

All are one

Jose Maria Ortega Sanchez

Lawyer
Valladolid-Spain

Abstract

Natural communities, based on the existence of a minimal thought, expressed through religion, were the only form of social organization until the English Revolution put the bases of an alternative form, the individual communities. The individual communities, grounded in the empowerment of the individual, broke this minimal thought, facilitating the emergence of alternative thoughts inside the community, making possible the scientific revolution and the participation of all in the sovereignty.

As societies dynamic, in constant change, though they facilitate the search at liberty of the happiness of everyone, they expose the individual to a lack of references, to the abyss of happiness. This means that in his own crib, the West, individual communities have been fought and lacking an universal power of attraction. Their survival, development and expansion determine the XXI Century

Key Words Religion thought, individual communities, Natural communities,

The head of a king

On January 30, 1649, King Charles I of England, shortly before losing his head, expressed the idea that had led him to such an unfortunate situation:

“I must tell you that the liberty and freedom [of the people] consists in having of Government, those laws by which their life and their goods may be most their own. It is not for having share in Government, Sir that is nothing pertaining to them. A subject and a sovereign are clean different things.”(1)

Wanting to follow in the wake of the continental absolutist monarchs, Charles I ignited the English Civil War (2).

He argued that his subjects were only entitled to be well governed, and the citizens beheaded him in the name of participation in government. But not exclusively for this reason.

Chronicles say that when his head fell to the ground, "there was not a sigh, but a huge moan from the crowd"(3) but, unlike what would happen to Louis XVI, the European courts did not feel any chills, they quickly admitted Cromwell's ambassadors and forgot the Stuart king. Some even rejoiced, Christine of Sweden, hearing a few courtiers lament, told them: "I do not know why you complain, as his head was what he used the least" (4). No one seemed to notice that the blood of Charles I served to baptize a new world.

The English Civil War not only meant the failure of absolutism in England, it also served as the cradle of a new form of organization in human groups, that of the individual community versus the natural community.

The emotional cause (5) of the revolution was not so much the mode of government, as the king's attempt to impose religious unity, which many interpreted as the way in which the devil was leading them back to Rome. In an age where religion marked the main link of the governed community, England left it behind, and the many Protestant movements ratified the imperfect triumph of freedom of conscience, which extended to the Jews. Faced with the usual fierce religious unity of the other European powers, England appeared to be a gibberish of Protestant communities that "allowed for a freer society than any of those in Europe, although their freedoms were not shared by the poorer classes. They established a society in which Milton, Locke and Newton could think more freely than in the rest of Europe."(6)

The regicide would make possible the birth, a century and a half later, and across the ocean, of the first and imperfect, individual community in which the main link would be the participation in the exercise of sovereignty that expressly excluded religious unity because, under the First Amendment to the U.S. Constitution there would be no official religion, first at the federal level, and from 1868 at the state and federal levels (7). Cromwell won by opposing not to a state religion, which he accepted, but to religious unity (8). The U.S. Constitution went beyond this posture and denied both. (9)

- Natural communities

The human being is an eminently social being, and individuals need a group to live a healthy existence. Far from the idealized visions of animal life, naturalists have discovered that our closest cousins, chimpanzees and bonobos, are organized into groups that create linkages and a specific personality through two processes, an internal one of common and unique behaviors, that we can call, why not? *culture*, and an external one, of competition with other different groups, with whom relations are often less than cordial. (10)

The small size of the first human communities allowed the internal process to cover almost every aspect of the individual life, so that the individual was reduced to a minimum. We can call them pure natural communities. We can still observe this in small tribal groups, allowing anthropologists to use generic descriptions inapplicable in more complex groups (11). As for the external process, suffice it to note that most of these groups qualify themselves as "humans". We need not to mention the views they have on others.

The Neolithic Revolution involved the development of larger groups in which the individual, by force, had to be more relevant. Ethnicity, language, customs and religion would be configured as the points of contact in the community outside the political power that governed it. Of these links, religion, - especially when we consider that the first religions had a group, and not a universal, protective scope, - would be the most important because it would preserve the behaviors and ideas considered good for the community, for example, dietary preferences. This would explain why impiety was severely punished.

And that role would remain even if the natural community practiced or tolerated other religions, because we have to understand religion not in that sense, but in that of minimal thought (12). Thus, although Imperial Rome tolerated, and even if the ruling classes practiced different religions, it maintained religion as a link, and its main manifestation was the worship towards the emperor. (13)

Presumably the first communities were led by native rulers, but with the emergence of dominant communities and more complex power structures, a ruler could dominate many natural communities. Within these state structures different natural communities were still in force, although one of them dominated the others. These balances were often precarious so, in many cases, the dominant community tried to expel or eliminate other natural communities, canceling their distinctive features, chief among them religion. Medieval Spain is a good example of this (14).

However, in most cases the dominant natural community peacefully removed the distinctive features of other natural communities, even in instances where political power was not held by her. In this sense, the case of the Visigoths in Spain or of the Franks in France (15) is paradigmatic.

- Individual communities

The central role of religion, as minimal thought, among the various points of contact of natural communities was maintained even after the extension of religions with universal aspirations, like Christianity or Islam. This feature allowed them to become a nexus of wider natural communities, like Christianity, although the permanence of the other points of contact made the pre existing natural communities, in which ties such as language or customs, were stronger, to foster or quickly side with all kinds of heresies to the common norm, turning the religion, thus, into the main link. Few cases better illustrate this than Monophysitism in Byzantine Egypt. (16)

This role would begin to decline in Western Europe with the Reformation, not so much because of its breaking up Western Christianity, but because it was based on the principle of free examination of the Bible (17) a precedent of the idea of freedom of conscience and derived from the Christian revolutionary premise that we are all children of God. Unlike previous ruptures, rather than communitarian, it was individual, generating more than territories, groups (18). The group's right to religious freedom is overwhelmed by the plurality of Protestantism, and thus becomes an individual duty, that is, freedom of conscience (19) threshold of secularism (20) and the Scientific Revolution (21) that fostered the development of capitalism and the exponential increase of wealth. It was modernity.

If what was the main, if not the only, link weakens or disappears or becomes something eminently cultural and abandons its role of minimal thought, the others should be strengthened and amalgamated into the idea of a nation. The nation can combine the plurality of thoughts characteristic of the extension of freedom of conscience, with the existence of strong cohesive communities.

The tolerance of a plurality of individual thoughts leads, inevitably, to participation in government. And right now as we move from the natural community to the individual community a new link is born, capable of overshadowing all others: participation in sovereignty (22), just as an overshadow,

as no community can be based exclusively on it. There are pure natural communities, but a pure individual community would lack the emotional element that makes human communities cohere.

However, there is something much more important, the individual community entails the empowerment of the individual versus the group. The individual is so important that the community should facilitate the achievement of his own destiny, which is none other than the pursuit of happiness (23) in the way the individual wants, with no limits other than those needed to avoid the search from preventing those of the other individuals, and with the outmost possible social mobility. An individual is free if he can accomplish that search, and a rule will be fair if it allows them to do so, unlike natural communities, where a rule will become one as long as it respects and allows the community to live according to its minimal thought (24).

Facing the fossilization inherent to natural communities, understood in two ways, first in its basic features, avoiding the mixing, ideological and religious, that might threaten the minimal thought, and sometimes ethnic (25) and secondly, and as a result of the ambition of utopia, understanding these natural communities as final projects, the individual community, carries with it freedom, and free societies evolve, acquiring new features of collective identity, and are mixed, because freedom entails not only the generation of free ideas within it, but the free transit of foreign ideas, producing the corresponding ideological religious and ethnic mixing(26).

The abolition of slavery, emancipation of women and respect for homosexuals are logical consequences of the revolution of happiness, as these groups used to be punished or disregarded by the minimal thought of natural communities.

So are critical thinking, essential premise of scientific development, and the commitment to equality and universality (27). The relaxation of traditional roles and decadence, understood as a hypercritical vision and potentially destructive of the group, accompany the process.

Our strongly group oriented nature can only fear freedom, and longs for the comfort of imposed thoughts and granted welfare. The predictable reality derived from minimal thought, more or less totalitarian, compared to the maelstrom of changing societies based on the pursuit of individual happiness. Especially in those cases where the individual feels alone in a group perceived as hostile. Few times does the individual feel as alone as when his life expectations fail, i.e., when children

have to assume that their expectations of social advancement will be more limited than those of their parents.

- The abyss of happiness

Cradled by the English Revolution, nursed by the Enlightenment and weaned in America, the idea of individual community spread throughout the West on the back of the liberal revolutions, and throughout the nineteenth and twentieth centuries, it linked the West with democracy. It would not be an easy road, while the Jewish emancipation had marked the liberal triumph; the Holocaust reflected its agony.

Just nineteen weeks of June 1940 (28) prevented its defeat, but it survived and became stronger. From 1989 it even seemed that the individual communities would spread unchecked, but the reality is different ... what happened?

First, the concepts in the West were confused: democracy, modernity and natural community. In the West, its own evolution led to, although it may have not been this way, the creation of individual communities and to end up defining itself based on them, whose logical political form is that of democracy, while Western democracy accelerates the development of the individual community.

That is, democracy is at the same time a result and an accelerator of the process of creation and evolution of individual communities. A similar relationship exists between modernity, marked by scientific development, and the individual community.

Second, it was forgotten that the individual community does not have a power of universal attraction; in fact, in the West itself it never had an easy existence. Nothing has prevented seeing the reality as the absurd classification of political movements. They are usually divided into left and right, as a kind of chain, so that on one end we find the extreme right and the extreme left in the other. However, such division is not only inaccurate; it also prevents the proper understanding of the ideologies of our time.

Actually we should see them as a circle, in which, drawing its diameter, on one side we would have the ideologies opposed to the idea of individual community and on the other, its supporters. The first ones are much more homogeneous and we could classify them into three groups according to their relationship with modernity.

The first to deal with the liberal virus that transmits the disease of the individual community, were those of *reaction*, as the French Chouans and Spanish Carlists, that simply aspired to a return to a past, more and more idealized; the settlement of modernity produced the second group, those of *control*, that rejected the liberal virus and accepted modernity, which they aimed to control and mold; Fascism, Nazism and communism were such effective vaccines that they almost succeeded. The military defeat of the first and the collapse of the latter developed those of *overcome*, such as the New Right and the New Left, still in their infancy. Their rejection of the liberal virus does not prevent them from standing as guarantors of its virtues, such as democracy and pluralism, some of whose premises they have adopted, because they value their results, but in reality they are merely adaptations of vaccines that have already been tested. (29)

Although formally they are very different, they are actually very similar therefore; the boundaries between them are fuzzy, especially when they belong to the same group. On the other hand, nationalism that should not be confused with an emancipation movement or patriotism (30) exploits the liberal idea of nation, to become either an addition to the above, or in an independent movement that seeks its foundations in them.

All are based on the revival of the religious idea, either traditional religion or not, with or without God, which creates a minimum thought, in which the elect overcome the barriers of national citizenship, to create a severe, eternal and comfortable utopia. The individual leaves the abyss of freedom, of constant decisions in a changing world, to indulge in the delights of minimal thought and granted welfare. With less freedom there is more security.

Nazism is probably where we can best see this phenomenon. Cradled within a democratic state, Nazism opposed to it the idea of a Germanic natural community, that is, it excluded the non-Aryan Germans (and Jews) and opened the membership to this natural community citizens from other states (Austria and German minorities). The Germanic natural community, based on a neo pagan minimum thought, offered the utopia of the thousand-year Reich destroying the individual German community.

However, its main enemy was not those it excluded, but the extreme development of the idea itself, the commitment to a pure natural community, where individuals would only have in common the respect for the legal framework that supported it.

That is, the abandonment of the points of contact which have replaced the minimal thought, typical of the nation and its complete abandonment, eliminating any kind of authority, that is, of objective truth. Multiculturalism and the rise of pseudo science would be a good, and disastrous, example of the same, all in the shadow of a profoundly critical decadent vision of its own society.

We want modernity

In 1800 the West was only the most advanced civilization but a century later, it dominated the world. The impact on other civilizations was evident and it has been adopted and adapted some of the elements related to the emergence of modernity, but avoiding their transformation into individual communities.

In Islamic civilization, the Napoleonic expedition to Egypt is the blow of colonialism and the humiliation of the end of the caliphate. The Islamic world, aware of its disadvantage tries to assume the Western ideologies of control, attempting to control modernity to avoid the individual community, but its relative failure, causes the revitalization of existing reaction ideologies, Islamism, and the upsurge of overcoming ideologies, Islamic democracy, a process we are now attending to. (31)

Like their Western counterparts, the overcoming ideologies in Islam adopt and adapt the external garb of the individual community, such as the election of officers by popular vote, but actually they do it because they have proven their worth, and with the objective not of becoming an individual community, but to consolidate the existing natural community and its minimal thought.

In this sense, the statements by the son of the founder of the Muslim Brotherhood, Ahmed Saif Al Islam Al Banna are rather illuminating: "the majority decides, once discussed and voted on the issues, the minority must obey the majority, despite of what could be seen as an example of "commitment to the democratic system" (30) in reality it is not, at least if we understand democracy in the Western sense, that is, as a political expression of an individual community. In this, the minorities should not submit to the majorities, so that ultimately there is only a vision, a minimal thought, though voted, but the minorities only accept the decisions taken by the majority will, without implying that their views should fold and disappear.

The migration processes of the mid-twentieth century have made individual communities have to deal with a new challenge, that of those who, coming from natural communities, mainly Muslim, try

to create natural communities outside the individual community, which they reject. Obviously, and as a reaction in the individual communities where this process occurs, it generates in turn, increased support of the ideologies opposed to individual communities. An individual community with strong natural communities within it will disappear cracked into pieces.

- The future of the individual community

In just over three centuries, the individual community has accelerated the evolution of human organizations, creating the most prosperous societies in history and exerting a beneficial influence on all mankind, however, its dynamic essence has let it to be constantly discussed, and only half a century ago, to be on the verge of disappearing in its own cradle, the West.

Will it survive a new century? The answer depends on how the West becomes aware and responds appropriately to three realities:

First, it should be aware that its type of society, the individual community, not only has a power of universal appeal, but most of the world's population and some of its citizens, see it as degenerate, chaotic and immoral despite the fact that at the same time, they adopt and adapt certain elements thereof, including the election of rulers by popular vote.

However, this finding should not provoke that the West stops promoting the expansion of the natural community, but it should be very clear to it that what is fundamental is not the adoption and adaptation of external signs, but of their defining features (32). That is, if a country adopts the election of governors by popular vote it does not mean, however, that it is closer to being an individual community than one that does not. So Baaz's Iraq was not farther from becoming a single community than the post-Saddam Iraq in which the popular will has Islamized all aspects of life. The virtual disappearance of the Christian communities attests to this. (33)

Secondly, the West must be aware that the major threats to individual community development come from its own external development, based on the primacy of the individual and the loss of all minimal thought or authority that sets an objective truth.

Faced with the first, it should revive the idea of nation, not in anticipation of nationalism, but as a manifestation of connecting links that promote collective collaboration, in which all citizens are included, even those from other societies, thus preventing or limiting the development of natural

communities within it. The idea of nation based on patriotism and nationalism, will allow for an integration at the level of civilization, (34) basic to survive in the next century.

Regarding the second, we must uphold the scientific method because in the absence of a minimum thought, science discovers in its scope objective truths beyond individual opinions. The scientific method does not set minimum thoughts, only objective truths that individuals may or may not accept to believe. There are temptations to transfer this approach to political life, namely, promoting technocracy, but we forget that in democratic political life objective truths are not settled, but rather, interests, and given that all individuals are equal, their interests deserve the same respect, and ultimately, the majority's interest must prevail, not an objective truth determined by supposedly wiser individuals.

However, the development of the individual community is based on both weaknesses, which are also strengths, the first makes it more difficult to create groups that are above individuals, since such groups will alienate the individual wills for their own benefit, becoming quasi-natural communities; aberrant party politics is a good example. The second prevents the emergence of new minimal thoughts and guarantees the continuous creation of alternative thoughts.

Third and finally, the West must be aware that its strength lies in its unique society, the individual community, since it develops free human creativity, the foundation of scientific development. Thus, the shift of the individual community of the Weimar Republic to the natural community of the Nazi Reich, made Germany lose the race of the atom, for its minimal thought considered the theory of relativity too Jewish (35) likewise the gradual Islamization of Turkey is leading to the consolidation of a minimum thought, among other things, it has turned Turkey into the main champion of the creationist theories. (36)

The secondary scientific development, that is, work on what has been created, can perfectly take place within natural communities, but the primary scientific development based on free creativity and the questioning of all existing authority can hardly be born within them.

Such a finding should be a salutary lesson to hypercriticism, of the decadence resulting from vertigo to freedom, and must get her away from a well-meaning egalitarian universalism, because although the assessment and the influence of other societies is inherent to the individual community, derived

from its assessment of the individual, it devalues its own and overrates the others, it is ineffective and harmful. (37)

If the West responds adequately to these challenges, the individual community will continue enlightening mankind, otherwise, it will cease to exist and the development of our species will be slowed down, because nothing makes us dream more than the free pursuit of happiness.

NOTES:

(1)<http://www.royal.gov.uk/HistoryoftheMonarchy/KingsandQueensoftheUnitedKingdom/TheStuarts/CharlesI.aspx>

(2) In reality, there were three, the first one from 1642 to 1645, the second one from 1648 to 1649 and the third one, after the execution of the King, from 1649 to 1651.

(3)http://www.laluzdigital.com/index.php?option=com_content&view=article&id=135:corria-el-ano-cromwell-el-hombre-dehierro-&catid=41:luz-tv&Itemid=60.

Pedro Schwartz in Cesar Vidal' show "Corría el año" dedicated to Cromwell

(4) <http://pasajesdelahistoria.ueuo.com/index.php/2007/03/14/cristina-de-suecia-vs-carlos-ide-inglaterra/> Juan Antonio Cebrian in "En la Rosa de los Vientos"

(5) The mechanisms that make dying and killing and that are exploited at all times by the war propaganda do not have to coincide with the real causes of the conflict.

(6) C. Hill "La culminación de los tiempos" in "La revolución inglesa" "Cuadernos de Historia 16" Madrid, 1997, page 11.

(7) "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances". This amendment refers to the U.S. Congress and would not apply to the states until the approval of the 14th Amendment, in 1868, that extended the Bill of Rights to the states. However, regarding religion, all the states did away with the state religion before the Civil War.

(8) "Though he (Cromwell) was never opposed to a state church. He therefore advocated abolishing the institution of the episcopate and the banning of a set ritual as prescribed in The Book of Common Prayer. He believed that Christian congregations ought to be allowed to choose their own ministers, who would serve them by preaching and extemporaneous prayer"

<http://www.britannica.com/facts/5/384707/Book-of-Common-Prayer-as-discussed-inOliver-Cromwell-English-statesman>

(9) Although this does not mean that the Founding Fathers wanted to leave Christianity aside.

<http://www.wallbuilders.com/LIBissuesArticles.asp?id=125>

(10) http://news.bbc.co.uk/hi/spanish/science/newsid_4173000/4173932.stm

(11) See, as an example, the description in the magazine NG of June 1998, "The golden crop of the Rajis". The Rajis are an ethnic group of Nepal who dedicate themselves to harvest honey.

http://www.nationalgeographic.com.es/1998/06/01/dorada_cosecha_los_raji.html

(12) We understand as minimal thought that that must be assumed, as a minimum by the individuals. The closer a natural community gets to totalitarianism, the larger it will be.

(13) In this sense, J.M. Blazquez, interview in the magazine *Muy Interesante Historia*, number 31, page 10. "What did the cult towards of the deified emperor mean? The problem of such an immense empire was to find a linking point and the most appropriate means of unification was the cult to the emperor, deified by the Senate after his death. The cult to the Caesars unified the empire." This is the minimal thought of the Imperial Rome.

(14) Medieval Spain is a good example of the coexistence of various natural communities (Christian, Muslims and Jews) under the dominance of one of them (Muslim or Christian). Far from the idealized image that many who yearn for the natural communities as a replacement of the individual community of the western democracy want to give us, its balance was precarious and finally, one of them, the Christians imposed itself over the others.

(15) In both cases the majority natural community, the Spanish Catholic and the Gallo Roman ended up absorbing the natural community that wielded the political power, the Germanic.

(16) "However, although Nestorianism decayed and was expelled from the empire, the Monophysitism persisted and gained strength. It was especially strong in Egypt and Syria, the non-Greek part of the empire. With their support to Monophysitism, the patriarchs of Alexandria and Antioch would express their rivalry against Constantinople at the same time that the Egyptians and Syrians reinforced their national consciousness against the Greek domination". Isaac Asimov "Constantinopla. Historia Universal Asimov" Alianza Editorial, Madrid, 5th reprint, 2007, page 61

(17) One of the consequences of the Reformation was the fostering of literacy in the Protestant territories. The result was that in the late eighteenth century, "many of the areas that had achieved nearly universal literacy levels were markedly Protestant: the lowlands of Scotland, the domains of the French Huguenots and the strongholds of Lutheranism in Germany and Calvinism in Switzerland." Donald Sasson, "Cultura, el patrimonio común de los europeos" Crítica, Barcelona, 2006, page 45

(18) Unlike the other big break, the Great Schism of 1054, the Reformation did not have a clearly defined area and it led to the existence of various Protestant minorities in predominantly Catholic areas, such as in France, and Catholic minorities in predominantly Protestant areas, as in England.

(19) Freedom of conscience is to respect the fact that everyone can express his ideas in all areas of life, including the spiritual as he deems appropriate, including the possibility of denying the existence of God. Freedom of religion entails the tolerance towards the existence of various religious groups. The first is an individual right, the second a group right. The Revolution took a step for the right to freedom of conscience by recognizing the right of each congregation to elect its own pastors, with his own Christian religious ideas. Such fragmentation approached the right to freedom of religion to the right of conscience.

However, freedom of conscience still, unfortunately, remains in the West at a level lower than that of religion, thus proving that the individual empowerment process is not over yet.

For example, on July 13, 2011 [elmundo.es](http://www.elmundo.es) picked up the news that Austria accepted pasta strainers as a religious symbol: "Pastafari". The pastafarismo, or Church of the Flying Spaghetti Monster, is a parody of a religion, started by Bobby Henderson in 2005. Niko Alm asked for the right, as do the Muslim women, to appear wearing a veil in his driver's license photo. After an initial refusal, and a psychological test, just in case, it was granted. Leaving aside the anecdote, we must ask ourselves why we should grant privileges to certain individuals just because they belong to a religious denomination (freedom of religion) and not to others for the sake of their exercising their freedom of conscience.

<http://www.elmundo.es/elmundo/2011/07/13/internacional/1310554438.html>

(20) We must differentiate between two types of secularism, that of the first degree, or ideological, in which religious beliefs abandon their role as minimum thought, enabling, among other things, the advancement of science, and secularism of the second degree, or cultural, which rejects religion as a collective cultural expression. The first degree, for example, is responsible for the adoption of divorce laws in the Catholic-majority countries, the second, for the removal of the word Christmas in the festive calendar. While there are a multitude of shades between the two degrees, we can say that the first degree is essential and the second degree, usually stupid.

(21) Not surprisingly, the English Revolution fostered the scientific revolution, "the new state of things fostered intellectual speculation at all levels. In the fifth decade of the seventeenth century Oxford became the center of advanced science for the first and last time until the present century. Conservatism regained the universities after 1660 but the expelled scientists were grouped around Gresham College and had the protection of Charles II. The Royal Society (...) also created an intellectual climate that allowed an Englishman, Isaac Newton, to derive a synthesis that summarized the international scientific revolution".

C. Hill "La culminación de los tiempos" in "La revolución inglesa" "Cuadernos de Historia 16" Madrid, 1997, page 9

(22) Participation in the exercise of sovereignty. The idea of the people's sovereignty existed before the individual community, in this sense, the Spanish Jesuit Mariana came to justify tyrannicide and that scholastic thought, and the "populist theories" appear, for example, in the beginning of the independence uprisings of Spanish America.

(23) In this sense, the Declaration of Independence of the United States of America, 1776: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness"

http://www.archives.gov/exhibits/charters/declaration_transcript.html

(24) Consider the Universal Islamic Declaration of Human Rights of 1982. Throughout the entire text the rights are linked to the respect for the law, in fact, Article IV.1 provides that "Everyone has the right to be treated in accordance with law" and the IV. 5 "Every Muslim has the right and duty to

refuse to obey any order contrary to the law" now, does this law derive from individuals? It does not. It stems, as the preamble makes clear, from God, and is the Koran and the Sunna. The minimum thought.

<http://amnistiacatalunya.org/edu/docs/e-mes-islam-1981.html>

(25) This prohibition is common in non dominant natural communities who hold over the political power, such as the Visigoths in Spain, until Leovigildo.

<http://www.artehistoria.jcyl.es/histesp/contextos/5957.htm>

(26) This process is typical in the development of individual communities. Thus, in the U.S., mixed marriages, since the Supreme Court repealed the last laws against cross breeding, in 1967, have continued to increase. In 2008, 14.6% of marriages were mixed.

http://www.nationalgeographic.com.es/2011/04/05/parejas_mixtas.html

(27) With the increase of cross breeding, both ethnic and ideological, natural communities have a more respectful perception of others. Take for example the media and U.S. propaganda during WWII, while referring to German and Italian, insisted on the fact that the fight was against Nazis and fascists, but not against the people, in the case of the Japanese, the situation was different, on December 22, 1941, TIME magazine published an article "How to tell your friends from the Japs" in which it told how to distinguish Chinese and Japanese people. Among other things, it stated: "The Chinese expression is likely to be more placid, kindly, and open; the Japanese more positive, dogmatic, and arrogant. (...) Japanese walk stiffly erected, hard heeled. The Chinese are more relaxed..."

Today, this type of racial, dehumanizing insults would be unthinkable for any people, and in every conflict emphasis is made on the nature of the ideological struggle, it is an ideology, a minimum thought what causes war, waged to liberate people from it, it is a harmful ideology for everyone, because if everyone is equal, if it is bad for you as well as for me.

<http://www.time.com/time/magazine/article/0,9171,932034,00.html>

(28) El verano de 1940. Norman Moss "19 semanas" Península, Barcelona, 2005

(29) Nationalism replaces minimum religious thought for another one, in which the nation is the new religion. Patriotism is no more the search for the common benefit of the community. The difference is the same as in jealousy, based on the submission, and love, based on respect. As to emancipations, if natural communities need points of contact, the idea of a nation, we must determine at what level are those links significant enough, and thus create different nations.

(30) In a way, we could see the current political ideas in every civilization as a struggle between supporters and opponents of the idea of individual community, whose "weapons" in both cases would originate, or be profoundly influenced by the West. In this sense, I. Buruma y A. Margalit "Occidentalismo. Breve historia del sentimiento antioccidental" Peninsula, Barcelona, 2005.

(31) TVE En Portada "Los Hermanos Musulmanes" 2011.

(32) For which the influence on metapolitics is fundamental, i.e., culture, understood in a broad sense, producing social changes that will later have a political reflection. The Muslim Brotherhood in Egypt have managed to do very well, and even in the time when Mubarak dominated Egyptian culture, the state television showed all sorts of Judeophobic pamphlets; such mastery has produced social Islamization that has been manifested in the increased use of the veil and will soon have a political embodiment.

(33) Since 2003, at the time of the fall of the Ba'ath regime, Iraq's Christian community has been halved. Since the fall of dictator Egyptian Mubarak, the Arab Spring, persecution against the Copts has increased.

<http://libros.libertaddigital.com/caza-al-cristiano-en-la-casa-del-islam-1276239612.html>

(34) The integration at the level of civilization does not impede the integration at the level of a greater nation, that is, nations that promote or revive new national identity outbreaks based on common elements.

(35) Similarly, the USSR abandoned, among others, genetic research, when Stalin made the erroneous ideas of Lysenko a matter of faith, compared to a branch of knowledge that he branded as a bourgeois pseudoscience.

(36) Especially through the Foundation for Scientific Investigation of Adnan Oktar. Damian Thompson "Los nuevos charlatanes" Ares y Mares, Barcelona, 2008, pages 61-70.

(37) In this sense, Arthur Herman "The idea of decline in Western history" Andrés Bello, Barcelona, 1998. Decadent ideas are particularly present in the popular self-help texts that aim to give us recipes for happiness, often idealizing other societies, particularly Asian, compared to Western "materialism".