Understanding Humanity: An Analysis of Human Minds and Societal Patterns

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Abstract

Despite being thousands of years old, human civilization is still suffering from most of the man-made problems it had since antiquity. The recurrence of man-made disasters, whether they be territorial, political, philosophical, or economic in nature, proves that our leaders seem to forget the lessons from history. By analyzing the nature of the human mind and the mind of societies throughout history, we can identify patterns that show the root causes of these problems. Further research can unravel the details of these patterns, which can be used to create frameworks to guide political decision-makers and develop universal systems to deliver lasting solutions.

Keywords: Human Consciousness, Social Cycles

History Repeats Itself

After the Holocaust of World War II wherein as much as six million people were senselessly killed, world leaders vowed to never again undergo the horrors of genocide. Yet in 1994, world leaders sat helplessly as Rwandans murdered hundreds of thousands of their own people in the name of ethnic cleansing. In the 1930's, the US government enacted regulations to ensure that the Wall Street Crash of 1929 would not happen again, but in 1999, such regulation was repealed, leading to a bigger global recession in the late 2000's. Despite the devastation of war recorded in Biblical times, Israel and Iran still choose to antagonize each other over the issue of each other's existence. These events beg the question: Why do leaders and societies repeat the same horrible mistakes over and over? Is there a way to stop repeating the mistakes of the past so that humanity can truly move forward?

The Nature of Human Minds: Western Objective and Eastern Subjective Approaches

To understand why humans behave as such, it is necessary to analyze the most basic component that makes up humanity, starting with the *human mind*. Unlike animal minds, human minds are endowed with a higher level of sentience or self-consciousness which lets us exercise freedom from basic instincts. Animal minds are only preoccupied with basic life processes, while

human minds often go beyond the basics, into culture, science, religion, and politics. Animal minds must adapt their behavior to ensure basic life processes while humans behave according to a more complex consciousness. The differences in behavioral patterns between humans from different areas and time periods can be attributed to how their consciousness has been shaped by events or by their environment, education, culture, situation, etc. The kinds and levels of consciousness have not been explored by Western philosophers in depth, as the Western scientific approach focuses more on objectivity or things that can be observed and measured by all, such those of 'thought experiments', which observe the *results* of conscious activity instead of the *nature* of consciousness itself.

Eastern philosophers, on the other hand, do not have this limitation as Eastern spirituality (originating from India at a much earlier era) has techniques such as meditation and yoga that go beyond the objective physical world into the subjective world of the mind. This has led to common observations by Eastern philosophers on the nature of human minds. For example, according to Yamazaki (1988), the Buddhist tantric monk Kukai in the year 830, observed that the evolution of a human mind has ten stages, starting from a lower animalistic mind, then, slowly evolving into a more enlightened or higher mind.

Level of Mind	**Characteristics and Behavior**
1. Unstable goatish mind	driven by instincts and needs for security, sex, and food
2. Foolish abstinent mind	strives to be ethical and moral
3. Childlike fearless mind	seeks to believe in an eternally unchanging god or salvation doctrine
4. Mind of selfless aggregates	seeks personal liberation
5. Mind free of karmic seeds	understands the process of conditioning, slowly destroying ignorance
6. Compassionate mahayana mind	has great compassion as it sees the consciousness in nature
7. Mind awakened to the Unborn	realizes the void nature of both objects and mind itself
8. Mind of the single way	realizes that all worlds are contained in a single thought within mind
9. Mind of ultimate no-self-nature	penetrates all things but still limited by duality
10. Secret sublime mind	breaks through duality, fully realizing the true nature

Table 1. Jūjūshinron (十住心論) Treatise on The Ten Stages of the Development of Mind by Kukai

This is similar to the other levels of consciousness observed by Buddhist groups (Soka Gakai, 2004) and yoga practitioners (Dasgupta, 1991). Since every entity in the universe is evolving at its own pace, the human species will have a certain number of minds at each level at any given point in time. During prehistoric times when the human race was at its infancy, the majority of humans had

animalistic minds, yet there were also a few enlightened minds who united early humans into tribes, which later became civilizations. As time progressed, these minds evolved to develop more sophistication: founding nations, religions, culture, and sciences. Even if the total ratio of enlightened minds is currently growing through the natural process of evolution, animalistic minds will always exist until humans evolve into a different species. Persons with higher minds, such as Isaac Newton and Leonardo Da Vinci, may exist in a time of lower human minds and be recognized as brilliant scientists or inventors. Likewise, persons with lower minds may exist in a time of higher minds and become investment bankers, religious fanatics, fierce tribalists, or corrupt government officials. History has shown that when humans with higher minds become leaders, ‘golden ages’ take place. When those of lower minds become leaders, war, depressions, and collapse usually result.

The Nature of Human Societies: Social Cycles

If individual minds have certain levels which may be higher or lower than others, what happens when they are grouped together? Human minds, when grouped together, form the mind of a society. As each individual human mind has its own characteristics, each society too, develops its own unique consciousness made up of the aggregate of the consciousness of its members. These societies interact with each other, with high-minded societies coalescing into nations and then maturing into regional blocks such as the European Union (EU) and ASEAN while low-minded societies, on the other hand, often try to compete with others or even break up weaker societies for their own benefit, as what was seen during the Warring States period in China and the colonial era. Indian philosopher P.R. Sarkar (1967), observed that human societies follow a cyclical pattern of behavior based on their changing consciousness. According to his Law of Social Cycle, each society has four kinds of people: Laborers, Warriors, Intellectuals, and Acquisitors. This idea was prevalent in ancient India, China, and feudal Japan. In China, Confucian scholars categorized people according to the “four occupations” of 农 Nong (Laborer), 士 Shi (Warrior), 工 Gong (Artisan) and 商 Shang (Acquisitor), while Miyamoto Musashi of Japan, in the Earth Book of his Book for Five Rings, categorized them under “ways of life” with each man following either the way of the farmer, warrior, artisan, or merchant.

Mentality	Description	Indian	Chinese	Japanese
Laborer	works hard but is weak and has less intellect	Shudra	农 Nong	Farmer
Warrior / Leader	has strength of will, discipline, and courage	Ksattriya	士 Shi	Gentleman
Intellectual	is creative and develops ideas or abstract things	Brahmin	工 Gong	Artisan
Merchant	trades and accumulates material things	Vaishya	商 Shang	Merchant

Table 1. The characteristics of each kind of consciousness

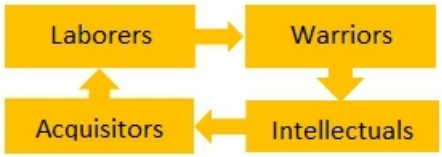


Figure 1. The Social Cycle shows the sequential changes of people's mindsets

However, unlike the traditional castes which are static, Sarkar's classification is dynamic. According to him, each era of a society is dominated by people with *one of these four mindsets, which naturally changes in a sequential manner* – societies begin with the hard work of laborers who eventually need more warriors for protection, gradually leading to a Warrior society. Warrior societies may use their stability to propagate new ideas through gradual intellectualism, leading to Intellectual societies. Intellectual societies may then need businessmen and traders to make their ideas concrete and spread them through trade, leading to Acquisitor societies, which may then need more laborers to facilitate production, leading back to Laborer societies. This cycle allows societies to naturally expand and develop, with changes from one mindset to another happening through revolution, war, or changes in culture or politics. The following short story can better illustrate this concept.

The Story of Survivor Island

One afternoon, a small plane crashed on a deserted island leaving four people stranded – Mei a female construction worker, Sergeant Arthur an army officer, Albert a scientist, and Meg an ex-CEO. "We must first make a safe shelter because I heard there's a big tiger on this island," says Arthur. "I'll go out to gather food. The rest should follow Mei in building a shelter."

The group agrees and after a month, the shelter is finished. “Good, now we must hunt the tiger to ensure our safety,” says Arthur and takes the lead in hunting and killing the tiger, which takes a whole month. “Now that we’re safe, we can think of ways to get out of this island. Any suggestions?” asks Mei. “It’s been two months since we crashed,” replies Albert. “The search has surely been called off. We must find ways to settle here permanently. I can share my ideas if you let me take the lead.” The group agrees and soon they change from Arthur’s tactic of hunting animals for food into a longer term strategy of domesticating them and establishing small fish pens. Without threats and with fewer burdens, the group starts to feel closer to each other and be more relaxed. By the next month, Mei has fallen for Arthur’s bravery, while Meg, for Albert’s intellect.

“I’m pregnant!” Mei shouts. “I’m happy, but our supplies are just enough for the four of us.” “I’m pregnant too!” Meg responds. “We have to find ways to get more supplies. Since the island is limited, we have to maximize the little resources we have. You should let me take the lead. I want Arthur to chop more wood, Mei to build bigger animal cages and fish pens, and Albert to get the animals to make more milk, eggs, and reproduce faster.”

Within a month, food production is increased dramatically and everyone notices Meg getting fatter. “You’ve been ordering us around while doing the least work,” exclaims Mei. “Even if you’re smart, you should work like the rest of us!” The group agrees to put Meg to work like the rest, with Mei taking the lead. In the past five months, the group’s territory has expanded from the first shelter into deeper areas of the water where a big shark lives. “We must hunt down the shark for our own safety! You must let me lead again,” Arthur exclaims.

And so, the group embarks on the new endeavor as they struggle to fully establish themselves on the island.

A Popular Misinterpretation of the Law of Social Cycles

In Sarkar’s discourse entitled *Nuclear Revolution*, the model is thought to somehow change when a Laborer Revolution occurs:

> The revolution against capitalist exploitation is termed “labourer revolution”. Although the warriors and intellectual are turned into disgruntled labourers due to capitalist exploitation, immediately after labourer revolution, the disgruntled labourers revert to their warrior and intellectual psychologies. Because of the martial character of labourer revolution, the leadership of society passes into the hands of the warrior, hence a new warrior era emerges. Even during the era, the intellectuals try to establish their influence through force of intellect and attempt to move society along the path of intellectual psychology. The intellectual era is followed by the capitalist era and then again by labourer revolution. So, the movement of the social cycle and revolution are inseparably related.

This has been interpreted to lead to a new “3+1”model:

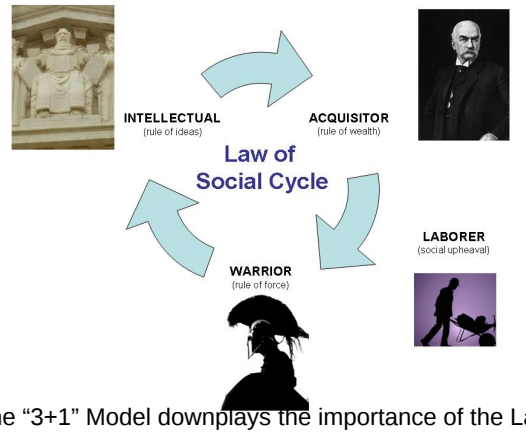


Figure 2. The “3+1” Model downplays the importance of the Laborer Cycle

However, the “3+1” model brings inconsistency to the regularity of the “Law”. Just as the Law of Gravity may have no or very rare exceptions, the only exception to the Law of Social Cycle is the phenomenon of Counter revolution. Closer inspection of the quote above reveals that the 3+1 model may be due to a misunderstanding of the phrase “immediately after labourer revolution, the disgruntled labourers revert to their warrior and intellectual psychologies”, thus the Laborer cycle was omitted. In reality, two facts are apparent:

1. There is no mention that the laborer revolution is short or that it cannot be in the same length as the Laborer cycle itself

2. There is no mention that the passing of the leadership from Laborer to Warrior is as immediate as the change from Laborer to Warrior and Intellectual right after the Laborer Revolution.

Thus, a Laborer Revolution does not violate the standard model and there is no need to create a new "3+1" model.

The Interaction and Evolution of Human Minds and Societies Creates Diversity

The evolution of individual consciousness inside the consciousness of society creates the growth and diversity in philosophy, politics, culture, religion, etc. Each human mind will find itself at a higher or lower stage than other minds in a society which is either predominantly of Laborer, Warrior, Intellectual, or Acquisitor type. The aggregate level of the minds in the society will dictate whether the society progresses or degenerates. This can be observed throughout the history of each nation as illustrated in the charts on the succeeding pages.

Mentality	Positive Behavior (Higher Mind)	Negative Behavior (Lower Mind)
Laborer	Social justice	Political weakness causing rebellion, lawlessness
Warrior	Rule of law, discipline	Dictatorship, war for security
Intellectual	Development of philosophy and science	Development of blind or irrational beliefs, holy war
Acquisitor	Economic development	Economic exploitation, war to gain resources

Table 2. Characteristic behaviors of positive and negative minds according to the Law of Social Cycle

Pattern / Legends:

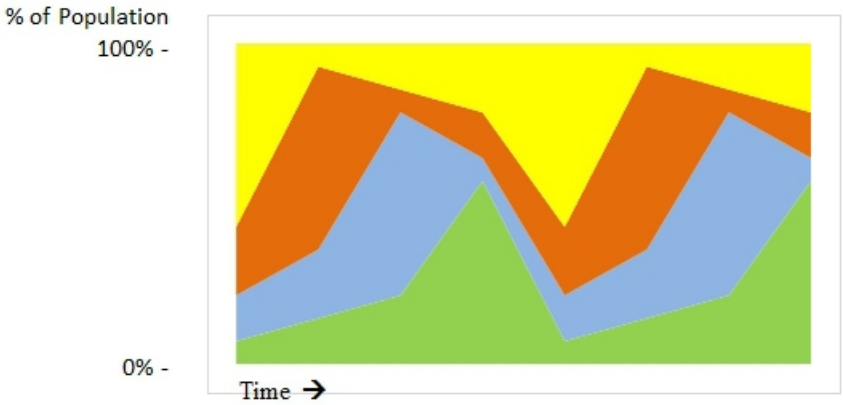
Yellow shade and brown text: Laborer mindset

Orange/Pink shade and red text: Warrior mindset

Blue shade and blue text: Intellectual mindset

Green shade and green text: Acquisitor mindset

Chart 1. Social Cycles change predictably through time.



Year	China
1860	2nd Opium War
1865	
1870	
1875	
1880	
1885	
1890	Numerous rebellions against Qing
1895	
1900	Boxer Rebellion
1905	
1910	Xinhai Revolution
1915	
1920	Sun Yat Sen controls China
1925	
1930	Chiang Kai Shek
1935	
1940	
1945	Communists defeat Kuomintang
1950	
1955	Great Leap Forward
1960	Cultural Revolution
1965	
1970	
1975	Mao dies
1980	
1985	Deng switches to market-based system
1990	Tiananmen revolt defeated
1995	
2000	Economic growth
2005	
2010	Pollution and social problems
2015	

Year	Japan
1180	Kamakura
1190	Zen established
1200	Samurais adopt zen
1210	
1220	Soto Zen
1230	
1240	
1250	Nichiren
1260	
1270	Mongol invasions
1280	
1290	
1300	
1310	
1320	
1330	Kemmu Restoration
1340	
1350	
1360	
1370	More tax revenues
1380	
1390	Nanboku-chou ends
1400	
1410	Ties to China cut
1420	
1430	Uprisings begin
1440	
1450	
1460	Onin War
1470	
1480	
1490	Hosokawa-Ouchi
1500	
1510	
1520	
1530	

Japan
1540 Portuguese Arrive
1550
1560 Nobunaga unifies Japan
1570
1580 Hideyoshi
1590
1600 Tokugawa
1610
1620 Restrictions
1630 Ban on Foreigners
1640
1650
1660
1670 Mitsui Takatoshi
1680 Edo Golden Age
1690
1700 Kabuki
1710 Currency system reformed
1720
1730 Dojima Rice Market
1740
1750
1760
1770 Natural Disasters
1780
1790
1800
1810
1820
1830
1840 Tenpo Reforms
1850 Perry arrives
1860 Keio Reforms
1870 Meiji Restoration
1880
1890

Japan
1900 Russo-Japan War
1910 Territorial Expansion
1920
1930 Manchuria invaded
1940
1950 Divinity of Emperor ends
1960 LDP gains power
1970 Economic Growth
1980
1990 Asset Price Bubble
2000 LDP loses to DPJ
2010 LDP regains power
2020

Chart 2. The Social Cycles for China and Japan.

Year	Iraq
1920	Britain rules Iraq/Palestine
1924	
1928	
1932	Iraq independence
1936	
1940	
1944	
1948	Arab Israeli War
1952	
1956	
1960	Coup destroys Monarchy
1964	
1968	Coup by Baath
1972	
1976	
1980	Saddam Hussein rules
1984	
1988	
1992	Iraq invades Kuwait
1996	
2000	
2004	US invasion
2008	Sectarian violence
2012	
2016	

Year	Iran
1920	
1924	Reza Khan's coup
1928	Reza Khan rules
1932	
1936	
1940	Reza Khan rules
1944	
1948	
1952	Oil nationalized
1956	
1960	
1964	Khomeini riot
1968	
1972	
1976	
1980	Iranian Revolution
1984	
1988	
1992	
1996	
2000	
2004	Ahmadinejad
2008	
2012	
2016	

Year	Syria
1920	Faisal I rules
1924	Revolt against French
1928	
1932	
1936	
1940	
1944	Baath Party established
1948	
1952	
1956	
1960	
1964	
1968	Six Day War by Israel
1972	Al-Assad has power
1976	Syria Occupies Lebanon
1980	
1984	
1988	
1992	
1996	
2000	
2004	Syria Leaves Lebanon
2008	
2012	Civil War
2016	

Year	Israel
1920	
1924	
1928	
1932	
1936	
1940	
1944	
1948	Israel Founded
1952	
1956	
1960	
1964	
1968	Six Day War by Israel
1972	Yom Kippur War by Egypt
1976	
1980	Peace Process
1984	
1988	
1992	Rabin elected
1996	Oslo Accords
2000	
2004	
2008	OECD membership
2012	Socio-economic Protests
2016	

Year	Egypt
1920	
1924	Independence
1928	Muslim Brotherhood founded
1932	
1936	
1940	
1944	
1948	Arab-Israeli War
1952	Military Coup, Republic
1956	Suez Crisis (war)
1960	
1964	
1968	Six Day War by Israel
1972	Yom Kippur War by Egypt
1976	
1980	Sadat assassinated
1984	
1988	
1992	Economic reforms
1996	
2000	
2004	
2008	
2012	2011 Revolution and Instability
2016	

Chart 3. The Social Cycles for Middle Eastern countries.

Year	US
1860	Abraham Lincoln
1861	Civil War Begins
1862	
1863	
1864	
1865	Civil War Ends, Johnson
1866	
1867	
1868	
1869	Grant
1870	
1871	
1872	
1873	
1874	
1875	
1876	Custer's Last Stand
1877	Hayes
1878	Phonograph invented
1879	
1880	
1881	Arthur
1882	
1883	
1884	
1885	Cleveland
1886	
1887	
1888	
1889	Harrison
1890	Sherman Antitrust
1891	
1892	
1893	Cleveland, Panic of 1893

Year	US
1894	
1895	Progressive era
1896	
1897	McKinley
1898	War with Spain
1899	
1900	
1901	Roosevelt
1902	
1903	
1904	
1905	
1906	
1907	immigration at Staten
1908	Model T, Harvard Business School
1909	Taft
1910	
1911	
1912	Wilson, a Laborer, wins by split votes
1913	Wilson, Suffrage, mass production, Fed
1914	World War 1 (by Germany)
1915	
1916	
1917	
1918	
1919	
1920	
1921	Harding
1922	
1923	Coolidge
1924	
1925	
1926	
1927	

Year	US
1928	Hoover
1929	Wall Street Crash
1930	
1931	
1932	
1933	Roosevelt
1934	
1935	
1936	
1937	
1938	
1939	
1940	
1941	World War 2 (by Japan)
1942	
1943	
1944	
1945	Truman
1946	
1947	
1948	
1949	
1950	Korean War
1951	
1952	
1953	Eisenhower
1954	
1955	Vietnam War
1956	
1957	
1958	
1959	
1960	
1961	Kennedy

Year	US
1962	Cuban Missle Crisis Oct 14
1963	"I have a Dream"
1964	
1965	
1966	
1967	
1968	
1969	Nixon
1970	
1971	
1972	
1973	
1974	Ford
1975	
1976	
1977	Carter
1978	
1979	
1980	
1981	Reagan
1982	
1983	
1984	
1985	Reagan
1986	
1987	
1988	
1989	Bush
1990	
1991	
1992	
1993	Clinton
1994	
1995	

Year	US
1996	"irrational exuberance"
1997	Clinton
1998	Dot Com Bubble
1999	
2000	
2001	Bush Jr
2002	
2003	
2004	
2005	Bush Jr
2006	
2007	
2008	
2009	Obama
2010	
2011	Occpy Wall Street
2012	
2013	Obama
2014	

Chart 4. The Social Cycles for the US, showing the elected presidents and their individual mentality.

Charts 2-4 plots the sequential changes in mentality from one kind of society to another for selected countries. It can be observed that the length of each cycle is different in each society. Countries that are more open and exposed to others, such as the US which is a melting pot and Israel which is composed of Jewish immigrants, have shorter cycles than those which are less open or have less interaction with the international community, such as Arab countries and Imperial China and Japan. Similar societies, such as Middle Eastern countries which share a common background and history, tend to have more homogenous cycles.

Interpreting Social Cycles

The interaction of these colors both internally and externally with other societies shows the multicolored state of the global human society. Since cycles observe a known pattern, predictions on socio-political changes and policy effects can be made if combined with the analysis of the consciousness level of leaders and powerful groups. This analysis will help policy makers determine the correct decisions on national issues as well as bilateral issues with other countries.

USA (Average Cycle: approximately 17 years)

The Dotcom bubble in starting in 1997 shows the replacement of the Acquisitor mindset with the Laborer mindset, which has more propensity for “irrational exuberance”. A similar scenario has also been observed in 1928 when amateur speculators (Laborers) entered the stock market in droves, leading to the Wall Street Crash of 1929 (BBC). The Laborer mentality led to the election of Barack Obama, who has a Laborer mind, both in 2008 and 2012.

Middle Eastern Countries

The ‘Arab Spring’ did not have the same effect in Syria, Iran (Worth, 2012), and Iraq as it had in Libya and Egypt, as the former countries were in the middle of their own cycles. Based on Chart 3, Syria’s civil war is expected to be prolonged until the middle or the end of this decade when it leaves its Warrior cycle, while the instability in Iraq will continue much longer. Of the countries listed in Chart 3, Iran, and not the US, is in the best position to help end Syria’s civil war by using its mature

Intellectual cycle to hasten the end of Syria's Warrior cycle. Unfortunately, Iran (along with Assad and Hezbollah) are aligned with Shia intellectuality, which runs counter to the nascent Sunni intellectual cycle growing in Syria, causing the current Civil War. US military presence in Syria will only embolden the Warrior mentality. America can best help Syria by promoting the ideals of justice and freedom through the peaceful support of a representative multi-party political system, similar to what it has done in post-war Iraq and Afghanistan. The economic sanctions imposed by the West on Iran have had little political effect (Torbat, 2005) since Iran is in an Intellectual cycle, not an Acquisitor one.

Israel

The synchronization of the Warrior cycles of Israel, Syria, Egypt, Iran, and Iraq in the 1960's and 70's explains the prevalence of war in the Middle East during that period. The current absence of the Warrior mentality in Israel and its traditional enemies show that large-scale war is unlikely in the region, as was recently manifested in the ceasefire between Israel and Gaza in November 2012. The protests in July 2011 show the change from the Acquisitor to the Laborer mindset.

Egypt (Average Cycle: approximately 8,000 days)

The modern Egyptian societal cycle began with the Egyptian Constitution of in 1923. Its Warrior mentality emerged after World War II, which was evident when Egypt attacked Israel in 1948 and in 1953 with the military coup by Nasser, a Warrior. The nationalization of the Suez shows Nasser's strength of will against foreign powers. Egypt's defeat in the Six Day war shows the decline of the Warrior mentality, which resulted in the defeat of Egypt, and finally ended after Nasser's death in 1970. Sadat changed Egypt's course into a more Intellectual path, by engaging diplomacy with Israel and encouraging Islamism, which unintentionally created an inherent contradiction which ultimately led to Sadat's assassination in 1981. Mubarak replaced Sadat and gradually ushered in an Acquisitor cycle, commencing with the economic reforms of 1991. His regime ended in February 2011, as Egypt moved into a new Laborer cycle, which currently manifests as political instability. The absence of a popular Laborer leader means that the instability will continue much longer, mirroring Iraq's long-term instability.

China and Japan

China's sheer size allows the possibility of having both high and low minds propagate the Acquisitor mentality at the same time. On the positive side, China's rapid economic growth has helped the rest of Asia grow and develop competitively, while on the negative side, pollution, bribery, human rights issues, and territorial disputes have either worsened or remained unresolved. Political pressure by the international community to promote democracy and to stop Chinese encroachment on Spratly and Paracel Islands, are not producing the desired results (Spegele and Monica Langley, 2012), as such pressures work best on weaker Laborer minds, not on Acquisitor ones. Japan showed negative Acquisitor behavior by purchasing the Senkaku Islands, to which China responded with similar negative Acquisitor behavior through the boycott of Japanese products and industries. The best approach to counteract negative Chinese and Japanese Acquisitors is through positive economic cooperation by high-minded leaders from both sides. For example, joint development of the Senkaku islands could be initiated between Japan, China, and Taiwan, and supported by their largest trading partners – the US, EU, and ASEAN. The fickleness of Japanese politics starting from the defeat of the LDP in 2009 and its reelection in 2012 shows the slow rise of the Laborer mentality struggling against the dominant Acquisitor mentality, which it will eventually dominate after the next decade.

Societies Within Societies

The illustration below shows how a country's social cycle is made up of an aggregate of all societies inside it. The country level reflects the combined colors of the societies underneath it.

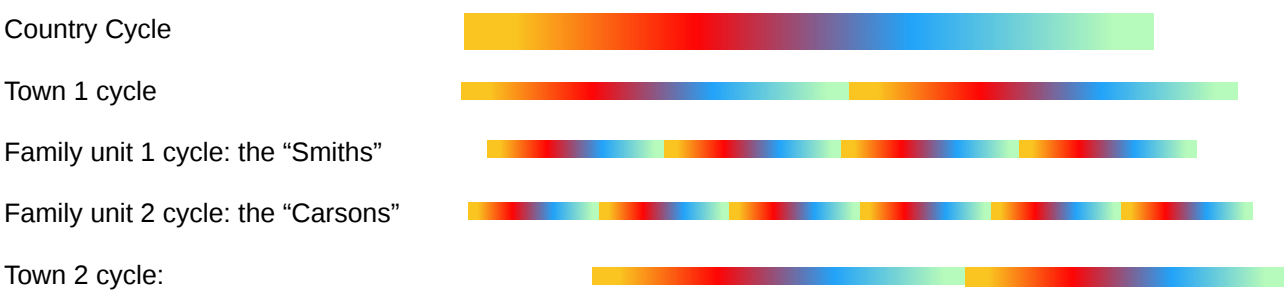


Figure 3. Social cycles within social cycles

As there currently is no single human society, a global social cycle pattern cannot be determined yet.

Using the Levels of the Mind and Social Cycles to Design Solutions for Humanity

"We can't solve problems by using the same kind of thinking we used when we created them."
- Albert Einstein

The proper balance of the subjective and objective approaches is needed to find lasting solutions to persistent human problems such as poverty and conflict. Since there are so many variations between the level of each mind and its mentality, as well as many possible combinations of the cycles of smaller societies inside bigger societies, formulating immediate global 'blanket' solutions, whether in economics, politics, religion, language, etc. is futile. What works best for the analytical Western mind might not work for the dogmatic Muslim mind and might even be a cause of conflict despite having good intentions. Instead of focusing on the differences between Eastern and Western thinking, or the culture of one society versus another, it would be better and more beneficial to *respect* the mentality of others and focus on their positive traits which can be synergized to address their common desires. For example, the Western concepts of representative governments and human rights can complement the Eastern concepts of social harmony and spiritual pursuits. Combining the concept of universal human rights for the sake of one's well-being and spiritual growth (instead of selfish pursuits) and proper political representation for the sake of social harmony (instead of gaining wealth and power) are a few of the many synergies which can serve as the base of the global human society as it can potentially appeal to all, regardless of consciousness level, social cycle, nationality, race, religion, age, gender, etc. Another example is the adoption of the Western social contract over the Eastern caste system and the adoption of the Eastern desire for harmony over Western militarism.

Western Positive	Western Negative	Eastern Positive	Eastern Negative
Democracy	Selfish Interests	Social Harmony	Lack of Democracy
Science & Development	Pollution, Destruction	Harmony with Nature	Lack of Development
Human Rights	Weak Law Enforcement	Spiritual Pursuits	Superstition
Social Contract	Less Rights for Minorities	Age-old Traditions	Caste System

Table 3. The positive and negative aspects of Western and Eastern philosophies

Users of the Social Cycle model should learn to correctly identify the cycle and consciousness of people and societies by doing in-depth analyses of the background, behavior, and intentions of leaders and societal groups. Only after knowing the subjective state of the people, can objectives be defined

and local solutions formulated to address their subjective needs, with the ultimate goal of eventually having a coherent solution acceptable by all societies, while taking into account future needs.

Higher Mind	Lincoln and the abolition of slavery in the US	Miyamoto Musashi	Albert Einstein	Industrial Revolution
High Mind	Occupy Wall Street Movement	Frederick the Great	European Renaissance	Economic Growth in Post-war Japan
	LABORER	**WARRIOR**	**INTELLECTUAL**	**ACQUISITOR**
Low Mind	Boxer Rebellion in China	Ferdinand Marcos	Violent struggle between Shiite and Sunni Muslims	IMF-World Bank
Lower Mind	Joseph Stalin	Idi Amin of Uganda	Nazi Germany and Japan during the 1930's and 40's	Collateralized Debt Obligations and "Too Big to Fail" Banks

Table 4. Examples of people, societies, or eras of each cycle and mindset

Conclusion

Having a high-level mindset is important in ensuring that each cycle produces positive and progressive results instead of resulting in degradation, conflict, destruction, or pollution. It is essential to develop people with higher minds and put them into leadership positions, and discourage low-minded animalistic ones. P.R. Sarkar refers to such high-minded people as *sadvipras* or people of high moral values, while Buddhists refer to them as people with *Buddha-nature*. Each society must put in place a common system that will encourage the development of such people who can fully represent the mentality of their own society and find a common ground with other societies. Such a system might be one made up of a dynamic framework with a universal social contract infused with rules to guarantee basic rights, high-minded leadership, and human development, implemented either through democratic processes (for advanced, mature societies) or benevolent dictatorship (for backward societies). Such a framework would have localized goals defined through member consensus, which co-exist in harmony with other established systems and linked through technology in order to facilitate the idea of high-minded human solidarity advancing towards progress and maturity. Ideas to solve the problems relating to poverty, health, injustice, economics, etc. will then

be developed and implemented exclusively within this framework with the results compared to those of already-established systems. Because the framework constantly takes into account the changing subjective realities into its objectives, it has a better potential for long-term success than non-responsive blanket solutions that often alienate the intended beneficiaries or neglect some sectors, and thus, would gradually and naturally grow in membership and scope over time.

Further Research

The details of such a system can be further analyzed and developed until a suitable framework can be created to address the vast differences between cultures, mindsets, and situations of each societal group. As the goal of the system is the fulfillment of the common desires of humans as a whole, the name “Humanity Framework” is suggested.

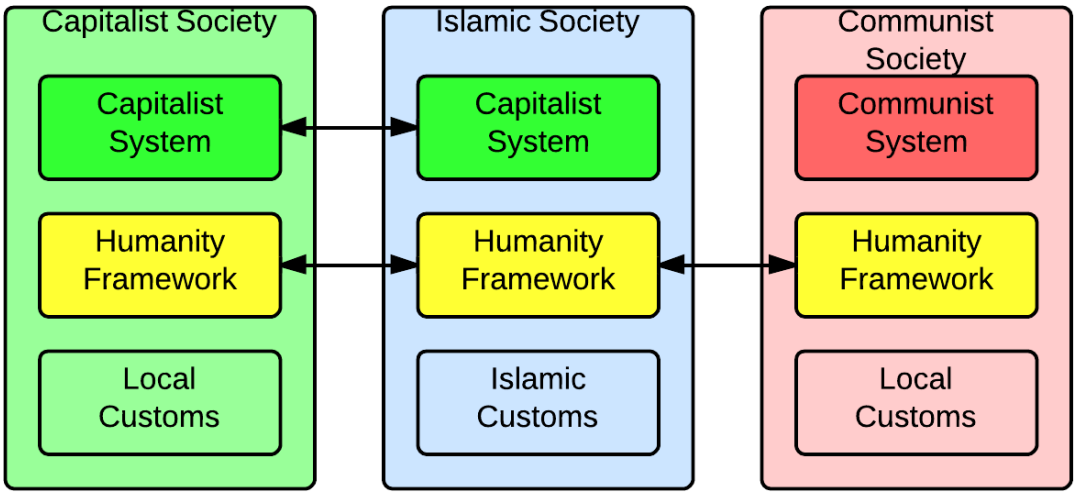


Figure 4. The Humanity Framework, based on dynamic, localized social contracts ideologically connected to each other through universal human ideals and values facilitated by information and communications technology such as the internet, social networking, and mobile communications, giving people a ‘higher consciousness’ alternative

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