and even terrorism. The mechanical breakdown of important infrastructure such as energy grids and water treatment facilities must also have contingency plans prepared for that are localized to regions so that a swift response to the crisis can be ensured. This is all an essential part of public works.

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Chapter XV: The Human Race

As Chivalric Humanism is concerned with humans it is important to define what is meant by the word “humanity” but this was not possible until you had been instructed in the difference between ideas and factoids, and explained in detail why it is best for the highest principle to be the survival of the human species. I also needed to explain how a great society achieves this purpose. These discussions were also necessary in order for you to understand what humanity actually is, as this is a concept which may be very difficult for you to accept if you had not been asked to think critically about other concepts like ideas, fairness, nature and so on.

Humanity is the collective whole of the human species; of which there is but one human species. That there is only one human species is supported by science.

Now, the idea that there are numerous human races is what is called racism. This is because racism is predicated on the idea that there are extremely biologically diverse groups of humans who possess greater genetic differences than similarity with other humans. Yet within any group of humans there is more genetic similarity than there is difference. Regardless of whether our ancestry is ethnically ‘Asian’ or ‘African’ or ‘Caucasian’ or so on, none of this ethnic variance makes up the majority of our genetic makeup. Even Caucasians and Africans, who many people think are very different races, actually have a higher degree of genetic similarity than they have differences. This is the objective truth, for all scientific research we have done into humans can find no evi-

dence of large clusters of people that are principally homogeneous within and heterogeneous between. Such a group doesn't appear in any human ethnic group, and such a group is necessary in order for the biological definition of a race to be established. Therefore, there are no human races.

Ethnic groups can be more accurately understood as extended familial groups. This is largely a consequence of the historically widespread practice of cousin marriages practiced by nearly every human civilization up until the modern time and even still persists in some pockets of the world even today. After a population of humans who have practiced this type of incestuous breeding persist, certain traits such as facial bone structures become very common in a large population of people who may not be traceable to common ancestors through preserved records but we must keep in mind that present day 'ethnic groups' took tens of thousands of years to develop. Due to globalization and modern transportation technologies making it possible to travel thousands of miles in a matter of hours, at present we are witnessing far more procreation between people outside of historical ethnic groups than previous generations of humans practiced. Ancestry and race should therefore not be confused for the same concept.

If there is no such thing as human races, why then does the belief exist? This is because certain humans in the past, ignorant about science and biology, invented the idea of human races based on observations of differences such as skin color and cultural behavior in certain groups of humans. Because the idea is old, racism has endured as a concept in society, even though human races cannot be defined biologically.

People sometimes focus on physical traits as evidence of human races, but this is a misunderstanding of what is observed. It is important to remember that even if our observations are correct the explanations we make for those observations can be wrong. This is the case with the idea of human races. Physical traits only showcase how a person is related to a larger population group and this is not the same as race. When an anthropologist looks at human remains and tries to date them the anthropologist is not determining race so much as they are trying to place the remains within the continuum of gradual change that is human bone structure. Over generations of population descent, it is possible to notice certain physiological patterns that appear in human appearance, but this is not the same thing as race.

Those looking for scientific research that proves human races do not exist should examine Richard Lewontin's paper '*The Apportionment of Human Diversity*'. Published in 1972, Lewontin identified that most of the variation within human populations is found within local geographic groups and differences attributable to traditional "race" groups are but a minor part of human genetic variability. That is, there is less than 15% genetic variance between individual humans and most people have 85% genetic commonality with any other human alive today regardless of their ancestral descent.

Lewontin's research demonstrated there is no biological support for the ideological projection of human races. There is no such thing as a set of genes that belongs exclusively to one group and not to another. Even concerning the matter of skin color, albinos can appear within any human ethnic group as a mutation. The complexity of human biological diversity simply cannot be reduced to such a simplistic explanation as the delusional idea of race. We must abandon

it, largely because it is not accurate but also because the idea of human races causes unnecessary social conflicts.

To further add to this subject, the National Human Genome Research Institute (NHGRI) conducted research that determined all human beings are 99.9 percent identical in their genetic makeup, research findings based on completion of the Human Genome Project that finalized in 2003 which identified all of the genes in the human genome. This latter research is more accurate than Lewontin's work yet provides further support for his conclusion that human 'races' do not actually exist. Yet just as with Lewontin's research, the information has not been embraced by many sociologists who instead promote anti-scientific frameworks such as critical race theory and ignore this scientific research in their entirety because it does not suit their narratives. This is in my opinion because these sociologists need people to continue to believe in the myth of human races in order for their narratives to work. This is not solely pushed by critical race theory proponents, but also by forensic anthropologists who rely heavily on cranial measurements to determine ethnic origin, instead of relying on far more accurate genetic information.

The important thing is to see not how we are different, but in how we are similar. Human genetic diversity is not so diverse that traits like "stronger" or "weaker" or "taller" or "shorter" or "smarter" or "dumber" can be inferred by ethnic descent alone. You cannot collapse human diversity into a few discrete categories like those labels. Furthermore, there is no scientific evidence of specific traits a person is more or less likely to have simply because of their ethnic heritage beyond perhaps skin color and some cranial characteristics,

which is determined by a small number of genes in comparison to the majority of genes a person has; and these traits would more accurately be considered familial traits than 'races'.

It is more correct to say a person has certain ethnic traits in common with the people they descend from and the idea of race and the use of the word 'race' should be dropped in discussions related to human biodiversity, as it is inaccurate.

Furthermore, while it is possible to identify what skin color a person is based on their genetics, we cannot affirm other genes as being associated with the gene for skin color; for example, carrying the gene to determine skin color is unrelated to other genes responsible for things related to the health and intelligence of the person.

Racism in Academia That Masquerades as Science

I grew up in the United States of America, and as a citizen it is common to believe the founders of our country were perfectly enlightened people who framed a utopian society. Yet the reality of history is the framers of the American Constitution did not outlaw slavery in order to make their noblest ideas come to fruition in their own lifetime.

It would take two centuries for racism to be wholly recognized as evil by the American federal government, but it will take several more for society itself to fully abandon the very concept. It persists in numerous forms, masquerading as both pseudo-science and religion, and I fear it will not be

completely stamped out during my own lifetime despite even the best of my own efforts.

Tragically, in my time it has become common for our public institutions of learning to be administered by people who adopt ethnic and gender solidarity ideologies which are as sexist and racist as the very hate organizations they claim to oppose while labeling themselves as ‘anti-racists’, but really they are just another form of racist.

For example, the radical ideology of ‘critical race theory’ is taught at American law schools as a legal framework that assumes Caucasian people operate as a group to suppress people of other ethnicities using the law in order to maintain so-called ‘racial power’, which is supposed to be some kind of power collectively shared by Caucasian peoples. While white supremacists were able to seize political control in the past, since the enactment of the Civil Rights Act of 1964 this kind of behavior has been outlawed and is now heavily penalized within the American legal system which actively works to ensure the mechanisms of government are not used to discriminate a person based on ethnicity. Furthermore, critical race theorists endorse the idea that people who are economically better off than others cannot relate to poor people, which is a belief based on nothing factual. An individual’s income does not determine that person’s capacity for empathy; rather it is that an individual’s empathy is determined by the structure of their morality. This makes critical race theory nothing more than a baseless conspiracy theory believed not because there is evidence for it but rather because it encourages the racist ideologies of its adherents. The ideas are racist for two main reasons; firstly, it blames one ethnic group (Caucasians)

for most of the problems facing other ethnic groups and secondly, it creates the perception that being non-Caucasian is some kind of disability in society that can make it impossible for a person to improve their social status the same ways that a Caucasian person can. Therefore, critical race theory is an inherently racist ideology which contradicts its stated goals.

Unlike objective and legitimate academic thought, critical race theory has an open activist agenda with an emphasis on storytelling and personal experience. It exists solely to allow the adherent to feel they are righting perceived wrongs which may in fact not exist at all. Furthermore, critical race theory is built on making broad assumptions for another person's reasons behind certain behavior the critical race theorist dislikes. Worse, critical race theory actively promotes the idea of human races and that special legal actions must be taken to protect racial minorities, when in actuality such mechanisms would not be necessary if advocates fought to end the belief in the concept of human race altogether. In actual practice the creation of special laws to harshly punish crimes motivated by racism or other kinds of discrimination only serve to promote the idea in society that races exist and that people are at a disadvantage because of these non-existent races. Essentially the continual belief in races perpetrates discrimination against those imagined to belong to races.

People would stop discriminating along racial lines if they ceased believing in the very concept of human races, yet the proponents of critical race theory ignore this because it would require them to abandon their own racist ideologies, too.

In addition to critical race theory there are similar ideologies which promote the viewpoint that simply being Caucasian awards a person an elevated status in society. The idea

of so-called ‘white privilege’ is itself rooted in racism for it belittles the difficulties faced by light-skinned people as insignificant compared to those of dark-skinned people. This belittling is no different than the kind which those who hold prejudices against dark-skinned people engage in. The mental gymnastics required to convince oneself that they can combat racism with a different brand of racism are impressive in the scope of irrationality required to avoid seeing the obvious contradictions in the beliefs. Impressive as it may be in the sheer scope of the delusion, it is not a beneficial belief for the adherent or humanity as a whole. It is nothing more than self-destructive nonsense.

It would be wise for schools to prohibit the offering of courses that advocate ethnic solidarity and which discourage pupils from seeing other humans as individuals belonging to the same species. These kinds of racist courses serve no benefit to society because they only promote certain racist ideas in order to combat other equally terrible racist ideas. As they only exchange one wrong idea for another wrong idea, the promotion of any racist idea should be eliminated completely from the grounds of academia and any so-called instructor of such ideologies should be seen plainly as they are; professors of racism who teach pseudo-scientific ideas that delude people and harm humanity.

Racism and Religious Ideologies

It is critical to remember that although pseudo-scientific arguments are often made to justify racism, the origins of racist ideas are not based in science. Racist people only use

pseudo-scientific explanations to rationalize their preconceived beliefs, but this scientific information isn't the primary motivation for racism.

The primary motivation for racism stems from religious beliefs. For Christian derived racism it is based on the same Bible passages that justified the slave trade. For the Nation of Islam racism stems from the religious writings of the founder Wallace Fard Muhammad who created a new religion derived from Islam that was built on black supremacy. You'll find similar origins in any other racist ideology -- it all stems from superstitious ideas.

Worse, there are some religious forms of racism which were imported from one religion into another. For example, while Islam has had varying levels of tolerance for religious diversity throughout the centuries (with many periods of spectacular tolerance of Jews and Christians), the racism present in Islam today primarily stems from Nazi influence. Many of the racist beliefs of the Nazis spread during World War II into the Middle East due to alliances that the Nazis formed based on shared hostilities against European powers. The Nazis also spread a great deal of propaganda in the Middle East while they occupied various territories, and modern Arab nationalism is based on the same National Socialism developed by Nazi Germany. Of course, we should never forget that Nazi racism itself has its origins in an imaginary version of the Aryans which was mythicized by practitioners of Theosophy. Ironically, Theosophy itself derives from Jewish mysticism, which serves to illustrate that superstitious ideas can very easily be used to justify committing atrocities against those who originated the superstitious ideas to start with.

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It is important to stress that adopting racist ideas of any sort does nothing to end racism. It merely promotes a different kind of racism. The only way to end racism is for humanity to completely abandon a belief that human races exist at all. Old grudges based on ethnic histories must be shed and solidarity between all peoples embraced. Blood guilts and hatreds must be let go. There is no other way.

Human Diversity

We must not allow racism to masquerade as multiculturalism. Celebration of human cultures is quite good because it helps us feel connected to our ancestors, but when it becomes ethnic nationalism it becomes nothing more than institutionalized racism. To tolerate this kind of racism allows our society to succumb to it due to a cowardice to confront evil. The rationalization of atrocities we commit to one another has historically been the notion that people in other families, communities, cultures and nations are unrelated to ourselves, which is factually incorrect as scientific inquiry into human genetics has taught us.

In order to create a genuine end to the problem of racism, each and every one of us must be willing to change our way of thinking in order to identify with fellow humans as one species. We are not isolated cultures with no allegiance to one another. We are one species and that species is called human. This is a Common Humanity approach to multiculturalism, as opposed to the Common Enemy identity politics approach that is in vogue among adherents of racist ideologies such as critical race theory.

It's okay to be confident about your strengths and even proud of an ethnic heritage, but you mustn't get too conceited. Everyone has something they excel at and find joy in, and while some talents may be more useful for certain kinds of things, everyone has useful qualities that can be employed to serve society. And if you do not possess the skill you want, you must either find some other potential within yourself or work hard to cultivate the talent you desire.

You should not have to belittle others in order to find value in yourself. Similarly, you should not base your value only on what possessions you have, or what achievements you have accomplished, or what talents you possess, or even what ethnicity you descend from. These things can build confidence but the flip side is that you develop a fear of losing these things, and that can strain your relationships with others as you become threatened by their successes -- or worse, if you lose the things you think define you and make you special, you can succumb to deep depression. Be mindful of the things you have accomplished and the special qualities you have, but do not become obsessed about them. You are your mind. Everything else is but decoration.

Additionally, we should not allow ourselves to become swallowed in the desire to maintain the status quo simply because we don't know anything else. We should live ethical lives, and ethical is not the same as ethnical. By getting along with others and making memories we create stability in communities and add new value of dimension to our lives. This is what humans should focus on cultivating instead of racist ideologies.

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In closure on this topic, the racial divides in human civilizations must close and they can be closed. We are not defined by our ethnicities, but rather by those ideologies which we choose to adopt. We must recognize that humans now belong to a global community and as members of this community we are all truly in this together and we must help one another. Because we have a choice in what we believe we can choose to close the racial divide by adopting an ideology that preaches that all humans are one species. Chivalric Humanism is such a belief system.

Diversity Between the Sexes

Male and female humans possess unique differences. This is a scientific fact. As is commonly known, men have a Y chromosome and females do not, and men possess only one X chromosome. This difference results in various ribosomal proteins to encode differently in men and women, which results in widespread biochemical differences between men and women. Men and women also possess organs the other does not, and consequently, some aspects of the nervous system are different.

There are also variations of instincts between male and female humans that are hard-wired behaviors. While it is possible for a person to adopt what is more instinctive to the other gender as culture, when it is adopted as culture it is not the same as instinct. Instincts can of course be resisted to some degree, varying with the factors of the situation, and with learning, which is what moral instruction is for, but instincts are such driving forces in a species that they cannot be erased

through willpower alone; they can only be guided toward certain directions.

Consequently, on the topic of diversity between human sexes, there is more genetic difference between a man who is considered Caucasian descent and a woman who is considered Caucasian descent than that man has with a man who is considered of African descent. This is a scientific fact. Yet during my time many people refused to acknowledge or accept this for purely ideological reasons, believing that if they deny reality they can somehow create 'equality' between men and women socially. This is unfortunate because this ideology does not make them happier or live a better life; it only brings them into conflict whenever the realities of the differences between men and women step into view.

The feminist narrative that is popular in my time is the misguided idea that men have specifically been trying to oppress women and denying them opportunities to do much else but be caretakers of the home and raising children. The reality is that for most of human history the majority of people (both male and female) were part of social classes that restricted their opportunities in life to ensure a stable civilization. For 5,000 years the only way to increase social class within these systems was through achievements, many of which were militarily oriented. As combat was done with melee weapons for most of human history and women are at a disadvantage to men in physical prowess due to the physiological differences between the genders, women rarely acquired these kinds of achievements. Furthermore, most work was of a laborious quality, much of which had to be performed by people who might have been malnourished at times. Men have advantages when it comes to functioning with diminished rest and while malnourished which women do not, and consequently men

primarily did laborious work and women focused on raising children and maintaining the home. This partnership between men and women was not oppressive, as this cooperation resulted in lifelong relationships that allowed humans to survive a difficult life of hardships. Many generations of humans persisted under this social dynamic between men and women, and it resulted in human civilizations eventually developing to the technological level of the present age, where our machinery has made many jobs more accessible to women. This has given women opportunities that even many of their male ancestors did not have opportunities for, yet many women today do not understand this because they do not think about history in a holistic way; instead, they slice off pieces of it to conform to a narrative of an imagined conspiracy that all of their ancestral men had against all of their female ancestors. They look at the history of humanity in a way that lacks proper context for the lives our ancestors lived, and they apply postmodernist relativist ideas to the analysis of their ancestors' lives; many of these new ideas, by the way, have not been demonstrated to actually make women or men more happy in life as compared to the more traditional structures that have persisted for thousands of years.

People who reject the idea that men and women are necessary for the benefit of both and who subscribe to the idea that gender roles are not necessary for our species to persist have adopted a delusion. Their ideologies lead to misfortune for the civilizations where this needless animosity fosters. A stable civilization requires stable home life for children, so that they are raised to be well educated and emotionally stable, prepared to inherit the responsibilities of the previous

generation and push humanity forward another step. Traditional gender roles have reflected the biological reality of humans and how we develop from infants to adults. The human species consists of men and women who are the counterpart of the other half. Ideologies cannot change this, and while base instincts do not always suit us in the modern societies we have built, they are not without purpose. Men and women who conform to traditional gender roles of husband and wife tend to be more content in their lives than individuals who do not. They raise children who are better prepared to function as adults and themselves become good parents to their own offspring.

Many people forget that the human species has been around for at least two-hundred thousand years, and our evolution as a species with unique gender roles reflects the life our most distant ancestors lived; our biology was not designed to reflect the kind of lives we live today. If we were to strip away all of the technological advantages present day humans have been afforded by science, men and women would again need to conform to the same social roles to survive the harsh environments of this planet. As such, it is important to understand and remember why humans have evolved the way that we are, and the reasons for why there are two genders in the human species; to suggest the best way to raise children is in a family unit that has only men or only women is preposterous. Humans are not an asexual species and using our scientific knowledge in an effort to remove the necessity of one gender in a family structure, as many postmodern feminists seek to do, is a distraction from the optimal way for humans as a species to survive. People should take care to not allow their sexual lust to dictate how to live their lives nor base their personal identity largely around their sexual fetishes; to do so

is not 'relativism', it is merely hedonism by another name. Much like the drive to eat, sex is an act that our biology drives us to do because these are acts necessary for the survival of our species, but it must be done with consideration. Moderation has to be practiced with all things, and this also applies to sex. It is okay to enjoy things like eating and sex; it is not okay to enjoy it to the degree it becomes the most important thing in your life above all else.

The reality is that human procreation determines necessary gender roles for a functional human being and social structure for that human being. A woman is born with all of the eggs she will use during her lifetime and without intervention using hormonal drugs, she will hit menopause after depleting her eggs reserve. A woman is born with all of the eggs she is intended to use during her lifetime, and the genetic information of these eggs comes from her mother and father. New mutations from the father are inherited by the child, yes, but the mother does not pass on to her children any new mutations she may gain during her lifetime. Only men pass on their gene mutations to the children, which is one of the reasons why testosterone makes effort feel so good to men; to encourage men to subject themselves to a strenuous life and overcome trials and hardships that may trigger new helpful mutations which can be passed to future children.

It is the responsibility of men to subject themselves to a strenuous life and develop useful mutations to pass onto their children, and for women to make themselves a suitable host for incubating new children by practicing good nutritional and other habits throughout their young lives. Women need not pre-occupy themselves with developing new useful mutations to pass onto children, because generally they will

not if they use the eggs they were born with. They do, however, need to be healthy and part of being healthy is practicing good nutritional habits, especially during pregnancy because nutritional quality will impact the gene expression of the resulting offspring.

There are people who will disagree with what I have said, and they may point out that with modern science and injectable hormones it is possible for a post-menopause woman to produce new eggs and that is true, but it is not a thing that can naturally occur without medical intervention, and that is the point here. It is not intended by our genetics for women to pass on such mutations and arguably, one of the contributing factors to why children born to post-menopause women using these fertility treatments have a high degree of birth defect related problems is because of bad gene mutations passed onto the children by mothers who otherwise wouldn't have passed these bad mutations on if they had instead mothered children in their younger years. While men can also pass on poor mutations too, when a woman selects a mate that is a naturally healthy, strong and intelligent male as a mate this is unlikely to occur as the mechanism of sperm's competition for fertilization of eggs is designed to weed out bad mutations. This is part of the process of natural selection in the human species that has been practiced for two-hundred thousand years. It is a good method for producing new members of our species; this is why we have persisted to the present day and accomplished all of the things that we have.

It is my opinion that many of the health defect problems that are becoming commonplace among humans in civilized Western societies in my time are a consequence of poor mate selection, romantic relationships and procreation prac-

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ticed by many people diverting from our natural intended evolutionary behavior that humans have practiced for millennia. Like the story of Daedalus and Icarus, too many parents believe that novel technologies can free themselves and their offspring from the labyrinth of life's realities, but like Icarus, they simply doom their children to fall into depravity and self-created misfortunes when the wings of technology melt in the sun of reality.

Technology has its limits and must be used correctly to produce beneficial results; and the correct way to use any technology is only discoverable after reflecting on human evolutionary behavior and understanding how we became modern humans. Our instincts are not useless but not all powerful; it takes wisdom to employ technology and guide instincts appropriately. Yet, believing you can completely overwrite innate human instinctive predispositions with novel ideas is delusional.

Ignore my warnings at your own peril; using technology and science to coddle a delusion never ends well for anybody. Doing so has a history of leading to atrocities that were avoidable.

There are two genders in the human species for a legitimate reason. They both have their necessary role to play in the species and that includes their influence in rearing healthy, well-adjusted children who ultimately must become adults and assume their own role in parenting for the species to successfully persist. Diverting from this path leads to ruin.

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Chapter XVI: Principles of Chivalric Humanism

Humanism, on its own, is not enough. Most people want to do good, but the flaws in our personalities sometimes cause us to do harm to others, whether intended or not. This is often because our prime instinct is to look after our own interests, rather than those of the world at large. It is my belief that pre-existing frameworks of humanism failed to address this tendency and when creating Chivalric Humanism I considered this.

The teachings of Chivalric humanism are not to extinguish emotions. Rather it is to transform our reactions to our emotions so that we can be clear and calm in the face of emotionally charged events.

Unlike new atheism, Chivalric Humanism asks something of the individual. When a person chooses to become chivalrous they take on the duty to make the world a better place for other people. It is a moral belief system. Atheism is the absence of belief in deities; Chivalric Humanism is to believe humanity has worth.

Some of the central principles of Chivalric Humanism I discussed in prior chapters were,

1. There is only one human species. Human ‘races’ do not exist.
2. Humans are part of nature and there is no way to separate us from nature.

3. Ideas are the mental noise of people. They are not magic in the universe capable of enacting change in the external world outside of our minds. Ideas can only affect the universe when people take action to make the ideas matter.
4. Because morality is a uniquely human idea it should always be designed to benefit the human species as a collective whole.
5. The highest priority for humanity should be the survival of the human species.
6. Humans are not inherently rational actors. We make decisions based on internally held principles, often derived from a moral system we have been taught at an early age.
7. Humans must learn to employ analytical thinking and control their emotions in order to make wise decisions, as human instincts were developed while our ancestors lived in a more primitive tribal dynamic and lacked the technology we possess today. Because modern humans do not live in the same environment our instincts were developed for, we must employ moral concepts such as virtues to guide our instinctive behaviors toward productive actions.
8. Virtues are useful ideas that help an individual make moral decisions in daily life, so long as these virtues have been crafted to consider which behaviors encourage people to contribute toward the collective survival of the human species.

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9. Humans do not have an inherent responsibility to keep all life forms alive. Life forms which exist specifically to harm humans and other species of value to humans should be contained or even exterminated in order to safeguard the survival of the human species, such as in the case of deadly diseases and parasites.
10. We must use critical thinking to determine if a species is merely potentially dangerous or absolutely dangerous, and if its removal from the planet's ecosystem will have negative consequences for human interests.
11. The goal of any human civilization is the conservation and prosperity of its participants. This is achieved through social contracts designed to respect and protect the liberty, property, and safety of the participants. These social contracts can take the form of cultural etiquettes, governing laws and binding legal promises.
12. We should not engage in fanaticism or moral fervor. Zealotry leads to unnecessary violence and destabilizes a civilization through mass psychosis.
13. At some point this planet will not be able to sustain life and this is partly due to the consequences of human technological progress. Humans are thus important in the planet's ecosystem because all other species of life will depend on humans to colonize

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other planets and bring our planet's life forms with us. Our technology will enable us to do this.

By this point you should have a firm grasp on the subject of Humanism and the importance of critical thinking.

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Book Two: Ethics

Chapter I: The Essence of Good and Evil

Many people define ‘Good’ and ‘Evil’ in terms of how they feel emotionally about a decision, which is a flawed way of viewing these concepts. The mother of a serial killer can view the execution of her son as ‘evil’ because it causes her to weep and lose her son, while the family of the victims will view the execution as good because it punishes the wicked and provides them closure to know the wicked was punished. Likewise, a person who focuses on only their own happiness and pleasure will view robbing another person to feed their family as a ‘good’ thing, while the victim obviously will not.

Therefore, it is better for Good and Evil to be determined in a way that is logical instead of emotional, as this will provide a more consistent meaning for these labels.

Within Chivalric Humanism, Good is defined as those actions which serve to benefit society. When a person abides by the social contracts that serve to establish a positive quality of life in a civilization they do good and earn social capital. Much of the prior sections of this book have been concerned with discussing this.

Evil requires more focused discussion because in my time there have persisted many misconceptions about what should be deemed evil in the ideal human community. These misconceptions about evil are based on the differences between human cultures. What is disrespectful in one culture may be acceptable behavior in another and this is not always understood by both parties, thus the other is accused of doing

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something which is wrong. Although wrong actions can cause strife, wrong actions are not necessarily the same thing as evil actions.

‘Wrong’ is simply when we make a mistake because we are careless, which is forgivable. By contrast evil is when we deliberately do something we know to be wrong with malicious intent toward another. This is less forgiving.

In my time humanistic ideologies form the basis for many cultures, even if people do not necessarily recognize that humanistic ideals are what they subscribe to. If you live in a community whose form of government utilizes democracy, this means you live in a humanistic culture as democracy is a humanist form of government. One of the reasons why I believe so many people in humanist societies have a difficult time understanding evil is because in many forms of humanism goodness is presumed as natural and evil only happens when something goes awry. This is not necessarily the case. The difficulty humanistic people often have with interpreting the difference between concepts such as ‘wrong’ and ‘evil’ stems from differences between the common humanistic person, who mostly wants to do good, and the evil person who mostly wants to do evil. The common humanistic person desires to live in peaceful tranquility; to enjoy life and attain worthwhile goals that provide personal pleasure but never at the expense of other people. This is why the common humanistic person has difficulty understanding evil people whose aspirations thrive on genuine sadism. Many humans have an unhelpful tendency to believe just because they have a few things in common with another person that the other person shares the same kind of moral values that they do. The biggest

mistake that the common humanistic person can do is to confuse themselves as being very morally similar to a person of horrific aspirations, for this delusion makes a person susceptible to emotional thinking that can be used to twist perceptions, leading a humanistic person to stray from the path of good. This kind of manipulation is how evil men twist a common humanistic person's ambitions and create pseudo-justifications that rationalize evil actions.

Now, some people question whether good and evil really exist as they are simply ideas. I believe that good and evil exist within people as concepts that impact our decision making. Because certain actions we do can objectively be harmful to the goals of human civilization and specific actions are extremely antithesis to these goals, I can say that good and evil are classifications of human actions.

Yet, it is important to acknowledge that notions of good and bad are subjective. It's good for a starving wolf to eat a fawn, and it's very bad for the fawn. Of course, this is just me applying the word "good" and "bad" here to what is observed. It is more accurate to say good and evil do not truly exist in the universe, but rather are constructs of moral frameworks which are entirely unique to human beings.

In addition to this some actions are neither good nor evil because they have no broad impact on human civilization. Chivalric Humanism is not concerned with this latter kind of actions. It is only concerned with moral actions such as those which can be defined as good or evil.

It is important to understand that morals are not natural things. We have merely come up with labels for the qualities which our instincts tell us have the quality of 'good', for

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they are the qualities that made our ancestors' tribes safe, stable, and prosperous. Generation after generation have inherited this genetic memory of what is best for our survival as individuals and a collective tribe, and this inherited genetic memory is what we call 'instinct' today.

Yet, our instincts are not always correct, as they were passed down to us by ancestors who lived in a different kind of world than we do today. Our instincts therefore require good teaching in order to decipher how to interpret them correctly for the situations we find ourselves in today -- we often find ourselves in many situations that our ancestors never had the opportunity to experience, so our instincts from our ancestors may not always be useful. As these instincts will be ever present in our character regardless of their usefulness, these instincts must be considered when making choices so that we understand clearly what we are doing, why we are doing it for and if it is objectively best for us to do this action. The moral framework of Chivalric humanism is designed to be useful in this way for determining if your instincts are useful or not in a given situation.

I should mention here that because I have strived to live my life by this code of my own development, I have often found that people have given me aid when I had no rightly reason for it, and it has made all the difference in times of crisis. I also believe my ability to resist participating in mass psychosis can be attributed to my Chivalric humanist beliefs. That said, I cannot promise you that everyone will cooperate with you merely because you have also adopted my beliefs, for just as many people have turned their back on me when I would not be a participant in their evil. Rather, what I promise

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you is that you can live a life without any shame, guilt or regret from mistakes you made if you use my moral framework as a compass to navigate your life. You are unlikely to do evil and make the world a darker place than it already is if you become a Chivalric humanist. If anything, you have a higher chance of making it a brighter one for the people whose lives you impact.

We all have good and evil thoughts inside of us, the light at war with the dark. What matters is the parts we choose to act on. Those decisions determine who we really are within our societies.

Now, a person's internal conscience is not an all-knowing trait we are endowed with at birth; this is but a superstitious idea. Rather it is that our inner voice that tells us what is "right" and "wrong", that thing which makes us feel guilty when we even think of doing what we believe is "wrong", is something that is shaped based upon the beliefs and values we hold. Therefore, an enlightened individual within the context of Chivalric Humanism is an individual that has liberated themselves of destructive selfish desires and whose consciousness is reflective of the values which benefit human survival and serve the common good.

Evil people are the greatest threat to human survival for they undermine the trust people place in the social contracts that stabilize a civilization. A community can only be stable when the system functions as intended; when people find that they can be robbed, defrauded, raped or murdered even if they abide by all the social norms of good behavior, they lose trust in the system. There is therefore a cumulative

effect from all the evil actions within a community that work to undermine a society. This is why evil actions must be punished. When they are not punished the civilization becomes unstable due to the participants' lack of faith in abiding by the social contracts that allow the civilization to function.

The efforts of evil people revolve around the planning and carrying out of their sinister ambitions of glory. Although every person has a shadow of self they try to contain, the evil person embraces this darkness until the shadow has become their whole self. At this point all sense of normal morality they once held is cast aside and the terms of all social contracts that expect something of them are ignored. It is a kind of reverse enlightenment, where upon realizing social contracts are not laws of the universe but merely ideas people possess to create stability in society, the individual decides to violate the terms of these social contracts for personal gratification knowing full well these trespasses will bring harm to others.

Determining Good From Evil

In order to determine that which is good and that which is evil, we must discipline our emotions and control our minds in order to think analytically. I have written this book after having mastered this skill and it is why I can provide rational explanations for what is good and what is evil while ensuring my definition of good acts are those that benefit humanity and my definition of evil actions are those which truly harm humanity.

I realize it is easy to think every person is just like you because they are fellow human beings, but that is not how it

actually is. Many people just do not have the same kind of mental anguish or guilt that a regular person possesses that prevents them from doing horrendous things to other people. Psychopaths and psychotics are real, and when they adopt a moral framework that encourages murder they cease to be "*people like the rest of us*" and become the greatest threat to the survival of the human species.

To acknowledge this is not to engage in the dehumanization of criminals, but rather an acknowledgement of the variance in human individuality, and acceptance that cultural norms of right and wrong cannot be forced onto those who reject these definitions. You cannot bring a person to a state of "redemption" who does not have the capacity to feel guilt for their murderous behavior, but neither can you allow them to run free to murder others without yourself betraying your own moral code to protect people from being murdered.

As I have said earlier, good and evil are not constructs of reality, but rather they are mental concepts of human construction that we have designed to determine the value of behavior within human society. Even though they are concepts and not universal laws, they are still very powerful ideas that dictate human behavior within communities, and thus the specifics of their definitions contribute significantly to the quality of human life within that community.

I must stress this; concepts in the human mind and constructs of reality are different things. For example, electricity cannot be measured in good or evil terms because it is a force of nature with no opinion or consciousness. However, its uses can be beneficial for humankind, or it can be used to bring great harm. We frequently use the term 'good' in relation to our pets, such as telling a dog he is a good boy for behaving in a way that is expected and accepted, and bad

when his behavior is not. But the dog has no concept of good and evil other than behavior which rewards and behavior which punishes. The dog does not have the capacity to adopt a moral framework such as Chivalric humanism, to know that something can be a good action even if it does not provide the dog a reward and that good actions can sometimes lead to a negative consequence inflicted by those that are evil. Dogs do not understand good and evil; they understand behavior that rewards and behavior that does not. This is why it is so easy to train dogs to be vicious if they rewarded for violence. Humans can also be trained in a similar way, but only if they have low moral character and do not subscribe to a belief system such as Chivalric humanism that instructs that just because something provides reward does not make it good.

Good and evil are entirely human ideas unique to our species due to our enhanced intellects. This is why humanism is an essential foundation for genuinely understanding morality. Morality is unique to humans; it is a framework built on top of our instincts. Other animals can instinctively love and do actions to benefit their species, but they cannot develop a moral framework that can be communicated and adopted by other members of their species. They lack the necessary physiological characteristics to do this, which only humans possess.

Some people define ‘good’ and ‘evil’ in terms of social equity, and they turn to frameworks such as Critical race theory and postmodernist feminism which rely upon anti-intellectual narratives which utilize emotional thinking and whose teachings depend greatly on logical fallacies. Yet,

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Chivalric humanism is a superior framework to create the social equity and stability that critical race theory cannot. Existing moral frameworks have failed. The problem with groups formed to “oppose hate” is they inevitably become a hate group themselves since they become obsessed with opposing those whom they themselves hate. Regardless of noble intentions, “Us vs. Them” mentalities always devolve into extremely insular tribalism, and the hallmark of tribalism is intergroup conflict. These types of frameworks therefore cannot solve the problems they claim to want to resolve and instead only distract people from logical solutions to these issues.

Why Do Good?

When you do a good deed for others and they express gratitude, most people get a good feeling. And because it feels good, they do more good deeds. That’s the cycle of goodness, and for many people this is enough, but for those who have difficulty feeling good or bad about altruistic acts, these people require logical definitions for why they should do good and avoid evil.

So;

It is logical to do good. It forms a social contract with others when you do.

If you support others, quite often others will support you.

If you are good to others, quite often others will be good to you.

If you are honest with others, quite often others will be honest with you.

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If you steal or hurt people, you lose that support. If you are in a close-knit community you lose that community's support when you become known as a thief or a bully.

Now, if you engage in evil actions in one community and lose your relationships with others, you can sometimes go to other communities and build new relationships, but it is a lot of work and at some point you may be too old to do it. Therefore, to maximize the possibility of having a fruitful life of personal benefit to yourself as a member of a community, you should want to do good to others.

Role Models and Heroes

Regardless of how noble a person may be most of the time, the crux of the matter is in regards to the right and wrong of his or her present actions and the consequences of these. This is important to remember.

Due to the commercialization of storytelling and marketing it has become popular for role models to be considered heroes, but this is a mistake. While a role model can be a hero and all heroes are role models, not all role models are heroes. Heroism is only possible when an individual comes into conflict with a villain; that is, a person that wishes to do great harm to others. The struggle between a hero and a villain is that of good against evil. While they both battle, the difference is the hero works toward ending the conflict that has been created by the villain. Heroes do not create conflict themselves, only villains do this. Because this has been forgotten many people try to assume the mantle of self-appointed

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heroes by starting conflicts and forming mobs for the purpose of creating unnecessary conflicts rather than use their efforts to resolve a conflict by cutting at the root of the evil they seek to stop. This must be remembered when deciding if actions are truly good, or if they actually serve evil.

Chapter II: That Which is Good

Unfortunately, because what an individual usually considers “good” depends upon the values of the society they subscribe to, there is no such thing as universal goodness. However, by establishing a high principle for a society to subscribe itself to we can define what is good in a way that is beneficial to that society.

Much of the previous chapters have discussed this already, but for clarity in Chivalric Humanism the highest principle is the survival of the human species; for while our individual lives are short, the ultimate meaning of our lives can only be fully appreciated when the results of our actions outlive us. If our descendants perish there shall be no one to remember the achievements we accomplished or inherit the wisdom we have acquired during our lives. Therefore, within the framework of Chivalric humanism that which is good are those things which ensure the survival of the human species, and these can be multi-faceted. Generally, there are actions we can take every day that contribute toward the survival of the human species, and often these actions are simple things like working hard in our occupations, volunteering in our communities or raising children. All of these things contribute toward the stability of our civilizations, which gives the members of our species optimal opportunities to survive. These simple actions are often underestimated in importance because they are commonplace, yet they are essential to our survival.

Now, this answer I have provided above creates a lot of further questions such as “*Which actions are deemed good by ensuring the survival of the human species?*”. To answer these questions is why I have employed reason to settle upon some answers. Yet, rather than describe every kind of scenario that could possibly come up and what action would be good or bad within that scenario, I instead created a set of Virtues which I will introduce in the next section. These Virtues are intended to provide guidance on questions concerning which actions are good in any given scenario.

It is important to remember that questions of what is legal and illegal do not define good and evil within the moral framework of Chivalric Humanism. In an ideal world, laws are only written to benefit the collective whole of society and ensure the survival of humanity, but we do not live in an ideal world. We live in a world where politicians can be tyrants and subsequently the laws that tyrannical governments create often only benefit the tyrants. Sorting out which laws are good, which are evil, and which are neither, requires evaluation of those laws through the lens of Chivalric humanist beliefs.

Civic Virtues Benefit Societies of Peoples

Chivalric Humanism is characterized by its emphasis on virtue and excellence while also stressing that its adherents become champions for the rights of others. This means Chivalric humanists are encouraged to be contributing members of human communities and not isolationists.

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Now, there are some religious groups which encourage members to cut themselves off from society and communities that are not strictly part of their religious group; this is not done to benefit humanity or the members, but rather to ensure the leadership retains control over the adherents. While clear systems of hierarchy are needed in any organization, Chivalric humanists should never forget they are members of many communities. There is no good reason to ignore this. You cannot change the world by cutting yourself off from it. The best way to bring about change is to participate in society. One should become a catalyst for change by becoming involved in groups and organizations, seeking to create change from within the organizations and thereby the organizations will cause greater changes within the societies they operate in.

When discussing how a person should participate in society we must begin with a discussion about virtue. There are certain qualities that I have recognized are necessary for a person to possess in order to individually thrive within the social contracts of human civilizations, and which encourage people to contribute to the collective success of human civilizations. Conversely there are also qualities which detract from a person's efforts to obtain success while living in a community. When adopted en masse by many people within a community these qualities that detract from an individual person's efforts to obtain success result in setbacks to the civilization by creating a collective dysfunction that prevents greater goals from becoming achieved that are necessary for that civilization to prosper. Greater goals are best achieved

when the majority possess qualities that encourage the majority to contribute to the accomplishment of these greater goals. This is the basis behind why some actions are virtuous in Chivalric Humanism and others are not; some contribute to the collective positively, and others actively undermine that collective work and sabotage it.

No one can be honorable unless he honors humankind. It is virtues that direct the course of a human civilization for virtues determine what qualities that civilization values and which they do not. Civic virtues are of paramount importance for the success of any civilization which incorporates democracy. When final decisions on public matters are made by an absolute ruler such as a dictator, it is the dictators' virtues which influence those decisions. When a broader class of people become the decision-makers it is then their collective virtues which characterize the types of decisions made.

It is because a single individual is composed of both negative and positive traits of personality that democracy as a form of decision-making is considered superior in determining what best protects the interests of the majority. The idea is that the virtue of the collective can check the faults of that same collective. While this is not always the case it has a higher chance of occurring in a democracy than in a dictatorship, and it has the best chance of occurring when the majority of the electorate have a strong sense of civic virtues. This is true even in a republic, for republicanism is a form of democracy where the people democratically select representatives who will then vote democratically for laws and policies on their behalf. Thus, the virtues of the collective are still essential even in a republic, for people vote for representatives that they believe will make decisions that represent their values.

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Now there are those past philosophers such as Niccolò Machiavelli who advised that a person should only strive to provide the appearance of being virtuous while actually behaving unscrupulously in order to maintain power and influence, but history has demonstrated that Machiavelli was mistaken. A society in which hedonism is rewarded cannot maintain the prosperity created by one stoic generation over the subsequent generations, as the subsequent generations are now raised in an environment where duplicity is viewed as beneficial. In Machiavelli's society, the vast majority of the major houses of nobility which existed during and after Machiavelli's age crumbled in a few generations due to this environment. At present we are viewing similar things occurring in countries such as my United States of America, where people strive only to signal that they are virtuous and do not actually possess the virtues they claim to; instead they convince themselves that simply recognizing something as 'evil' is in itself a virtuous act and feel rewarded. Influential individuals are rewarded for hedonism in the short term but the long-term consequences are suffered by the masses; each subsequent generation born is then brought into a civilization that is further on the decline. This is because as people recognize that duplicity is rewarded they engage in more of it, and this results in a dysfunctional government at both the federal, state and municipal levels, as well as within the private companies that most people are employed by. People seek to get ahead in their careers through character assassination of their betters, seizing upon the desire of the masses to signal how virtuous they are and cause others to lose their influence and power so that an opportunity for themselves to obtain some of it can be had. This has only resulted in destabilization of

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all aspects of society, with fortunes rising and falling as quickly as they come. It is my belief that if the masses instead valued being authentically virtuous there would be a more stable social environment which leads to more opportunities for the collective whole, as fortunes would need to be created only through virtuous actions. This benefits the members of that society as social contracts are kept by the majority, increasing the stability of that society for the collective.

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Chapter III: The Virtues of Chivalric Humanism

In order to understand how to improve ourselves we must be able to identify those aspects of our personality we can improve, but before even this we have to identify what are positive and negative qualities in a person. This is the purpose of virtues. Virtues serve as some of the most important rules for Chivalric Humanists; these rules being necessary because attempting to calculate the consequences of actions during the moment one needs to make decisions will frequently result in a person making hasty decisions that result in less than optimal courses of action being pursued. In summary it is difficult to remember the many rules of proper conduct a person should abide by in order to be a good person.

By instead following the principles of virtues that describe the type of character a person should strive for, an individual will have a very flexible rule structure that can accommodate many different kinds of scenarios. Essentially, by focusing on being a good person then the right actions will follow.

This I believe is one of the great strengths of a virtue-based moral framework; many postmodern philosophies have a tendency to become convoluted as the philosopher who originated the ideas becomes more focused in solving philosophical problems than in creating a useful framework that can be employed by the average person in their daily life. Complicated frameworks with many special rules break down when attempted in realistic situations that subject a person to mental stress and unexpected obstacles. Virtues are more

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flexible as guideposts for behavior as even when a person is stressed and becomes prone to emotional thinking they can recall what virtuous behavior is. Past generations of humans understood this, and so the most learned of philosophers employed their best reasonings to construct moral frameworks based around virtues which could then be learned and used to guide behavior by the average person who may not necessarily understand the logic behind the virtues.

In this world people live their lives following many different ideals. The freedom for one to choose how they wish to live their life is a blessing, yet this freedom can often make it difficult to distinguish what moral qualities separate the good from the evil, and the righteous from the false. In my opinion, it is virtues that are the moral characteristics which distinguish respectable people from wicked folk. It is because of virtues that a society of people are able to live together peacefully, while those without virtue live in constant disdain and discomfort while labeled as violators of social contracts, and are then distrusted.

Without even a code of conduct to follow people cannot maintain their relationships with each other and without these relationships the fabric of a society weakens. In order for society to grow and prosper all people must therefore grant each other a common base of consideration. The foundation for this mutual respect are the virtues, and although one person might gain a personal and temporary advantage by behaving unvirtuous, society as a whole will ultimately suffer when many people engage in these violations. Thus it is that when you advance yourself in virtue you also help advance humanity by performing acts that benefit humanity. It is only

those who are willing to face their own faults and try to overcome them that will gain the fruits of their labor.

There are some people who construct their identity from external accomplishments which are subject to whimsical change, such as their relationships to others, occupations, social status, and possessions. When the foundations of a person's identity is built upon these external things and events, it leads a person to be anxious and fearful of losing the factors that define their identities. While a person should cultivate positive relationships, seek success in their careers and possess good resources, a person cannot keep the world frozen in place so that these things are always present in their lives. This means anxiety will always be a persistent thorn in their minds as they fear their world becoming undone when change inevitably occurs and they lose these external things in their life. Anxiety is to be diminished in life as much as possible, as anxiety leads to psychosis; a madness of the mind.

Instead of building an identity based on external factors such as relationships (with lovers, parents, children and friends) or possessions, a person should instead base their self-value on the cultivation of virtues, qualities and other personal capacities. This provides a more solid foundation for a personal identity. It is designed that through the walking on the road of Chivalric humanism a person will cultivate these qualities and in so doing, also develop associated skills the person can use throughout their life to adapt to changing circumstances and environments they find themselves in when change inevitably occurs; these new acquired skills also have the added benefit of helping a person better achieve their full potential as a person as well.

When living a life rooted in virtue, personal identity then becomes anchored to values a person chooses rather than

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tied to external things one cannot always control. A person then lives a purposeful life when living a life defined by virtues, with a mind that is strong.

The virtues of Chivalric Humanism are not brand-new ideas; they are the values of past generations of humans that have been handed down to us as culture. This section will include several quotes from noteworthy humans throughout history that reflect the universality of these ideas, so that you may understand these virtues better. The first quote, that reflects the prior passage I wrote, is this one;

“Not being able to govern events, I govern myself. If they will not adapt to me, I adapt to them.”

—Lord Michel de Montaigne, 16th century French philosopher and Lord of Montaigne

While it is not enough to simply read a book to acquire virtue and that true virtue is gained through experience as a kind of skill to employ to act rightly in the correct situation, it is still important that one study the principles and virtues here in order to understand what the virtues are defined as.

A virtuous character is developed through habit; if you do the correct things again and again, eventually it will become part of your character to act in this way in daily life.

The Four Positive Principles

In my experience, there are "Four Positive Principles" that serve as the building blocks of right action.

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These Principles are: *Truth, Love, Courage and Wisdom*. Although one may have an infinite number of reasons to perform a positive action, such as those driven by charity or pity, one or some of the Four Principles will stand out as deciding factors in these decisions.

The Principles are;

Truth:

The quality of acting in accordance with fact or reality.

Love:

The quality of having an intense feeling of deep affection.

Courage:

The quality of a confident character who is not afraid or intimidated easily but without being incautious or inconsiderate.

Wisdom.

The quality of having experience, knowledge, and good judgment

All of the virtues can be built from these Four Positive Principles, and they can be combined in eight ways, which I

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call the "Eight Noble Virtues". The Eight Noble Virtues are that which those who strive to build a peaceful and honorable society should erect their moral foundation upon.

Thus, from the possibilities which spawned the Four Positive Principles of Truth, Love Courage and Wisdom come the Eight Noble Virtues of Loyalty, Altruism, Valor, Respect, Hope, Humility, Integrity and Duty.

The Eight Noble Virtues

1. Loyalty: *Be faithful to your family, your friends, and your community.*

The Principles of Truth and Love becomes *Loyalty*, for without honesty between people, how can we build the trust which is needed to maximize our successes?

Loyalty also flows from love. Love nurtures trust among people, creating bonds of friendship. Genuine loyalty is then only created after sharing hardships together, causing the bond to overflow with love and compassion. As long as there are bonds like this then communities shall not descend into evil. By contrast, power that is unrestricted by bonds will often bring about great calamities.

Being faithful is a matter of believing in and devoting yourself to something or someone. A loyal Chivalric humanist is one who supports the leadership and stands up for their fellows.

Likewise, you should be loyal to your family and friends. You should be honest about your intentions with them, and remember that loyal service means telling hard truths. If they need assistance with some problem and are capable of helping, you demonstrate loyalty by doing so. Loyalty isn't grey; it is black or white. You can't be loyal only when it suits you. You are either completely loyal or not loyal at all.

“The scholar does not consider gold and jade to be precious treasures, but instead loyalty and good faith.”

—Confucius, 5th century BCE Chinese philosopher

2. Altruism: *Be concerned for the suffering and misfortunes of others.*

The Principles of Love and Wisdom becomes *Altruism* or selflessness, for at some time or another all of us will need to rely on the kindness of others, and compassion is most likely to be shown to those who have exhibited it themselves.

A benevolent person is ever mindful of those who are suffering and in distress. Beginning with empathy for others in distress, benevolence can be described as the correct use of your power to act for the good of the recipient. One must always be generous in so far as your resources allow; this unselfishness counters gluttony. It also makes the path of mercy easier to discern when a difficult decision of justice is required.

Altruism should not be confused for over-indulgence of another's vices; providing alcohol and drugs to an addict

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does not make a person compassionate as this act is not a correct use of your resources for the good of the addict. The altruistic act would be to encourage someone to overcome their addictions with support.

Selfless service is an aspect of altruism. Selfless service is larger than just one person. In serving your community, you are doing your duty loyally without requiring recognition or gain. The basic building block of selfless service is the commitment of each team member to go a little further, endure a little longer, and look a little closer to see how he or she can add to the effort.

A Chivalric humanist should hold with conviction that with reason, an open exchange of ideas, good-will, and tolerance that progress can be made in building a better world for ourselves and others.

“Service to others is the rent you pay for your room here on earth.”

—Muhammad Ali, 20th century American boxer

“In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility - I welcome it.”

—John F. Kennedy, 35th President of the United States

3. Valor: *Be without fear in the face of adversity.*

The Principles of Courage and Wisdom becomes *Valor*, for without valor people will never reach into the unknown or dare to tempt fate, and thus will never achieve their accomplishments.

Valor is not simply courage, but that strength of mind in regard to danger; that quality which enables a person to encounter danger with firmness, personal bravery, prowess and intrepidity. Valor carries a connotation of self-sacrifice in that you are being brave despite knowing you may fail but you are aware that it is more important that you try anyway.

Valor has long been associated with knighthood. With physical courage, it is a matter of enduring physical duress and at times risking personal safety. Facing moral fear or adversity may be a long, slow process of continuing forward on the right path, especially if taking those actions is not popular with others. You can build your personal courage by daily standing up for and acting upon the things that you know are honorable.

Now then, let us consider what is the difference between a hero and a coward? There isn't much difference; inside they are alike. Both a hero and a coward can become afraid; they both fear dying and getting hurt. The difference between a hero and a coward is that what a hero does makes him a hero, and it is what the other doesn't do that makes him a coward. There is no one who can know courage who has not first known fear. Yet it is weak to yield to fear and heroic to face danger without flinching. A coward runs away, while a hero steps forward. Our actions decide what side of the line we fall on.

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True courage is found not only in facing death, but also in facing losing, ridicule or even admitting when one is in the wrong. True courage, then, is never allowing your desires to cause you to sacrifice the smallest amount of your honor to win through cheating, and to accept an honorable, if disappointing, defeat rather than take a glorious, but tainted victory.

It is expected that a Chivalric humanist has the compassion to not be a bully and the courage to not be a bystander.

“There are risks and costs to action. But they are far less than the long range risks of comfortable inaction.”

—John F. Kennedy, 35th President of the United States

“Have the courage to say no. Have the courage to face the truth. Do the right thing because it is right. These are the magic keys to living your life with integrity.”

—W. Clement Stone, 20th century businessman and philanthropist

“Courage is what preserves our liberty, safety, life and our homes and our parents; our country and children. Courage comprises all things.”

—Titus Maccius Plautus, 2nd century BCE Roman playwright

"The secret of happiness is freedom, and the secret of freedom, courage."

--Thucydides, 4th century BCE Athenian philosopher and
historian

4. **Respect:** *Treat others with dignity and courtesy while expecting others to do the same.*

The Principle of Love and the Principle of Courage give us *Respect*, for people who care for each other will be willing to make personal sacrifices to help each other in need. Deeds which one day you may need returned to you, or which surpass our own needs because they serve a greater purpose.

Respect is what allows us to appreciate the best in other people. Respect allows us to acknowledge the inherent value in other people and their worth. Respect is trusting that people have done their jobs and fulfilled their duty when you have no cause to believe otherwise. And self-respect results from knowing you have put forth your best effort. Respect is knowing that within a group each of us has something to contribute.

Respect is also having a tempered attitude towards the usage of resources, whether natural occurring or man-made. To be wasteful of resources is a disservice to others who also need access to those items, and shows them disrespect.

Respect is also benevolence of the strong toward the weak. Bullying is not appropriate and has no place in the civilized world. Not everyone can walk at the same pace as another, and needs to be supported on how to become stronger. Respect also requires breaking a hard truth gracefully to

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someone and offering criticism to others in a way that is constructive rather than spirit crushing. Your measure as a moral person can be determined by how you treat those who can do nothing for or against you.

Acts of courtesy should be the result of your consideration for the feelings of others. It should not be a result of fear of offending good taste or convention. The more it is practiced, the greater becomes your consideration for others and your understanding of other people's points of view.

There are two great threats to courtesy. These are thoughtlessness and one's reaction to discourtesy, real or perceived. Guard well against making speech without prior thought to the impact of your words on others, for it is far too easy to give offense with a careless word. This is not a difficult problem to overcome; it takes only a little consideration for others. The true test of courtesy comes in attempting courtesy in the face of discourtesy. Remember that someone else's poor behavior is no reason for you to respond in kind. To do so would only reduce your own virtue.

Try to see instances of discourtesy, rather than as an attack to be angered by, instead as an opportunity to test and show your virtue. He who successfully shows grace under pressure of courtesy in the face of discourtesy is truly honorable.

"It's easy to do anything in victory. It's in defeat that a man reveals himself."

– Floyd Patterson, 20th century American boxer

"I speak to everyone in the same way, whether he is the garbage man or the president of the university."

– Albert Einstein, 20th century scientist

5. Hope: *Possess an optimistic attitude, no matter the challenges you face.*

By combining the Principles of Truth, Love and Courage, the virtue of *Hope* is created; the virtue that causes one to possess an optimistic attitude, no matter the challenges you face.

Hope, sometimes also known as perseverance, is the moral strength which enables people to endure the hardships they encounter, never allowing themselves to be side-tracked from success. Perseverance is the skeleton key to all kinds of success in life.

To be hopeful is to be determined to accomplish your goals regardless of obstacles. It is to seek excellence in all endeavors you undertake, not just those regarding your duties in your daily job. It is also to seek out strength to be used in the service of the greater good, rather than to be used merely for personal gain.

Hope is also to be self-reliant. Do not wait for someone else to do your job for you. Do not wait for the things you want in the world to be handed to you on a platter. This does not mean that you have to do something completely alone if you have no idea how to do it, or if you cannot do it. What it does mean is that you should learn things from life; learn how to solve common problems, and maybe learn a craft or two. Study books of knowledge so you can learn all you can about the world to help you in the future when that information may

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become incredibly vital to the survival of you or someone else.

A hopeful person will remain firm in the belief that things will get better. You should believe that collectively the human capacity for goodness will always overcome the capacity for evil. If we lose faith in this then we no longer have the grounds for hope.

It is a Chivalric Humanist's duty to be a strong pillar in times of tragedy. Hope is the shining armour that shields a person from despair and inspires others to follow suit.

“Hope is being able to see that there is light despite all of the darkness.”

– Desmond Tutu, 20th century South African cleric and humanitarian

“Courage is like love: it must have hope for nourishment.”

– Napoleon Bonaparte, 18th century military general and Emperor of France

6: Humility: *To recognize and accept your own shortcomings with grace.*

The sixth Virtue is *Humility*, which flows from the Principles of Truth and Wisdom. To be humble is to safeguard against being prideful, which leads to arrogance, which causes one to disregard the consequences that one's actions have on other people.

Because humility is not flashy and requires a person to accept things they may not enjoy about themselves, as a virtue it is often overlooked but no other virtue is of any assistance when you must hold-fast against vanity. Although we can never completely eliminate our inherent capacity for vanity we can hold it at bay by wielding humility with sincerity. When practiced with sincerity, humility refuses the comforts of praise, keeps you listening to the quiet whisperings of truth and confers a measure of grace.

Sincerity is the key to humility. Humility that is play-acted, even if you yourself are the audience, is powerless; indeed it becomes a weapon of vainglory rather than being used against it. To seek sincerity requires the onerous duty of peering inside you to see both the light and the darkness; the good and the bad, the excellent and the poor. To accept these things as truths is a daunting, yet noble task. Once the truth is seen, one has the further duty to seek to improve those virtues in which he is lacking. It is the attempt to work towards the ideal of humility that makes one humble; there will never be one who reaches the ideal, and yet this virtue may be gained even though the ideal itself remains unreachable.

How is this accomplished? By avoiding the comfort awarded by praise. Should you strive to behave honorably, you will in due course earn honor and praise from those who see you as virtuous. And yet you must avoid placing too much weight on this praise, even if it is purchased on the authority of your own integrity. Vanity is too clever for that; it can easily overtake you. As soon as you are comfortable that you are a virtuous person who has acted with righteousness, you are as vulnerable as a babe to vanity's jaded charms.

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"It is unwise to be too sure of one's own wisdom. It is healthy to be reminded that the strongest might weaken and the wisest might err."

– Mahatma Gandhi, 20th century Indian lawyer and social activist

"On the highest throne in the world, we still sit only on our own bottom."

– Michel de Montaigne, 16th century philosopher

"Do not seek after the sages of the past. Seek what they sought."

– Matsuo Bashō, 17th century Japanese poet

7. Integrity: *Do what is right, morally and legally.*

By combining the Principles of Truth, Wisdom and Courage we find the virtue of Integrity.

Integrity is a quality you develop by adhering to moral principles. It requires that you do and say nothing that deceives those who have your trust, and defend the weak and the helpless from oppression. When actions do not follow words, there can be little trust. As your integrity grows, so does the trust others place in you. The more choices you make based on integrity, the more this highly prized value will affect your relationships with family and friends, and, finally, the fundamental acceptance of yourself.

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A Chivalric humanist should have an interest in securing justice and fairness in society and in eliminating unjust discrimination and intolerance. You must possess a sense of stewardship of humanity's future and unfeigned love for people. A person should be as good as his word and a handshake.

It is to be mentioned that deception has a place in warfare and other situations where lives may be at risk. It is necessary for a military commander to achieve strategic and tactical advantages through surprise in order to serve the greater good of achieving victory. It is critical to remember that the positive principle of 'Truth' in Chivalric Humanism means to act in accordance with reality and this also means to always consider the circumstances a person finds themselves in. In private conduct one never has permission to be deceptive between those of good faith, but in matters of life and death against an enemy who wishes to do harm, some amount of deception is permissible in order to serve goodness. The ultimate aim of war is to achieve peace, and this must be remembered, else a person act in a way that is inconsistent to the reality of the situation they are in.

"When I tell the truth, it is not for the sake of convincing those who do not know it, but for the sake of defending those that do."

— William Blake, 19th century poet and painter

"The first thing is to be honest with yourself. You can never have an impact on society if you have not changed yourself. Great peacemakers are all people of integrity, of honesty, but humility."

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- Nelson Mandela, 1st President of Republic of South Africa after apartheid ended

8. Duty: *Fulfil your obligations to humanity.*

Duty stems from all of the Principles; Wisdom because it requires a person to carefully consider the consequences of their actions; Courage because serving often requires a person to stand against doubts and fears; Truth because Duty must always be guided by it; and Love for humankind.

Based on the social contract you have with superiors such as teachers and managers, it is your duty to obey their instructions, but doing your duty means more than carrying out your assigned tasks. Duty means being able to accomplish tasks as part of a team. You fulfill your obligations as a part of your team every time you resist the temptation to take “shortcuts” that might undermine the integrity of the final product of the team.

A person should have an interest in securing justice and fairness in society and in eliminating unjust discrimination and intolerance. You must also possess a sense of stewardship of humanity’s future and unfeigned love for people.

Furthermore, as a Chivalric humanist you should have a commitment to the use of critical reason, factual evidence and scientific method of inquiry in seeking solutions to problems and answers to important questions. You should be committed to making your life meaningful through better under-

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standing of human history, intellectual and artistic achievements, and the outlooks of those who differ from yourself. You should be concerned with the fulfillment, growth and creativity of both individual people and humankind in general.

“Not for ourselves alone are we born.”

– Marcus Tullius Cicero, 1st century BCE Roman statesman and philosopher

“Bad men need nothing more to compass their ends, than that good men should look on and do nothing.”

– John Stuart Mill, 19th century philosopher and English statesman

“What matters is the countless small deeds of unknown people, who lay the basis for the significant events that enter history.”

– Howard Zinn, 20th century American historian

In Conclusion about Virtues

A person who lives by these core values is an honorable person. Honor is essentially the combined traits of a person who follows the Eight Virtues. Honor is what is achieved by living up to the ideals and pursuing the qualities and behavior listed above.

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The honor of a Chivalric humanist is a sacred thing to the self and cannot be lightly set aside or trampled on. A person develops the habit of being honorable through deeds and solidifies that habit with every value choice they make. Honor is a matter of carrying out, acting, and living the values of Loyalty, Altruism, Valor, Respect, Hope, Humility, Integrity and Duty in everything you do. Therefore, the Virtues are designed to be utilized as a collective to guide decision making, and they should not be used in isolation. They each have a role in decision making, especially regarding the most complicated issues.

“A moral change still depends on the individual and not on the passage of any law.”

– Eleanor Roosevelt, Former First Lady of the United States

“This is a subtle truth. Whatever you love, you are.”

– Jalal ad-Din Muhammad Rumi, 13th century Persian poet

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Chapter IV: The Roots of Evil

“An evil cause produces an evil effect; Sow evil and reap evil.”

— Buddhist proverb

Just as there are positive principles and virtues, there are the opposite. These are the Four Negative Principles and Eight Faults. Yet before we explore these we must discuss evil in more detail.

Evil is not a cliché. There are those who venture far into the depths of depravity that most people would find unimaginable. These are people who represent the worst of humanity, whose motivations and goals are directly at odds with the purpose of social contracts within a human community, which is to create mutually beneficial stability for the group. So, these are people in the sense they are human beings but they are not aligned with the rest of a community in the most important area; the moral framework that dictates behavior and largely defines a person as an individual.

Evil is not so simplistic a concept as merely breaking laws. I have discussed in earlier sections that the particular laws within a society may often be the result of tyranny and do not necessarily benefit a community, so the breaking of a law does not necessarily make one evil; the context of the law matters. Nor is evil when someone causes harm unintentionally; evil acts are always intentional ones where harm to another was an expected outcome because the evil individual revels in causing harm.

We are often told that evil is to be combated, but in order to defeat evil it is first necessary to be able to identify the causes of evil in order to eliminate these causes, which in some cases are people who have decided their purpose in life is to commit evil.

Evil people are fully aware of the social contracts they are in. They will engage in the terms of some of these contracts, which is demonstrated by their attempts to hide their identity when committing evil actions in order to avoid punishments for their crimes. In many cases, an evil person can appear quite ordinary to others because they hide evidence of their evil. The serial killer who hides bodies and then goes about their day masquerading as a law-abiding citizen may suffer from a neurosis but this does not interfere with their capacity to be aware of the fact they have violated a social contract -- if they did not understand the contracts and the punishments that await for breaking them then the killers would not hide their crime and attempt to avoid becoming caught. Therefore, as they are fully aware their actions are violations of social contracts and therefore are wrong, these people are fully responsible for their actions and must be punished accordingly.

What is Murder?

Much of my discussion about evil relates to murder, which is a common act of evil people. This necessitates a discussion about what evil is and is not.

It is important to stress that murder is a kind of killing but not all killings are murder. Murder is specifically the killing of another human who is posing no threat of bodily harm

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to you or another human, and is an otherwise unnecessary act to ensure the murderer's survival. Killing in self-defense against another person trying to use lethal force against you is not murder, as this is done in self-preservation. Nor is the killing in combat between soldiers a murder, nor is the kind of killing which occurs when a police officer shoots an armed criminal who is posing a threat to others.

Murder should not be mistaken for manslaughter, which is the unintended killing of a person through intentionally careless action such as drunk driving resulting in an accident in which a person is killed.

Animals, even pets, can be killed but it is not murder, even if done brutally and for pleasure. Murder is specifically an offense that humans can only commit against other humans. This is because murder is a violation of a social contract and animals cannot be bound by social contracts because they do not understand such complex ideas.

Many types of killing can, depending on circumstances, be evil actions, but murder is a specific kind of killing that is always evil.

It should be understood that the Chivalric humanist definition of murder, like evil, is based on taking an objective look at the negative impact of murder in a community. Historically, not all communities have always agreed in the same definition of murder; for example, ancient humans such as the Romans frequently engaged in infanticide to cull those children born with birth defects or who would otherwise not survive. Many cultures also engaged in human sacrifice, that superstitious belief that imaginary beings can be appeased through the slaughter of life. Such superstitious nonsense

does not benefit human communities. Murder is universal to all human communities, but murder is also subjective to the values of the community in question. Murder can within these communities be viewed as the unlawful taking of human life, rather than the absolute taking of human life. Yet, these definitions are rejected by Chivalric humanism; human sacrifice and infanticide are murderous actions within the Chivalric humanism framework, because they are unnecessary acts that provide no benefit to society. Instead, they tend to destabilize it due to the social consequences of these acts.

As Chivalric humanism is a moral framework designed to convince people of its merits to society it is hoped that the Chivalric humanism definition of murder eventually becomes the same as the legal definition for murder in all human communities. There are many parts of the world where this is not the case, and even infanticide and human sacrifice still occur in many societies to this day.

Rationalizing Evil

Now, many people who are ignorant about evil often try to rationalize evil acts like murder with emotional thinking and make incorrect conclusions about how a person who does extraordinarily evil acts may somehow be redeemable because the person does not commit evil indiscriminately against everyone. This, of course, is folly; evil people are not wild savage beasts that destroy everything and anyone. They have picked targets they focus upon. For example, Richard Kuklinski was a contract killer for the DeCavalcante crime family during the 1980s. He was also a family man who served as a provider and loving father to his children. He

claimed to have performed over one-hundred murders, often killing people and disposing of their bodies before returning to his family and engaging in an otherwise normal family life. He conducted murders on all manner of days, including holidays and his family knew nothing about it because he showed no indication of his psychopathic tendencies while around them.

A person can be monstrous to other people and wholly angelic to their friends and family. This does not make the person good; the quality of a person's character should be judged by the depravity of their worst behavior, not their best. There are many other manner of ways in which Richard Kuklinski could have earned a living that did not require murdering people who were law abiding citizens on behalf of those who were engaged in the criminal underbelly of society.

Because this can all be difficult to understand for a person with no direct experience with genuine evil acts, I have felt the need to provide examples of different kinds of evil, which are described below.

Temporary evil

A person can temporarily become aligned toward evil behavior that is unusual to their normal behavior. This is a case of mental illness, sometimes temporary, such as due to ergot poisoning from the ingestion of moldy bread which causes severe delusions and hallucinations. This has become less common due to modern health safety regulations, but it still occurs occasionally even in very developed societies, although it is largely common amongst the poor and vagrant.

Mental illness in humans poses a great problem for finding a solution to evil behavior and requires us to be able to distinguish the differences between delusions and hallucinations and their role in an individual's responsibility for their actions. The problem with a delusion is that the individual often cannot self-identify they are experiencing a delusion, whereas with a hallucination a person can deduce the vision is unreal on their own volition.

Often people delude themselves in order to justify the evil they wish to do or have already done. A particularly powerful delusion absolutely prevents the individual from recognizing their behavior is at odds with reality, which makes the person an unreliable narrator when they try to explain to others why they committed evil acts.

A person can also engage in evil actions if they decide their personal pleasures are more important than the lives of other people. For example, let us consider issues of hunger. Where poverty congregates, evil tends to prosper as people are forced to make desperate choices in order to survive. Killing someone for their money and food often occurs in these places and is justified in the killer's mind by deciding it was the only way for the killer to live. But this is not the case; the poor could also cooperate with the rich to provide a service in exchange for money they can then use to purchase food. A person does not become rich without participation in the social contracts that allow the exchange of money between those who provide value. Crimes like theft, even if conducted for the purpose of ensuring personal survival, are evil actions because they are not the sole method in which a poor person can participate in society and be fed. The act is especially evil

if the theft requires the killing of someone else which makes the robbery into murder.

Genuine evil

Those who doubt that genuinely evil people exist need only look to the case of Peter Gerard Scully, who in the Philippines during the 2000s took a vile advantage of impoverished street children. Luring orphans to his apartments he produced videos of himself raping the girls, who were often as young as five years old, before brutally murdering them. Sometimes he even recorded the children digging their own graves before a brutal rape and murder. On at least one occasion he streamed himself raping and murdering an eighteen-month-old infant. Scully profited from his sadism by charging pay-per-view video streams of his misdeeds through the internet to be watched by other evil people.

Scully was not alone in his depravity; others such as Christian Rouche, Alexander Lao, Carme Ann Alvarez, Liezyl Margallo, Maria Dorothea Chia, and Marshall Ruskin and Haniel Caetano de Oliveira participated in this criminal enterprise. Scully served as ringleader of this child torture syndicate which operated in the Philippines cities of Surigao, Cagayan de Oro and Malaybalay.

This is but one example of genuine evil. These were individuals who derived great pleasure through blighting the lives of ordinary people. They are individuals with low impulse control who are filled with the lust to dominate. They want to rule over others for the purpose of stealing that which is important to them. They revel in the act of grinding a person

under their heels and they succumb to the darkest of depravities.

This lust to dominate is the most despicable of all human desires. I can so describe it because I am intimately familiar with it; I have witnessed it in others, and even felt its pull on me during my darkest of hours caused by the extraordinary suffering inflicted on me by others, which led me to feel a great hatred of them and lash out with all of my strength to make them feel pain as well. I was only able to keep this hate in check by a devotion to chivalrous virtues. Having come so close to the borders of genuine evil where the infliction of pain on others, even an enemy, causes pleasure, I have formed a belief about it; I believe that once a person has given in to these wicked impulses to commit vile actions against even those who have done them no wrong, it is not possible to return to a virtuous life. The evil person has made the choice that their experiencing of the pleasure of dominating is more important than the life of another human being. Their pursuit of this pleasure will steer them toward evil for the remainder of their lives.

Evil can take many forms, and often evil actions are masked with a great deal of deceit, which is very common in cases where the motivation for evil is greed. The example of Farid Fafa demonstrates how greed provides the motivation to conduct atrocities. In the 2000s, Fafa was the mastermind of a huge health-care insurance fraud in Michigan where he also owned numerous cancer treatment centers. He prescribed chemotherapy to tens of thousands of patients who did not require chemotherapy, many of them having otherwise been perfectly healthy prior to the chemotherapy. Because chemo-

therapy requires the injection of poisons that are toxic to human cells in order to kill cancer cells, this means he was poisoning people for the sole purpose of obtaining Medicare payments for their treatments. His actions led to the death of patients and serious irreversible problems for others. Worse of all, until his fraud was revealed he had so cleverly deceived the public that he held a reputation as one of the best cancer specialists in Detroit until his fraud was revealed.

Farid Fafa is a case where an intelligent person suffering no delusions committed great evil for the purpose of greed, but a delusional person can still perform evil for greedy reasons. There are those who murder based on a superstitious reasoning that leads them to believe the murders will please some imaginary being who will reward the murderer for the act. Often the targets of these murders are those who refuse to acknowledge the imaginary being exists, which is all the more reason why secularists should be alert and learn the means to defend themselves from violence which is likely to be perpetrated on them simply for refusing to be indoctrinated with superstitions. A delusion may shape the circumstances that encourage the person to murder but greed -- the desire to be rewarded for the murder by the deity -- is the main motivation for the evil that is done.

Some delusions that lead a person to evil have nothing to do with greed and have a kind of personal rationalization that seems logical only to the evil person, and that will never make sense to an objective observer. For example, in 1994 Kari Nixon, a teenager who was walking home at night, was murdered by Robert Jones because he was angry at his wife for cheating on him and thought in his mind he was retaliating

against his wife by murdering this teenager who had no connection whatsoever to her. Police were baffled for seven years by the murder of this fifteen-year-old girl until Jones admitted his guilt in exchange for his wife being given probation for her role in a bank robbery they both took part in. So, evil actions need not make any degree of logical sense to other people and they can sometimes only make sense to the doer of evil.

We must take care to remember that evil is not always a solitary act; the media often focuses on stories of people such as serial killers that act in secret but many cases of evil are organized efforts. For example, acts of genocide tend to be events that involve great planning and coordinated efforts between multiple parties. During World War II we have the well known acts of genocide coordinated by the Nazis but there was also policies encouraged by the Japanese military which resulted in massacres such as at the British military hospital in Singapore where two-hundred people were slaughtered because the Japanese soldiers had orders to kill anyone that surrendered because surrender was deemed dishonorable. The soldiers also beheaded and tortured foreigners under the belief they were an inferior race to the Japanese. World War II was, like all major wars, a very brutal war with many examples of coordinated evil. This is why it is critical that individuals who are evil be identified and dealt with to ensure they commit no more evil, for there is danger to other humans should evil people become organized amongst themselves to inflict suffering upon others.

Some organized efforts of evil can be done for exceptionally petty reasons. As an example, in 1987 Gwendolyn Graham and Cathy Wood killed five patients at the Alpine

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Manor nursing home where they worked as unlicensed nurses. The motivation for the murders was to create a bond of secrecy between the two women, who were lovers, as part of a game they played where they attempted to spell out the word 'Murder' by killing patients based on if their first name's initial character shared a letter with the word.

When organized evil is done for superstitious reasons a great deal of harm can be inflicted. Eddie Lee Saxton is an example of this. In the mid-1980s he created a Satanic cult with his wife May Saxton and children, creating rituals where he married his daughters. Saxton also engaged in incestuous relations with his daughters alongside his wife May, and performed animal sacrifices. He also raped his own sons, using fear to control his family. Saxton had two children with his daughter Pixie while she was still in high school. Later, Pixie was encouraged by Eddie Saxton to kill one of these children, Skipper, while Pixie's husband Joel Good lay in bed with her. Eddie Saxton made Joel Good bury the baby and then instructed his son William to murder Joel Good and bury his body in the woods. The family of murderers were caught only because the FBI had been monitoring the family as part of another investigation.

Evil people using their families to coordinate evil is not uncommon. As another example, Maria 'Chata' Leon, the leader of the Los Angeles California based Avenues gang and a mother of fourteen children, used her sons and members of extended family as officers in her gang. She masterminded a human trafficking ring in addition to gun running and narcotics smuggling. Although the Avenues had been operating since the 1930s, under Maria Leon's leadership the Avenues was one of the most feared gangs in Los Angeles through the

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1990s and 2000s who employed assassination squads to murder rival gang leaders and intimidate witnesses to crimes. It took considerable effort by state and federal police to dismantle Maria Leon's gang. It is only through the confessions and cooperation of her son Pancho Leon that enabled law enforcement to round up her gang and successfully convict her and over ninety other gang leaders on numerous charges.

Now, there are some people who believe there is some special age at which a person is not responsible for the evil they do and that it is impossible for them to be able to feel evil. This argument is usually applied to cases where children and teenagers commit great evils. Yet, there is no special age at which a person becomes more or less responsible for the evil they conduct and there are many examples where legal minors have committed great evil for the exact same reasons that adults do.

- In 1999, Eric Harris and Dylan Klebold killed twelve students and one teacher while injuring dozens more in what has become referred to as the Columbine massacre at Columbine High School in Colorado. The boys committed suicide before they were caught, but left behind evidence that indicated they were angry at other students and faculty.
- In 2006, Brian Lee Draper and Torey Michael Adamcik became obsessed with the events of the Columbine massacre and seeing the amount of fame that resulted for the killers, the boys decided to try to gain their own fame by recreating

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the events of the film *Scream* by murdering their classmate Cassie Jo Stoddart. The boys videotaped themselves planning the murder, saying things such as “*she is perfect so she is going to die*”, “*murder shouldn’t be illegal because it just makes us want to do it more*” and “*it makes me horny just thinking about it*” -- it being the act of murdering her. The boys were sixteen-years old at the time they murdered Stoddart.

Regardless of age, when a person commits evil they should be held as responsible for the evil they commit as any other. A society that does not hold evil people responsible for their evil becomes a society that collapses under the weight of the bureaucracy that prevents justice from being carried out. Good people lose faith in the social contracts of their communities and destabilization occurs as trust is lost as evil goes unchecked.

It is important to remember that these are just anecdotal examples from civilized countries in recent history. There are countless people who have been murdered, raped and tortured by evil people who will never be brought to justice because such atrocities are culturally commonplace in the regions they live in or occurred in the distant past in societies where justice did not exist. The examples I have given are simply well documented and so the names of the villains and victims can be known, along with reliable third-party accounts of what transpired along with physical evidence that supports these accounts. We will never know the names of all who have suffered and currently suffer at the hands of evil

people, just as we will never know the names of all those who inflict the suffering. This is important to acknowledge; the world is full of evil people who violate the social contracts of human civilizations and inflict depravities on other people. They harm the collective survival of humanity and must be confronted and defeated whenever possible.

It is critical for people to understand and accept that evil people will always appear as members of the human species. We know from scientific experiments that we can bring a hostile mammal like a fox through generations of selective breeding to produce a domesticated fox that behaves like a dog or cat. Yet even with domesticated dogs and cats, who have been selectively bred for passivity for tens of thousands of years, we see they can quickly turn hostile to humans with conditioning that encourages violence against humans.

Even if every person in the world is raised from infant to adult to be a virtuous person that should abhor violence, there can be no guarantee evil people will not exist, because to do evil acts is a decision an individual can make to fulfill their desires. In fact, it can seem the larger a group becomes the more likely a person will turn to evil in order to distinguish themselves from the group.

It is important to always be vigilant against the capacity for evil both within ourselves as well as others. By living a virtuous life one achieves this.

How Cognitive Dissonance Can Be Manipulated
to Steer a Person Toward Evil

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The human mind is a fragile thing. Most people are weak willed and can succumb to darkness when pressured into a severe state of cognitive dissonance. It takes a great deal of specialized mental conditioning and experience in order to remain unshaken by such experiences, and when a person is unable to resist such manipulations the dissonance can trigger psychological stress sufficient to trigger a dangerous psychosis in even those who are intellectually gifted. Ted Kaczynski is a prime example of how evil can be engineered in such a way.

Kaczynski was born intellectually gifted in 1942, but he himself was emotionally fragile, having trouble relating to his classmates due to his intellectual gifts causing him to skip several grades in the public school system. He completed high school when he was only fifteen years old and was accepted into the competitive, demanding culture of Harvard when he was sixteen years old.

Kaczynski had a promising career ahead of him but this possibility was ruined by Harvard Professor Henry Murray's need to measure people's reactions under extreme stress as part of research he was doing for CIA interrogation techniques. Signing up for what he thought was a personality assessment study, Kaczynski was subjected to what Murray himself called "vehement, sweeping and personally abusive" attacks. Assaults to his ego, cherished ideas and beliefs were the vehicle used to cause high levels of stress and distress in Kaczynski, who was only seventeen-years old at the time these experiments began. Henry Murray's research study specifically recruited students he believed to be emotionally unstable and offered them no help in processing the resulting

cognitive dissonance, as the consequences were part of his study.

Prior to the experiment Kaczynski had written an essay detailing his personal beliefs and life goals and submitted it to the professor. When he was accepted for the study he was taken into a room and connected to electrodes that monitored his physiological reactions while facing bright lights and a one-way mirror. Kaczynski was then confronted by an anonymous examiner who would enter the room and belittle Kaczynski based in part on the disclosures he had made. This exchange was filmed, and his expressions of impotent rage were played back to him several times later in the study. According to author Alston Chase, Kaczynski's records from that period suggest he was emotionally stable when the study began and deteriorated after.

There is little room to question that this experience was instrumental in Kaczynski's future actions. After becoming subjected to this abuse that triggered exceptionally distressing cognitive dissonance, Ted Kaczynski went on to become the Unabomber, a serial killer targeting academics and technologists who he believed were part of a government conspiracy which included mind control. From 1978 to 1995, he seriously maimed many people and killed several with his bombs. Worse, his manifesto was printed in many newspapers and it has inspired a number of militant survivalist and ecofascist groups which have performed further acts of terror, such as Anders Behring Breivik who in Norway murdered seventy-seven people in 2011.

Thus, it is not recommended that people be violently confronted about their superstitious ideas. One should be firm in explanations but never abusive.

The Four Negative Principles and Eight Faults to Avoid

Now that we have discussed what evil is, how it is defined and what leads people toward evil we shall discuss in detail those qualities which set a person on a path toward evil.

The Eight Faults are the shadows of the Eight Virtues, for they are corrupted versions of the Virtues. They are those qualities which, left unchecked and opposed in the heart, set a person on a path toward evil.

The Four Negative Principles are the antithesis to the Four Positive Principles:

The *Negative Principle of Falsehood* is opposite to the Positive Principle of Truth.

Falsehood is the quality of fabricating information to appear true. Falsehood obscures truth and makes it difficult to make objective decisions.

The *Negative Principle of Hatred* is opposite to the Positive Principle of Love.

Hatred is an intense dislike for someone or something. While it is always necessary to stand firmly against evil things, a person must not succumb to hatred because it blinds us from objectivity and encourages us to do harm that has no good purpose.

The *Negative Principle of Cowardice* is opposite to the Positive Principle of Courage.

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Cowardice is different from Fear. Fear is natural and sometimes useful; but cowardice is to give in to fear at the expense of what is known to be morally right because you are unwilling to become courageous.

The *Negative Principle of Ignorance* is opposite to the Positive Principle of Wisdom.

Ignorance is the state of lacking knowledge. While all people are born ignorant, part of the noble purpose of life is to overcome ignorance through the pursuit of wisdom.

The Eight Faults

The Eight Faults are the opposite of the Eight Noble Virtues. They are faults, not vices, because it is normal that humans can make mistakes. By acknowledging these faults in our thoughts and actions we can learn to realize our drawbacks and then work to improve those aspects of ourselves which are in need of bolstering, transforming a fault within ourselves into a virtue.

The Negative Principle of Falsehood and Hatred becomes the Fault of Treachery, the anti-Loyalty. Treachery leads people to betray their friends and family so they can be oppressed for the benefit of the traitor. Betrayal is the breaking or violation of a contract, trust, or confidence. Treachery is the opposite of Loyalty and creates conflict within a relationship

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amongst individuals, between organizations or between individuals and organizations.

“He who throws away a friend is as bad as he who throws away his life.”

—Sophocles, 4th century BCE Greek playwright

The Negative Principles of Ignorance and Hatred becomes the Fault of Selfishness, the anti-Altruism. Selfishness is being concerned excessively or exclusively, for oneself or one's own advantage, pleasure, or welfare, regardless of others. Selfishness often leads to cruel behavior, such as to enjoy causing the pain and suffering of others. When one hates and is narcissistic they often begin to think pleasantly of any manner of ill omen coming upon their enemies and this masochism is cruelty. Selfishness is based on ignorance of how a person should act for the benefit of humankind.

“Every man must decide whether he will walk in the light of creative altruism or in the darkness of destructive selfishness.”

—Martin Luther King Jr, 20th century preacher and social activist.

The Negative Principles of Ignorance and Cowardice becomes the Fault of Greed, for those who live in fear desire power in order to compensate for their perceived insufficiencies stemming from their fears. Yet Greed is built on ignorance because power cannot compensate for personal defects of character.

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Greed often leads a person to become loathsome, which is a contempt of others for the perceived advantages they have while we perceive ourselves as being less fortunate. Loathing is a form of self-pity, despicable and cowardly. An attempt to tear down others fortunes because of our misfortunes and attempt to make them suffer because we suffer. This is a terrible thing to do.

“So, the unwanting soul sees what's hidden, and the ever-wanting soul sees only what it wants.”

—Lao Tzu, 4th century BCE Chinese philosopher

The Negative Principles of Hatred and Cowardice become the Fault of Disrespect, which makes a person disregard the affairs of anyone else, even if they are loyal to you. If you make no attempt to respect others they will not attempt to respect you for you have shown hostilities toward them which they find uncivil. Disrespect results in unnecessary fights to occur, which may result in either parties suffering, or even resulting in untimely death of the participants. Thus it is that to disrespect others is to invite conflict.

“Rudeness is the weak man’s imitation of strength.”

—Eric Hoffer, 20th century American philosopher

The Negative Principles of Cowardice, Hatred and Falsehood become the Fault of Despair, which is born from the death of Hope. Despair is very self-destructive and can lead to self-doubt and hesitation when faced with important matters that result in tragedies for ourselves and others. To not

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act because we are afraid yet lie to ourselves about being afraid, this is what despair is. Despair can even cause a person to lose the will to live.

“If you are distressed by anything external, the pain is not due to the thing itself, but to your estimate of it; and this you have the power to revoke at any moment.”

–Marcus Aurelius, 1st century Roman Emperor and philosopher

The Negative Principles of Falsehood and Ignorance is the Fault of Vanity, which brings about arrogance and the delusion that others are not as worthy of comforts and happiness as you. If you cannot look at others as being equally worthy of courtesy and value then you will not treat them properly as they should be treated and thus will disrespect them. This is to be conceited, the opposite of Humility.

“Vanity and pride are different things, though the words are often used synonymously. A person may be proud without being vain. Pride relates more to our opinion of ourselves, vanity to what we would have others think of us.”

– Jane Austen, 19th century English novelist

The Negative Principles of Falsehood, Ignorance, and Cowardice creates the Fault of Dishonesty, which is the opposite of Integrity and caused by intentional spreading of a Falsehood. Dishonesty is born from fears that one cannot succeed in goals through honest means. Sometimes we are also dishonest with ourselves and fabricate a belief as a means to avoid confronting a disappointing truth.

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*“Whoever is detected in a shameful fraud is ever after
not believed even if they speak the truth.”*

—Plato, 3rd century BCE Athenian philosopher

Lastly, the Fault of Recklessness is the opposite of Duty, and stems from all of the Negative Principles: Ignorance for it is based in not thinking carefully about the consequences of one’s actions; Falsehood because reckless actions ignore the reality of circumstances surrounding a situation; Cowardice because it is fear that drives a person to reckless action; and Hatred because it is anger that guides the reckless mind.

The Fault of Recklessness causes a person to be irresponsible and incapable of performing Duty on behalf of humankind.

*“There are five dangerous faults which may affect a
general:*

- (1) Recklessness, which leads to destruction;*
- (2) cowardice, which leads to capture;*
- (3) a hasty temper, which can be provoked by insults;*
- (4) a delicacy of honor which is sensitive to shame;*
- (5) over-solicitude for his men, which exposes him to
worry and trouble.”*

— Sun Tzu, 5th century BCE Chinese general and author
of *The Art of War*

In Conclusion About Faults:

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It is important to acknowledge that Virtues and Faults are found in all people, and they are the building blocks of our personality. As such a single individual may possess a mixture of these qualities at any one time that shapes their personality at the present moment.

It is critical to know that when you recognize a Fault in yourself you must work diligently to undo the cause of that Fault, which is by restraining the negative principles that created the Fault in the first place. Strive instead to do good by adhering to the principles of its opposite Virtue. Embracing a Virtue within your heart will restrain its corresponding Fault.

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Chapter V: Special Considerations Related to Virtues and Faults

Due to the biodiversity of individual humans we must consider certain factors that may cause a person to be disposed toward good or evil by the circumstances of their birth. I am referring to genetic variables which hold enormous sway over a person's inclinations toward or away from certain kinds of behaviors.

For example, normal human biology generally makes practicing altruism outside of one's tribe of friends and family a behavior that does not usually come instinctively to us, but there do exist some genetic disorders which cause a person to be predisposed to high degrees of altruism toward strangers. For example, individuals with William's Syndrome are missing genes that allow a person to be suspicious, causing them to possess an overly cheerful demeanor and irrational amount of trust with strangers. The loss of these genes in a person with William's Syndrome also causes the brain to suffer from visual-spatial issues, meaning the person tends to be overly clumsy while also possessing a high chance of developing phobias.

Therefore, it is possible for a person to have a genetic predisposition toward "goodness" as fits my definition of the word, just as it is possible for a person to have a genetic predisposition toward "evil" as per my definition of it. This, however, does not change that humans with these disorders can learn to control their predispositions by employing reason; whether a person can or cannot control their actions depends on their mental faculties, and this level of control must

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always be considered when reviewing a person's capacity for good or evil and judging them. Having said this, regardless of an individual's capacity to control their inclinations, society must always consider the real consequences of good and evil actions; simply because a person has a predisposition toward evil does not excuse the evil that they do, nor does a person's predisposition toward goodness justify a person allowing their altruistic character to be taken advantage of by evil people who seek to manipulate them. Most humans can be held responsible for their actions because they possess the capacity to control what they do. Seldom is there a human who genuinely wishes to do no harm that has their body rebel against their brain to do harm toward others anyway.

These are but considerations related to good and evil, not exemptions for it. I have written this section to provide guidance on the topic.

Chapter VI: Consequences are Reasonable Expectations of Choices

Not all victims are entirely blameless. Some victims are active participants in the events that take place. For example in 1999 Bellevue, Washington a teenager named Sarah Sterling was murdered by Thomas "T.J" Mullin-Coston and Jason McDaniels, two hitmen she and her mother Teresa Rose had hired to kill her stepfather Jerry Rose. Yet, the men turned on Sarah after a botched attempt on Jerry when Sarah started berating the men for the failure. Sarah Sterling is clearly the victim in this crime but Sarah created the conditions necessary for herself to be murdered; she associated with mentally unstable men that she hired to commit a murderous crime. Had she not done this she would not have been murdered by the men.

As understanding the consequences of actions is necessary for discussions related to justice I must now speak to you about how reality impacts our perception of good and evil action, and how people who do bad or stupid things should expect the negative consequences that occur. It does not excuse the evil that people do but it does illustrate how negative consequences can be avoided by making wiser choices.

Failure and pain should force self-reflection, but often it does not and sometimes the failure results in death that prevents any self-reflection. Therefore, it is often wise to simply avoid placing oneself in a dangerous situation where the consequence can be detrimental. Unfortunately, in my time it has

become popular for people to delude themselves into believing that when they take actions they are not at all responsible for any consequences of these actions. They apply this delusion to not only matters of privacy but also for situations in which their own carelessness brought about an unfortunate result.

Worse, some people often claim any argument that points out how a person was an active participant in their own misfortune is so-called “victim blaming” in order to replace rational arguments with emotionally based irrational ones. They become hysterical at any idea a person may bear some responsibility for becoming a victim in a situation that could have been avoided if they were more careful. While it is true that evil people are responsible for the evil that they do, it is also true that when a person arrogantly believes they can rattle the chain of evil people and expect no retaliation they are foolish and it is correct to call them such. Taunting a person that wishes you harm is going to produce a violent response. The only people who can rightly be surprised at this consequence are those who are insane.

On the same note, those who recognize potentially dangerous situations but ignore the danger are responsible for making the decisions that place them into these situations that expose themselves to danger. Any objective viewpoint acknowledges that some individuals are victim prone due to their own behavior. By ignoring that in certain instances of crime a victim is a participant in the circumstances that led to their status as a victim we create a non-objective viewpoint based only in our sympathy for the victim, which is emotional thinking. When we do this we dismiss the possibility that awareness of how to not place oneself in an undesirable situation can reduce the number of victims of a type of crime.

Essentially, this emotional thinking stigmatizes teaching people against being safe and thus such people do not teach others to be safe, which only increases the number of people who participate in unsafe behavior and suffer the predictable consequences.

For example, if you do not lock your doors and windows at night you increase the probability of becoming a victim of a home invasion by facilitating access to your home by unintended parties. It does not matter if you personally believe you should feel safe enough to leave your door unlocked; that sense of safety is merely an illusion and taking actions to prove to yourself how safe you feel when you have no objective reason to feel safe only proves that a person is delusional.

Now there are those who wish to make arguments that they trust their neighbors in their communities and therefore should have no reason to lock their doors. Yet, trust is no excuse for never planning for contingencies. Using the trust of others to dismiss personal responsibility for poor decision making is merely a way to deal with the cognitive dissonance caused by the contradiction between an expected outcome and the real outcome.

Try looking at this another way. Trust is often viewed as necessary for a healthy relationship, but what trust actually is based on is a perception. It is a feeling of security that you have based on your relationship with others. So, trust is just a moral concept. It does not exist as a natural element in the universe. Trust is not made of molecules. It's not even energy. It's just an idea we have about someone. Our trust is only as reliable as our ability to accurately perceive reality. As we cannot observe the inner thoughts of people we have only a

person's behavior and words to deduce how trustworthy that person is, and if you are poor at identifying contradictions between a person's words and actual behavior then you are also a poor judge of other individuals' character.

Now, when a relationship between yourself and another person "goes bad", it's not that it actually went from bad to good, but rather our perception of the relationship changed from good to bad. In the case of romantic relationships your significant other could be cheating on you the entire time you were in a relationship with them and so long as you never discovered this, your perception that you can trust the person to not cheat on you would exist. But this is merely subjective. It's not an objective belief grounded in reality, as many unfortunate people have discovered. Furthermore, once the other party has decided they no longer care about maintaining a good relationship with you they will do things that violate your trust and not care if you know about it; indeed, they may even take pleasure in the knowledge these violations of trust cause you discomfort. This is the difference between belief and knowledge; you might believe you can trust someone with your nude photo but you are better secured when you have the knowledge that no nude photos exist to begin with.

So, "I trusted this person" is never a suitable excuse to dismiss that one has blatantly ignored reality. Loyalty and trust should absolutely exist between people but a person should not misplace their trust through careless trusting. If they engage in careless trusting they will inevitably be the subject of deception.

So, to create a reduction of occurrences of crime in society requires multiple things and one of these is for the

members of that society to be aware of how to not place themselves in a situation where they will become a target for criminals.

This leads us into a discussion about justice. Whether something is right or wrong to occur to someone is an issue of justice. Genuine victim blaming ignores whether a consequence was a reasonable objective expectation based on the victim's behavior and focuses instead on applying the terms of justice to a situation when it is not appropriate. Justice is a matter of punishment for those who commit crimes. It has no other purpose. It is not just for those who make blatantly foolish decisions to be harmed if there is no crime involved.

Justice delivered against someone who commits evil can be a consequence of evil actions and should be an expected result. Those who ask for mercy after having committed sinister crimes with a vicious heart should remember that all actions have consequences. They should also consider what kind of mercy they showed their victims before they violated their rights, for it is only when evil people face the consequences of their evil do they cry out for mercy after having ignored the pleas of their victims.

Carey Martell

Chapter VII: Justice Defined

Kindness alone can't save people from acts of inequity, which is why a series of punishments exists in any legal structure for those who engage in crimes against their fellows.

Justice is defined as the maintenance or administration of what is fair, especially by the impartial adjustment of conflicting claims with the assignment of merited rewards or punishments. However, Justice is also a moral strength. It is the power of deciding upon a certain course of conduct in accordance with reason and what is right and wrong. Seek always the path of "right", unencumbered by bias or personal interest. Recognize that the sword of justice can be a terrible instrument, so it must be tempered by humanity and guided by mercy. Only in a search for the truth can one dispense fair justice and a society without justice creates a cold and callous people.

Societies ensure that people are told the consequences of a crime because the punishment is designed to deter the act within the society. Therefore, a thief who breaks into a house at night knows the consequences of their actions could bring harm to themselves from the homeowner, or jail by law enforcement, or both. The thief is therefore still choosing their own destiny by engaging in an activity they know the consequences for if caught. They are choosing to walk the path of a criminal; even if they later resist arrest and claim ignorance of the consequences, the sheer fact they tried to mask their behavior under darkness shows they knew there were consequences if caught stealing.

Carey Martell

A society cannot be stable if its members kill each other over petty disputes. This is why murder is outlawed and because the damage cannot be undone this is why there is typically an execution of the murderer. Once an individual of a society has broken this social contract -- the most important contract -- and murdered a person they forfeit all rights from all other social contracts. They should be shunned, and ideally, executed to ensure they pose no further threat to society nor create any further burdens.

Justice is necessary for a civilization to be stabilized. When the common individual who abides by the social contracts sees someone break an important social contract -- such as robbing, defrauding, murdering or raping -- they must also see the perpetrator become punished accordingly. If justice does not occur then people become uncomfortable and lose faith in the structure of civilization, believing that the outliers who benefit from society's rules are getting away with the breaches of civic responsibility expected of all participants. Thus, criminals must be arrested, tried in court and punished. This is an important process to maintain the stability of any civilization. A culture of extreme tolerance for crime breeds distrust in the population and allows criminal enterprises to flourish, which escalates the level and scope of harassment the common people suffer at the hands of evil people.

It is necessary to think critically about what life imprisonment actually means. A person does not just vanish into the abyss when sentenced to such a life. The person is still alive; indeed, the prison is duty bound to ensure they remain so. This means considerable money is spent to maintain a quality of life for the prisoner and keep them alive as long as

possible. This means individual people must come into continual contact with the murderer, and even if they are trained guards they are never perfectly safe from becoming yet another victim of the murderer. Why is it that we justify prison guards endangering their lives on a daily basis just so that certain people in society can feel like they are morally superior to a murderer because society did not execute that murderer? If you do not commit murder then by default you are morally superior to a murderer. To kill a murderer is to break no social contract, because once the act of murder was performed the murderer made a choice to lose all protections afforded by social contracts; they traded those rights to commit a murder.

It may seem counter-productive to execute any human for any reason, even for murder as even a murderer is a member of the human species, but this only seems counter-productive due to emotional reasoning. When we think about the issue objectively and how humanity's highest goal is the survival of the species we can see the difference between executing a murderer who threatens this survival and murder of people who do not pose a threat to this goal.

The state as executor of justice should execute those who we can be certain will murder again. The murderer with intent to kill as many people as possible at their pleasure is not the same as the state who must execute murders to ensure they do not continue to kill. It is justice to kill the one to save the many and it is only justice because the one to be executed intends to kill the many if allowed to live. In no other matter can killing the one to save the many be considered justice except in the case of murderers.

This should not be taken as to assume that one who has murdered will necessarily murder again. The judgement

must be made when considering the whole of the circumstances related to the murder. This is what criminal court trials are for.

Teaching people to defend their own lives is necessary in order to ensure the outliers of humanity who take action against humanity's highest goal of special survival. It is thus appropriate to kill a murderer as self-defense against being murdered.

Thus, it is just and right to execute murderers. This is the only way to ensure they do not murder again and society has no obligation to protect the lives of humans who do not help humanity in its goal of survival, but indeed actively work against this goal for their own self-interest.

To use violence to protect the innocent and defend the weak from oppression is the right way to use violence. One must never hesitate to destroy evil in all of its monstrous forms and crush the monsters that attempt to steal life from other people. A true warrior must avenge those who are wronged and shall be the champion of the right and good at all times, and at all times oppose the selfish evils of other men. They shall not knowingly strive to break or tear down another person who is conducting themselves correctly and professionally, or take from them that which is rightfully theirs. This includes trying to disrupt a correct love affair that someone is engaged in simply to satisfy your own selfish motives.

Can Murderers Always Be Held Responsible For Their Crimes?

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There is a case in 1990 where a couple, Nancy and Richard Langert, were brutally murdered by a home invader who waited inside their house for the couple to return from dinner in order to kill them. At the time Nancy was also pregnant, and after shooting her the murderer then pointed the gun directly at her belly to ensure he also killed the child in her belly. Incredibly, there was a movement in the media to free the killer simply because he turned out to be fifteen-year-old David Biro and this movement to free him from all responsibility included Nancy's own sister Jean Bishop who oddly started visiting him in prison for years as she tried to make sense of the crime.

It is a specious argument to claim that teenagers are unable to understand right from wrong, nor be held accountable for their decisions. There is no human society that does not teach its young that murder is wrong because murder is the highest offense of the social contract between an individual and their community. There can be no question a person who sets out to deliberately murder knows what they are doing.

Furthermore, in cases like with Jean Bishop it is unfortunate within survivor circles that people will sometimes engage in a form of roleplay where they entertain the idea of what it feels like to be the murderer in order to try to understand why the murderer did what they did. This kind of obsessive roleplay is usually not done analytically, but purely from an emotional perspective. By focusing on the emotions of the killer and trying to relate them to those feelings they have, they assume the killer would have feelings such as guilt or sorrow when the killer may actually be utterly incapable of

such feelings due to the extreme narcissism required to commit murder. This ill-conceived role playing exercise can even extend to where the survivor tries to imagine how the family and friends of the murderer must feel, and develops an inappropriate emotional connection to the murderer based on these imagined feelings. This introjection of a murderer whom the survivor is obsessed with is extremely unhealthy and explains why the surviving family members of a murder victim will occasionally plead for mercy to be shown to the murderer even though there is no rational reason for them to do so. They focus too much on how they are alike to the murderer and ignore that critical way in which they are not alike; that the survivor is not a murderer.

The human tendency to introject the traits of other people they become obsessed with into themselves and be deceived by emotional arguments made by others is precisely why legal ruling must be determined by objectivity alone. Emotion has no place in a courtroom. If you have brutally murdered an innocent person then you should be executed and there should be no further debate on the matter.

Those who cannot acclimate to society and pose a very serious threat to other people should be executed. Sentencing of criminals should consider not only the gravity of the crimes the criminal has committed but also the continuing threat the criminal possesses to society based on evaluation of the reasons behind their crimes.

Even in cases of execution of criminals, killing another human should never be a pleasant act but it is sometimes a necessary one in order to obtain justice. Justice is compassion for the victims and fulfilment of the social contract that

determines the punishment for murder. Punishments are necessary because humans have a tendency to act in their personal interest and ignore the interests of others. Law exists because without it, humans would not be able to exist in society with one another.

So it is that executions should not be carried out purely for vengeance, but because the criminal is a threat to the public. It has been demonstrated many times over that life imprisonment often leads to parole allowing criminals with murderous impulses another opportunity to kill again. For example, Cathy Wood who I previously mentioned as a serial killer who with her lover Gwendolyn Graham murdered five elderly patients at the Alpine Manor nursing home they worked at, was released from prison in January 2020. A known serial killer was released into the public and this frequently occurs in states that do not practice the death penalty for the crime of murder.

It is unknown how many continue their crimes, but there are many cases where a convicted murderer and/or rapist has continued to perform their crimes once released from prison. A noteworthy example is Albert Flick, who was convicted of murdering his wife Sandra in 1979 by stabbing her to death in front of Sandra's daughter. After servicing twenty-five years in prison Flick was released in 2004 and then was arrested several times for assaulting women, but he was not held in prison for long because prosecutors argued that he would be too old to harm anyone and was therefore not a significant threat to the public. The judge in his last assault case, Robert E. Crowley, said of the short sentencing, "At some point Mr. Flick is going to age out of his capacity to engage in this conduct, and incarcerating him beyond the time that he

ages out doesn't seem to me to make good sense from a criminological or fiscal perspective." However, when Flick was released from prison at seventy-seven years of age he murdered another woman, Kimberly Dobbie, in front of her two children.

Flick is an anecdotal example, but it is sadly not an uncommon one in the society I live in. There are people who will point out that US crime statistics usually show that repeat offenses for murder are rare, but I point out that their rarity is immaterial; the fact remains is that murderers do repeat their crimes and they sometimes go unchecked because with their experience, the murderer becomes craftier at hiding their tracks and go undetected for years, a notable exemplifying being the serial killer Kenneth McDuff. The same crime statistics that tell us that repeat offenders rarely commit another murder also tell us that half of all murders go unsolved; these are thousands of cases a year; according to the FBI Uniform Crime report, there is around one-hundred and eighty-five thousand unsolved murder cases in the United States from 1980 to 2019. Even these numbers are likely to be conservative, as many police departments in states such as New York and Illinois only provide partial crime data to the FBI. As these murders are unsolved no can say the culprit was not a reoffender.

Even if we wish to blame mental illness for the crimes rather than the individual, the fact remains the malady is incurable. The common argument against execution is something to the effect of, "killing criminally insane people makes us beasts" which is grounded only in emotional irrationality. Logically, humans are animals, and at times it makes sense to thin the herd of those members who pose the herd significant

threat of harm. It is also irrational to claim that life imprisonment for insane murderers who don't understand right or wrong is something humane; how is it that the imprisonment of people who don't understand why they are imprisoned is more humane than executing them? If it is a measure of suffering, the suffering lasts longer with life imprisonment than with execution.

I believe it is because that some people inappropriately view executions solely as a kind of retribution for murderers rather than a necessity for protection of the public that we have this skewed notion that the inability to understand right and wrong in cases of criminally insane murderers means a person cannot be held accountable for their actions. That people hide the activity demonstrates they knew it was wrong and there would be consequences for it.

Those who do evil must therefore be dealt with as aberrations that threaten the homeostasis we create to maximize the good we seek to cultivate in society for individual enjoyment and fertility. There is not much benefit in consistently doing harm to others in society because you individually become isolated from the rest of society while also hurting your own chances for a better life. This also applies to dictators who harm their populations; they benefit themselves personally but at risk of harming the prosperity of the people who live in their society.

Sometimes, in trying to rationalize how evil people can exist an individual uses mental illness as a convenient label in order to support their beliefs that people should not be executed when they commit murder. For example, Arthur Shawcross killed numerous people over a span of twenty

years, often only charged with manslaughter even when he killed children, and ultimately was only held for life in prison after he had engaged in a fourteen-person murder spree in the late 1980s.

A good deal of nonsense surrounds the psychological and neurological evaluation of Arthur Shawcross for purposes of defending himself during trial. Shawcross alleged he suffered sexual abuse in childhood and blamed this trauma for his future criminal behavior, but his claims of childhood abuse came from recollections Shawcross had under hypnosis with a therapist, such statements are entirely unreliable. There is no scientific evidence that hypnosis is anything more than imaginative role-playing. There are people who claim all manner of things under hypnosis including recollections of past lives and experiences with supernatural beings that do not exist.

While undergoing medical review, Shawcross had an MRI and it was verified that he had suffered a head injury at age nine, but it must also be remembered that the vast majority of people who suffer head injuries do not become serial killers. Furthermore, not everyone with the same brain damage as Arthur Shawcross becomes a serial killer; the vast majority do not. Nor does everyone with childhood trauma become a serial killer. So, it is irrelevant what reasons led a person to become evil; all that matters is that their existence as a person who has done and will do more evil stands in antithesis to other human beings. They have made part of their life purpose to murder people for no reason except to satisfy sexual pleasure. It is only natural that we execute them in order to bring finality to their murderous lifestyles. Even in a prison, murderers can still murder people, such as other prisoners and wardens -- and they frequently do. Life imprisonment only

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limits the scope of their future evil acts, and it does not prevent any future evil they will go on to commit.

An early life spent in rage and gleefully inflicting violence against those weaker than themselves is the best indication that someone might become a serial killer. This is the only real commonality that serial killers have in their backgrounds that does not exist in the general population.

It is a human tendency to want answers to things we have a hard time fathoming and because many people cannot imagine brutally murdering someone else they have a difficult time understanding why people do these things. But often the simplest answers are the most reasonable; serial killers simply enjoy killing people and are perfectly aware they should not be doing it. That is why they make an effort to conceal their identities when they commit these crimes. They know being caught will have consequences. They understand society's concepts of right and wrong, and it is the committing of a terrible taboo -- the killing of an innocent person who has done them no wrong -- that excites them. This is why they are evil. Their behavior is not the result of a brain disorder, for even if that disorder impacts their decision making it clearly does not cause them to deny reality in such a way that they lack understanding that their crime has punishments. The behavior of a serial killer is therefore the result of an ideology the serial killer has adopted of their own free will which makes them feel pleasure when they kill innocent people. People who are intelligent and people who are more dull minded can both adopt such an ideology, and that is what all murderers have in common.

If a person's lifestyle is defined by doing evil to others, they must be stopped. The question becomes what is the best way to stop them that serves the best to society's benefit? Justice and power must be brought together, so that whatever is just may be powerful, and whatever is powerful may be just.

People have inherent responsibilities to each other; to repay the debts we owe each other, and the social contracts we forge with one another. Many people have positions in society that can alter the destiny of other people around them. You have to make the right choices that benefit both society long term and the individuals whose destinies your decisions impact. Making choices that make all people happy is a luxury that is often impractical, if not impossible. The guiding principle in these criminal matters must therefore be justice. A society that does not make justice the highest principle for its criminal code laws will always become corrupted, allowing the rulers to become tyrants and criminals to flourish.

So then, justice is necessary for good to flourish. However, justice entails bringing balance between good and evil. Even if evil makes you lose your way you can stay your ground and keep searching for the path of good. Is that search not what justice is? People who believe humans use their wisdom for evil and spoil the world from its supposed perfect state forget that humans are products of this world; who can honestly say it is not natural for humans who are part of nature to behave the way we do? Learning and growing through mistakes? Guiding the lost toward the path of good is as natural as manipulating others to the path of evil. Both are natural and there is no absolute goodness in nature, for goodness is a concept unique to humans.

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Humans are not inherently good; humans are inherently instinctive. We must be taught to be good, for the moral idea of good is part of a learned culture. Those who choose to be evil have rejected this culture that encourages people to be good, and so the culture must reject them, too. If it does not then instead an evil culture flourishes and will overtake those who strive to be good.

Should People Who Have Different Motivations for Crimes Suffer Different Punishments?

It has been said by some that the death penalty for murders and rapists should be abolished because it is cruel and unjust. I fail to see how denying a person all of their rights and locking them up in a small cage with a den of other murderers and rapists to spend the rest of their life is less cruel and unjust than execution. I also fail to see how society owes these criminals anything.

What is unjust is to keep criminals who serve no value to society alive after they have demonstrated they will murder and rape. After the criminals have denied others the right to live, it is disgraceful to protect their right to live after they denied others this right. Once a fair and proper trial has concluded they are guilty, they should be executed. That is justice.

A fair system of justice must punish a murderer with death, regardless of their intention for the murder. This is because we don't punish people by the measure of their motivations, but by the atrocities of their crimes.

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A system of law where someone who was fully compliant participant in a brutal murder gets pardoned because they feel regret later, is not a system of justice. Their regret will not bring the murdered person back to life, nor erase the moments of horror the victim experienced, nor the grief of their family and friends.

Once a murderer is caught, they should never again have the opportunity to murder again. Yet because of soft-hearted people who think emotionally rather than critically, the murderers often get back into society and murder again. We must not feel sympathy for those who under the right circumstances would easily kill us and our loved ones -- and enjoy doing it.

We must also recognize that not executing murderers and rapists while jailing them into the same prison communities merely allows them to form violent prison gangs that exert influence on gang members outside the prison. Here in the United States of my time, as street gang members know they will eventually be caught and brought into the prison system they work to stay on the good side of the prison gangs, else they will be killed by gang members when they become arrested. This makes for imprisoned criminals to wield power to do evil to others outside the prison. It is the failure of our society to execute violent criminals for murder that allows these prison gangs to flourish and maintain influence, for the most violent offenders lean influence on others in their criminal networks outside the prisons. If we simply executed all of these murderers who belong to gangs then the ability for the imprisoned to orchestrate more crime would cease. It is because we do not execute all murderers that imprisoned murderers continue to harass and harm the law-abiding citizens of

our society even when our law enforcement work hard to arrest them and our prosecutors do their jobs of convicting them.

A legal system must include a list of punishments for law-breaking, otherwise it is hard to enforce the rules. If people cannot be good to each other simply out of respect, they must be pressured into compliance through fear of repercussions or removal from the population for rehabilitation. However, a legal system does not describe morality; rather it enforces morality. Yet even with this system no amount of laws will ever stamp out evil actions. There will always be those who commit evil because there will be people who reject good moral frameworks as culture and perceive advantage to doing evil instead. What we can control is how we respond to evil. If people tolerate evil then evil will thrive. Thus, we must combat evil in all its forms through the enforcement of laws and punishments.

Can Those Who Do Evil Be Redeemed?

An evil action can never be undone. However, an evil person can, as a result of emerging from a delusion that led to the evil action, feel extraordinary and genuine guilt for their crime. This allows the individual the opportunity to take responsibility for the crime they have committed and present themselves before the proper authorities for punishment. An individual's capacity to turn themselves in after having committed a crime out of genuine guilt should not be dismissed, even if it is rare.

This of course only applies to evil that is done because a person is delusional. Many evils are done by people who are doing so for logical reasons, because the evil act had some perceived advantage. In many cases, it did have an advantage for them if they could get away with the crime. These people are usually only remorseful in so far that they regret that they were caught by police and not that they committed the evil that they did. Therefore, those who feign guilt after having been caught are a different story. It is much more difficult to determine if they are genuinely guilty for a crime they committed and then attempted to get away with and it must be considered if they would be claiming they feel remorseful if they had not been caught as the perpetrator of the crime.

Regardless of how much guilt a person may feel for a crime, the measure of remorse should have no bearing on the sentence of punishment. The law should be blind to emotional thinking and only be concerned with the fair administration of justice. Crimes must carry consistent sentences regardless of who commits them, whether they be rich or poor, gleeful or remorseful, and sane or delusional. When we make arbitrary decisions on sentencing based on emotional thinking like sympathy and guilt we create a system of justice that is administered irrationally and therefore prone to making errors of judgement in what best serves the needs of society. When a person violates a social contract by committing a crime that causes great harm to other participants of that society, the violator forfeits their right for others to judge them in a sympathetic light. If they showed no mercy when committing evil toward others then they have no rightful expectation of mercy to be shown to themselves when they are punished for the evil that they did to others.

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Chapter VIII: Pseudo-Justice

Pseudo-justice is that which is claimed to be justice but is not. Pseudo-justice is often used to harass, bully and pressure people into doing or stopping some activity that is desirable to an individual or group, but is perceived by the harassers to serve no benefit to society; in fact, pseudo-justice harms society by creating unfairness that makes the members of a society lose faith in the structure of their communities, which creates group resentments that lead to instability in that society.

Pseudo-justice is to be avoided as when people see non-crimes punished as if they were actual crimes they become distrustful of the civilization that allows pseudo-justice. It can also empower criminals, who will use the acts of pseudo-justice to provide an excuse for their engagement in criminal behavior, pretending to be Robin Hood-like figures fighting oppressors.

When we act on justice without a clear understanding of the circumstances we can make mistaken judgements, which creates unjust acts.

Injustice is defined as that which causes the unfair treatment of others because of personal vices a person has against another; which may not be warranted. For example, sexism, racism and other kinds of negative stereotyping are injustices because they are based on false ideas and our contempt for others due to possessing these false ideas.

Injustice is a kind of pseudo-justice. A common type of injustice are false accusations made to punish a person for a different offense that is not illegal or which one cannot prove the individual has committed.

Justice and Culture

Within Chivalric Humanism we must take care to not define justice in terms of different cultures, as a culture may be based on immoral ideas that do not benefit the rest of the collective human species but instead serve to benefit tyrants at the expense of others.

Multiculturalism has become an issue in modern society as we have different cultures that must cohabitate in the same countries. There are some people who think we must respect all traditions in another culture, even if those traditions cause injustice. Yet, considering things objectively without emotional thinking involved, the traditions in any culture should only be respected by people if the traditions of that culture are objectively of equal value in relation to another. For example, the traditional practices that lead to things like honour killing, forced marriages and homophobia are not as equally valuable to human society as the idea of gender equality under the law is. I have found that many kinds of pseudo-justice stem from irrational beliefs founded in superstitious thinking, so I have had to recognize there is a difference between being accepting of other cultures and enabling backwards insanity.

Pseudo-Justice as a Means of Totalitarianism

We must take care that our single-minded pursuit of justice does not lead us to bring suffering to the very people we seek to protect. This leads us into a discussion about the so-called “trigger warnings” that have become popular in certain circles; these “warnings” are the result of a person’s narcissism, with the concerns not really being about the content of a book or work of art but rather about individuals seeking to assert their own importance onto others. The same goes for the creation of so-called “safe spaces” that are actually intended to censor any idea that may be disliked by a particular group. Neither “trigger warnings” nor “safe spaces” have any place in the education system, as it is important that speech is protected in academia so that research can be conducted in an environment that encourages the exploration of ideas that may not be popular in order to determine the merits of these ideas. It is also of no use to have such a thing in a place of employment, because it prevents healthy debate about issues facing the company to be conducted and so obvious problems become overlooked as discussion about these problems is censored. We must also recognize that these “trigger warnings” are a form of hysteria, and hysteria in any form has never brought about good results for society. Intentional acts of hysteria used to interrupt intellectual discourse are to be ignored in the best of cases, and admonished in the worst. While there is factually correct and factually wrong information, there should be no such thing as information that is forbidden, for one must study dissenting views in order to appreciate the value of truth, as well as to discern it.

A great society must always offer people the right to the free and open exchange of ideas – even those ideas with which we may disagree. Societies without this exchange become totalitarianistic, where regulators control every aspect of an individual's lives based solely on the moral viewpoints of the regulators and no one but the tyrants may challenge these laws. The problem is totalitarianism always ends up becoming just as violent and destructive as the systems it deems bad and wishes to eliminate. Totalitarianistic societies are not truly stable and do not truly improve the quality of life for its participants, but merely create the appearance of this through ruthless policies designed to remove dissidents from the population. For example, Soviet Communists outlawed all religions and executed millions of people for merely being suspected of causing a problem in the future.

There are no countries with a zero tolerance policy for competing ideologies where the people aren't ruled by a tyrant. So, we cannot criminalize thinking without becoming equally as bad as the ideologies we seek to destroy. We can only criminalize actions and behavior.

Trying to hinder the spread of destructive and irrational ideologies through totalitarian means will only result in passionate resistance. Instead, the best way to thwart their spread is by treating people with these ideologies as people and critique their opinions to help them see why their ideologies are wrong. This is not as easy a process as forcing people to be subservient, but it is necessary to avoid extremism.

This protection of free speech does not mean that communities should endorse the public funding of instruction in ideologies that preach violence and evil. There is a differ-

ence between allowing debate between proponents of ideologies that may encourage evil, and actively instructing people in evil using the public education system. The latter should not be allowed as it is not free speech; it is indoctrination. Public funds should only be used to fund the instruction of culture that encourages people to be good. A community that allows public funding to instruct the public into a culture of evil undermines its own self-interests and will lead to a collapse of that community.

If you wish to fight injustice then you must involve yourself in institutions which combat it in society such as law enforcement and the various other legal professions. If you wish to alter people's beliefs on certain issues then you must engage in intellectual debate with them and prove your way of thinking is not only more correct but of better value to them than the beliefs they currently hold and that you wish to change.

Murderers and Pseudo-Justice

The many ways in which murderers try to rationalize their murdering is a form of pseudo-justification and are easy to debunk by employing critical reasoning.

For example, it is easy for followers of evil leaders to claim they had no will, but in reality, were fully complicit in their deeds. They chose to be enticed and involve themselves in deeds they had been taught were wrong. Leaders are one kind of criminal, but followers are another.

People often fail to acknowledge that murderers will give any kind of justification for their crimes that they think

benefits them. A manipulative evil person doesn't care about others understanding them, and while in prison they may agree to meet with an interviewee in effort to win the interviewee over to their side in the hope it could assist them with getting parole, more fame, or some other goal. The criminal is an unreliable narrator with a vested interest in only saying that which he believes benefits him. This must always be understood, else your desire to learn will make you gullible to those which have already demonstrated themselves to live outside the boundaries of conventional norms.

We must also take accusations of brainwashing with a grain of salt. People may have erroneous ideas as a result of severe psychological stress but they choose to believe these ideas of their own free will. If brainwashing truly existed and was so easy that illiterate cult leaders in backwater towns could do it routinely then science would have revealed a sure-fire guide on how to brainwash people with high reliability, and such methods would be used by some armies to end wars through the brainwashing of enemy forces. This does not happen because it is not possible to perform brainwashing on another human being who is logical, scientifically inquisitive and has some moral fiber to themselves.

There is no such thing as brainwashing. All conversions of a person's mind toward metaphysical thinking take place with the full cooperation of the participant in the conversion. Their inability or unwillingness to think logically and scientifically is what allows the conversion to take place. And so, those who do evil even while under the guise of a delusion are still accountable for their actions, just as those who do good while delusional can still be fairly rewarded for their deeds.

Limitations to Obtain Justice

Being objective and being true to the evidence of a case is the most important aspect of any criminal investigation. When this does not occur injustices result; there are wrongful convictions of the innocent by the courts, and the actual culprits of crimes are not held liable for their actions, remaining free to commit further crimes.

Having established that capital punishment is sometimes necessary to serve the greater good of humanity, we must now discuss when it is necessary. The main difficulty is establishing absolute certainty that a person is beyond redemption. This is difficult to assess and worsened by those incompetent law enforcement personnel who conduct manipulative interrogations that take advantage of the intellectually weak to compel false confession in lieu of more meaningful evidence. These incompetent interrogators are not the majority but in my time they are not rare enough.

There are also many well-known cases of people making false confessions to high profile crimes, sometimes because the person wishes to obtain media attention but often because of delusions brought on by mental illness.

Another problem is situations where it is extremely obvious that evidence tampering and suspect coercion by investigators has occurred. The case of Juan Rivera is a prime example of this. Rivera was a man with a long history of mental illness who, while under the influence of a cocktail of antipsychotic medications, was forced to sign a confession to the 1992 murder of Holly Staker, which Rivera he had no way

of committing. Furthermore, a crucial piece of evidence the prosecutors used to determine Rivera was guilty was a pair of shoes owned by Juan Rivera that were purchased after the murder had taken place, which the prosecutors said had the victim's blood on them. After an appeal of the conviction, an internal investigation determined that evidence tampering occurred in order to place the blood on the shoes.

Worse, while the prosecutors were pinning the murder on Juan Rivera and he remained in jail, in 2000 another individual, Delwin Foxworth, was murdered and DNA evidence of Holly Staker's killer was found at the scene of the crime. So, while Mr. Rivera fought to clear his name and officials fought to keep him in prison, the man who really committed the murder of Staker was free to commit this additional murder of Foxworth.

It is currently unknown how many people the true killer has ruined since detectives failed to do their job and pursue the actual murderer, who remains at large as I write this. This example of law enforcement incompetence is not only an injustice to Juan Rivera but also to the community whose taxes were wasted prosecuting an innocent man. It is also an injustice to the people the actual killer has harmed with his two decades of freedom and who could have been caught if investigators had carried out the investigation correctly. Holly Staker, Delwin Foxworth and any other unknown victims have had no justice.

There are also cases where improper convictions occurred by medical coroners and examiners who are improperly trained, immoral, or both. A notable incident involves Fred Zain, a forensics laboratory technician who intentionally

falsified DNA evidence in cases across the United States during the 1980s and 90s. An investigation revealed that Zain had falsified his medical credentials to make it appear he had passed tests for chemistry and forensics which he had actually failed, but this did not stop him from successfully deceiving state officials for years who had never bothered to verify his credentials. Zain developed a sterling reputation as an expert medical examiner and his testimony was used in numerous cases across the country as prosecutors in several states relied on him. It is believed that Zain engaged in fraud on over two-hundred cases, and in many cases he produced reports despite having performed no actual tests on the evidence gathered by law enforcement.

We must also acknowledge that junk science has been used to convict innocent people of murders and rapes they did not commit. This is unacceptable. We would like to believe that modern technologies are a path to ensuring only the actual perpetrators of crimes are charged and convicted but unfortunately due to pseudo-scientific practices that are unfortunately commonplace in my time this is not the case. For example, forensic tests of DNA are not always accurate and sometimes lead to incorrect assessments. One must consider how DNA gets onto material in order to decide if the DNA is of relevance to a crime. We leave DNA on all kinds of things we come into contact with. When using only four DNA markers as is commonly done in forensic testing, rather than a larger number, it can appear an innocent person is the same genetically as the criminal, when in reality they are different. Only testing small numbers of DNA markers may help cut the cost of investigations but this practice creates problematic evidence because this is a highly inaccurate way to determine guilt. This practice has too often led to innocent people

charged with crimes they could not have done. On top of this sometimes items are tested for DNA which are actually not relevant to a crime but the investigators mistakenly believe they are. Any item near a crime scene isn't always evidence and it takes objectivity and intelligence to decide that which is relevant and that which is not. Sadly, objectivity and intelligence are not always necessary criteria for a police detective as certain jurisdictions hire officers using very low standards.

Forensic evidence does not need to be purposefully tampered with in order to lead to false convictions of innocent people; sometimes the evidence can merely be mistakenly interpreted. As an example, a team of medical experts may examine a pair of panties worn by a victim of rape and murder in an attempt to locate DNA evidence identifying the murderer. The examiners may believe that the only DNA on the panties can be from the victim and murderer on the basis that everyone on the medical team wore gloves so the panties were never handled by anyone else. However, there could still be DNA on the panties left over from the manufacturing process when a factory worker handled the panties while sewing them. Therefore, eliminating a suspect because their DNA does not match other DNA found on a piece of evidence does not necessarily mean the suspect is not culpable. DNA is only one more piece of evidence and DNA is only reliable evidence if you interpret it properly. This is the proper usage of the scientific method to investigate crimes, yet unfortunately it is not always the way science is applied to these investigations.

It is important to keep in mind that none of the statements I have made about the proper usage of science to investigate crimes raises questions about the morality of punishments and if a society has a right to punish criminals. The problem here does not lie in the morality of capital punishment but rather I am criticizing poorly ran criminal investigations, questionable legal decisions and lack of regulatory oversight in certain components of the legal process. All of these mistakes lead to the conviction of innocent people instead of the genuinely guilty.

As an example of mistakes in oversight, at the time that I write this book, presently there is no requirement for medical examiners in the state of Texas to be trained in forensic science or to pass a specialty exam. Consequently, any doctor fresh out of medical school, with no training or experience in forensics or pathology, can become an examiner. Medical examiners also traditionally have had little oversight. This has led to major problems in Texas; in 2016 it was revealed that a single medical examiner, Dr. Roberto Bayardo, was responsible for all of the examinations in forty-five counties, performing up to eight hundred and twenty-five autopsies each year which is a radical figure considering there is only three hundred and twenty five days in a year, meaning he was performing multiple autopsies on the same day. As a proper autopsy is a laborious process there is no way he was performing accurate examination on the bodies. So, Bayardo earned over \$2 million in fees churning out inaccurate autopsies which led to false convictions in a large number of cases, many of which were ultimately overturned on appeal. This wasted a lot of time and money for the state, sometimes ruining the lives of innocent people and in all cases allowing the real murderers to walk free.

We must also consider other flaws in the legal system. For example, public defenders often only meet with their clients for several minutes and according to some studies, up to 90% of all cases taken by a public defender result in plea deals, which often result in people pleading guilty to crimes they did not actually commit only because the public defender is unable to afford to launch a proper investigation to form a defense for their client. So I must ask; how can a legal system where suspects are unable to have a fair trial be fair?

So then, when considering the role of morality in a legal system we should not waste time in emotional debates about whether a society has a right to punish criminals but rather focus our efforts in rallying against unjust systems of law that force innocent people to plead guilty when they have inadequate defense to the false charges laid against them. If the system was fair we could be confident in the conclusions that trials bring, but since it is not fair we cannot always be so certain that only criminals are punished.

In order for executions to be a fair punishment the justice system itself must also be fair. But this is true for all punishments to be fair; it is not justice to imprison an innocent person for years for an offense they did not commit. That is not the objective of law.

There are some who will point out that at present in my time there are many countries which no longer practice the death penalty for crimes such as murder and rape. This is often used as an argument against the death penalty for such crimes, as these people attempt to claim what the majority do

demonstrates what works best. However, what these individuals fail to consider is that for the vast majority of human history capital punishment has been the predominant means of punishing murderers, thieves and rapists; it not only removes these people from the population but also serves to deter future would be offenders. It is only within the past century that the death penalty has been viewed as 'inhumane' within some circles of postmodern thought, particularly those that are Utilitarianist. These ideas guide the modern criminal justice systems employed in these countries.

Yet, prior generations of humans well understood that if a person is to deter taboo behavior that undermines the stability of society the punishment must be steep and swift in order to deter the majority from participating in these types of crimes; it is not a coincidence that large organized criminal networks such as the Italian mafias have their origins in the late 19th century as these postmodern philosophies against the death penalty became popular, and that the states in the United States that have the highest number of violent criminals and organized criminal networks are the states which do not practice the death penalty.

It is my belief that if certain crimes, such as being a dealer of narcotics such as crystal meth, were viewed more properly as poisoners, and the punishment for selling these poisons was death then we would not see hundreds of organized street gangs dealing these narcotics and resulting in the significant social problems that methamphetamine addiction causes in cities. Prior generations of humans understood that people who commit crimes that lead to the poisoning of others, even if self-inflicted, should be executed. For example, it was a problem during the early part of the industrial age for foods such as bread to be adulterated with chalk and cheeses

with lead, as chalk was cheaper than flour and lead was cheaper than safe to consume red food colorings. These problems led to laws such as the Food Adulteration Act of 1860 in England and the 1906 Pure Food and Drug Act in the United States. Those who were found guilty of intentionally selling tainted foods were punished with mild fines, and this did not deter criminals from continuing to sell tainted foods and goods. Tragically, the criminal codes of the courts did not consider these tainted goods to be forms of poisoning and execute the guilty, which would have stopped the epidemic of tainted foods. It was not until a mass poisoning event in 1937 that resulted in one-hundred people dying (after ingesting diethylene glycol marketed as 'Elixir sulfanilamide' and sold as an antibiotic) that governments took the topic of food adulteration seriously.

A society that does not harshly punish evil people allows evil people to continue to do evil and harm others, and it also results in more of the population deciding that being evil can be profitable for themselves since the punishment for doing evil is not as harsh as the consequences of the evil they have done to others. That is to say, someone who profits heavily by poisoning hundreds of people and whose only penalty will be a few months in jail will continue to poison others once they are released from jail as the benefits of being a poisoner outweighs the penalty for being a poisoner.

With all of this information in mind it is clear that no system of law enforcement can be considered fair if the agents of the system are immoral. This is why it is so important for people to adopt belief systems that stress rationality and a strong belief in real justice.

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Chapter IX: The Illusion of Safety

People like to think the world is safe, but it's really not. Many people live under the illusion that they are safe. There are all kinds of ways to get injured and die, and not just from other people. Learning to be able to protect yourself in any situation should be a required skill for any human. Yet I see in the news that people are constantly getting injured or dying in situations that were obviously dangerous but they ignored the danger signs due to having an absurd level of overconfidence. *"I live in a safe society, so I will be okay"* is a terrible attitude. Many people confuse the opportunities our advanced technology offers us for being the same thing as "safety".

Let me relay an example of this. In August of 1985 a party was held in New Orleans for lifeguards to celebrate the first swimming season that no one had drowned. Ironically at this party a man drowned. When the party had ended, Jerome Moody was found on the bottom at the deep end of a department pool. Mr. Moody was thirty-one years old and was not a lifeguard, but he was a guest at a party attended by numerous lifeguards.

So, what do we learn from this incident? We learn that the world is a dangerous place and even when surrounded by people who are protectors in a time of peace, people can still die when they fail to protect themselves from danger because regardless of how vigilant the watchers are, every person is responsible for their own safety. It does not matter if you believe you have reasons to feel you are safe; we live in a dangerous world and we are never truly 100% safe.

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There are some responsibilities bestowed on people from the moment they are born. We can try to run away from them, but eventually they catch up to us. Responsibility for our personal safety is one of these things. Although we are born into this world as helpless babes, if we survive long enough under the care of others to grow up then we develop the physical and mental faculties necessary to safeguard our own protection. This is our individual responsibility for ourselves and our survival.

So, how then does a person learn to survive in a world that is filled with dangers? Like all things, education is the solution. I have no fear of being attacked because I became educated in how to defend against attacks, so if I am attacked, I have counter-measures to take to increase my survival. People fear the unknown, but even if you cannot know for sure when someone is going to try to attack you, there are really only a handful of ways someone can attack you. So learn to identify them and how to protect against them. What I have now is awareness of bad situations and how to position myself to my surroundings for advantages, and a set of techniques to disable attackers.

It is not that the world can be dangerous, but that the world is a dangerous place. Some people believe that through the elimination of weapons the world can be made less dangerous, but this is nonsense. The elimination of weapons does not remove the threat of violence, for this is a threat created by humans. Violence is not caused by the existence of weapons; what causes violence is the will to commit it. As violence is instinctive to humans there will always be humans who engage in it.

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Chapter X: Happiness Versus Wholeness

People should not fetishize their own sadness, but they should also not become obsessed with happiness. Yet both extreme behaviors have become alarmingly popular among many people today in my society. A legion of self-appointed gurus have convinced many people that happiness is some kind of default emotional state that a person should always try to maintain and that other emotions such as sadness, disappointment, anger and frustration have no value to a person's life. This is nonsense. All emotional states of mind are the result of bio-chemical processes in our bodies, and when we are happy we are as capable of making poor choices as when we feel sad, angry or any other emotional state. Happiness can make a person as blind to reality as any other emotion can. Happiness is not some magical perfect state of mind where all our life problems go away. Furthermore, desperately striving to stay "happy" through denial of anything that might detract from this happiness is not worth it, because it causes a person to abandon potentially good things for fear that we fail at them.

What a person ought to strive for is wholeness; the state of being in tune with all your emotional states and able to recognize when you are engaging in irrational thoughts as a result of a certain emotion you are feeling. Wholeness is necessary to be able to detach your thoughts from these emotional states when necessary. Wholeness, more than happiness, is what actually leads a person to be emotionally balanced and capable of achieving their full potential in life.

The pursuit of self-happiness often leads toward hedonism, and it also results in that person to eventually become more lonely. Many people have adopted a definition for ‘happiness’ that is so self-centered that the fetishizing of happiness leads these people to focus too much on themselves at the price of ignoring those close to them. Essentially, by exclusively focusing on themselves they lose their ability to empathize with other people. Worse, a person that is obsessed with happiness will often avoid trying to do things they may fail at or refuse to accept the possibility that they may fail at the things they do because they wish to avoid feeling sad. These mentally unhealthy viewpoints prevent a person from achieving their full potential as a person.

We cannot learn how to avoid making mistakes if we do not analyze what failures in process led to the mistake, and with humans often mistakes are the result of errors in critical thinking. However, most people have learned to only feel shame at being wrong so they respond to cognitive dissonance by rejecting the person that points out the irrationality in their beliefs. In an effort to reduce the stress they attack the messenger, usually with ad hominem insults but sometimes even with physical intimidation and violence. These people value feeling happy more than they value wholeness, and so they prefer the comforting lies of fantasy to the uncomfortable truths of reality. But in truth another person doesn't make you stressed out; we have no metaphysical ability like that to be able to stress someone out with words. Stress is caused by a chemical reaction in your brain, triggered by stimuli. This is a well-established scientific fact. While this is an instinctive reaction to certain stimuli, even if it is the person's intention to trigger stress in you, no one can truly stress you out; you stress yourself out by reacting to a certain situation in a way

that causes this bio-chemical process in your brain. If you learn to control this process to mitigate its effects on your mind, then you are no longer emotionally crippled by the words of other people when they question your most cherished beliefs. It is not easy to learn to control, but with regular practice it is possible to do. We will discuss these practices more in *Book Three: Human Potential, Chapter II: Meditation and Mindfulness*.

The events in our lives can be very complex. As we live things will turn out in ways we like, which makes us happy, and sometimes they will turn out in ways we do not, and this will make us feel angry or sad. This is normal. Humans would not be capable of feeling these emotions if they did not serve some evolutionary benefit to our survival. We should be angry when people betray our trust or commit horrendous crimes against us and not feign happiness, for feigning happiness leads people to take advantage of us. Likewise, we should be happy when people do good things for our benefit and appreciate their positive presence in our lives.

As humans we need emotions as much as we need critical thinking, but we must make choices about when we will allow our behavior to be dictated by these emotions and when we will detach ourselves from them in order to make important choices in a rational way. Instincts cannot be eliminated in humans but we must also remember that part of our instincts is using our imaginations to employ tools like logic and science. We have the capacity to utilize superior forms of reasoning and do not have to accept the conclusions our emotional thinking leads to; we can reject those conclusions in favor of ones developed using logic and science.

Now, happiness is necessary for the health of the individual but it cannot come at the cost of virtue, for virtue is the more necessary trait. As an example, sniffing cocaine might make you feel happy because of the chemical processes it triggers in a person through release of dopamine and making dopamine more effective, but using cocaine also destroys your body, potentially causing lifelong suffering as a consequence of brain and nervous system damage. Conversely, astronauts who venture into space are forced to subsist on diminished quality of food, cramped living spaces and experience many other difficulties while in space but their sacrifices are done for the virtuous reason of obtaining greater knowledge, thus helping advance the whole of humankind. The astronaut thus obtains true happiness by serving the greater good and putting humankind's needs before his own pleasure.

Feelings of insecurity often drive one to become obsessed with happiness. A preoccupation with happiness will ultimately lead one to make decisions that leave one being unhappy. We must not discount both the presence and the value of the challenging and painful events that are inevitable in our lives — not to mention making us feel inadequate when we fall short of an ideal happiness. So, I do not believe people should strive to be happy; instead strive to be a virtuous person who does meaningful things and you will eventually obtain contentment without specifically looking for it.

When a person has happiness but lacks wholeness they become a depraved individual and lose touch with reality. This is because happiness without wholeness is only self-gratification. The ability to do anything that you want is not the same as being anything that you want. All of the money

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in the world might give you happiness and joy, but it will not fill the void. Only wholeness can do this, and wholeness comes only from virtue.

Chapter XI: Why People Suffer

There is suffering caused by physical pain and then there is the kind as a result of psychological trauma.

It is critical to be aware that humans are not emotionally disturbed by the events of our lives, but rather we have emotional reactions to events because we have conditioned ourselves to respond to certain circumstances in particular emotional ways. We hold a great deal of control over our emotional states, and can detach ourselves from them when our brain tries to take us into an emotional state that is not to our advantage. But this detachment is not the same as utter removal of emotions. We still feel the emotions, but choose to compartmentalize them so that they do not dictate our behavior but instead only help inform the choices we make as just another piece of information. This is a process that is instinctive to humans and allowed our ancestors to endure life in a harsh wilderness environment.

Now, there is a popular belief about suffering that comes from Buddhism which involves something they call the “Four noble truths” which is designed to teach people to completely detach from any kind of suffering, and that suffering is always something a person can control. Yet this is nonsense; the key problem with the Buddhist interpretation of suffering is that no amount of mental control will allow you to ignore physical pain if your body is functioning correctly. This is a scientific fact. The only way you can totally ignore

all kinds of physical pain is with extreme nerve damage or the use of drugs that block signal communication in your nervous system. Furthermore, pain exists in the human body because it benefits our survival. If we did not feel pain at all we would not then fear negative consequences for our own behavior. Pain is an important process for humans and an adaptation that has value for our survival.

Our personalities are tied to our memories, which is problematic because our memories are not a perfect record of events as they objectively happened, but rather our memories are a recording of how we understood events to be. Our memories are therefore very strongly tied to the emotions we felt, and we often have difficulty remembering things long-term that are not tied to strong emotions. The benefit of knowing this is that if we can change our emotional perception of an event we can change parts of our personalities that were shaped by those events. Furthermore, we can use our knowledge of how emotions tie into memories and personality by deciding some events are not important to base further decisions around or on, thereby causing the emotional parts of our brain to lose control over much of our decision making process. This makes critical thinking easier to do.

Suffering in Relation to Others

Some emotional suffering is the result of relationship problems. You can avoid experiencing jealous rage and dangerous obsessions with others by training yourself to let go of things that you fear to lose such as your relationships with others. If you do not fear losing a relationship then you will

not respond with intense emotional reactions when faced with the prospect of losing them.

You should also not entangle your personal identity entirely in a relationship you have with a specific career, person or group. There should always be a safe distance between the core aspects of your identity and your associations with others. It is the sudden loss of self that causes the mental anguish and the mind's inability to reconcile the contradiction with the pain is what leads to rage. You should meditate on this. It is not necessary to abandon your valuable friends and lovers to practice letting go; you can practice constructively by first learning to let go of negative habits you possess, toxic individuals in your life and hateful groups you may belong to. These things will be just as difficult to learn to let go of, and when you must say goodbye to a relationship due to change in rapport or even death, you will be able to let go with dignity and grace rather than succumb to the depravity of tortured obsession and rage.

Learning to let go of unnecessary emotional attachments is not easy. It certainly did not come easy for me. I went through much anguish before I learned how to do it, and even after, I still sometimes became too attached to a person so that when they betrayed me or the relationship ended, I felt too much anger. This is part of the human condition. The important thing is to learn to purge unnecessary emotional attachments, and eventually be able to let them go.

Now there are some people who form a belief that there is great merit in suffering. They believe there is so much merit that one should purposely inflict suffering on yourself or allow the suffering of others. These beliefs typically stem from magical thinking, for example, Christians who wish to

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re-enact the suffering of Jesus when he was tortured by his executioners. This of course is nonsense, and it leads to sadism or masochism depending on whether the individual inflicts suffering on themselves or enjoys watching the suffering of others.

There is more than enough suffering in the world that we do not need to purposely create it. While artificial hardships are necessary for a person to learn how to overcome challenges, such as with military field exercises, these situations are not the creation of suffering for the sole purpose of experiencing suffering. The purpose of these artificial hardships is to instruct a person in how to overcome challenges and therefore reduce future suffering through reduction of mistakes made in war.

Chapter XII: Aid

Cooperation is important to survival. The vagrant and starving child we feed today could grow to become a great doctor that develops a cure for diseases. As we have no way of knowing what people who have yet to define themselves within society will be capable of achieving later in life, it is important that we provide aid to those in need. Mutual aid is thus considered one of the most important behaviors for humans to practice.

On Welfare

All welfare must be based on creating opportunities for people to become free of welfare reliance. Perpetual welfare leads to decline in economic prosperity for a society, which benefits no one long term.

We must respect that the boundaries of localized economies are necessary for local communities to thrive, because while manufactured goods can be shipped all over the world, labor workers must reside in their local community. Depriving a community of local labor is a recipe for economic collapse of that community. As an example, we should not dump thousands of fish into an impoverished country under the guise of it being “humanitarian aid” because this act only eliminates any chance for the local fishing businesses to thrive; instead, we should give the people fishing rods and help foster local fishing businesses.

Too many people confuse poverty for being a lack of possessions and resources; poverty is actually the lack of economic opportunity. You cannot eliminate poverty by simply over-saturating a market with goods which will then possess an atypical depreciative economic value. We need to instead implement sustainable solutions to economic problems facing impoverished communities and all sustainable solutions involve respecting the boundaries of local economies and the necessity for local labor workers to thrive. Humanitarian aid in small doses to support a disaster is charitable, but if a country's population becomes solely dependent on these aid resources it ceases to be aid and merely becomes a poverty industry ruled by poverty barons who profit by making others into lifelong beggars. Compassionate people seeking to assist the poor therefore must consider the practical effects of what they propose and not be blinded by a knee-jerk emotional response to events. Any action is not always better than no action, and it is possible to make an economic situation worse through the wrong actions.

In a fair economic system people often have the internal capacity to overcome poverty but need several key things often deprived of them in impoverished communities; legal protection from theft and violence, justice in the courts, legal ownership of land, freedom to start a business, and links to wider circles of exchange. Even in places of poverty in the United States you will find these things are lacking. Working to improve these things in places of poverty are the best ways to combat poverty.

Chapter XII: Noblesse Oblige

Noblesse oblige is a French phrase that means in English “*nobility obliges*”. It is the belief that nobility is not merely a kind of social status a person is born into, but rather that whoever claims to be noble must conduct themselves nobly, and that privilege entails responsibility. It is a concept of deep importance to Chivalric Humanism.

The concept of Nobility in Chivalric Humanism has nothing to do with the circumstances of one’s birth; rather, it is that genuine nobility is obtained by those who surpass their former selves and become enlightened to the ideals of new chivalry.

Altruism develops maturity which is necessary for the stability of any group, for it is when people are willing to make compromises of some of their personal liberty for the welfare of the group that stability can be achieved. All people within a group have their personal needs and wants, and often different goals in life. To work together to accomplish our collective goals we have to be willing to make concessions on some of our freedoms in order for everyone within a civilization to have equal opportunity at the prosperity created by the group. All of the great human civilizations have fallen when its people valued personal indulgences more than civic obligations. It is critical that Chivalric humanists do not make this mistake.

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According to the principle of Noblesse Oblige within Chivalric Humanism it is the responsibility of the current generation to push forward so that the next generation will be further along than us.

Furthermore, the personal success of a person who benefits from the social contracts of a civilization has a moral responsibility to the other members of that civilization who contributed to their success. For example, a merchant owes their customers for their patronage and a ruler owes their citizens for their political support.

The hopes and dreams of many rest on the shoulders of those who are looked to as leaders. Therefore, the privileges of leadership must be balanced by duty towards those who lack such privilege or who cannot perform such duties.

Book Three: Human Potential

Chapter I: Defining Potential

This section comes after all the others because a person cannot understand the boundaries of what humans can and cannot do until they have learned what humans are, why we think the way we do and what we should do. Establishing an accurate perspective on these matters is the purpose of the prior chapters and without having read this information in the order I have presented it, this information about human potential could be misunderstood by you.

To properly understand the things I discuss in this section a person must come to accept they are an organic machine. Humans are not ethereal beings of light whose true form is some spiritual voodoo nonsense. Nature is not an entity with feelings or so invulnerable that we can harm it. You must come to accept that all organic matter is part of nature. You must accept that we are conscious creatures with intellectual features that non-humans do not possess. Humans are wonders of nature, but magical we are not. This is necessary to accept in order for a person to reach their genuine potential as a human being. Chasing fantasies will distract you from realizing what you can actually do.

Human potential is that extraordinary capability a person possesses based on being a member of the human species. It is the pursuit and obtaining of human potential that allows a person to experience an exceptional quality of life filled

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with happiness, creativity, and a sense of fulfillment. The net effect of individuals cultivating their potential brings about positive social change at large in human societies.

Ideally, an individual should strive to obtain their full potential. This means trying to obtain the peak physical condition you are capable of, and it can vary for the individual based on genetic predisposition, natural talents and limitations created by permanent injuries. Because a person's potential is dependent on the individual it is difficult to quantify what human potential is in a way that can be distinctly applied to every person. For this reason, an individual's full potential must always take into consideration that individual's unique attributes and characteristics. There are always certain things an individual can and cannot do, and clearly understanding what these things are is necessary for determining individual potential.

Becoming a parent can be part of a person fulfilling their potential as a human. Becoming a parent allows a person to create a new member of the human species who can inherit the knowledge and skills of the parent. Having and raising offspring serves the greater goal of the human species by contributing to the overall goal of its survival.

The trajectory of a person's life is determined by many factors, which includes personal decision making. This decision making is the only factor that an individual can control completely. Yet people do not live in a vacuum immune to other kinds of factors holding more sway at times.

Peak Human Condition

One of the goals of Chivalric Humanism for people is to develop peak human condition, which is defined as the state in which physical and mental facilities are at the maximum potential for the individual based on genetics, environment and auxiliary factors such as permanent injuries. This is for several reasons, including enhancing quality of life and developing useful adaptations which can be passed onto offspring. Ideally humans should reproduce when they have reached peak human condition and before the decline in genetic quality due to age.

The path to obtaining maximum human potential should not be confused for an all-consuming pursuit of power that leaves little room for much else. Human potential is not solely in the strength of our bodies and our minds. It is also in the strength of human society as a collective whole. To create balanced, emotionally stable people you need a balanced and stable society.

A stable society is necessary for humans to obtain their full potential. Humans have universal values, but often an inconsistent interpretation of what these values mean and when they are applicable. Therefore, structure is necessary. Chivalric Humanism is a kind of regulation on how people should live their lives within a society that is to thrive and prosper, because without this kind of system it will devolve into anarchy and chaos.

We must accept that individual humans have biases and irrationalities, and these traits will always appear in peo-

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ple within society. We must design policies around these irrational behaviors that curb their impact. Humans are not instinctively logical, but we are smart enough to design systems to diminish our biases to create a stable society. This is what logic, science and morality are for.

We must strive to become better than humans; we must work to become post-humans. Else as a species we will never get beyond our petty superstitions that create unnecessary hatred and bloodshed, and hold our collective progress back.

Post-Humanism isn't a goal obtained by just one person. It's a goal that requires unification of humanity. Despite all our wisdom and our technological advancements that can shield humans from many discomforts we are still extremely tribal as we have been for centuries. Is it not yet time for all the tribes to become one? For our collective wisdom to bring us back together again?

It took a billion years for the life that arose from the sea to crawl onto land. Another billion years of countless trial and errors were then required until the shape of a human was realized. This is how evolution works. It is not something that can be discerned within the limited lifespan of the individual.

The post-human will come eventually; it is only a matter of time until humanity takes another leap forward. Knowing this it should be possible to plan evolution by creating an environment in which human adaptations to the environment are controlled to produce a specific outcome. In the past some people have tried to control human evolution by breeding humans the way one might a dog or horse, but this led only to rampant inbreeding and the consequent health problems that result from this.

Instead of trying to control how people reproduce we should work to unite all people under an ideology that promotes good health, cultivation of intellect and sound moral framework; this is the way to the advent of the post-humans. It will not be caused through a handful of individuals seeking to control the destiny of humanity but rather by the united efforts of all humankind to regulate their individual selves.

It must also be pointed out that due to genetic variance, not every human can necessarily contribute to the future of the species through reproduction. This is unfortunate but it is normal. Although this means the individual has failed to perform its primary biological function as a member of the species, these failures are not always due to the individual; those with birth defects cannot help that they were born with these defects. It is still possible for these individuals to contribute meaningfully to the survival of the human species by becoming a moral person who seeks to live virtuously and strives to reach their own personal peak human condition. This makes them noble, and many people with such birth defects have contributed enormously to the collective survival of our species with the achievements they accomplished.

Personal Development

Personal development is based on the continuous improvement of oneself through not only a study of scholarly things but also through self-reflection on your own actions. The development of one's mind is the path to wisdom which in turn leads to a sense of personal freedom, which is individualism. Mental development also strengthens and helps us

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control our minds, so we can stay focused on acting in moral ways.

Wisdom will emerge if a person's mind is pure and calm, because it is in this state that they can most properly evaluate all situations unbiasedly to find the most correct solution, but only if they apply the correct kinds of thinking such as those based in science and logic.

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Chapter II: Meditation and Mindfulness

Meditation in popular culture is associated with various kinds of mysticism but the practice takes advantage of genuine physiological features of the human body. Meditation uses many of the same mechanics as placebo effects. If a person believes strongly enough that they should be having a certain metaphysical experience and has a preconceived idea of what that experience should be, it is possible to self-induce a hallucination to create this experience. The only difference between this individual and someone such as a schizophrenic is that the self-induced hallucination is consciously created whereas a schizophrenic has little conscious control over the manner of their hallucinations. As hallucinations have physiological causes, this means those who learn meditation can also learn to gain control over parts of their body that create these hallucinations. This is important to be aware of.

Now, while the specific brain mechanisms for how hallucinations are created are still not fully understood we can still employ the techniques of meditation which have been proven to create hallucinations in order to explore the deeper parts of our psyches so that we may better refine our personalities by gaining total awareness of our innermost feelings. With practice we can even gain fine motor control over certain glands in the endocrine system responsible for releasing hormones.

Essentially, by controlling breathing patterns to mimic those during sleep states we are able to consciously induce our brains to enter certain modes of operation that,

with practice, allow us to gain fine conscious control of certain functions of the brain that most people are unaware they can possess.

For example, even if you are unaware that the reason you become drowsy is that your body secretes melatonin you must learn to gain some control over the glandular secretion of melatonin in order to meditate properly, as meditation requires placing your brain into a sleep state without allowing yourself to truly fall asleep. This demands that you gain control over the secretion of melatonin. Melatonin also has the effect of reducing your core body temperature, so if you practice a meditation technique such as Tummo, which is practiced by Tibetan Buddhist monks to warm their bodies to where they can dry wet blankets wrapped around them, it is essential that you learn to block melatonin and activate your thyroid glands to release the hormones that increase your body temperature because these hormones trigger your body's natural defenses against hypothermia.

Our brains are unique in that, like most animals, we do not need to be consciously aware of how our bodies work in order to operate them. We merely need to know what we want to achieve and if the function is within the scope of the body's functions, it is possible for us to create the effect. Having said that, it is still very useful to understand the underlying physiology of meditation so that we do not mistakenly attribute the effects to superstitions and instead accept these are normal functions of the human body. Chivalric humanists should practice secular forms of meditations which avoid superstitious explanations and instead focus on understanding the role of meditation on the nervous system of the body.

Health Benefits of Meditation

Meditation is very useful for combating stress and nervousness, which while having importance in certain life or death situations, do not provide benefit in other kinds of scenarios a person experiences in their daily life. This is because the body releases many kinds of stress hormones such as adrenaline and cortisone that cause the heart to pound rapidly and your blood pressure to rise. The state puts us on high alert, and causes the emotional centers of our brain to dictate much of our behavior, so we become more prone to make hasty and irrational decisions. The blood sugar also rises as do the proteins that cause inflammation which can lead to hazardous kinds of clotting. When a person has chronic stress the immune system is negatively impacted as the body decreases production of white blood cells that are critical for fighting infections.

While stress can be treated with various kinds of medications, these drugs also have other side effects which may be equally destructive to the human body and create new kinds of problems. The drugs do little to address the underlying frustrations a person has that creates the stress responses in the body. Meditation allows you to gain the ability to let go of the unhelpful thoughts that cause a person to be stressed and learn to gain a good degree of control over the physiological responses to stop the release of stress hormones that keep a person in a chronic stress state.

It is important that a person does not allow the memories of their past to chain them down and restrict their future potential. You must learn to let go of certain negative experiences that prevent you from being healthy.

Mindfulness

The state of Mindfulness is a person's ability to awaken to inner insight. It can be considered a state of restful alertness. The state allows a person to be able to non-judgmentally understand the present moment. Essentially, mindfulness training teaches the brain how to think objectively which is necessary for the proper employment of logic. Some people learn to enter this state without meditation but meditation is a useful technique for obtaining conscious awareness of it.

Mindfulness is awareness of every moment. It is the ability to be consciously aware of your thoughts, the stream of consciousness that defines "the mind". Mindfulness allows you to intervene into the flow of unhelpful thoughts and substitute that flow for a more constructive one.

I have found that until a person begins meditation practices, they react in a way that is very unconscious, and often very emotionally instinctive. To employ critical thinking the brain must be trained, and part of this training involves learning to distinguish helpful from unhelpful thoughts. You do not learn to suppress feelings, but rather to distinguish which thoughts stem from emotions and which are based in reason and reality. You must become mindful of your reactions to things in order to successfully employ critical thinking skills instead of allowing your emotions to dictate your behavior.

It is important to note that while in a state of mindfulness you should not become entirely disconnected from all grievances, but rather learn to distinguish which sources of

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frustration and pain are useful in your life, and which are actually useless.

Chivalric Humanists practice meditation as a mindfulness based stress reduction technique to combat anxiety and depression. Through meditation we can alleviate our suffering through mindfulness by making inner observations and mentally discarding negative thoughts and emotions that prevent us from being objective. It is possible to discover and develop refined awareness about your inner world. During the practice of meditation you can realize and examine thoughts that cause you unnecessary angst. You can learn to distinguish rightful anger from unjustified hate, and let go of both in order to make reasonable decisions that bring about your desired goals. You can even learn to let go of the attachments to things which cause you sorrow, which helps a person bear the burdens of life's difficult road.

The Importance of Breathing

Meditation techniques revolve around the employment of specific breathing cycles in order to induce your brain into a sleep mode state.

Now, there are many kinds of meditation techniques which rely on unique breathing cycles and other kinds of visualization aids to create certain effects. I do not think there is any reason to list specific kinds of these meditations that a Chivalric humanist should do, because any meditation method which a person finds to work obviously creates some kind of physiological response. There has also been insufficient scientific analysis of different meditation techniques to determine which specific kinds of breathing and visualization

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techniques produce better effects than others. Bearing this in mind I am not endorsing any specific kinds of meditations in this book, but instead encourage practitioners of Chivalric humanism to seek out secular kinds of meditations and engage in them to see for themselves what kind of benefits they will obtain.

Chapter III: The Path of Chivalry

Walkers and Guides are the basic unit of structure in Chivalric Humanism. Walkers are students and Guides are the teachers. This nomenclature has been selected to emphasize the symbol of life as a winding road, full of challenges both expected and unexpected, and sometimes we need a friendly hand to reach out and help guide us through the treacherous terrain and show us that obstacles can be conquered. Thus the Guides and Walkers roles are based on the analogy of life as a road, and the path of Chivalry as a route a person can choose to go.

So, Walkers are those who walk the path of chivalry, and Guides are those who have walked it sufficiently to be able to serve as teachers for others who start down the path of Chivalry.

The Walker's Steps

The first step to becoming a Walker is to read this work, *The Book of Chivalric Humanism*; in its entirety. If the philosophy appeals to you the next step is to seek out a teacher who can assist you in practicing meditation and join the growing community of Chivalric Humanists in your area.

With a Guide you will be required to take these additional steps,

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1. Acknowledge that you are responsible for your own behavior and that negative things happen when you do not employ critical thinking to the events of your daily life.
2. Accept that you have the power to do things differently in your life—that you can change destructive patterns of thought, behavior and action, and make wiser choices to be a more whole person.
3. Become willing to do things differently and make wiser choices in your thoughts, behaviors and actions by employing reason and logic, and learning about the world you live in.
4. Look at the patterns of thought and behavior that don't serve you and keep you angry, depressed, upset and lead to self-destructive behaviors.
5. Reflect on these patterns, discuss them with someone if necessary. Accept that irrational thoughts hold you back from achieving meaningful goals in your life.
6. Take the necessary action to change your self-destructive behavior, even if it means ending unhealthy relationships.
7. Stay alert of new patterns of self-destructive behavior you may engage in.
8. Involve yourself in activities that add value to your life. Form positive relationships with others.
9. Develop your ethical compass as per the positive principles and virtues of Chivalric Humanism. Try to make yourself an example for others to follow.

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Chapter IV: The Guides of Chivalry

Like religions, Chivalric Humanism has its provosts who serve as teachers to those who want to learn the tenets of the religion. Because these teachers provide guidance I have decided our provosts should be called ‘Guides’.

A Chivalric Guide helps students of Chivalric Humanism explore and comprehend the philosophical aspects of the religion and clarifies any questions the student has about the philosophy. They also serve as counselors who assist the individual with identifying solutions for the problems in their life using the methods of Chivalric Humanism for problem solving.

Guides of Chivalry are trained to help students learn Chivalric Humanism by:

1. examining a student's' arguments and justifications;
2. providing clarification, analysis, and definition of important terms and concepts;
3. providing examination of a student’s underlying assumptions and the logical implications of these assumptions;
4. exposing inconsistencies in a student’s beliefs that create unnecessary conflict in their life.

Essentially, Guides help students of Chivalric Humanism resolve emotional and behavioral problems and disturbances in order to help the students lead happier and more fulfilling lives.

Other Duties of a Guide

Guides also serve the role of a celebrant, and can officiate important rites such as marriage and funerals.

Guides also take key leadership positions at centers of Chivalric Humanism, coordinating community campaigns and center programs designed to benefit the local communities the centers operate in.

It is a privilege to be a teacher. The future has many paths and teachers help guide their students to the path that will best benefit the student's life and greater impact on society.

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Chapter V: Life Counseling

Guides within Chivalric humanism are trained in a set of techniques which I refer to as Life counseling. These are methods for assisting an individual with social, personal and relationship issues. They are transmitted to the Guide through their training as a Walker of the path of new chivalry. Life counseling can be performed one-on-one or in a group setting.

Some of the key features of Life counseling are;

- A belief that we should not ask ourselves who we want to be. Rather, we should ask ourselves what problems we want to solve and then plan our life so that we develop the skills to create solutions.
- Problems are situations that need to be resolved, either for our own personal goals or for the future of humanity to be ensured.
- A counselor uses analysis and wisdom to assist the individual with finding workable solutions to problems and teaches this method to the individual so they can employ it at their own discretion.
- In life counseling we view that which is real as the basis of truth and employ systems such as logic and science to find workable solutions. Solutions never rely or depend on superstitious ideas.
- Life counseling is designed to assist individuals with obtaining a sense of wholeness through

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moral instruction, personality evaluation and creating workable plans for goal setting.

Life counseling is not built specifically to make the individual feel better about themselves by having the counselor tell the individual the good things the individual wants to hear, placing happiness over wholeness and never addressing the core issues that cause distress and mental suffering. Nor is life counseling a way for people to simply vent their frustrations without the counselor providing any meaningful insight or assistance with creating long-lasting solutions to the individual's problems. These counseling mistakes only provide short-term relief.

Life counseling is designed to create meaningful results for the individual through realistic solutions to problems and adjustments to personal behavior that lead to wholeness.

It should be made clear that Life counseling does not deal with physiological problems such as mental illness, brain diseases, chemical imbalances or physically-caused personality disorders. People who suffer from such maladies should see a medical expert who specializes in the treatment of these illnesses.

Life counseling never involves the prescription of mood-altering medications or drugs, nor does it encourage their usage as this interferes with a person's mental stability and makes critical thinking difficult. The only exception is when a person has been diagnosed by a medical expert who specializes in the treatment of illnesses that can be treated with such medications.

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Life counseling also does not involve the practice of pseudo-scientific ideas such as psychoanalysis, repressed memory therapy, neuro linguistic programming or other kinds of nonsense.

Simply reading passages from this book can be viewed as a form of Life counseling.

Emotions and Memory

The problem with emotions is they are inherently unreliable. They are one of the most unreliable metrics for determining anything because people of different temperaments react to the same situations with different levels of emotion. This is primarily because people are not blank slates; our consciousness is composed of constantly shifting ideas, and many of these ideas rely on memory.

Memory is imperfect, and highly flawed because we do not actually remember events as they specifically were, but rather we remember how we emotionally felt about the event taking place. Unfortunately, the part of our brain that handles memory also handles emotions and we must come to understand this in order to be objective about making decisions based on past experiences. This is also why it is necessary to accurately record events so that we can study them without needing to rely on our memory of these events. This makes keeping a diary or journal a useful tool for self-analysis.

Furthermore, the brain is not a perfect thing; it has a lot of flaws. If a person suffers from any kind of memory

problem they are often unaware the problem exists because many memory disorders are masked by the brain inventing fake memories to replace the missing memories with something else that seems like it might fit given the person's emotional state at the moment. This is problematic because our personalities are extremely dependent on memory. If a person loses key memories, the person's personality can be drastically changed because the information learned by those events is lost.

So, because we use our memories to make future decisions, simply changing how we feel about a prior memory can cause a shift in our behavior. One of the most difficult things with learning to be objective is to identify which memories are actually not helpful for dictating future behavior and need to be intentionally ignored when making new decisions.

The goal of Life counseling is to try to get a person to reassess their perspective through changing how they remember traumatic events and be able to self-identify the poor decisions they make as a result of relying on past experiences that they are allowing to prevent them from making rational choices in the present. This is why emotions are not superior to an objective assessment of the facts. Emotions blind us to objectivity. Emotions may help a person in certain situations but they do not allow rational discussion because being emotional hinders the part of the brain that can be rational and favors the part of the brain that relies on things like fight or flight and imperfect recall.

Chapter VI: The Role of Martial Arts

I believe that all who choose to walk the path of chivalry should be instructed in some form of martial arts. I can think of no more efficient exercise that trains a person to discipline the mind and think in rational, scientific ways than the martial arts.

The martial arts requires a person to continually submit themselves to risk of injury, while also developing respect and comradeship with their instructors and peers. By continually placing oneself in a high stress situation such as a free sparring match against another individual where injury can occur for both sides, a person must learn to control their emotional responses and develop tolerance to discomfort while digging deep in their own psyche to find courage and inner strength.

Furthermore, humans are not the product of their minds, but rather their minds are a product of their bodies. It is therefore necessary to train the body in order to train the mind. The martial arts contribute to the development of the human spirit through physical and mental training, and learning that good effort is the result of having the correct mindset for life. The martial arts is excellent at developing a person's internal strength of will and character, which are necessary qualities for a leader of men.

The martial arts also aids in understanding conflict; both in how it is created and resolved. Through practice with others we help our training partners by challenging them, which gives them the opportunity to learn how to control their

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emotions under pressure and respond appropriately to the circumstances.

The drills within martial art systems, sometimes called kata or forms, are useful for the development of both physical and mental control. The drills are a series of predetermined defensive and offensive techniques passed from instructor to student which are designed to teach self-defense as much as they are to teach control.

Whenever possible I think adherents of Chivalric humanism should practice and teach the martial arts to develop their character while also fulfilling their civic obligation to prepare themselves and others for defense against those who would do evil.

The next section discusses the role of science and reason in Chivalric humanism.

Book Four: Science and Reason

Chapter I. What Is Science?

The fallibility of man necessitates systems by which to negotiate the world. These systems are science and logic.

Science is best described as a system for studying the structure and behavior of the world by following the rules of the scientific method.

Logic is best described as a system to study the precise relationships between things.

Logic and Science are related, because Science strives to be logical in its approach to understanding the world. There are several types of logic, and we will discuss this further later in this book.

It is critical for me to stress that Chivalric Humanism is not a science. This is because Chivalric Humanism is a moral framework, and as I have explained in prior sections morals are ideas, and ideas are not elements of the universe but instead a product of the human mind.

What Chivalric Humanism does aim to do is encourage the adopter of its moral framework to think critically and use scientific knowledge to inform decision-making. This is because for ethical advice to be credible it cannot be arbitrary.

Morality only serves humankind when it is guided by a firm comprehension of reality, else morality becomes based on a superstitious interpretation of the world and this leads to ineffective decision-making. For example, some prior generations of humans believed that performing ritual sacrifices with animals and even other humans would trigger metaphysical changes in the world, such as bring rain or end plagues; had these ancient peoples possessed the scientific method they would have understood these sacrifices could never have achieved their desired outcome and they would have been able to make better decisions with their resources instead of wasting them.

Therefore, it is necessary to discuss what science is so that there can be no confusion on the matter by what is implied when I speak of science and non-science.

The scientific way is logical, streamlined and efficient. It is a wonderful way to think. People began growing crops and domesticating animals because going hunting or gathering without knowing for sure if you'd find any food led to uncertain futures, of which starvation could be a probable outcome. People dug wells in villages because going all the way to a river was very time consuming and sometimes dangerous. The desire to obtain the most benefit for the least amount of work is the mother of human progress. This is true in all things, even war. To fight easy and win easy is the path to certain victory. It is the route to success in everything we want to accomplish in our lives.

Above all, science is evidence-based. Science makes assertions with evidence. It is a system that builds models based on the available evidence and then makes predictions. If evidence is found that contradicts the current model then

the model is changed regardless of how long that current model has been considered "true". In science there is no need to declare your understanding is complete, and there is always room for additional evidence to be considered.

There are some people who form beliefs that things happen in the universe for magical reasons. This concept is often expressed as luck. But luck is merely doing the right thing at the right time and not understanding the reasons for why it was the right time. Scientists are those who seek to understand those reasons.

To experience things for yourself before passing judgment is one of the tenets of Chivalrous humanism. Experience helps bring about a true understanding of the world. Without an understanding of the world one will never accept all aspects of it. Without being able to accept all aspects of it, you will never be content and will always be distracted by unnecessary desires and fears; which will only result in dissatisfactions which cause grief, hatred and sorrow. This hinders a person from becoming enlightened.

Yet one need not personally experience certain things to understand the heart of them. You need not cut off your own leg in order to experience the challenges of losing a leg; simulation using a wheelchair or a crutches is sufficient for a person to get a sense of what life with only one leg would be like. We can also rely on empirical data when the size of the data creates scientific consensus, though we must remember that on numerous occasions that one theory with widespread acceptance has been revealed erroneous due to mounting

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anomalies or counter-examples which appear over time, forcing the scientific community to discard one theory for another.

Essentially, scientific inquiry demands that a person be willing to discard long-held ideas that turn out to be wrong. If a person is not willing to do this then the scientific method will never be employable by them because they will not stay true to the steps.

Chapter II: The Scientific Method

There are few things in this world that are one size fits all solutions. The scientific method is one of these rare occurrences where the method always leads to the right solution. The only problem is that you must genuinely apply the method. This requires a firm grasp of logic and knowledge of the relevant subject the scientific method is being applied to.

The scientific method is a method of procedure that has characterized natural science since the 17th century, consisting in systematic observation, measurement, and experiment, and the formulation, testing, and modification of hypotheses.

The scientific method has grown and evolved over time, but it has long been the primary way to conduct experiments in the scientific community. It allows career scientists and burgeoning scientists alike to approach experimentation in the same way, creating a consistency across the community. So if you want to experiment, prepare to learn and memorize this six-step method.

Step 1. Ask a question.

When using the scientific method, you have to start with a question. This question is your reason for doing your experiment and will guide you throughout the process.

When asking a question, there are a few things you need to consider. The first is what interests you. What do you want to find out more about? This depends on what you are trying to research.

The second thing to consider is if you can test your question. Your question has to be measurable. Asking a question such as “What is the meaning of the world?” would be difficult to test. However, asking “What do most people think the meaning of the world is?” is something you can test.

The third thing to consider is how your question is phrased. It should start with words like what, when, where, how, or why. Be careful that you don’t phrase your question as a statement. The statement making will come later in the hypothesis step.

Step 2. Do background research about the question.

Now that you know what your question is it is time to do some research. You want to find out as much as you can about your question. Find out if people have already researched your question and what they discovered. All of this will help you form a hypothesis, so make sure to be thorough. When you feel you have enough research, move on to step 3.

Step 3. Form a hypothesis.

With your research you should be able to form an educated guess that answers your question. It should be a simple statement that expresses what you think the answer to your question is. For example, if your question was “Why do people need to sleep?” your hypothesis could be “People need to sleep to recover from work.”

After establishing your hypothesis, it is important to come up with a prediction. Predictions help you to specify

what exactly you are looking for in your experiment. Just like your question, your prediction should be testable. It needs to include an independent variable and a dependent variable. The independent variable refers to what you will change in your experiment, while the dependent variable is what you are going to observe or measure in your experiment. They are often phrased as “if _____ then _____” statements with the “if” part referring to the independent variable and the “then” part referring to the dependent variable.

For the hypothesis, “Why do people need to sleep?,” your prediction could be “If I take sleep away from a person, they will not be able to do as much work.”

Step 4. Conduct an experiment.

It is now time to test your hypothesis. In order to successfully test your hypothesis, you must create an experiment in which you perform your prediction to see if the “then” part of your statement comes out as you hypothesized it would.

In order to have a successful experiment, create a step by step procedure in which you change only one variable at a time. Changing more than one variable can cause your experiment to be inconsistent, as it enables too many things to go wrong. After you finish your experiment, you should repeat it several times in the exact same way. This will ensure that original results were not a fluke. Your experiment and its conclusions must be reproducible, by yourself and others. If it is not then you have made a mistake in your experiment.

Step 5. Analyze the data gathered during the experiment and form a conclusion.

During your experiment you must make sure you are writing everything down. Record any data and observations you encounter in the form of notes, journal entries, photos, charts, or graphs. How you record your data will depend on what works best in your experiment. Make sure to pay special attention to anything that could have affected your results like unexpected surprises, environmental factors, or errors in your procedure.

Once you finish your experiment and record all your data, it is time to analyze what happened. You have to look carefully at all the data you collected and ask yourself if this data supports or opposes your hypothesis and prediction. What happened that you weren't expecting? What happened that you were expecting? Once answering those questions, you have to look into why certain things happened. For example, if your hypothesis was "Why do people need to sleep?", you must seek to understand the underlying physiological reasons for why sleep helps a person recover from work.

If you found that your hypothesis was not supported, you may want to go back to the third step and create a new hypothesis based on what you found out through the process of your experiment. Adjust your original hypothesis based on the new information you uncovered and then either create a new experiment or reuse your previous experiment to test it.

Step 6. Communicate the results.

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Regardless of if you decide to redo your experiment based on the new data you've uncovered, you need to communicate your results. The scientific community grows and learns based on the results of experiments. There may be someone else contemplating the same question as you, and your results might help them in their pursuit of the question. When communicating your results to the greater community, you have to find where your information will fit best. It may be in an article in a scientific journal or a display board for a science fair. It depends on your information and where you are in your science career.

Once you finish communicating your data it's time to start all over again with a new question. Oftentimes, you will end your experiment with more questions than you started due to your uncovering of new information. In any science related field, scientists are always experimenting, so it's important to get the scientific method down. This method will help you to answer any question you have about the world.

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Chapter III: Absolute Truths

It is important to stress that science is often said to not produce absolute truths, but this is based on metaphysical nonsense.

Firstly, to claim that there are no absolute truths is a self-refuting statement; that is, to say there is absolutely no absolute truth is a contradiction of logic. Stating there is no absolute truth is itself a statement of absolution. This is one of the reasons why scientific relativism is not a good philosophy, because its core idea contradicts itself.

Secondly, to claim that truth is relative to a viewpoint means that reality can be shaped by our thoughts, which is a very superstitious way of thinking. Even if our interpretation of reality is limited by our knowledge of it, reality is not subject to our opinions of it. Instead, it is we that are subject to reality and must act according to its fundamental laws.

While we may misunderstand what is real or form incorrect conclusions about reality, reality is what it is.

So, there are absolutes that define reality. For example, I can be certain there are absolutes such as death. This is because if a person's body ceases to function that person dies. We can be absolutely certain an individual with no pulse or brain function is dead because their body begins to decompose. We do not recover from the state of death. We can therefore be absolutely certain a person who has no pulse or brain function is dead.

Now, there are some people who will try to claim that the above statement is circular reasoning, but this is a mistake

of understanding what circular reasoning is. Circular reasoning only takes place in cases of opinions which are not supported by evidence, or the lack thereof. You do not have to take my word for it that people die when the body ceases to function because it has been confirmed through the mountain of empirical evidence that is human history. Also, during the course of your life you will likely encounter a deceased person if you have not already done so. On top of this there are no cases of a person reviving once the brain has ceased to function.

Circular reasoning leads to no new information gathered, which is why it is to be avoided in logical discussion. Reasoning that leads to new information is therefore not a logical fallacy and consequently not a circular reasoning fallacy.

I have noticed that the argument of circular reasoning is often incorrectly applied to arguments when a person is unable to refute well established facts of reality and has no other means to do so other than to enter into an argument based in metaphysics such as with the statement, “*humans cannot know absolute truths*”. Through analysis of empirical evidence we can deduce truths regardless of who or what was around to make the observations. The universe is not random; you are not in danger of suddenly floating away into the sky by the random alteration of the universe’s laws nor is the sun prone to vanish out of existence for a day before returning. You cannot walk through concrete walls, and you cannot pour a glass of water out and suddenly it is now wine. Reality has stable laws that are not capricious and which humans can recognize.

Now, there are many wrong conclusions a person can make when the relationship between science and logic is misunderstood. The scientific method is based on logical structure. If the premises of an argument are supported by proof then circular reasoning is not a defect to an argument, and claiming that humans cannot know absolute truths is not supported by any evidence.

The foundation of reason lies in the belief that there are such things as constants and immutable laws, and there is evidence to indicate this assumption is correct while there is none to indicate it is mistaken. So, we can safely conclude that absolute truths do exist and can be discovered by humans.

Now, some scientists have a tendency to be unwilling to claim absolute truths exist because it is beneficial for scientists to have a skeptical mind when approaching research, but it serves us no good to be humble about how there are indeed objective truths in reality which we can be absolutely certain of and that humans are capable of realizing. Wisdom is required to determine what is absolutely true and what is merely based on our current interpretation of reality. There are certain things which at best humans can only approximate the truth of, and there are other things which we can be sure are absolute truths. Determining the difference requires a clear understanding of our limitations to observe reality, and recognizing that these limits change as we improve our technological capability to sense and evaluate reality.

It may indeed be the case that it is difficult to identify absolute truths using the scientific method in some instances where little information is available about a particular subject that the scientific method is being applied to investigate.

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However, this does not mean absolute truths do not exist because the existence of absolute truths is not contingent on the scientific method; the method is a tool for inquiry and it does not create anything in the universe.

Concerning the subject of morality, there are no absolute truths. This is because morality is a mental construct; morality is based on ideas. We can, however, use logic to deduce which are the best actions to reach a specific desired conclusion. That is to say we can realize the best choices in any given situation are dependent on what goal is desired to be reached by the person and that such choices should be informed by facts. Therefore, the best moral choices are relative to our intentions for our morality.

It is my opinion that when we recognize absolute truths that are relevant to our goals we become better able to make useful decisions to accomplish our goals. This is the value of absolute truths in Chivalric humanism and this is why we have discussed the topic.

Chapter IV: Falsifiability

Science favors empirical evidence, which means reproducible results. For example, one study that claims it found no bacteria in a urine sample while numerous other studies trying to reproduce this experiment discover bacteria in the urine demonstrates the first study was a fluke whose conclusion was likely due to intellectual dishonesty (whether purposeful or not, intellectual dishonesty means normal standards of investigation were not met which produced results at odds with the norm).

Falsificationism is the idea that it is impossible to verify that beliefs about universals or unobservables are true, though it is possible to reject false beliefs if they are phrased in a way amenable to falsification. It is an inductivist approach to knowledge production that basically asserts that theories cannot be proved but that theories or hypotheses can be disproved, or falsified.

Essentially, falsification means we can only verify things which are able to be tested. Falsifiability is then an important and necessary element of any scientific theory. We cannot be confident about the conclusions we draw in our decisions if we start with a certain belief and refuse to change that belief even when presented with evidence that demonstrates our belief is incorrect.

Now, people often confuse the meaning of the word falsifiable with meanings for false or falsified. It is important to not make this mistake. An assertion that is falsifiable can be true or false, and through observation it can be verified to

be one or the other. Things which are not falsifiable are not able to be observed to determine if they are true or false.

This is a short chapter but a necessary one, as the scientific method can only be applied to things which are falsifiable. This is an important distinction and an area where many sociological fields fail as they attempt to apply a pseudo-scientific method of inquiry to subjects that cannot be falsifiable. We will talk more about this in *Chapter XI: What Is Not Science*.

Chapter V: The Value of Logic

Here I discuss the value of employing logic, or Rationalism, to decision making. Unfortunately for humanity, in my time logic is rarely taught to the masses in a practical way that makes it useful for decision making in daily life. In general, logic is not formally part of the public education system curriculum in my country, which results in a large portion of the population honestly unable to see causes and effects; that is to say they cannot see how most actions have clear consequences. So instead, they make all decisions based on how they feel at a specific time, using their intuition, and not in any objectively rational way. Worse, many educated individuals are educated only to look at information in a purely empirical way without logic to assist them with processing that information. This makes it difficult for the person to make good decisions for themselves and others, while also making them highly susceptible to exploitation and manipulation by charlatans. Even among those who do receive an excellent education in logic, it is common for this group to selectively apply it only to certain fields such as mathematics or computer programming, and they do not apply it to other aspects of their life. This is usually so that they may retain belief in metaphysical ideas, so they compartmentalize the use of logic for their career and the use of logic for decision making in their daily lives. It is a waste of their intellectual gifts when they do this.

To be a Chivalric humanist means to become highly educated in the employment of logic. You must hone your mind until it is so sharp that it cuts through lies as effortlessly as a blade cuts through air, so that the empirical information

obtained using the scientific method can be processed in a way that leads to accurate conclusions about the data.

Yet, Rationalism doesn't necessarily have any moral implications, which is why a belief system such as Chivalric humanism is necessary to provide moral guidance on the use of logic in decision making. Chivalric humanism teaches that rather than using superstitious dogma to determine ethical behavior one should instead make decisions based on understanding the core values of goodness that benefit humanity.

Now, some individuals might claim that "human reason" is an illusory source of morality only reflecting societal norms and social practices, but I believe that because all human communities value the same traits such as honesty, loyalty, kindness and courage demonstrates these values are important for human civilization to thrive. They are necessary for group cohesion. There are no human cultures which value stealing, cruelty or cowardice within a tribe of people; even if you are a participant of a criminal organization like the Yakuza or the Italian mafia, even these tribes have rules prohibiting this behavior against fellow members of the organization they belong to.

Some may claim that I am making an appeal to morality here but what I am actually doing is pointing out the obvious; there are no human societies where honesty, loyalty, kindness and courage are demonized. These qualities are promoted in groups of all kinds at least as far as members of the group are expected to express these qualities toward each other. These qualities are inherent in our instincts, remnants from the tribal societies our ancestors formed at the root of civilization. That is why they are so common to us.

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The problem is, historically, many cultures did not consider others outside their ethnic groups to be as valuable as those inside, thus deluding people into committing atrocities against their fellow humans and justifying these actions by claiming the other side are sub-human. Tragically this still happens even today in my time.

Ethics should be based on the facts of human experience and key to this is that not all values are universally held by humans; thus, we must focus on those values which are universal to the stability of all human civilizations. To start, we know that no one wants to be murdered, stolen from or forced into slavery, which is why social contracts seek to prohibit these behaviors among the members of a tribe. We can therefore safely conclude these are fundamentally wrong things to do and we have an individual responsibility to not commit these offenses against other people.

Carey Martell

Chapter VI: Analytical Thinking

Analytical thinking is the objective analysis and evaluation of an issue in order to form a judgment. In the context of Chivalric Humanism this means to think according to the rules of Logic. While there are many ways to be analytical in one's thought, only logic allows us to see the world accurately.

Philosophers, mathematicians and scientists study the subject of logic. Logic is the study of the principles of correct reasoning. If you want to know how to think properly then you must study logic. Yet, logic does not study the actual ways that all people think, but rather it is the way that people should think. This is an important distinction. When people reason they might make all sorts of mistakes in their thinking. We do not want to include in logic these mistakes. Thus it is that logic is the study of how people need to reason if they want to think correctly.

Logic is used by Chivalric humanists as a way of deciding whether a claim is true, partially true (that is to say it has some truth and falsity to it), or false. It is a tool by which one can come about reasoned conclusions based on a process that combines scientific knowledge with observations made in a situation. Logic is necessary in order to both recognize the existence of a genuine problem and to find a workable solution for this problem. Logic also helps us prioritize which problems need to be solved before other problems can be ad-

ressed by allowing us to deduce the causal links between different problems; the way in which one problem creates another problem as a consequence of itself.

Every person capable of analytical thinking has the ability to improve the quality of their own life as well as the lives of others. There is no human with cognitive function that is unable to do this, and even the members of our species who are most mentally stigmatized can add value to society within their own means. This is important to recognize. Even if a person's efforts seem miniscule compared to another's, if the task was useful to any degree, if it helped work toward a larger goal, then the effort is of value. Even efforts which fail to fully achieve the goal can be useful if the knowledge gained from the experience can be devoted toward achieving success; even if it is as simple as discovering what routes end in failure so these routes can be avoided in the future by others.

Must All Decisions Be Logical?

I am not saying all decisions should be objective; that they be logical and devoid of personal emotions. It is natural for people to feel emotions and make emotional decisions. What I am merely saying is that when our decisions impact other people, we have a moral obligation to consider the situation objectively and make a decision that is fair to all sides. Individualist and self-centered thinking does not unite people together; it wedges them apart.

When we employ objectivity we must abide by a certain moral code designed to create specific goals that benefits society. We should not make value-based judgements purely

for the values, but also understand whether these decisions ultimately serve the goals we want to achieve. The aim of any debate should be to make mutually beneficial progress and not for the obtaining of victory for victory's sake. Furthermore, any debate should be conducted like a game of chess with one party making a move and the other replying, each allowing the other to take their turn until the end is reached. This is the best way to ensure a dialogue produces a conclusion of value. If a dialogue simply becomes an emotional outburst then the capacity to engage in critical reasoning can be lost in at least one of the participants in the debate, which benefits no one as they shut themselves off to hearing uncomfortable truths.

Regardless of how uncomfortable it may be to hear it, truth is on the side of compassion. People need to hear the truth to make the best possible decisions in life. Incorrect information leads to mistakes that ruin people's lives. Hysteria has no place in my life and should have none in yours. Be logical and you will be more capable of having the kind of life you want to have.

Carey Martell

Chapter VII: The Axioms of Logic

The main thing that logicians study is what are the principles governing the validity of arguments. What this means is whether certain conclusions follow from some given assumptions. As an example, consider the following two arguments:

If $x > 10$, then $x > 2$.

$x > 10$.

Therefore, $x > 2$.

If Paris is in Europe, then Paris is not in Japan.

Paris is in Europe.

Therefore, Paris is not in Japan.

The first two lines of each of these arguments contain the assumptions. The third line contains the conclusion. In these arguments, if the assumptions of the argument are true, then the conclusion must be true. Each of these arguments has the form of argument known as "*modus ponens*" which is Latin for "*the way that affirms by affirming*".

The general form of *modus ponens* is as follows:

If P , then Q .

P .

Therefore, Q .

What can be seen from the above discussion is that, in logic, it makes no difference what subject we are talking

about. As long as an argument has the form of modus ponens, it will be valid. In the first argument above, we were discussing something about the value of a number. In the second argument, we were discussing the geographic location of a city. These are very different things. As long as you use the form of modus ponens, your argument will be valid.

The Three Classical Laws of Logic

With respect to logic, there are different types of rules and principles. Some principles are necessary to have any kind of reasoning at all. They are so basic to reasoning that they underlie every argument that you could possibly make. For this reason, they are known as foundational principles, or axioms. The three axioms that are referred to are:

- 1) The law of identity
- 2) The law of non-contradiction
- 3) The law of excluded middle

These principles, which I will explain, are considered to be self-evident. This means that they are considered to be obviously true by people without any argument. They are true as basic intuitions that we have as reasoning creatures.

These principles may seem obvious to some people, so you may wonder, why do we actually have to discuss them? The answer is that, while they may be obvious, they lay at the foundation of all of our reasoning and thinking. The truth is that these principles are not completely obvious and

there are certain philosophers who actually have tried to dispute some of them.

The Law of Identity

The law of identity consists of the obvious fact that things must be identical with themselves. This is expressed as the sentence "*A is A.*" This would seem to be the most obvious of the three classical laws. Of course, everything is identical with itself. So, for instance, we can say that a cat is a cat.

The Law of Non-Contradiction

The law of non-contradiction basically says that you cannot affirm and deny the same thing. This can be expressed in the formula "*not (A and not A).*" So, for instance, I cannot say that a cat is simultaneously black and not black. Of course, a cat could be black in one spot and white in another spot, but this is not what I mean. What I am saying is that a cat cannot be black and not black in the exact same spot.

The Law of Excluded Middle

The law of excluded middle can be stated as the idea that everything that you say must be either true or false. It cannot be that what you say is both true and false, and it cannot be that what you say is neither true nor false.

Symbolically, we can represent the law of excluded middle as the following sentence: "*A is true or A is false.*" We don't necessarily know whether a particular sentence is true or false. However, it must be true or false in actuality. So, I don't necessarily know if it is raining outside, but what must be true is that it must be raining outside or not raining outside.

So, I have now introduced to you the three basic laws of logic. What should be noticed is that, when a person employs reason they may not be aware that they are basing their arguments on these three laws. It is something that we assume subconsciously as the foundation of all of our reasoning. Many times in logic, this is the case. For instance, in logic, the use of the word "*or*" carries with it the implication that a sentence that contains it gives you two options. If I say that '*either it will rain tomorrow or it will not rain tomorrow*', then I am saying that both of those possibilities cannot be true and only one outcome is possible. Logic states this as a principle, but this is something that we would say is true without any open reasoning about it. It is something that we subconsciously know based on prior experiences.

The three classical laws of logic are obvious assumptions that we use in all of our reasoning. Imagine what would happen to our thinking if we rejected any one of these laws? If we could believe that something could be simultaneously true and false, then we would have a very difficult time navigating the world. Fortunately, it is not possible for something to be true and false at the same time, regardless of what certain thought experiments that abuse the ambiguity of language might attempt to imply. In the actual real world such a

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contradiction is not possible; contradictions can only exist inside our imaginations. We will discuss this abuse of logic in the next chapter.

Chapter VIII: When Logic is Misapplied

Throughout history the rules of logic have often been misapplied, resulting in conclusions which are nonsense. It must be stressed that Aristotle, who is best known for inventing the system of formal logic, was wrong about nearly every conclusion he made about the physical sciences. This is primarily because like his teacher Plato, Aristotle believed the human mind contains innate knowledge that is true which can be used as the basis for deduction. Aristotle also believed any conclusion drawn by a logical argument could produce new kinds of truths. Aristotle was mistaken in these assertions because the human mind is highly fallible and we require our deductions to be based on truth in order for our deductions to reveal other truths. If our deductions are based on nonsense then these conclusions will be also nonsense. It can of course be possible to produce a conclusion that is true even if one makes an error in logical process, but the entire formula will be incorrect and that is the point. Because the formula is flawed it cannot be used to reliably investigate other subjects and arrive at a true conclusion all of the time.

As with all things, the system of logic has strengths and limitations. Logic is only useful when guided by facts. When methods of logical reasoning are applied to factoids or distinctly implausible scenarios it can produce only nonsense. Therefore, logic should never be applied to premises that have never been observed in reality, nor which cannot be verified

through experimentation. Furthermore, when there is ambiguity in the language of an argument, logic cannot produce useful results.

This is why I can criticize so harshly those pseudo-scientific methods which rely on survey data collected from only a small portion of a population. Logic can only be applied to that which is known; it cannot draw accurate conclusions when it relies on faulty data. If you survey one hundred people within a group of a million people, there is no guarantee you can use the survey results from those hundred people to predict the responses of the remaining nine hundred ninety-nine thousand nine hundred people. To believe that you can is to engage in academic dishonesty. This is because a person's responses to a survey question are not consistent like something else in nature, such as the force of gravity which always produces a consistent result. By contrast, an individual person's answers to a question depends on the condition of their brain, and therefore their answer is impacted by motivations to lie, recalled memories contradicting reality, selection biases, limitations in reading comprehension, and so on. An individual person's answers cannot be measured the same way as natural forces like gravity, heat and light can be. Sadly, it is a common mistake for people to attempt to do so and then claim their conclusions to be scientific.

We must always remember that logic alone cannot reveal the truth of reality. Logic must be guided by keen observations and discipline of one's emotions so that we do not accept a statement of fact which is actually a factoid.

For example, suppose a man is standing in a doorway to a room and the question, "*Is this man in the room or not?*"

is asked. Certain individuals may say he is not in the room, as they assert he is in the doorway, but they may simultaneously also claim that the man is also in the room since the doorway is viewed as a halfway point between the room and the area outside the room. This contradictory conclusion, however, is irrational and based on an ambiguous usage of language to form the conclusion. Physically, the man is either in the room or he is not, but whether he is in the room is defined by our perceptions of what the borders of the room are. If the room is defined as the space beyond the doorway, then he is not in the room, and if the room is defined to include the space within the doorway then he is in the room. If the doorway is considered separate from the room, then he is not in the room. In the latter case, even if the man extends his arm into the room, it is only his arm that is in the room, with the rest of him retained outside the room, so if the question is asked in this case then the correct answer is, "*His arm is in the room, and the rest of him is not*". Again, any contradiction only appears due to ambiguity in the language used; when we replace ambiguous language with more defined statements the contradictions vanish. As I have said before it is possible to observe something and come to the incorrect conclusion about what is observed. If you believe you have observed a contradiction then you have only misunderstood what you have observed, for contradictions do not appear in the universe. This is a rule of logic; the law of non-contradiction, that many sociologists ignore.

It is important to stress that many attempts have been made to discredit the rules of logic. For example, there is the so-called 'Barber paradox' which says, "*The barber is the one*

who shaves all those, and those only, who do not shave themselves. The question is, does the barber shave himself?" Concluding that the Barber does shave himself creates a contradiction in the statement.

The problem with this thought experiment, like many others which seek to discredit the laws of logic, is with people confusing things they believe can be plausible with things that actually exist. In reality, there is no real barber who only shaves people who do not shave themselves; in fact, there exists more than one barber in our reality, and not a single, all-powerful barber who is the only one capable of being a barber. The Barber paradox is therefore not a genuine paradox, but incorrectly labeled as such when people confuse what is possible in our imaginations for what is possible in reality. I can imagine an invisible pink unicorn; that does not mean that it exists.

Some philosophers delude themselves into believing that thought experiments that overly simplify a situation are useful because it allows contingent facts to get out of the way of the principle they wish to study; yet again, the problem with this is that they have created a scenario that will conveniently result in the answer they wish to arrive at, even if it is impossible to arrive at that answer in reality.

Logic can only be expected to reveal truth when it is applied to things that truly exist. It is a common trap for people to design thought experiments using imaginary rules to create impossible scenarios that would never occur in reality and try to claim they are plausible. But you cannot use falsities to discredit truth; to attempt such a thing is completely irrational.

Another common thought experiment that attempts to discredit logic is the liar's paradox which is where a person says, "*I am always lying.*" If the liar is telling the truth, a contradiction is created in the statement. This again, is a fallacious argument; logic is designed to discover objective truth by measuring things which are real. Obviously, the liar is being irrational here and not speaking the truth; thus, their claim is untrue. The liar is free to make contradictory statements as people often do, but contradictory statements made by a person have zero impact on whether the rules of logic are coherent. Furthermore, no person can truly always be a liar because they cannot lie to themselves about what they believe and think. To lie requires one to be aware they are not telling the truth, so it is impossible to deceive oneself in order to lie to others.

If the liar's paradox is to be accepted as rational, then anyone might be able to say anything and we would have to accept their statement at face value of being true, no matter how far removed from reality the statement is. This is simply not how logic works. The thought experiment of the liar's paradox is built on intellectually dishonest grounds to start with, as it is designed to apply the objective rules of reality to an impossible scenario that would never exist in reality. As it does not exist in reality we cannot observe that the rules of reality apply to it.

In my opinion people who take the conclusions from thought experiments whose circumstances rely on unrealistic scenarios and then attempt to connect the conclusions to the real world are engaging in a form of psychosis. It is a form of magical thinking that masquerades as science and logic, but

upon careful consideration really is not. Some of these philosophers might consider my deductions to be evasive, but this only places them in the same company as religious apologists who insist that intelligent design must be real solely because nature is complicated. Religious beliefs such as creation myths are themselves a type of thought experiment designed with the end result in mind, the storyteller seeking reasonable sounding explanations for observed principles, for example, the metaphysical stories that were created to explain why snakes don't have legs or why people wear clothing resulting in the myth maker working the problem back in reverse so that circumstances exist in the thought experiment that justify the observed principle. This is myth making when the same thing happens with a person claiming to be a scientist or philosopher and who relies entirely on a self-conjured thought experiment with no other evidence for their conclusions.

Creative storytelling used for logic and science must be rooted in reality, else they become merely fantasies that provide no useful information of relevance for good decision making.

Other problems of logic come when people try to apply a pseudo-mathematical formula to logic and people mistake the limits of this formula based on logical symbols and think such a thing can be used to create paradoxes that disprove the rules of logic.

When you play abstract games such as transforming a logical argument into a mathematical formula and remove the facts of the argument, you do not reproduce the argument but instead assume all logical arguments so made are predicated

on statements of fact, even if the statement is unrealistic. So, while this kind of thing may appeal to mathematicians it is once again a form of intellectual dishonesty; this is because mathematical formulas and logical symbols do not exist in reality. They are products of the human mind, part of the language of mathematics, used to allow us to measure and label forces that actually exist. As such mathematics must only be applied to things that actually exist in order for the system to produce realistic results.

When mathematics is applied to things that do not exist, new things do not spring into existence as a result. This may be confusing to some, so let me be definite; when I create on paper a math problem of having five apples and taking two apples away to have a remainder of three apples, there are in fact absolutely zero apples created and destroyed in reality. What I have done is merely imagine apples.

While apples do in fact exist in reality, logic does not create apples; it merely is a tool for expressing reality. When we use logic to define reality rather than to explain what is real, we employ logic incorrectly. Logic is not a language of magical spell-weaving; it is a system we created to measure reality. When applied to scenarios that cannot exist in reality it produces only nonsense.

If I were to replace ‘*apples*’ with ‘*invisible pink unicorns*’ then the same mathematical problem becomes meaningless because it seeks to resolve a problem that does not exist, because invisible pink unicorns do not exist. Merely because you can imagine them existing does not make them exist, and because they do not exist you cannot apply the rules of reality to them as you can a group of apples, and it is a deception of the mind to automatically assume the rules of

reality can be equally applied to non-reality. This is a common problem for some gifted computer programmers, who confuse the virtual worlds of computer programs for being synonymous with the way the real world operates. For the model to be accurate, the model must reflect all relevant conditions of reality that factor into the thing to be researched.

So, it is foolish to confuse a mathematical formula for being reality; while math can be used to hypothesize about how things may play out in reality, it is only relevant about that which can actually take place in reality. It is surprising to me that more logisticians do not realize this and cease engaging in their intellectual masturbation, constantly obsessed with certain mathematical formulas which have absolutely zero relevance to reality. If you start with an inherently untrue statement you will only end up with an untrue statement. Logic must begin with a true statement; otherwise you are merely employing logic against the irrationality of your own imagination.

Logic is intended to be employed to eliminate the fictitious thoughts we possess. Applying logic to a fictitious idea you assume is true is not at all rational. Thus, while logic may be applied to any kind of arguments, if the employer of logic fails to acknowledge an argument is unrealistic then logic will only be employed improperly and produce conclusions that cannot possibly be true.

It is also important to understand that mathematics is based on observations about the universe, and it is not a ruleset developed by "the universe" because as I have pointed out in prior chapters, "the universe" is an abstract term for everything in reality. It doesn't have consciousness and it

doesn't have a language. Mathematics is a human created language, and while centuries of collective experimentation have made it a largely accurate system for measuring the natural forces in the universe, it is not perfect. There are legitimate problems with it, and there is no need to be depressed about this because math is not some magical thing invented by a higher power. Mathematics is just a tool humans use to measure reality. Math doesn't give your life purpose anymore than a screwdriver gives your life purpose. Math, like logic, is a tool. Humans are a species that use tools. Do not become a slave to a tool.

Implausible Logic and Justice

There are some people who create unrealistic thought experiments to discredit the idea that justice can exist in a moral system that argues that a person should protect the helpless and it is immoral to do otherwise. Typically, these thought experiments seek to prove that justice is an impossible attempt to do so by creating an utterly unrealistic scenario.

For example, they may say that a madman has given Bob a gun and told him he must kill a baby, otherwise a group of five babies will be killed. Bob is given the ethical choice of choosing to kill one baby, or allowing the mad man to kill the group of five babies. Those who would disprove justice claim this forces Bob into having to kill the one to save the five.

However, the problem with these sorts of thought experiments is they are unrealistic. Firstly, Bob has no reason to believe that a madman who wants him to make a decision like this actually intends to spare the lives of the five babies. To place Bob into a situation like this, we can induce that the

madman has another motivation aside from simply killing babies, else the choice would not be presented to Bob in the first place. It is possible the madman is trying to cause Bob misery by asking Bob to make this choice.

So, if the situation were to be real, there are more than two outcomes in this scenario. Even if Bob kills the one baby, the madman may still kill the other five in order to torment Bob and show his efforts were pointless and saved no one. This would maximize the infliction of misery onto Bob if the madman's motivation truly is to hurt Bob. So, killing the one is not guaranteed to achieve the goal of saving the five. If Bob wants to save anyone, the most certain way for Bob to do this is to kill the madman who threatens their lives. Therefore, the most just choice is for Bob to apprehend or kill the madman and not to kill the baby. If the madman is apprehended or dead, neither the baby nor Bob is threatened anymore.

Now, the scenario with Bob and the madman may seem ridiculous, as you may wonder what kind of person would make someone choose between killing infants? But this sort of thing, an evil person making a victim choose which of their children they want to be murdered, does happen as a method of control and torture in certain dictatorial-led communities. There are also cases in cults where leaders force a person to choose between harshly punishing a child for rule breaking or face punishment themselves from the group. When people in these actual situations fail to realize the dilemma has more than two outcomes and that the evil individual asking them to make this choice may actually have no intentions to spare anyone, it makes a person in this situation unable to do the truly just thing; resist against evil and

protect everyone. A citizen in a dictatorial society can rise up and resist against the dictator, and a cult member does not need to remain a member of a cult that demands them to carry out unjust acts.

Let us look at another realistic example: let us suppose a scenario where someone has been kidnapped and the kidnapper has asked for ransom. This does actually happen. Terrorist and criminal organizations will often turn to kidnapping to generate revenue through ransoms in order to fund their illegal operations. We know from assessments of these scenarios that more than half of the time the kidnappers never return the ransom victim even when the families pay the ransoms. The victims are either held to extort more money from the family, or simply killed. Thus, there is no guarantee that cooperating with evil people will lead to the safe return of a victim, while any money earned by the criminals through ransoming is guaranteed to be spent on funding future kidnappings and other kinds of evil behavior. The just act is to not pay the ransom and work to hold the kidnappers accountable for their crime of kidnapping by capturing them. To not pay the ransom should not be viewed as abandoning the kidnapped victim, because the families do not have any real control over the behavior of the kidnappers, and the kidnappers probably will not release the victim anyway since releasing victims is not profitable. It is the kidnappers who have done evil and who must be held accountable for this behavior in order for justice to be obtained. Thus, giving in to the ransom demands does not lead to justice for the victim. The victim is likely to be killed regardless, which is tragic.

The important takeaway from all of this is that logic cannot be applied to things that are completely implausible and

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unrealistic. Doing so can only produce untrue conclusions. In order for logic to produce accurate results the person employing it must have integrity and only apply logic to things which are real.

Carey Martell

Chapter IX: Types of Reasoning

Reasoning is defined as a person's ability to understand things and verify facts. It also refers to a person's ability to logically work through information, facts, data, and beliefs. It involves coming up with judgments and conclusions based on premises or facts. There are various types of reasoning including deductive, inductive, abductive, and reductive among others. Let us discuss the many kinds relevant to logic.

Deductive Reasoning

Deductive reasoning is a type of reasoning in which conclusions are based on logical and factual premises and propositions. The arguments around deductive reasoning follow sound and consistent reasoning and always produce absolutely true conclusions. It is sometimes referred to as "top-down reasoning" because you form conclusions based on pre-established premises.

As an example, if you know all humans are mortal and you are human and so you infer that you are mortal, you have just employed deductive reasoning to reach that conclusion.

Basically, deductive reasoning is entirely based on logic. Mathematics is a process of deductive reasoning, and a review of scientific research is best performed when using deductive inquiry to gather experimental data and test it.

Unfortunately, deductive reasoning is not always possible in every situation. Deductive reasoning can only be applied when we possess all of the facts around a situation and when the premises we use to form the conclusions are absolutely true.

For example, if you believe that all men are born with green skin, and you are a man, and you deduce from this that you must have green skin, while your argument is deductively valid the conclusion is fallacious because men are not born with green skin. Therefore, when one employs deductive reasoning your premises must themselves be true, else you risk drawing a conclusion that is untrue.

Inductive Reasoning

This kind of thinking is the opposite of deductive reasoning, and often called “bottom-up” reasoning.

Inductive reasoning involves coming up with conclusions based on experiences, analogies, observations, and examples. With this kind of reasoning the individual uses prior experiences to come up with broad generalizations based on overall observation of certain trends or patterns in science, nature, and day-to-day occurrences.

Conclusions made through inductive reasoning are not based on certainty or objectivity, but by possible and observable results. Inductive reasoning is commonly employed by scientists when investigating a hypothesis when deductive reasoning is not possible.

Inductive reasoning is one of the types of reasoning that other non-human organisms are most likely to utilize, albeit not to the level of potential that humans can perform it.

There are two subtypes of inductive reasoning: Matrix and Analogical reasoning. These two types of reasonings base conclusions on the link or their similarities between new and understood facts. This means that new ideas are understood through similarities between established facts and new ideas. Both Matrix and Analogical reasoning are considered inductive reasoning because they aim at offering an understanding of what seems to be true instead of deductively attesting something as fact.

As with deductive reasoning, a problem with inductive reasoning is that conclusions can be false if the individual employing induction uses wrong information to form the conclusion. However, inductive reasoning is also less logically vigorous than deduction so even if the prior observations used to create the conclusion are both true it is still possible for the conclusion arrived at to be incorrect.

As an example, *'Bob is a dark-skinned person and Bob is bald. Therefore, all dark-skinned people are bald'* is a use of inductive reasoning that creates a false conclusion. This example I just gave may seem silly to you, but this exact kind of thing is very frequently done by people who have racist philosophies. Put another way, *"Bob is a Caucasian person and Bob is rich. Therefore, all Caucasian people are rich"* is the exact kind of argument made by those who believe in ideas like so-called 'white privilege'. Likewise, *"Bob is dark-skinned and Bob is a criminal. Therefore, all dark-skinned people are criminals"* is another kind of argument used by racists to promote the idea that dark-skinned people are morally nebulous individuals. These arguments all produce

wrong assertions; all dark-skinned people are not bald nor are they all criminals, and all Caucasian people are not wealthy.

This may seem an obviously mistaken way to rationalize people, yet this flawed use of inductive reasoning is precisely how many post-modernist relativistic ideologies such as critical race theory instruct people to think.

So, while inductive reasoning is common because it can potentially produce reliable results, if the conclusions drawn by the use of inductive reasoning are not investigated to verify their accuracy then an individual using inductive reasoning can produce untrue statements and make bad decisions.

Because inductive reasoning is very popular in the sciences for forming conclusions in research papers it is critical that all experiments be reproduced to verify that the researchers did not misreport or use flawed data in their initial experiment. When these events happen and inductive reasoning is used to form the conclusion of the paper then the conclusions so created are factually incorrect.

Abductive Reasoning

In simple terms, abductive reasoning is any argument that provides conclusions based on what is most likely to be true and the simplest possible answer. Abductive logic creates inferences based on forming a theory to support an observation and the theory is based on prior knowledge of rules that are assumed to be correct.

Generally, abductive reasoning is a person's ability to choose the most likely or best explanation based on examination of the most relevant evidence when the person does not have all the facts at hand but the circumstances of the event have extreme commonality to other events that have been observed to be true in the past. For this reason abductive reasoning is often used by doctors to diagnose illnesses, for the human body only works in certain ways and as a result doctors can generally diagnose patients by linking the patient's symptoms to known illnesses.

However, abductive reasoning does not solely rely on logic or scientific inquiry to come up with conclusions and instead forms conclusions based on educated guesses -- for example, if a person is trying to discover why the grass is wet and understands that when it rains the grass becomes wet, the person uses abductive reasoning to determine the grass is wet because it must have rained recently. Unlike deductive reasoning this is using a known rule (rain makes grass wet) to explain the observation (the grass is wet) without having witnessed the underlying event (how the grass got wet). This means the conclusions arrived at by an abductive process can be mistaken.

Abductive reasoning involves trying to make sense of what can be observed and felt without conclusive facts to verify the specific events of the incident, and simply assumes the statements that support the conclusion are true. The conclusion can be wrong -- as an example, in the case of the wet grass a sprinkler system may have been installed and turned on overnight on a timer, which caused the grass to become wet. Grass can also be wetted by the moisture created when

warm sunlight rapidly heats the cold night air as the sun rises in the morning sky, which creates water vapor.

Thus, abductive reasoning only creates a reasonable assumption that might be true or false, and like inductive reasoning, requires further research to confirm.

Reductive Reasoning

This is a form of argumentative reasoning that seeks to establish factual statements by proving what is not true, usually by demonstrating something another person believes to be true is actually absurd or false. Reductive reasoning endorses a statement as true by proving the absurdity of all opposing statements. It requires sensibly degrading an argument to the absurd or assuming the absurd, thus it is also known as *Reductio ad absurdum*, which is Latin for ‘*reduction to absurdity*’. The idea is that by eliminating all of the reasons why certain beliefs are not true you arrive at the one belief that is true.

Reductive reasoning is regarded as a combination of inductive and deductive reasoning, though I consider it to be closer to inductive reasoning because it intends to verify the understanding of what is true or likely to be true, and reductive reasoning conclusions can be mistaken even if you are correct that all of the other statements you can think of are false.

You will note that I employ a great deal of reductive reasoning in the morality sections of this book. Reductive reasoning is also often used to disprove metaphysical claims and ideas.

Backwards Reasoning

As the name suggests, backward reasoning refers to thinking backwards. You begin from what you desire and then try to find something to support your reasoning. If you fail to find logic then you will end up without a conclusion. Alternatively, you might resort to fallacy, especially if you are more focused on convincing than making logical sense. You might also think backwards in time starting with what you wish to have in future and working backwards. Essentially you look at the desired end result of a situation and work backwards in time, reversing the decisions that were made, with the goal of identifying those key decisions which led to the desired outcome.

Backwards reasoning is very useful in game theory, especially in the computer sciences, because it uses one pattern that has been observed to occur in order to predict future patterns which have the same conditions, such as following identical rulesets. For example, in the game of chess it allows a computer opponent to predict what a human player will do based on which moves have been performed in the same scenario in games between human players. Backwards reasoning tends to also be used in military strategy to formulate battle plans, which is why military officers study the events of past battles in order to identify patterns in future battles and respond accordingly.

The problem with backwards reasoning is it requires complete understanding of the range of options in any scenario in order to make accurate deductions; if you fail to identify just one option that is possible in the scenario then you cannot predict it and if that option occurs your deduction will

be incorrect. For this reason, backwards reasoning requires a comprehensive and diverse education to employ in complicated situations.

Fallacious Reasoning

A fallacy is a false argument or reasoning that often occurs because of misunderstandings, presumptuous conclusions, or false premises. Therefore, fallacious reasoning is not actual reasoning. In addition, it does not follow the principles of sensible and critical thinking. Fallacious reasonings are not considered valid or useful in a debate.

Specious methods of reasoning produce explanations that are attractive but fundamentally flawed arguments based on flaws in the deduction process. Specious reasoning is often used by radical religious leaders and con artists in order to deceive people into adopting beliefs that are against the person's own interests. Because many people are often easily taken in by these arguments, fallacious reasoning is especially problematic in politics because the arguments are used to distort truth using attractively simplistic language to spread superficial ideas of fairness. The problem is worsened because owing to their simple structure the arguments are spread easily to others by anyone who is deceived by the argument. Arguments in favor of the existence of all powerful deities or the existence of human racial groups are prime examples of fallacious reasoning.

Causal reasoning

Causal reasoning is also known as “*cause-and-effect*” reasoning. A person engaging in causal reasoning sees an undeniable connection between what occurs first and what will happen next, and the person is unable to distinguish between actual effects and coincidences. In their mind the only link between two factors is one of cause and effect, with one event being the sole cause of another event.

This is one of the most effective types of reasoning to use in debates with people who think emotionally, because many people who lack a proper education in deductive reasoning find it difficult to contest causal reasonings. This is primarily because the human mind consists of connected thoughts and our brain tends to access memory by associating things that seem similar with other things; for example, if you are asked to draw a picture of time you might draw a clock face while another person might draw a sundial, and still another person might draw an hourglass. Our brains naturally create these kinds of associations of the concept of time to objects that represent time. This is why if we are not careful we become very susceptible to arguments based in causal reasoning.

As an example of this, so-called “butterfly logic” is a kind of causal reasoning where a person derives conclusions from a claim of what appears to be related must therefore be related. Someone who utilizes casual reasoning believes that thought is truth; the individual believes because they can think of some idea, that idea must be true. This means that if your thoughts seem reasonable to you, then they must be true -- which objectively is not always true because imagination is not reality and you can imagine things that are not true.

The instinctiveness of causal reasoning in humans explains scenarios where people assume a correlation between two factors always creates a casual relationship when in fact the correlation may be coincidence, or both factors are actually caused by some third factor the person does not yet realize exists.

Causal reasoning is a kind of fallacious reasoning and should be avoided; tragically, this kind of reasoning appears frequently in sociology research when the researcher fails to provide any logical explanations for the underlying mechanisms of the phenomena they claim to have studied, and so they commit the logical fallacy of Correlation implying causation, Conflation or other questionable cause fallacies.

Much like inductive reasoning, casual reasoning is one of the types of reasoning that some non-human organisms are capable of using, but not to the same extent that humans can utilize it.

Modal Reasoning

Sometimes referred to as ‘Modal logic’, this kind of reasoning explains things in terms of necessity and possibility. Modal reasoning also explores the connection between the two. In the case of possibility, the person will discuss how likely things may turn out instead of stating things will definitely turn out a certain way. Essentially the person avoids making arguments that something is the absolute truth and makes frequent use of words such as *unusual*, *seldom*, *possibly*, *often*, *could*, and *probable*.

Modal reasoning is based on a reluctance to make a definite assertion on whether something is true or false; black or white; necessary or unnecessary. It largely stems from the belief that it is impossible for humans to fully know objective reality, which is a belief based partly in some metaphysical ideologies but also realistically in that scientists have been wrong in certain assertions using incorrect methods of scientific inquiry.

Modal logic is especially problematic when it is applied to things that are not observed to exist. For example, it is popular for certain kinds of superstitious people to engage in a thought experiment involving so-called “*logically possible worlds*” and to make some claim that because a world might possibly exist it must therefore exist. This is nonsense, because what is possible can only be possible if that possibility conforms to the rules of reality. Just because a human can imagine something does not make it possible. The virtual environments that exist in human imaginations are not subject to the laws of the universe.

Why You Should Learn to Recognize Different Kinds of Reasoning

Recognizing different kinds of reasoning will allow you to consider the factors that can strengthen or weaken your argument, as well as the arguments of others. Building an argument involves making claims based on evidence and considering justifications that link the two. Knowing the different types of reasoning can help you to effectively make the connection between claims and evidence in a persuasive manner.

It can also help you to evaluate the quality of arguments you encounter and better navigate life.

Chapter X: Common Fallacies

If one is to avoid fallacious arguments then they must learn to recognize them by their types. While there are so many different varieties of fallacies that I could write an entire book on this subject alone, I am providing a list of the most commonly encountered of these logical fallacies so you may recognize them.

When making a logical argument, it is important to avoid a fallacy because these unsound arguments can destroy the validity of an entire line of reasoning. There are many different types of logical fallacies, but they can generally be divided into two categories; *formal* and *informal*.

Formal fallacies are fallacies that do not follow traditional structures for arguments, and *informal fallacies* are fallacies that have an issue with the logic or rhetoric of the argument's content. Many non sequitur are fallacies, which is why they can be humorous to people.

These two broad categories can be further expanded to several other subcategories of logical fallacies, which we will explore in this chapter.

Formal fallacies

Anecdotal fallacy

Also referred to as misleading vividness, an anecdotal fallacy bases an argument around an anecdotal reference. Normally, the person making the anecdotal fallacy will describe a story in unnecessary detail and then use it as a generalization to make a hasty argument. To claim that a personal and isolated experience is more valid than empirical evidence is to employ an anecdotal fallacy into an argument.

Anecdotes are popular among people who primarily think emotionally because they base their trust in the anecdote, using the feelings they have about a person's trustworthiness based on the emotions they feel about a story. People who rely on anecdotes do not consider the possibility the experience may be incorrectly understood by the person relaying the story, or that the anecdotal story may even be an outright lie to manipulate others.

Anecdotes do have usefulness in debate and research but should not be the sole foundation of an argument. They should only serve as useful examples of the idea that is argued, and that idea should be based on logic and empirical evidence.

Appeal to probability

This logical fallacy attempts to argue that something should be taken for granted as true merely because some statistical evidence supports the premise. The so-called Murphy's law, the humorous statement "*anything that can go wrong, will go wrong*", is an example of this fallacy. However, it is inaccurate to assume that something is definitively true just because it is probabilistically true.

Statistics should be applied to manage risks after determining the other related factors inherent to the statistical

evidence also exist in the situation. To not consider this is to make an appeal to probability fallacy.

Argument from fallacy

An argument from fallacy uses the mere fact that an argument is fallacious to claim that the conclusion derived in the argument is false. True rhetoric should only prove propositions based on fallacy are false, instead of attempting to prove that the conclusion of an argument is false due to the argument being built on a fallacy. The conclusion a person makes may be correct even if the means to arrive at that conclusion is based in faulty reasoning.

Base rate fallacy

This fallacy is due to a mathematical mistake. It occurs when an argument uses conditional probability to make a conclusion without also considering prior probabilities. Essentially, this fallacy occurs when a proposition only focuses on probabilities caused by general information instead of taking into account the specific information of the case.

The base rate fallacy is common in arguments relying on statistics as evidence, as people become inclined to focus on some general statistical information provided in the assessment and totally ignore the possibility that other conditions exist that the report may not have included in its assessment.

Conjunction fallacy

A conjunction fallacy happens when a person assumes that multiple very specific conditions are more likely to be true than a single, more generalized condition. In reality, it is more likely for one very general condition to occur than for multiple general conditions to occur.

Masked-man fallacy

The masked man fallacy is named after the example of using the premises of "*I know Bob*" and "*I do not know the masked man*" to conclude that Bob is not the masked man. This is fallacious because the mask may be hiding the facial features that allow the observer to recognize that Bob is wearing the mask.

In general, it refers to any fallacy that happens when one assumes two items cannot be the same merely because the observer believes they do not share a single property with one another.

Formal syllogistic fallacies

A syllogism is a form of reasoning in which a conclusion is drawn (whether validly or not) from two given or assumed propositions, each of which shares a term with the conclusion, and shares a common or middle term not present in the conclusion (e.g., *all dogs are animals; all animals have four legs; therefore all dogs have four legs*).

Syllogistic arguments rely on deductive reasoning to generate a conclusion based on the propositions that are asserted or assumed to be true.

Affirmative conclusion from a negative premise

Also called an illicit negative fallacy, this fallacy occurs when either one or two negative premises in a syllogism are used to create a positive conclusion. An example would be the statement, "*No dogs are cats, and no cats can fly. Therefore, all dogs can fly.*" This is automatically invalid because

a syllogism with a negative premise always has a negative conclusion.

Fallacy of exclusive premises

This fallacy happens when a person attempts to use a syllogism for their argument, but they use two negative premises. An example would be the statement, "*no fish are cats and some cats are not pets. Therefore, some pets are not fish.*" Though the conclusion reached may still be accurate, this type of argument will still not actually hold up as a valid argument.

Fallacy of four terms

This fallacy occurs when a person tries to use a syllogism with more than three terms in the propositions and conclusions. For example, a syllogism stating, "*all horses have tails, and all mares are horses. Therefore, all humans have tails,*" would be invalid because it uses four terms: "*horses,*" "*tails,*" "*mares,*" and "*humans.*"

Illicit major

This fallacy is an invalid syllogism that occurs when the major term is undistributed in the first premise but distributed in the conclusion. That means that all members of the major term are affected by the proposition in the premise, yet for some reason they do not rely on the proposition for the last term.

Illicit minor

An illicit minor fallacy is the exact opposite of an illicit major fallacy. It happens when the minor term of a syllogism is undistributed in the second premise but distributed in the

conclusion. An example would be, "*all dogs are pets, and all dogs are mammals. Therefore, all mammals are pets.*"

Negative conclusion from affirmative premises

Also called an illicit affirmative fallacy, this occurs if a syllogism has two affirmative premises and a negative conclusion. An example would be, "*all cats are felines, and all felines are mammals. Therefore, no cats are mammals.*"

Fallacy of the undistributed middle

For a syllogism to be valid the middle term needs to be affected by the proposition in either the minor or major premise. If the middle term is not distributed in either premise, it is invalid.

Propositional fallacies

Affirming a disjunct

This fallacy follows the form, "*A or B is true. A is true. Therefore, B is not true.*" Basically, it occurs when one item is assumed to be false just because the other disjunct is true, but in reality, it is possible for both disjuncts to be true.

An example of this fallacy would be saying, "I am at school or I am in the city. I am at school and therefore I am not in the city". Yet in this example the school is located in a city, and so you can be both at school and in a city simultaneously.

Affirming the consequent

The invalid form of this fallacy follows the basic structure of, "*If A then B. B is true. Therefore, A is true.*" However,

even if the first statements are true, the conclusion may still be false. This fallacy happens because it does not take into account multiple factors.

An example would be, if you know that a living room is dark and the room can go dark because you have switched the light off using the living room light control panel, you assume the room is dark because the light is switched off. This is a fallacy to conclude because the room could also be dark because the house power is down as the fuse box has broken, or because the light bulb has burned out and requires replacement.

Denying the antecedent

This is also called an inverse error. The form of this fallacy is, "*If A is true, then B is true. A is not true. Therefore, B is not true.*" Though the consequent is always true if the antecedent is also true, the consequent truth is not necessarily conditional on the truth of the antecedent.

An example would be saying that if you have blonde hair then you do not have black hair, and because you do not have blonde hair then you must have black hair. This is an error in logic because a person could have many other kinds of hair color besides blonde or black.

Informal fallacies

An informal fallacy is a kind of fallacious argument where the problem is not with the structure of the argument, but rather due to issues with the content held in the argument in order to see how the stated premise of the argument fails to

create the conclusion that is drawn by the arguer. It is the content that creates the erroneous reasoning. Informal fallacies are commonly caused by inductive reasoning errors.

Appeal to the stone

Referred to as *argumentum ad lapidem* in Latin which means “*to the stone*”, this fallacy happens when a person dismisses a statement because it is absurd without actually providing any sort of proof that the statement is absurd. It is named after a famous incident where Dr. Samuel Johnson attempted to refute a philosophical statement about the immateriality of the world by kicking a stone to prove the stone was made of material. The argument Johnson made was fallacious because it failed to address the merits of the claim in dispute.

When you assert that a claim is absurd, you must prove that it is absurd. Simply declaring it is absurd without explaining is to appeal to the stone.

Argument from ignorance

Also called an appeal to ignorance, this fallacy tries to show that a proposition is true just because no one else can prove it is false. This attempts to make the opponent prove the claim to be false, so that the person making the claim does not have to prove their own statements to be true. In actuality, this does not prove that the proposition is true, as proof requires evidence.

The person who is making a claim bears the burden of proving their claim by providing supporting evidence. It is not the responsibility of others to prove your claims to be true and the inability of others to disprove your claims is not proof that your claim is true.

An argument from ignorance is a common tactic used by people who possess metaphysical beliefs when they are unable to defend their beliefs using logic and science. Yet just because people cannot prove that all metaphysical ideas are not true does not automatically make that idea true. Something is not automatically true just because a single person has an inability to prove something is not true, and there is also no logical reason for something to be true if no one can present any evidence in support of its existence. This is why an appeal to ignorance is a fallacious argument.

Argument from personal incredulity

Very similar to an argument from ignorance, this type of fallacy is just an attempt to appeal to common sense. The arguer concludes that a proposition must be false simply because they cannot imagine it being true.

Argument from repetition

Commonly referred to as an "*ad nauseam*" argument, a person employing this fallacy attempts to prove their statements by arguing it "*until the point of nausea*." A person attempts to prove their proposition merely by discussing it over and over until no one wants to speak of it anymore. The person then declares themselves to be victorious in the debate because they are going unchallenged; yet they have not actually proven their argument to be logical or based in truth.

In my time, using an argument from repetition has become a common tactic of zealous mobs led by people who

passionately believe an idea but cannot prove their statements when faced with criticism from an opponent using logic and science. This results in the mobs shouting simple slogans repeatedly instead of engaging in discourse.

Argument from silence

As implied by the name, this fallacy happens when a person attempts to provide a conclusion from a lack of propositions. It does not mean that the argument is literally silent.

This is a fallacy specific to review of historical records or literature, and is common in academia among some historians. An example of an argument from silence would be claiming that a historical event did not happen because it was not mentioned by a source. It is possible that a historical event may have no source because the event was not viewed by the writer as important enough to note in records, that there were reasons for the event to not be noted in records (such as censorship), or that the records of the event which did exist have since been lost or intentionally destroyed.

Argument to moderation

This fallacy occurs when it is assumed that a compromise is correct. However, the middle ground between two opposing ideologies positions is not always necessarily the right point. While compromise may allow for the end of a debate, it does not assist with arriving at truth.

Argumentum ad hominem

Also called an "*argument against a man*," this fallacy is basically an evasion that relies on criticizing the opponent instead of the opponent's proposition. It is an emotional argument designed to detract from the credibility of an opponent based on claimed personality defects or inequities, instead of using logic and science to confront the opponent's proposition.

A variation of an ad hominem fallacy is the *rego decedo* fallacy that suggests a person cannot criticize an argument due to their affiliation. *The rego decedo* fallacy appears quite frequently in political discourse of my time, often labeled as *mansplaining* or *whitesplaining*, or some other kind of label that uses the gender, ethnicity or even occupation of a person to disregard their perspective. This is a logical fallacy because none of these factors prevent a person from being correct in their claims nor do they prove the claims are incorrect.

Begging the question

This type of argument is invalid because it is essentially just circular reasoning. The arguer presents a premise that contains the conclusion of their argument, and then they use this premise to try to prove their conclusion.

Circular reasoning

Circular reasoning happens when an arguer starts with the proposition they are going to prove. Though it is obvious in statements like, "*London is in Britain, Therefore, London is in Britain*," circular reasoning may be less noticeable in argu-

ments with several propositions. A popular example is the belief among Christians that, "The Bible is the word of God", which is believed by Christians because the Second Epistle of Paul to Timothy claims that all scripture is the word of God. This is a circular reasoning fallacy; the words may have been written but the writing of that statement does not prove the Bible was inspired by a metaphysical deity.

Circular reasoning is a fallacy that specifically happens when the circle provides no new useful information to the debate or investigation. The scientific method is a circular process of inquiry because it forms a feedback loop, yet the circle is very large and designed to produce new useful information. This is why it is not a case of circular reasoning.

Circular cause and consequence

The fallacy happens when one incorrectly assumes that the end result of something is actually its underlying cause. An example would be noting that windmills rotate when there is a lot of wind and then arguing that windmills cause wind.

Continuum fallacy

In this fallacy, an argument is dismissed simply because one does not think it is precise enough. Though an imprecise argument may not be very easy to follow, it can still be true.

Correlation proves causation

This fallacy is most often mentioned when it is refuted with the statement "*correlation does not equal causation.*" This correlative-based fallacy happens when it is automatically assumed that one phenomenon has caused the other simply because they are related to each other.

An example would be a person creating a study that claims that divorce causes global warming because temperatures have increased as divorce rates have increased. Even if two phenomena can have correlation, there is no logical reason to think these two different phenomena have any impact on each other.

Suppressed correlative

This fallacy relies on a premise that tries to redefine a correlative as being part of the other correlative. It often happens when one person tries to put items into two mutually exclusive categories, and then the opponent attempts to argue that the two exclusive categories are actually the same.

An example would be a person comparing the mystery of the beginning of the universe to the mystery of what object a person might be carrying inside their pants pocket and claiming that both are mysteries of equal quality. While both things can be categorized as ‘mysteries’, they are not mysterious in the same scope as one another. The mystery of what a person has in their pocket can be solved by removing the item from the pants’ pocket; the mystery of the beginning of the universe is significantly more difficult to discover an answer to.

This might seem an absurd example, yet this is the kind of thing commonly done by metaphysical thinking people when faced with defending their beliefs.

Double counting

The double counting fallacy occurs during arguments that rely on probabilistic reasoning, and it happens when a phenomenon is counted more than once when calculating the probability. An example would be valuing an item based on combining the total number of all sale prices as it is sold from

one party to another over numerous transactions, and never considering other factors such as other costs, or even considering the actual sale price of an item in a transaction.

This is primarily a fallacy that occurs in economics and book-keeping, but is encountered often enough that I felt it worth mentioning. Armchair analysts frequently make this mistake when determining the value of company stocks and profitability of certain industries when they never consider factors such as the cost of manufacturing or distribution into their assessments.

Equivocation

In general, an equivocation fallacy happens when an arguer purposefully uses a term with multiple meanings to mislead their opponent. No valid argument can actually rely on a coincidentally ambiguous meaning. This fallacy relies on grammar quirks of a language, such as the English word ‘light’ both meaning electromagnetic wave energy, as well as an assessment of an object’s weight.

Ambiguous middle term

This fallacy is a rather interesting one that can be viewed as both an informal equivocation fallacy and a formal syllogistic fallacy. It is basically a fallacy of four terms that arises because a word with a double meaning is used to create an extra term within the syllogism.

An example would be taking the Aristotelian statement that, “*man is a rational animal*” and construing this to mean that women are not rational; the use of the word *man* in this context is meant to mean humankind, not specifically only humans of the male gender.

Definitional retreat

This is a type of equivocation fallacy that happens when an arguer backtracks to state the ambiguity of a term. After they have faced an objection to their original argument, they retreat to retroactively alter the meaning of a word.

A definitional retreat only occurs when the objector actually did understand the original argument and the arguer is backtracking to save face. This is a common rhetorical play tactic used by people who lack a good education in logic.

Ecological fallacy

An ecological fallacy is a failure at interpreting statistics properly. It uses statistical data about a group of individuals to conclude something about the character of a specific individual within the group. Though the conclusion may be true, the argument itself is invalid if the relationship to the group is the only factor for the conclusion. Doctors who are prone to misdiagnosing patients are often guilty of making ecological fallacies.

Etymological fallacy

This fallacy uses etymology, the study of linguistic origins, as an attempt to prove an argument. It happens when one states that a word must be used in its historical meaning. An example would be arguing that the phrase "knight" can only be used to refer to servants since it arises from a German phrase, "Knecht," that originally meant "servant", and ignore the way the word "knight" is used by people today.

Fallacy of composition

This fallacy starts with a proposition that is true for a single part of a whole item, and then it infers that the proposition is true for the entire whole of the item. An example would be arguing that atoms are not alive so nothing created of atoms can be alive.

False attribution

If a source is used to substantiate an argument, it must be properly attributed. If the arguer uses a biased, false, or unqualified, or false source, then the argument is fallacious. Examples are speeches that use false data or documents to win a debate when the facts are not on the arguer's side.

Fallacy of quoting out of context

Also referred to as contextomy, this fallacy is similar to false attribution. It happens when one selectively mentions phrases from a quote without including their context. This can alter the original meaning of the source from what the source intended.

False authority

It is possible to make a valid argument by appealing to an authority, but the authority itself must be correct and relevant. The argument is invalid if the authority is wrong or if the authority is making a statement about a subject they are not an authority in.

As an example, in my opinion many psychologists make this mistake when diagnosing patients, especially those

psychologists who have no education in neurology or evolutionary biology. These people lack sufficient education in scientific approaches to the investigation of human disease to adequately assess what illnesses a person may be suffering from and how to treat these illnesses, so these psychologists are, in my viewpoint, a false authority on treating people suffering from diseases of the mind and nervous system.

False dilemma

A false dilemma is an invalid argument that attempts to claim two opposing statements are the only option. In reality, there may be more alternatives to the situation. This is commonly used by zealots.

False equivalence

Many logical arguments rely on mentioning equivalencies between a statement. However, it can become fallacious if the arguer attempts to state two items are equal when they are not actually equal in the relevant subject. This is related to other kinds of logical fallacies related to correlation.

Fallacy of many questions

This fallacy is also called a loaded question, and it occurs when one asks an opponent a question that presupposes certain problematic statements. For example, the question, "*have you stopped hitting children?*" would be fallacious if there was never any assumption the opponent had hit children in the first place.

Fallacy of the single cause

Frequently referred to as a causal oversimplification, this fallacy happens when an arguer assumes that there is only one cause for a phenomenon. In reality, situations are often very complex and can be caused by several joint causes.

Furtive fallacy

A furtive fallacy is a type of fallacy caused by unnecessarily pessimistic propositions. Without any proof, the arguer assumes that situations are happening because of the furtive behavior and sinister motives of those who were involved in the situation. This type of fallacy is commonly relied upon by proponents of Critical race theory, postmodernist feminist theories and other forms of Marxism.

Gambler's fallacy

This fallacy incorrectly assumes that the probability of independent, unique events occurring is somehow affected by unrelated and random events. It gets its name from examples involving gamblers assuming that dice roll outcomes are related to past dice rolls.

Historian's fallacy

This fallacy gets its name from the fact that many historians have made this fallacy. This fallacy occurs when one assumes that past historical figures had the same perspective, information, and morals as the present-day people analyzing their actions.

Homunculus fallacy

This rather convoluted type of invalid argument includes using a middleman to describe a process without actually explaining how the process works. An example would be trying to explain the sense of sight in humans by claiming that a tiny person in the brain watches the light rays reflected into our eyes. The homunculus fallacy creates a situation where infinite regress must exist, as this explanation would mean another tiny human must be sitting inside the tiny human, and so on and on, infinitely. Infinite regress is irrational and so it is a fallacy.

The homunculus fallacy may seem silly at first, but it is a common fallacy; most religions involve some kind of creator deity that originated the universe on the basis of the claim that some deity must have created the world. This would logically mean some other, older creator deity must have created the deity who created our world, ergo by following this claim to its logical conclusion, there would need to be an infinite number of creator deities. This creates a situation of infinite regress, and so it is irrational.

Inflation of conflict

This fallacy attempts to disprove a conclusion simply because there is some disagreement on the subject. Even if experts on a subject disagree, it does not mean that the entire subject itself is illegitimate and no conclusion can be made.

Incomplete comparison

When using a comparison to support an argument, it must be clearly defined. If insufficient information is included in the comparison, it is not logically valid. For example, one cannot say an item is better than another without clarifying what "better" means.

Inconsistent comparison

This fallacy occurs when multiple items are being compared. The comparison is inconsistent if the arguer is using different measurements to compare each individual item and then drawing a false conclusion about the whole.

Ignoratio elenchi

Also referred to as an irrelevant conclusion, this fallacy happens when an arguer presents an argument that does not actually have any relevance to the question at hand. Even if the argument is valid, it is useless if it is irrelevant.

Kettle logic

This fallacy gets its name from a Freudian story about a man who presents multiple arguments to defend the fact that he returned a kettle in a damaged condition. It is a type of fallacy that happens when multiple valid arguments try to prove a point, yet each argument contradicts each other.

Kettle logic is similar albeit different than the fallacy of moving the goalposts, as kettle logic presents the multiple arguments together as a single contradictory claim.

Ludic fallacy

This fallacy happens when one attempts to model real world events on statistical games like rolling a die. It does not take into account the randomness of unknown forces that may affect the ultimate outcome.

Quantitative fallacy

A quantitative fallacy occurs when only specific quantitative observations are used to make an argument and all other factors are ignored. This type of argument is often fallacious when applied to arguments related to organism behavior, because it is hard to quantify human or animal behavior in strictly numeric ways.

This fallacy is sometimes known as the McNamara fallacy after Robert McNamara, a United States Secretary of Defense known for using this fallacy. In the case of McNamara he quantified success in battles during the Vietnam War based solely on the number of enemy soldiers killed in skirmishes and ignored all other factors involved, such as the total number of US troops killed in all skirmishes, as well as other kinds of gains and losses such as territory, resources, money, time and so on which are all very important for accurate assessment of military strategies.

Moral high ground fallacy

This fallacy relies on making oneself look more ethical than the opponent. The arguer attempts to position themselves as morally better than the opponent and then argue that their conclusion is more valid due to them appearing more moral.

For example, a political candidate who says their economic plan is superior to their opponents' plan because the politician has a better record of philanthropy than the opponent is engaging in a moral high ground fallacy. The philanthropy of the candidates have nothing to do with the utility of the economic plans in question, and whether one plan is better than the other can only be determined by an educated review of the policies in question.

Moralistic fallacy

A moralistic fallacy occurs when someone states that something is not moral so it cannot exist in nature. This is fallacious not only because morals are not definitive but also because nature and society are not stringently governed by morals.

Moving the goalposts

Also called raising the bar, this fallacy results after the opponent has presented evidence for a claim, instead of acknowledging the evidence and responding to it, the opponent ignores that evidence and creates a new claim that requires a higher caliber of proof to refute. When a person attempts to move the goalposts of an argument, they are trying to dismiss their opponents argument because they realize they cannot defend against it, so they have instead decided to attempt to change the topic about what the argument is about.

This fallacy is a rhetorical ploy named after the idea that when competing athletically in a pole vault event, the bar the opponent must vault over has been placed much higher and is therefore more challenging to conquer.

Naturalistic fallacy

This is the opposite of a moralistic fallacy, and this fallacy argues that the morality or intelligence of an action is determined by whether or not it is present in nature.

As an example, to say that “*Veganism is idiotic because humans are naturally omnivores*” is to make a naturalistic fallacious argument. While the statement that humans are omnivores is true, the reason veganism is a poor practice is not because humans engage in omnivore behavior but rather

because without nutrients from both animal and plant sources, a human becomes malnourished and develops health problems, such as poor gene expression or other kinds of nutritional deficiencies that can lead to developing disease or even death. So, while the conclusion (*veganism is idiotic*) may be correct, the reason for the belief (*because humans are naturally omnivores*) is incorrect. The fault of veganism lies not in that humans naturally engage in omnivore behavior, but rather because of the negative health consequences of the vegan diet on the human body. That humans evolved to be omnivores is only the explanation for humans requiring nutrients from both animal and plant life, as that is the diet our bodies evolved for processing.

Nirvana fallacy

This fallacy occurs when one rejects an opponent's solution merely because it is not perfect. However, even if a solution does not solve every possible issue, it may still be preferable to just allowing the problem to still exist.

Onus probandi

This fallacy happens against one who is trying to defend an argument. If their opponent tries to shift the requirement to provide evidence onto the one defending instead of the one making an assertion, it is a fallacy.

The burden of proof lies on the person making a claim. To say you do not need to provide proof of a claim and that others must disprove it is absurd. For example, if I say invisible pink unicorns exist, it falls on me to prove they exist. Others should not have to prove to me that they do not exist, because one

cannot make an assertion without having a reason for making that assertion in the first place. Worse, if something does not exist then there is no evidence for it not existing, because it doesn't exist in the first place. Thus there is no way anyone can provide proof that pink unicorns do not exist, and anyone claiming they exist must provide evidence for why they exist.

Post hoc ergo propter hoc

The English interpretation of this fallacy is "*after this, therefore because of this.*" It essentially is a type of fallacy that relies on faulty causation. In this fallacy, one observes two events happening and then assumes that the first event caused the second event. An example could be someone having an acupuncture session to cure a migraine and the migraine ending; there is no evidence that suggests what mechanisms in human physiology that acupuncture does that can treat migraines, and so believing the session cured the migraine merely because the migraine ended after the session is fallacious reasoning.

Proof by assertion

In this type of argument, a proposition is repeated over and over despite contradiction or any dissenting evidence. Though sometimes confused with an argument ad nauseum, a proof by assertion is different because the repetition is viewed as a way of proving the proposition instead of merely tiring out the opponent.

Prosecutor's fallacy

This type of statistical fallacy gets its name because prosecutors often use it during criminal trials. The fallacy attempts

to argue that there is a low probability of a false individual correlation just because there is a low probability of false correlations in general. An example would be a prosecutor claiming that a person's blood type group is a valid piece of evidence that indicates guilt in a criminal trial, despite that human blood types groups are all very common.

Proving too much

The fallacy of proving too much occurs when an otherwise valid argument can be seen to reach an absurd or irrational conclusion when carried to its logical end. Even if the conclusion is not necessarily false, it may be undesirable to the arguer because it would also prove something else that is absurd.

An example would be claiming that if slavery is evil because it means a master could beat his slave, then parenthood is also evil because a parent can spank their child. This would be proving too much.

Psychologist's fallacy

The psychologist's fallacy is so named because it occurs frequently while a psychologist is analyzing someone. It happens when an observer assumes that they are objective while making a subjective interpretation of an event, such as hearing the story of a patient.

Red herring

In general, a red herring is any attempt by an arguer to distract their opponent or audience by changing the subject or adding irrelevant information. There are many different types of red herring fallacies that will be discussed later on.

Reification

An arguer falls into a fallacy of reification when they treat an abstract ideal or hypothetical belief as a concrete entity. A common example of reification is when a person treats a map like the land itself and not realizing a map may be the result of an incorrect survey of the area, and therefore does not believe a landmark can exist on the land which is not on the map.

When I talk about human ideas as not being part of nature, I am talking about reification. When a person discusses things like cosmic karma, mother nature, deities, or other kinds of metaphysical ideas and use them as the basis of their arguments they are engaging in reification. To some degree intelligence tests are based in reification because they seek to define and measure a thing called ‘intelligence’ in terms which are universal but use measurements of subject knowledge and ability in specific areas that are not universal to determine ‘intelligence’. This is one of the reasons why many kinds of so-called intelligence tests are really just a test of ability and pre-existing knowledge, and not necessarily tests that can determine intelligence.

Shifting the burden of proof

This fallacy is similar to an argument from ignorance or an onus probandi fallacy. It happens when an arguer does not accept the onus of proving their proposition to be true. Instead, they tell the opponent that the opponent must prove the proposition false.

Shotgun argumentation

Like an argument by verbosity, a shotgun argumentation fallacy attempts to overwhelm the opponent. Instead of presenting a single, intricate argument though, the shotgun argumentation method relies on rapidly mentioning several arguments without giving the opponent time to respond.

Special pleading

This fallacy is an attempt by an arguer to circumvent a normally accepted principle that is unfavorable to his argument. Though the arguer states that general rules such as relying on verified data are not logical for their proposition, they offer no proof or reasons for why the rule should be overlooked. Instead, they plead special circumstances without explaining what the special circumstances are, with no justification except that they deserve an exception. This is not logical.

Wrong direction

This is a fairly straightforward fallacy. It occurs when the cause and effect of a phenomenon are mixed up to suit the purposes of the arguer. In this fallacy, the arguer will claim that the effect is actually the cause and that the cause is actually the effect.

Conditional/questionable fallacies

Conditional fallacies are arguments which may not always be correct, and are sometimes wrong. Whether the argument is correct or not depends on the context of the circumstances the argument is employed in.

Broken window fallacy

This is a specific type of fallacy that occurs in situations where one argues that destruction benefits society because someone else can benefit from fixing the destruction. It gets its name from a parable that suggests a broken window may be a good thing because a window fitter will get paid to fix it. The aphorism "*It is an ill wind that blows nobody good,*" is a prime example of the broken window fallacy.

Definist fallacy

This fallacy was first described by William Frankena while he was criticizing the description of a naturalistic fallacy, but it applies to other situations. The fallacy results from defining one word in terms of another word even though both words have separate meanings.

Slippery slope fallacy

The slippery slope fallacy implies that if one small step is taken, disastrous results will occur due to a chain of events, yet the arguer provides no logical justification for why these disastrous results will occur. The arguer dismisses an opponent's proposition because the arguer claims that the proposition would eventually cause events that could cause unintended issues if actually carried out. This kind of fallacy is often used to argue that one action should not be carried out because it will probably cause worse events, so a slippery slope fallacy is essentially a type of probability fallacy. It is a fallacy when, due to the lack of a logical justification to support the claim of disastrous consequences, there is no logical reason to believe actions will have these consequences.

Slippery slope fallacious arguments require the arguer to make several mistakes; the first being to provide little logical justification for their claim and the second for the arguer to insist the probability for the disastrous events is guaranteed despite this lack of justification.

It is possible for a slippery slope argument to not be fallacious if the arguer presents a logical justification for why the unintended consequences have a high probability to occur should the action they caution against be taken. Distinctions must be made based on the detail of the argument that is made on whether or not a slippery slope argument is fallacious or not.

Faulty generalizations

These fallacies occur when a conclusion is reached based on weak premises. They generally occur when a conclusion is drawn based on only one or two instances of a phenomenon and when considering only some of the factors involved, and dismissing all others. Faulty generalizations are examples of the arguer jumping to make a conclusion hastily without fully reviewing all of the information that is available.

Accident fallacy

Also known as destroying the exception. Though this argument is technically deductively valid, this is an unsound argument that centers on ignoring an exception to a generalized statement (a statistical syllogism). The fallacy then happens when the first premise of an argument is a general statement

that is then applied to an example which is clearly an exception to the rule of thumb, such as for example claiming that surgeons are criminals because they use knives to cut people.

No true Scotsman

This fallacy is related to the accident fallacy, and occurs when one makes a general statement, is presented with a counterexample, and then clarifies the generalized statement in an absurd manner to exclude the counterexample. The classic example of this fallacy is a man who states, "*no Scotsman would commit this heinous crime*" and then after learning that the man responsible for the crime was a Scotsman, clarifies "*no true Scotsman would commit this crime.*"

Cherry picking

The cherry picking fallacy occurs when one only uses data that supports one's claims despite the presence of equally valid data that contradicts one's claims. The contradictory data is either ignored or summarily dismissed. This is also referred to as suppressing evidence, and it is often viewed as a rather unethical fallacy designed to mislead the audience.

Survivorship bias

This type of fallacy is similar to cherry picking, but it occurs specifically in cases where there are few successes and many failures. The survivors of the situation are used as support for an argument while the higher number of failures is ignored.

False analogy

A false analogy argument occurs when one attempts to make an argument by analogy but the chosen analogy is faulty. The analogy drawn tends to be irrelevant or exaggerated. A common example of a false analogy is claiming that an opponent is "*just as bad as Hitler!*" because of a political or ethical statement that they made.

Inductive fallacy

As the name implies, this fallacy occurs when there is a failure in inductive reasoning. The arguer attempts to make a conclusion with premises that do not fully support the conclusion.

Misleading vividness

While using an example to support an argument, the situation is described in intense and excessive detail to add more weight to the example. This is frequently done when the example is a rare occurrence.

Overwhelming exception

An overwhelming exception fallacy will appear to be a valid argument of generalization at first. However, it is accompanied by several qualifications that eliminate most of the weight of the generalization in the first place.

Thought-terminating cliché

This fallacy employs the soothing and traditional sound of clichés to end a debate without actually saying anything logical or relevant. These clichés tend to be related to folksy wisdom or parables, but they do not really count as a conclusion. This tactic is frequently used by those who have metaphysical ideas or otherwise are a zealot.

Red herrings

Red herrings are arguments where the arguer is intentionally trying to mislead in order to win the argument. Red herrings arguments are usually made when the arguer is unable to provide any valid evidence for a conclusion they have drawn so instead wishes to draw attention to some other irrelevant thing which has nothing to do with the issue at hand or assists in demonstrating the correctness of the argument they have made.

Abusive fallacy

Technically a type of misleading ad hominem fallacy, an abusive fallacy takes the process of criticizing the opponent a step further. Instead of merely attacking the opponent's arguments due to the opponent's personality, the arguer verbally abuses the opponent and does not even address their arguments.

Appeal to authority

This fallacy focuses on the powerful position of the person making an assumption. It happens when one claims that a premise is true merely because the person saying it is powerful or respected.

It must be pointed out that some people will falsely argue that scientific consensus is an appeal to authority and this is mistaken because incidents of appeal to authority are when the authority appealed to has irrelevant qualifications for the matter at hand, such as relying on the testimony of a paleontologist for information about electrical engineering

simply because the paleontologist has a PhD. Unless the paleontologist has specific expertise in electrical engineering then their testimony is irrelevant because paleontology in itself has nothing to do with electrical engineering.

Appeal to accomplishment

An appeal to accomplishment is a type of appeal to authority fallacy that distracts the audience from the argument by focusing on a person's accomplishments. It suggests that a premise must be true because the person saying it has many accomplishments.

Appeal to consequences

This fallacy distracts one from the argument by instead emphasizing the consequences of an action. If the consequence is negative, the appeal to fallacy consequences suggests that the argument is false and vice versa.

Appeal to emotion

An appeal to emotion is a general category of argument fallacies that use emotion instead of logic and rhetoric. These red herring arguments are often used when there is no factual evidence to support the statements of the arguer.

Appeal to fear

This type of appeal to emotion fallacy relies on generating fear towards the opponent. Instead of actually countering the opponent's claims, the arguer just attempts to make the audience feel concerned or nervous about the opponent's claims.

Appeal to flattery

An appeal to flattery fallacy generally only occurs in situations where an outside party is determining who wins the argument. When this occurs, the arguer focuses on flattering the audience instead of debating with their opponent. Whether or not the audience likes your argument does not make your argument logical or true, so while flattery may be a useful tactic for winning a crowd in a political debate, it does not assist with the discovery of truth.

Appeal to pity

Also referred to as an argumentum ad misericordiam, this type of fallacy tries to generate pity for the arguer. The arguer may either attempt to get support from the audience or make their opponent feel bad for contradicting them.

Appeal to ridicule

This is an appeal to emotion fallacy that shares a few things in common with abusive fallacies. The arguer ridicules the opponent and their claims instead of actually addressing or dismissing them.

Appeal to spite

This fallacy is normally only used if there is an audience who already dislikes one opponent, but when it is, it can end up being rather effective. It focuses on encouraging and reminding the audience of their hatred towards the opponent.

Wishful thinking

This appeal to emotion fallacy focuses on pleasant suppositions instead of realities and logic. It encourages both the audience and the opponent to support a conclusion because it seems enjoyable and happy.

Appeal to motive

During this type of fallacious argument, an opponent's premises are dismissed automatically due to their motives. The arguer emphasizes dubious motives instead of actually attacking the premises.

Appeal to nature

This type of fallacy is similar to naturalistic fallacies, but it is slightly more simplistic. In this type of fallacy, the arguer decides whether a claim is valid or not due to whether or not the claim is natural. This fallacy can be very distracting because debaters get sidetracked trying to determine naturalness instead of logicity.

Appeal to novelty

In Latin this fallacy is referred to as an *argumentum ad antiquitatis* because it uses age as the sole method of determining validity. The arguer claims that their suggestion is the best one only because it is more modern or newer than other suggestions. Novelty has nothing to do with whether something is valid or not.

Appeal to poverty

This red herring fallacy suggests that the conclusion of the arguer ought to be supported just because the arguer is poor.

It is also used in an attempt to refute the premises of a wealthier opponent.

Appeal to tradition

An appeal to tradition is the precise opposite of an appeal to novelty fallacy. It argues that one's premise is accurate merely because it was considered true long ago.

Appeal to wealth

This fallacy is similar to the appeal for poverty. However, in this version, the arguer claims that their premises are correct merely because they are wealthy, and they may also attempt to claim that their opponent's premises are incorrect because the opponent is poor.

Argumentum ad baculum

The name of this fallacy can be translated to mean appeal to the stick. As justification for a premise, the arguer threatens their opponent with force instead of offering any real evidence or reasoning.

Argumentum ad populum

As evidence for a proposition, the arguer claims that the proposition is believed by many people. Also called an appeal to the majority, this type of argument is fallacious because many people can believe something false.

Association fallacy

This fallacy uses the fact that two items share a property to conclude that they are the same. This is frequently used in conjunction with appeal to emotion or ad hominem arguments that distract the audience with irrelevant comparisons.

Bulverism

Also referred to as a psychogenetic fallacy, this is a form of circular reasoning. This type of fallacy happens when one assumes that an opponent is wrong due to the opponent's motive or personality and then attempts to explain precisely how the opponent is wrong.

Chronological snobbery

This fallacy is similar to a type of false equivalency. It occurs when one suggests that a theory is wrong just because it was commonly believed at a time when another false theory was also believed. Instead of judging the merit of an idea, this type of fallacy attempts to mislead the audience into focusing on the obviously inferior merit of the related premise.

Fallacy of relative privation

A fallacy of relative privation attempts to dismiss complaints because there are more serious issues occurring somewhere in the world. The serious issues may be somewhat relevant or completely irrelevant, but this line of reasoning is still a fallacy.

Genetic fallacy

Despite its name, this fallacy does not only relate to genes. It is a fallacy that happens when a conclusion is drawn due to an item's origin. By completely ignoring the item's current

meaning, it is impossible to draw an accurate conclusion and judge the premise on its own merit.

Judgmental language

This fallacy attempts to influence the audience or opponent's judgement by language choices. It uses belittling or insulting language to suggest that anyone who disagrees with the arguer is idiotic or immoral.

Poisoning the well

This is a type of ad hominem fallacy that attempts to mislead the audience by focusing on criticizing a target person. Everything the target opponent concludes is dismissed due to irrelevant criticisms of the opponent's personal life or character.

Pooh-pooh

This red herring fallacy occurs when one automatically dismisses an opponent's argument because it supposedly does not deserve any sort of intense consideration. Normally, the arguer will just ridicule the supposed absurdity of their opponent's argument without actually addressing the content of this argument. It is sometimes considered to be a form of the straw man fallacy because it misrepresents the opponent's argument as being ridiculous.

Straw man fallacy

A straw man fallacy is a fallacy that happens when an arguer appears to be addressing their opponent's argument but is actually addressing a variation of the opponent's argument that the arguer made up. Typically, it will start by the arguer

seeming to be giving a brief summary of their opponent's argument, but they will make it seem absurd and inaccurate. The arguer can then easily refute the proposition that is similar but not actually the same as their opponent's proposition.

It is worth noting that people who engage in moving the goalposts fallacies will frequently accuse their opponent of having made a strawman fallacy as a way to evade losing a debate.

Texas sharpshooter fallacy

This fallacy occurs when a singular cause is given for a variety of data. The arguer tends to only highlight the similarities of the data while ignoring the differences, and then they interpret an imaginary pattern and propose a singular cause for the data even though they are actually caused by different things.

Tu quoque

The Latin name for this fallacy translates to "*you also*," and it is used to describe a fallacy that occurs when someone attempts to refute an opponent's claim by pointing out the actions of the opponent. An example would be refuting the argument that it is morally wrong to eat animals by pointing out that the person just had a hamburger. Even if the opponent is a hypocrite, their personal behavior is not relevant to the rightness or wrongness of the argument.

Two wrongs make a right

This fallacious argument claims that one wrong action can be made right by committing another, opposite wrong. However, a premise that relies on proving one action is moral by

describing another, mildly related immoral action is not justified.

This type of red herring fallacy is generally used to distract opponents from the current issue by pointing out other problematic behavior.

Final Thoughts on Fallacies

It is important to be aware that fallacies are only fallacious in their proper contexts. One cannot simply apply these categories to an argument mechanically and claim to find fallaciousness; the context of the fallacy must be established for the fallacy to be applied. An example of improperly applying a fallacious category would be someone claiming that a multiple choice question which has only two possible answers is an example of a false dilemma; if there really are only two possible outcomes, then it's not an example of a false dilemma.

Carey Martell

Chapter XI: What Is Not Science

Before I end this book on science and logic, I must be certain that you can recognize what the scientific method is and differentiate it from the kinds of things that masquerade as science by using its vocabulary. Additionally, it is important to recognize that I myself have defined Chivalric Humanism based on my own theories, background, knowledge and values but the difference here is that I do not claim Chivalric Humanism to be a science. It is a framework of morality in which scientific knowledge is used to bolster its validity, but as it is primarily concerned with morality it cannot be a science. Nor do I claim that it is a science, which is why I have written at length on what science is and is not. I encourage people to be able to distinguish science from non-science because Chivalric Humanism does not hold the answers to all of life's questions; it can only supply answers to moral questions. Thus, Chivalric humanists should employ the scientific method to address non-moral issues.

Now, there is a lot of nonsense masquerading as science. These are studies that have very short durations, or that have intentionally small samples so as to be actually statistically insignificant but presented otherwise, all tweaked for the sole purpose of creating nonsense to be published in journals of questionable standards. The goal is for the so-called scientist to pad their resume with the appearance of groundbreaking studies -- this is all pseudo-science and it is sadly far too commonly practiced in my time.

In my experience many journalists and journal editors are very interested in public welfare and view anything that has the potential to attract readership as good for publication, even if it is predicated on faulty reasonings. You must therefore learn to identify real scientific studies from pseudo-science to prevent becoming deceived by unscrupulous writers seeking to profit from ignorance and gullibility.

Pseudo-science is usually detectable when the researchers do not follow the scientific method, do not provide falsifiable predictions nor conduct any double-blind experiments. A common example of pseudo-scientific research is when the author creates reports that have the appearance of statistical significance but are in fact utterly meaningless. For example, they may create a poll study involving one-hundred participants and apply the results of this study to a billion people in spite of the fact that 99.9% of the people the report conclusions are being applied to were never studied during the research. While a researcher may try to claim their research is still useful if one merely considers a so-called “margin of error”, the problem is that margins of error are only a mere mathematical conclusion that represents the number that was not surveyed. Margins of error cannot be evidence that something is true or untrue among a non-observed number of people, and a low margin of error does not validate research which does not meet scientific standards of inquiry. If there is even 1% of a population that is not surveyed it is simply non-scientific to assume this population segments’ answers to a questionnaire will be the same as the 99%. You may feel strongly compelled to believe something is or is not the case based on a margin of error, but when you do such a thing you are not employing science.

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Most importantly, and as mentioned in the first section of my book, people's ideas are not consistent natural forces of the universe in the way that forces such as light, gravity and heat are. The latter will behave in predictable ways according to their principles, and the former (a person) is free to say one thing yet do another, or even change their opinion entirely as swiftly as they had first settled on it. This is why I say it is a pseudo-science to pretend to be able to measure people's opinions as accurately as one can measure natural forces of the universe. Humans may be part of nature but our opinions are far more malleable than natural forces are.

The bulk of things that masquerade as science happen to label themselves as "social sciences". They claim to be a science, but are actually based on Auguste Comte's Positivism. Comte, who invented the term 'sociology' to begin with, believed that societies of humans must follow natural laws the same way that natural forces such as gravity and heat operate. Positivism dominated the field of sociology for most of the 20th century and even today is still common among contemporary sociologists. They rely heavily on quantitative research and develop mathematical models from these datasets; alas, the data is often poorly collected and therefore produces results that cannot be reproduced which inherently makes much of their work not scientific.

It is from their roots as Positivism that the sociology branches frequently employ a bastardized version of the scientific method to rationalize things like the surveying of one-hundred people and projecting these results to apply to millions of people who were never surveyed. This is not science, but merely a kind of statistical voodoo that wraps itself in the

language of science, much like how astrology uses the language of astronomy to appear scientific. Yet, the scientific method is specifically designed to investigate the natural world which can be observed. While we can observe people's actions, we cannot observe their thoughts. There is no method for reliably measuring human thoughts, at least none which has been invented in my time.

Bear in mind that today most sociological research is conducted on college campuses and uses volunteer students who are required to participate in these studies as a means of obtaining credit in social science related degree programs such as psychology. This is known as convenience sampling, which is highly vulnerable to selection bias. The practice is widespread because researchers often have difficulty funding the research necessary to get diverse samples of responses and have decided that even non-scientific research is better than no research, thus creating institutionalized volunteerism into the student body. But this is not science and it is important to recognize that it is not science. When you read these reports you must keep in mind that the research methods employed do not support the conclusions the researcher is making due to the existence of selection bias, as well as other failures to fully apply the scientific method in the experiments they conduct.

While it is true that it is important for students to gain experience conducting studies, the problem is these pseudo-scientific studies are often published and the students themselves often cite the studies in later papers they produce, which creates the present state of academic incest we see in many sociologists circles where people are taking findings from a small group of students and trying to apply these findings to the whole human population.

The kind of “science” we commonly see reported on by the popular news is almost entirely made of this kind of non-science, which many individuals in the general public assume are factual based on the credibility of the newspapers, news television shows and the universities themselves. And so many people do asinine things like drink wine believing it will make them smarter because they once read a three paragraph write up in a magazine about how a college study showed people who said they drink wine daily did better on some multiple choice test than a group that said they drink rarely. These kinds of studies are often guilty of the logical fallacy of post hoc ergo propter hoc, and other false equivalence fallacies.

What I am saying here is not novel; these problems are well known with the sociological branches of academia. For example, the paper ‘*Estimating the reproducibility of psychological science*’ was published in *Science Magazine*, Vol 349, Issue 6251 on August 28th 2015. *Science Magazine* is the peer-reviewed academic journal of the American Association for the Advancement of Science. The paper pointed out that from one-hundred selected studies published in top psychology peer review journals in 2008, less than 30% of these studies could be reproduced by others. Additionally, in the article ‘*1,500 scientists lift the lid on reproducibility*’ by Monya Baker published in *Nature Magazine*, Vol 533, Issue 7604 on May 26th 2016, the results of a poll to the magazine’s readers reported that 70% of the magazine’s readers had failed to reproduce at least one other scientist's experiment (including 87% of chemists, 77% of biologists, 69% of physicists and engineers, 67% of medical researchers, 64% of earth and environmental scientists, and 62% of all others), while 50% had

failed to reproduce one of their own experiments, and less than 20% had ever been contacted by another researcher unable to reproduce their work. Furthermore, few of the respondents had ever attempted to publish a replication, and while 24% of those who had attempted to do so had been able to publish a successful replication, only 13% had published a failed replication. Several respondents that had published failed replications noted that editors and reviewers required the paper's language to be altered to 'play down' comparisons with the original studies.

This widespread problem of producing research that no one else can reproduce yet becomes heavily cited in other research papers is well known amongst sociologists; this problem is referred to as the *replication crisis*. These non-reproducible studies can become heavily cited and used as the basis for other meta-analysis research, such as observational studies, spreading even more pseudo-scientific ideas among the public as they become cited by newspapers and social media content creators.

In light of this information, it would be more beneficial for students to learn how to make accurate studies rather than being instructed in how to conduct pseudo-studies that do not adhere to the scientific method and teach bad habits. That the scientific method is financially inconvenient does not excuse teaching pseudo-science as if it were science, especially if they are going to base the practice of medicine on the results. Genuine scientific research should only use surveys as part of the research phase to help form a hypothesis and they should then conduct a real experiment to prove or disprove that hypothesis. Instead, it has become commonplace for the data gathering phase to be presented as an ex-

periment and for the hypothesis to be presented as the conclusion of an experiment, when no actual experiment (per the standards of the scientific method) has taken place. This is not science.

So, 'social sciences', or more accurately sociology such as psychology, goes awry when it does things like applying the scientific method to people's survey responses and treating these responses as if they were an experiment, which is an error primarily because people's answers to a question are not consistent like gravity or the chemical composition of iron. While metaphysics is entirely to be rejected as superstition, it is true that our brain's mental noise, such as our personal viewpoints, cannot be reliably subject to the scientific method due to the inconsistencies in our mental faculties. Even if we may think we are telling the truth, there's a host of reasons for why we may not actually be telling the truth, such as memory disorders preventing us from being able to perfectly recall things and instead imagine new imaginary things to fill in the blanks as we strive to answer the questions we are asked. This is a common problem among psychologists who employ hypnosis as a means of investigation, as the hypnotized patient can be intentionally or accidentally guided by the psychologist to fabricate memories of events that never took place or to twist their recollection of events.

It should be kept in mind that while I criticize many aspects of sociological branches, I am not criticizing the whole of it but rather certain practices currently common to it. I readily accept scientifically proven conclusions such as cognitive dissonance, a theory within psychology. This is because cognitive dissonance represents a phenomenon which is readily observable and can be reproduced, even if we do not yet fully

understand the mechanisms for why cognitive dissonance happens.

As I accept those things which can be proven scientifically, my criticism of current trends among sociologists is based on instances where they practice non-science and pretend that it is science. I am not critical of instances when sociologists comply with the scientific method.

Now, there are those who will argue that because the polling that is performed by sociologists employs mathematics they therefore cannot be mistaken. The arguers will point to things such as election polling as an example of the accuracy of statistics, but these people do not truly understand what they speak of. In actuality, the American elections of 2008 and 2017 are examples of how election polling is very unreliable. The polls had predicted a landslide victory for John McCain in 2008 but it was Barrack Obama who won; likewise the polls indicated Hillary Clinton would win the election of 2017, but Donald Trump won instead.

The problem of political polling is that in most elections in the USA there is only one candidate for each party, and there are only two major political parties. This means the pollsters have a roughly 50% chance of being right or wrong to begin with, which are very good odds if you are a statistician seeking to make predictions. Flipping a coin, therefore, will be just as reliable an indicator on who will win an election as the so-called “research” performed by these pollsters.

Certainly, if a sample size of a group is large enough then it can be representative of the remainder but this is not how polling is performed. Political polling is done with the belief that merely eight-hundred to one-thousand people who

are randomly selected by a phone dialing machine can determine the views of an entire nation of people; that is, surveying a small group of random people among the national population of two-hundred and sixty million people will result in getting a reliable answer for the millions of others who were not questioned, with only a 3% margin of error assumed.

The problem is that this belief of how reliable the polling is done is based on nothing tangible; statisticians have never actually surveyed the entire group of two-hundred and sixty million people to verify that the margin of error would be 3%. You may think that the outcome of the election can serve as a survey, but in practice a fully accounting of votes rarely occurs because politicians tend to concede defeat on election night based on exit polling data, and a full account of the votes rarely occurs in US elections because the counting process halts when one candidate concedes defeat.

Worse, the statisticians often believe that just because one multiple choice question might result in a 3% margin of error that it must also apply to other unrelated questions when there is no evidence to suggest this; it is merely assumed. Consequently, the field of political science and how it employs statisticians is a pseudo-science that employs poor methods of measurement. This is why it is not a true science and the predictions made using its methods are inaccurate. As said before, real science is reproducible.

So-called 'Political science' is a kind of quackery fortune-telling that follows in the footsteps of predecessor pseudo-sciences that also relied heavily on data taken from questionnaires. A well understood example of this is the field of human eugenics from the early 20th century. It is common

today to view eugenics as having been entirely pseudo-scientific, but this is a mistake. Eugenics actually originated in the research by Charles Davenport at the Cold Spring Harbor Laboratory's Station for Experimental Evolution on animals and plants, which resulted in breeding programs that developed chickens which lay more eggs and grow faster. This type of research would result in strains of protein rich wheat and other such foods commonly purchased at grocery stores today. This eugenics research identified the 'gene' and demonstrated Gregor Johan Mendel's beliefs about heredity to be largely true, insofar as it could be applied to organisms such as plants and to some extent, cattle and chickens.

The problem with eugenics is the direction it went after Henry H. Goddard introduced pseudo-scientific ideas related to human hereditary into the field; namely, he blamed so-called 'feeble-mindedness' genes as causing the problems in society such as crime, prostitution and alcoholism, when in actuality it is more likely that alcoholism among pregnant mothers resulted in the birth defects that led to feeble-mindedness in the first place. While genetic defects often do get passed down among family hereditary bloodlines, people who do not possess genetic defects can and do become drug abusers, criminals and alcoholics. The problem of alcoholism is not so much the genes a person has but rather is in their individual moral character and if the environment they live in rewards hedonism.

With his eugenics research, Goddard employed terrible methods of gathering data; the collected family histories data depended entirely on witness statements with no attempt to verify accuracy of the information. The limits of questionnaires and polls were never considered. This resulted in pseudo-science and conclusions drawn from unreliable data.

I point out now that the method by which eugenicists gathered information about human hereditary employed the same method of sampling, interviewing, scoring and scaling, and statistical analysis which is still used by most fields of sociology today, especially amongst those which label themselves as so-called ‘behavioral sciences’. These are the types of fields that ‘political science’ belongs to. The eugenics methods of conducting research deeply influenced other branches of sociology and so sadly these methods remain with us in forms nearly identical to those practiced by the misguided human eugenicists a century ago.

The pseudo-science of Goddard influenced many bad social policies in the United States during the early 20th century, such as forced sterilization programs and restrictions on immigration from certain countries that Goddard deemed ‘racially inferior’ based on his pseudo-scientific research. The eugenicists’ pseudo-scientific intelligence tests and research on heredity were able to persuade the best of legal minds of their time to agree to sterilization laws, going as far as the Supreme Court in *Buck v. Bell* which resulted in the Supreme Court agreeing to the forced sterilization of Carrie Buck for being “feebleminded”, which took place under the state of Virginia’s Eugenical Sterilization Act of 1924. By 1947 there had been approximately twelve-thousand forced sterilization operations on people deemed “feebleminded” by numerous states working with eugenicists doctors.

A later researcher, Paul A. Lombardo, a Professor of Law at Georgia State University, found Carrie Buck and interviewed her before her death in 1982; he determined that she had actually been of normal intelligence and the evidence against her fabricated by eugenicists social advocates in order

to use her as a means to legalize forced sterilizations of ethnic groups they deemed racially inferior.

These laws were not used only to sterilize populations viewed as undesirable; sometimes they were used for other nefarious purposes, such as the betrayal of family members. An example is found in the case of Ann Cooper Hewitt who sued her mother and surgeons in January 1939 for her mother having conspired with surgeons to sterilize Ann without her knowledge. Ann's mother, Maryon Hewitt, had desired her daughter to be sterilized so that she could deny her daughter the inheritance of her late husband's estate. Ann's father had been Peter Cooper Hewitt, who invented and held the patent to the first mercury vapor lamp. Peter's will had designated that his daughter Ann would gain her inheritance of his estate upon having children and if Ann did not have children then the inheritance would instead go to her mother. As court proceedings revealed, Maryon had a gambling addiction and sought to obtain her daughter's inheritance. When Ann was to undergo a surgery for an appendectomy, Maryon paid the doctors to administer an intelligence test on her while she was waiting in the nurse's office before the surgery. As Maryon was in great pain, she refused to answer most of the questions and the doctors used these results to declare her 'feeble-minded' and then removed her fallopian tubes along with her appendix during the surgery.

Maryon insisted in her defense that she was trying to protect the public from the consequences of Ann becoming pregnant and giving birth to feeble minded children, using the popular beliefs of eugenics to justify her cruel betrayal against her daughter so that she could obtain the fortune her late husband had bestowed to her. Sadly, the judge in the case determined that because Ann was a minor her mother was allowed

to have her sterilized and so no criminal wrongdoing was found for the surgeons or her mother. The case serves as an example of how well-meaning laws that are rooted in pseudo-scientific beliefs can be used for more nefarious purposes than even what they were intended to do, tragically impacting the lives of others in unexpected ways.

More commonly known among people today is that Nazis seized on this research for their own eugenics programs and justified their genocidal acts against other ethnic groups, claiming that their hatred was scientific. The Nazis performed approximately four-hundred thousand forced sterilizations under the 1933 Law for Protection Against Genetically Defective Offspring, and later the deaths of six-million Jewish people who were executed as part of the Holocaust.

This is the danger of pseudo-science, for a pseudoscience is an ideology that masquerades as a science in order to lend credibility to itself and lead people into adopting an ideology that is objectively untrue. In the case of eugenics for humans, it was a form of scientific racism, which is to say that it was not scientific at all. Rather it was men who purported to be scientists who used the perception of their research being scientific to justify their racism.

Sadly, the kinds of poor fieldwork and data collecting employed by Goddard and his peers in the field of human eugenics at the start of the 20th century are still common today in sociology, and this is why much of sociological research is pseudo-scientific as well. The results of most sociology research cannot be reproduced because the conclusions were based on faulty data. The reason this goes largely unnoticed is because eugenics was only discarded because of the horrors it caused in Nazi Germany; it was not abandoned because

people thought the ideas themselves were necessarily non-scientific. This is why other fields of sociology have been able to continue to get away with using pseudo-scientific approaches to the present day that I write this book.

In my lifetime, sociologists produced another destructive ideology, that of Critical race theory which became popular. Yet, Critical race theory is just another form of scientific racism, as it relies on faulty reasoning and inaccurate methods of data collection. It also leans heavily on creative storytelling to mask that it is nothing more than Marxism which has decided to treat human ethnicity as a social class, and like the pseudo-sciences that came before it, critical race theory unbalances society by encouraging people to be unnecessarily hostile to one another, blame individuals for social problems they have nothing to do with purely based on the color of their skin, and justify horrible things in the name of 'social progress'. These ideologies do not lead to the betterment of the human race as they claim to. They instead only lead humankind astray toward tribalism, pitting people unnecessarily against one another while solving none of the social issues they claim to want to address.

Pseudo-science leads to monstrosities and must be guarded against. The best way to avoid becoming a victim of pseudo-scientific ideas is to employ logic in your thinking, become versed in genuine science and do not make allowances for the scientific method using special pleading fallacies. There is no such thing as a so-called 'soft science'; there is only one kind of science and it is the kind that adheres to the scientific method in its entirety. If a thing cannot be reliably measured, any research of that thing is not scientific. Con-

sequently, the vast majority of those things which are sociological are pseudo-science, and they lead people astray from objectively understanding the world. This is why I have included this information in my book. The proliferation and popularity of pseudo-science is perhaps the greatest danger facing humanity in my time; we must stop sociology pseudo-science from continuing to be allowed to masquerade as science.

What is Positivism?

I have said earlier that the social sciences / sociology are not a genuine science, but instead a form of positivism. So we must now discuss that positivism was primarily created in order to make superstitious thinking appear scientific. While Chivalric Humanism holds many attributes in common with Positivism in that both philosophies promote the utilization of logic and the scientific method in moral decision making, Positivism differs in the belief that the scientific method can be directly applied to investigate and form conclusions about issues pertaining to morality. Chivalric humanism does not endorse this view, rather it says that morality should be designed to promote the survival of the human species and employ scientific knowledge and logic in the pursuit of this goal. Chivalric humanists should not believe that human civilization has scientific laws the same way that forces such as gravity and heat do; rather it is that the rules by which human societies operate are constructs designed to guide natural human instincts to more constructive ends, as humans in a civilization no longer live in the wild environment from which our ancestral instincts derived. Because these rules are constructs,

some humans can choose to ignore them, and individuals can even intentionally seek to rebel against them as a means of subverting them. This makes these societal rules more of a guideline than a consistent thing such as a scientific principle or law. Were human society so simple a thing that it had natural laws which could be deduced which would allow the prediction of every single humans' actions in every circumstance, then no leader would ever lose political power as they could predict what the population will do in every situation and the use of violence to exterminate dissenters would not be necessary in totalitarian states. The reality is that humans can be predictable when they organize into a tribe and behave consistently per the customs, values and etiquettes of that tribe; yet, humans are less predictable when they break free of tribal affiliations, or possess maladies that impact the ability to employ the critical thinking faculties of the mind. These two areas are mainly where most sociological theories break down and prove themselves to be unreliable methods of measuring human behavior. This is also why sociology is not a science.

This distinction that Chivalric humanism does not claim to be a science is important to recognize so that Chivalric Humanism is not confused for being Positivism or even some type of sociology, as these things pretend to be a science and consequently lead people into new delusional types of thinking about themselves, other people and how the world works. Morality can be investigated using logic and science as means of which to measure the outcome of moral choices, but morality itself is not a natural force of the universe but instead is a construct of human imagination, as a means of assisting our decision-making processes. Morality is a tool we invent and adopt the usage of.

Now, among its numerous manifestations, some adherents of positivism called logical positivists assume our universe is one of many possible universes, and then went on to produce a number of logical fallacies to justify the idea that if something is possible in one universe then it must be possible in all universes. The matter was nonsense but I must mention it because many of the ideas held by positivists have made their way into the contemporary sociological fields. Therefore, it should not be surprising that many of them rely heavily on statistical voodoo; that is, they change the context of the facts to support their theories. This is primarily done with creative storytelling to present facts in a way that supports their theories and then wrapping it all in the language of science.

Positivism encourages the idea that we can evaluate a small sample of a group and use this information to form specific conclusions about the rest of the group. While this can be the case in situations where the integrity of this group is extremely uniform, this method can only produce nonsense when it is applied to a group that is highly individual; such as, for example, human beings who hold a great many different ideas and cultural behaviors that are different from one another.

Consequently, Positivism is not science, but rather a reductionist approach to science that seeks to eliminate all of the inconvenient complexities from science in favor of a method that is easily manipulatable to produce the desired results of the researcher who filters the information obtained from a small sample through the lens of their own personally held theories, background, knowledge and values. Yet by removing the complexities they also hide other explanations for

the phenomena they observe which might be more reliable than the conclusions they have made using reductionism. This makes their conclusions a result of confirmation bias; the tendency to interpret new evidence as confirmation of one's existing beliefs or theories. We see this type of reductionism in all manner of sociology branches, from feminism to critical race theory, to the political sciences and even anthropology. It is especially true of psychology.

Note that while many branches of sociology have some useful ideas, such as the concept of cognitive dissonance for example, these are not hard sciences. They are imperfect ideas to explain observed phenomena which are not easily measured, and because they cannot be reliably measured the conclusions simply cannot be considered genuinely scientific. They are only useful when employed as guidelines for decision making and problem solving and should not be confused as a science.

Using the statistical voodoo of Positivism it has become common for sociologists, especially psychologists, to create pseudo-scientific studies that produce many kinds of factoids that are useless, and often hindering, to the welfare of humanity. They mask their assertions in the vocabulary of science and ignore that it is necessary to ask people their opinions in order to receive them. You can't project millions of individual people's opinions and behavior based on what less than .01% of that pool filled out in a questionnaire. There is no kind of science that allows you to play the role of a psychic and make fortune telling predictions on what people outside a polled group are going to do or what they believe. Even if you survey all of these people, they could still be lying to you. Actual observations must be made to determine whether what is claimed by a person is genuine or not.

If after reading all of this you still believe it is possible to make useful predictions after only reviewing a small sample of a thing, consider this: if you go to the beach and fill a bucket with water from the ocean and find no fish in the bucket, does this mean there are no fish in the ocean? The answer is no. Just because there are no fish inside the bucket does not mean there cannot be fish in the rest of the ocean. It is ludicrous to decide what cannot be in the rest of the ocean based only by what you do not capture in your bucket.

This is why I can say with confidence that surveys and polls are some of the most misused types of reports and made to justify all kinds of beliefs that any objective person can plainly see is nonsense. There is no honest way for mathematics to invent opinions people have not given, let alone for mathematics to predict what people are going to do based on what they have not actually done yet. Anyone claiming they can do so is claiming to be a wizard, not a mathematician. And wizards do not exist.

Furthermore, we must always consider whether a questionnaire is actually a push poll, which is a poll where the questions have actually been designed by the poll author to lead the responder toward a specific answer. The presence of leading questions in a questionnaire is evidence that it is a push poll.

Now, you may be able to model an individual's future behavior based on analysis of what they have done in the past, but you absolutely cannot create a reliable model using what people merely claim they are going to do. This is because what they say they will do is not what they have yet done. And even then, you can't apply that model to different people

whose behavior has not been analyzed. People are not naturally logical individuals, but a creature of their own habits.

As I have said in prior chapters, people's opinions are not subject to the scientific method. Opinions are not a force of nature. Pollsters may use a positivist interpretation of science and logic in order to justify their math, but positivism is neither science nor logical and to claim such is pseudo-science. Logical positivism is not scientific, and it is due to its prevalence in the sociological fields that results in many of the conclusions drawn by sociologists to be non-reproducible nonsense.

We should cease labeling these fields 'social sciences' and calling the people who advocate sociological theories 'social scientists'. They are not genuine branches of science and the people who advocate for these fields are not scientists. They are sociologists.

Pseudo-Mathematics

Many people have been trained to think from an early age to never question anything related to numbers. It is important to be aware that while mathematics is a valuable tool which has allowed humans to realize great things, it is still a system humans have devised to explain what we see in the universe. It is not a perfectly infallible system and is still being refined. Mathematics is subject to strict rules designed to ensure standards of proof and rigor are uniform throughout the framework of mathematics but conclusions produced by the individual are only as accurate as the person employing the method adheres to these standards.

There are many mathematical problems which we have yet to solve and the existence of these problems indicates our current understanding of the universe is not yet complete. Thus, it is important for people to question what they hear from scientists whose research is based entirely on correlations in survey questionnaires and are completely absent of evidence gained through experimentation. This is blatant misuse of mathematics in a non-scientific way and yet it is currently very common practice due to the advantages of a researcher being able to manipulate the results by controlling the duration and size of the samples, as well as cherry picking the questions asked of respondents in such a way to produce the desired responses. Replication studies are also rarely done to confirm results of these studies because there's no reward mechanic in the industry for fact checking a study. A healthy amount of skepticism should therefore be applied to these kinds of reports.

Numbers do not speak for themselves. They require correct interpretation in order to make them useful measurements that reflect reality. When numbers are interpreted incorrectly, they produce results which cannot be applied to reality. Like any tool they must be handled with care.

When the sociologist uses a form of positivism and not actually the scientific method as it would be applied to natural sciences like say chemistry or astronomy, they engage in pseudo-science. It is not science to ask a small number of individuals a bunch of questions and accept what they are saying as fact without having made any attempt to determine if the person was lying in the survey or if their experience is

common or uncommon. Although the experience of observing what people say is real, to assume what people say is genuinely true is presumptuous and academically dishonest because we know all people can lie. And this is where the scientific method often breaks down in sociological fields. The scientific method was never meant to be applied to the results of our inconsistent internal mental noise. It was meant to evaluate the natural world we live in which adheres to consistent rules. Science requires observation and reproducibility to ensure that what has been observed by one scientist can be observed and verified by other scientists who can repeat their experiment.

As an example of the sociologist making this kind of pseudo-scientific mistake, let us look at a certain World Health Organization report produced in 2015 about red meat having carcinogens. When asked for details on how the report conclusions were arrived at, it turns out they didn't actually test raw meat or people for cancer. Instead, the report is the result of people who developed cancer filling out a survey about their diet habits and the sociologists making wide assumptions based on correlations between stated eating habits and development of cancers. So, when asked a question like, "*What is the safest way to cook meat?*", the study authors could not provide an answer because they didn't conduct a genuinely scientific experiment; what they did instead was ask people questions about their dietary habits, and the study authors formed conclusions without having verified anything, using their creative storytelling abilities. This is not science.

Let me be clear; the mechanisms of the brain's operation are subject to science but the mental noise that is our thoughts are not. Thoughts have no mass, which is why we do not gain weight with the more ideas and memories we amass.

Thoughts are stored in regions of the brain that already exist, both recorded and forgotten in currently unknown manners, as the mechanisms for human memory are not fully understood in my time. But we know that thoughts are too unreliable to be a subject for the scientific method; the scientific method is designed to be applied to things that possess consistency and because human memory is not consistent like other natural forces of the universe are they are not themselves a subject for this kind of application of science.

Determining what types of food cause cancer based on questionnaire responses is about as useful as determining how common alien abductions and demonic possessions are based on what people filled out on a questionnaire. There is no legitimate scientific research which has conclusions based entirely on survey results. A person's answers are not consistent like natural forces in the universe. People lie, forget, and sometimes are utterly detached from reality. So, if there is no real experimentation then the study is not real science, either.

This is not to say that questionnaires are entirely useless. The responses to a survey can certainly be used to create a hypothesis, but publishing that hypothesis as a conclusion is skipping critical parts of the scientific method such as experimenting and verifying. This is why these kinds of sociological studies are not science, but instead a form of academic dishonesty which has become alarmingly commonplace in academia. If they produce any useful information it is not because they are following the scientific method, but instead are using some other kind of reasoning that has arrived at a correct conclusion. However, this still does not make them science.

I cannot stress this any fiercer; there is a lot of nonsense that is passed off as science, when it's really just statistical voodoo that wraps itself in the language of science, but absolutely is not science; similar to how astrology wraps itself in the language of astronomy to appear credible. You must take what I have said to heart and learn to recognize it, else you will be easily taken advantage of by the deceitful and misled by the well-meaning idiot.

Academic Dishonesty in Education Resources

Much that I have written about in prior chapters deals with identifying academic dishonesty, but I must place special attention on its presence in educational resources.

It has become popular in my time for virtual encyclopedias to be written primarily by anonymous authors and moderated by anonymous editors; many people believe these sources of information are reliable and accurate. This is not always the case.

While bias of the author can exist in any written work, when the reader is unable to know who authored the article or report they are unable to verify the credentials of the author. This is also the case when editors are anonymous; how can we know if an article is reliable and honest if we know nothing about the author?

As anonymity has historically been the domain of criminals and fraudsters, these virtual databases of information may even be purposefully used by groups whose central purpose is to spread misinformation, and when these anonymous people serve as the final arbitrators of what stays

and what goes in an article there can be no certainty of academic integrity.

The sources used for learning, especially scientific learning, must meet proper standards of academic integrity. You should never assume that anything written anonymously is genuine, because while it could possibly be true, you cannot verify the credibility of the author because you do not know who they are.

Some may claim that a work itself can be inherently credible in its writing if it cites its sources, and they point to databases such as Wikipedia as an example of this. The problem here is that my personal experience with Wikipedia has been that anonymous contributors frequently cite sources for the statements made in articles that are not supported by the source they cite. I have frequently found that many sources for statements have almost nothing to do with what is being claimed in the Wikipedia articles by the anonymous authors, and as the administrators are anonymous dictators who frequently ban users for trying to point these issues out, Wikipedia is simply not a reliable form of information. Much of it has been written by anonymous sources and while not all citations are unreliable, many are. With the work involved in needing to fact check every sentence of any Wikipedia article to verify that the citation actually supports the statements made in the article, this makes Wikipedia too difficult to use for the layperson, who ends up not checking the citations at all and believing the article at face value. Thus, misinformation is easily spread by Wikipedia and its popularity during my time has been based on its ranking in search engines, not in its actual reliability.

Confirmation Bias in Sociology

Sometimes mistakes in the process of scientific inquiry are the result of a strongly held confirmation bias in the researcher. It happens because the researchers filter information through the lens of their specialty.

For example, there have been occasions where a psychologist diagnoses a person with schizophrenia when this individual actually has Wilson's disease, a fairly rare disorder that causes copper to be accumulated in the liver, which causes it to build up in the body. Wilson's disease shares many of the same symptoms as schizophrenia so there have been occasions that a psychologist -- lacking a formal medical education -- has diagnosed a person with schizophrenia who actually has Wilson's disease. Worse, there have been situations where a psychiatrist -- who does have a formal medical education -- does not check for Wilson's disease and instead assumes a person has schizophrenia due to their confirmation bias.

Wilson's disease being mistakenly diagnosed as schizophrenia is tragic because it is treatable with medication and dietary changes. Yet as many psychologists have no medical training it is difficult to know precisely how many people have been mistakenly diagnosed with schizophrenia as the people most often to treat suspected schizophrenics are psychologists, and not medical doctors who specialize in diseases such as Wilson's.

So, we must take care to not fall into the trap of confirmation bias and allow our preconceived ideas to allow us

to easily dismiss all possibilities until we have actually eliminated these options from the table of possibilities. Unfortunately, this tends to happen within the sociology branches when they do not implement proper standards of scientific inquiry into individual cases and instead employ circular reasoning to their decision-making. This does not occur when we follow all the steps of the scientific method and look for the underlying physiological reasons that explain a condition rather than make broad assumptions and use entirely metaphysical models of the mind, such as is commonly used by many psychologists in my time.

Carey Martell

In Closing

It is my intention that this work be the foundational text of all Chivalric Humanist thought. It should act as a sturdy platform upon which all future writings of this philosophy should expand upon in order to resolve questions I did not provide answers for in this volume.

It is also my expectation that, as some of the specific workings of the human brain have still not been understood as I write this, that some sections of this book may require updating or expansion in order to incorporate these new scientific discoveries into Chivalric Humanist thought. In this way Chivalric Humanism may stay relevant to future generations. This Book of Chivalric Humanism is thus intended to be a living document which can be revised by either myself or my officially designated representatives. It is also my intention to leave instructions for how this work can be amended to ensure the integrity of the philosophy remains intact even if parts of it may change, this being necessary to ensure that all changes are conducted in compliance with my will.

I am but a man and as a man my fate is to someday die. It is my great hope that these words should outlive me and be a pillar to support those people I shall never meet in my own lifetime. I hope that my words serve humanity well.

Carey Martell

About the Author

Carey Martell was born on December 23rd, 1982 in Newberg, Oregon. As an autodidact Carey has studied history, philosophy, sciences and other subjects mentioned in this book since he was a small boy.

When Carey was seventeen, he enlisted into the US military, first in the National Guard of Oregon in 2000, and later re-enlisting into the active component of the US Army. He served a tour of duty during Operation Iraqi Freedom from 2003 to 2004. Carey was medically discharged from the US Army in January 2005 after suffering complications from the second round of anthrax vaccine injections administered to him.

Carey spent the next several years of his life traveling around the US, living in numerous states, and making friends and acquaintances across the country. He briefly studied in the film program of Washtenaw Community College in Ann Arbor, Michigan and then later studied film production again for a brief time at Northwest Vista in San Antonio, Texas. Carey also completed an entrepreneurial accelerator program at Tech Ranch in Austin, Texas.

Carey has founded and sold technology startups in the video streaming and new media industry, and he has also published a number of books through his imprint, Martell Books.

The sections of this book were written over the course of Carey's life, starting from when he was a teenager. Over a period of roughly twenty-six years, these essays were improved upon, sometimes re-written to be almost unrecognizable.

Chivalric Humanism as a philosophy is the culmination of his life of experiences spent learning and exploring the world.