

Human civilization could be characterized as a collective interaction with nature for its essential dependence upon the natural environment. However, within the grand team of this collective endeavor, people would normally feel that for most of the time it is the interactions among themselves that matter most for their life. This is because throughout human history it is mainly the interactions among human beings that determine the reputation and the social position of (and relevantly the amount of social wealth owned by) each person in this world. As a matter of fact, even at the age of super cloud computing power, it is clear that the most meaningful part of human civilization is created through interactions between human beings. Even for those great artists who produced their masterpieces mainly through their private personal work with inhuman objects, we could always identify his connections with other human beings that have helped to bring those works to this world. After all, human beings are social beings so that no one could live a life without counting on interactions with others.

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This lack of quantifiability of social parameters has caused a severe imbalance between our knowledge about nature and about our own society. While natural scientists have started to search for the so-called hidden dimensions of the universe, to calculate the rate at which the previously-thought-empty space would expand, and to attempt figuring out how energy could be turned into the primary particles, in social domain people are still remaining at the surface level of claiming that good is completely separate from evil. The difficulty of in-depth metaphysical reasoning towards social life in the same way as physicists would do towards natural world has led contemporary social scholars to be much more eager in positivistic exploration than in philosophical contemplation of social reality. Unfortunately, we normally could not create an isolated controlled environment and repeat the predesigned experiments within the controlled environment as natural scientists could do as a regular procedure. This would fundamentally determine that social reality cannot be fully comprehended through the positivistic way since we even could not seamlessly reflect the true social processes through the so-called scientific approach in the positivistic sense.

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It has been a popular philosophical fantasy among the public since the ancient time that this world is utterly simple and we should not make it too much complicated. The matter of fact is that we are living in a very complicated world, and it would not become simple simply because we assume it simple. The task of a true philosopher is to find the right angles so that the world would look simpler. One often ignored or even denied truth about telling truth is that it is much easier to tell the truth than to have others to believe what is told as the truth; this difficulty would in turn make it hard to even tell the truth at the first place simply because the potential truth teller would not be confident enough that he could convince the others to agree with him. This book is aimed at getting a right angle for the readers to look at the world and the right languages for the

readers to describe it so that they could see the complicated world by its simpler form and also be more confident to share their own views of the world with others.

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Just like at the turn of last century when we were facing the need to look into the natural world in a mathematically nonlinear way, this time we have to look into the social life we are living through day by day in a philosophically non-trivial way. The approach employed to study the dynamic nature of fairness in this book provides an example of how social analysis might be done in this new philosophical era. I hope this book would bring some enjoyable reading time to wisdom-loving readers.

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In fact, in contrary to the common perception of most people about the relationship between fairness and social equality, as a general fact, *fairness is an important logical force to sustain social inequality.*

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Of course, those who like to think and work innovatively usually could also be very good at following conventions but they might prefer showing their comprehension of principles behind the conventions when present themselves; while those who do not like innovative thinking could also be very intelligent in other respects. The issue here with this particular selection mechanism is not which selectee is really smart in each individual case; rather the issue here is that *this particular selection mechanism sieves out a person based upon whether he likes to stick to conventions or not instead of whether he is intelligent or not, and it is possible that the more intelligent a selectee is the more chance for him to be sieved out.*

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However, while a professional person does carry out his professional duty through his daily work, sometimes he could also impair his professional functionality much more efficiently than other people in a way that the society (even including himself) might not be very clearly aware of.

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That sad part is related to a very common practice across all nations and all cultures in this world but so far not commonly well-known among the citizens of this world, which can be stated as that *in order to achieve a success people would very often do what they already know would fail or select the approach different from what they know would more possibly lead to the success.* Or in other words, it is a common practice that people knowingly create failure in order to achieve a success. This might sound unbelievable or even impossible to many; however, if we

look at ourselves or look around carefully we might find that it is indeed very common or even trivial in real life.

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Nonetheless, we have one special case in the social dynamics, for which we could have a *hard* conservation law similar to what we have for energy and momentum in the natural world, which is the conservation of money and can be expressed as: *during any transaction which involves the payment of money, the total amount of money is conserved*, i.e. the money flows from one hand to another at its original face value. Unlike the natural conservation laws, this conservation law of money is determined by the obvious tautological logic instead of being discovered in scientific laboratory experiments; nonetheless, its meaning and macroscopic impact is not very well aware of by ordinary people partly because of the positive chances for some material or digital money to be destroyed and the need to change the supply of circulated money by the government or the central financial institution.

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Roughly speaking, we could say that the fundamental difference between natural selection and social selection is that natural selection is biological selection while social selection is intelligent behavioral selection. The biological selection would give the survival right to the physically fittest in the natural environment while the intelligent behavioral selection would tend to create best chances for those whose social behavior, decorated by his social background, could reflect or stay in line with the selection mechanism.

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Ideally, a society would be much better served by its citizens if each person could make the best use of his potential. However, because of the common weakness in human capacity of recognizing the personal potential values of others, it becomes a great challenge to a society for how to enhance the social readiness of making good use of personal values and promote the awareness about the importance of doing so; and how to make the best contribution to this world with his own potential value becomes a great challenge for each individual person as well.

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Exercise 2: devolutionary corporate culture

This exercise is an example of the logical selection that I mentioned earlier. Very often we might find or hear that the competitiveness of a team is getting weaker and weaker for generation by generation. Usually, people would consider this as a coincidental phenomenon and assume it to be an issue of pure luck. However, if we take a metaphysical examination upon some basic common logic of running a company, then we might find some traceable causes behind. In this exercise I am only examining one of the causes which could result in the competitively weakening symptom of a company. From the perspective of social selection, what I am

discussing in this exercise is indeed some logically determined selecting force that would drive the competitiveness of a team towards weakened status.

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In fact, development and fairness have rendered the fundamental meanings for human strive towards a better tomorrow, which is also the philosophical foundation, in addition to supernatural faith foundation, for education, for economic construction, for scientific exploration, for local and global peace efforts, for anything that could be considered as positive and good for the future of mankind. People study hard and work diligently because they believe that they could build a better future, people endure adverse cultural environment and fight for the social justice defiantly because they believe that the future world could be much fairer.

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Immanuel Kant wrote the following in his Critique of Pure Reason¹:

The light dove, cleaving the air in her free flight, and feeling its resistance, might imagine that its flight would be still easier in empty space.

While I disagree with his criticism of Plato with the above analogy in that book, I agree with the moral of it, which could help us to understand the nonlinear nature of social dynamics. Social dynamics is constructed as a conditionally connected network of knots, each of which exists only because their dynamic connections exist. When studying social dynamics, each of us like a dove cleaving air, we should avoid the simple reductionist way of thinking since very often we will not be able to identify the problem by removing its background connections, just like without the air the flight of dove could not even be sustained.

¹ Critique of Pure Reason, Immanuel Kant, trans. Norman Kemp Smith, 1929, London: Macmillan and Co., Ltd.