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The Theory of Humans: Dignity

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This working paper issues to solicit valuable comments

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Abstract

If you lose a leg, you will feel undignified in public places; that is to say, a body organ is a dignity of humans. If you are penniless, you will feel undignified everywhere; that is to say, money is a dignity of humans as well. Scientifically, therefore, the word "dignity" should be a countable noun; you have many concrete dignities, including your body organs, your children, your wealth, your privacy, your image, and so on; in addition, you need to defend these concrete dignities of yours all your life. With this scientific concept of dignity, this paper can smoothly solve a series of hard problems, including (1) how human ancestors stood up from four-legged animals; (2) why humans got dressed; (3) how humans acquired wisdom; (4) why humans commit suicide; and (5) why humans have developed into what you see today.

Keywords: dignity, humiliation, face, animal mission, human mission, human origins

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I Introduction

Humans have only two root motivations: to enjoy pleasure and to defend their dignities. To enjoy pleasure, they eat, they drink, they have sex, they play thrilling games, etc. To defend their dignities, they exercise, they study hard, they work hard, they compete with each other, they fight with each other, and so on.

Obviously, the first root motivation cannot make humans different from other animals. Therefore, it is the second root motivation that makes humans unique. Yes, to defend their dignities is exactly the reason why human ancestors stood up from four-legged animals, why humans got dressed, why humans acquired wisdom, and why humans developed into what they are today.

For simplicity, I start directly with animal body organs. Animal organs have two inherent properties. (1) Each organ started as an organic large molecule, and took about billions of years to evolve. Therefore, each organ is precious, and thus cannot be (violently) invaded. (2) Each organ started with a large molecule, experienced countless frustrations, overcame countless difficulties, and finally evolved powerful functions. Therefore, each organ is great, and thus should be respected; it is respectable. At the very least, each organ cannot be laughed at (humiliated).

Obviously, animal dignities include mainly their body organs. Roughly speaking, therefore, animal dignities have two inherent properties. (1) Each dignity is precious, thus cannot be (violently) invaded. (2) Each dignity is great, thus cannot be (nonviolently) humiliated.

However, animal cognitive function has not evolved successfully. Animals only know the first inherent property of their dignities: each dignity is precious, and thus cannot be invaded. Therefore, animals have only one mission in life: to defend their dignities from invasion.¹

Can animals complete their only mission in life? As mentioned earlier, animal dignities include almost always their body organs. As long as they can survive in safety, therefore,

¹Animals do not fully know the second inherent property of their dignities: each dignity is great, and thus cannot be humiliated. Therefore, animals do not defend their dignities from humiliation. When humiliated, specifically, they do not (really) fight back, they can suffer in silence.

they have almost defended their dignities from invasion, having almost completed their only mission in life.

In order to survive in safety, consequently, animals evolved two significant instincts. Members of the same species do not eat each other, the first instinct that protects themselves from inside invasion. Members of the same species live in groups, the second instinct that protects themselves from outside invasion.

Indeed, most animals can survive in safety, can complete their only mission in life. Then, what do they do in their daily life? (1) They mainly look for food and mates. (2) Occasionally, they will encounter predators, and they will confront the predators collectively. As a result, a few members might be killed, and most members will be safe. (3) When faced with humiliation, they do not (really) fight back, they can suffer in silence.

In other words, animals are usually idle, having little work to do. In addition, they occasionally compete for food and mates; but usually their life is harmonious and peaceful. Just because of the idle and harmonious daily life, their bodies have not developed, their intelligence has not developed. Just because of the idle and harmonious daily life, animals fail to stand up, and keep walking on all fours.

About millions of years ago, by chance, human ancestors emerged. Human ancestors were of course four-legged animals. But unlike other advanced animals, their cognitive function evolved successfully. (1) They fully understood the first inherent property of their dignities: each dignity was precious, and therefore could not be (violently) invaded. (2) They also fully understood the second inherent property of their dignities: each dignity was great, and therefore could not be (nonviolently) humiliated.

Therefore, human ancestors had two missions in life. Their first mission in life was: to defend their dignities from invasion. Their second mission in life was: to defend their dignities from humiliation.

Like other advanced animals, human ancestors could almost protect themselves from (both inside and outside) invasion, they did not worry about their first mission in life on a daily basis. Unlike other animals, they had to defend their dignities from humiliation. When humiliated, they did not suffer in silence; instead, they repaid humiliators an eye for an eye and a tooth for a tooth, fighting back resolutely, avenging themselves.

For example, an ugly male was laughed at for its ugly face and for having no females to have sex with by a handsome male. Obviously, the ugly male was hurt badly. To avenge itself, it crouched with its hind legs, and lifted its front legs to tear the humiliator's face, intending to make the humiliator uglier than it. Being attacked, the humiliator also lifted its front legs to protect its face. Finally, the two sides seriously tore each other's faces, one side active, the other side forced, forming the shape of a herring bone ladder.

Humiliating unfortunate members (such as ugly males) could enjoy intense pleasure. Therefore, fortunate members humiliated unfortunate members habitually. Each time they were humiliated, unfortunate members were sure to fight back, avenging themselves. As a result, human ancestors tore each other's faces habitually, in pairs, in the shape of a herring bone ladder. As time went on, their hind legs became thicker and thicker; their butts became bigger and bigger; the rear of their bodies became more and more developed; the gravity center of their bodies moved more and more backwards. In this way, they stood up, many years later, unconsciously.

Like human ancestors, upright humans could almost protect themselves from invasion. But, they could not protect themselves from humiliation. (1) As long as a person fell behind, others would come and humiliate him sooner or later. If his left lower limb was disabled, for example, a non-disabled guy possibly imitated the way he walked limply, humiliating him, enjoying sharp pleasure. (2) Even if he killed the humiliator, avenged himself completely, other non-disabled guys would still come and humiliate him some day.

To defend his dignities from humiliation, he had only one method: he could not fall behind others; he had to be ahead of them, in all respects. Immediately after standing up, therefore, humans began to compare with each other. They ran after each other, they did not give in to each other. Unlike animals, humans did not stay idle; they did heavy work every day. Everybody worked hard in order to run ahead of others.

No matter how hard they worked, however, they could not enlarge their penises. Just because of this, upright humans got dressed. Unlike human ancestors, upright humans had their own embarrassment. Human ancestors were four-legged animals, and their penises were not directly exposed. As a result, small penis males did not suffer frequent humiliation. But, humans stood up, their penises were directly exposed. As a result, the

men with a small penis were humiliated almost each time they met others.

To avoid being humiliated, those men with a small penis designed a cover-crotch ornament, covering their small penises. Then, those men with a middle penis were under great pressure, they soon learned to cover their penises as well. Gradually, more and more men wore cover-crotch ornaments. Over time, they also put on ornaments in other parts of their bodies. Eventually, humans got dressed.

After putting on clothes, humans were sure to compare with each other in (terms of) whose clothes looked nicer. Specifically, they racked their brains to modify the style of their clothes in order to make themselves look fashionable, full of vitality, young and sunny.

The style of clothes involved many variables, including the color of an upper garment, the color of a lower garment, the length of an upper garment, the length of a lower garment, the ``fabric" of an upper garment, and the ``fabric" of a lower garment. If there were five colors available in nature, there were twenty five different color styles for a suit of clothes. To be ahead of others, early humans had to design a plenty of styles of clothes; then, their intelligence certainly grew a lot.

After putting on clothes, humans compared with each other more intensely. The more they compared with each other, the smarter they became; the smarter they were, the more they compared with each other.

Eventually, by chance, humans acquired wisdom. From then on, they started various inventions, started human material civilization, and dominated the planet. Many years passed, they came to today, a modern society, step by step, unwittingly.

The remaining of this paper is organized as follows. Section II dissects the concept of dignity. Section III dissects two concepts: invasion and humiliation of one's dignities. Section IV dissects the concept of face. Section V formulates two humiliation functions for both sides of a humiliation behavior, respectively. Section VI introduces human two missions in life. Section VII introduces animal mission in life. Section VIII introduces human origins. Section IX solves a series of hard problems, including why humans got dressed, and how humans acquired wisdom. Section X concludes.

II Dignity

To begin with, let me briefly review the evolutionary process of advanced life. Life began with a stable organic large molecule. Because the large molecule had stability, its surrounding atoms tended to make up similar large molecules. In the process of making up a large molecule, atoms might lack certain components (small molecules), and they might rob another large molecule of those components.

Obviously, a stable large molecule could not allow its components (small molecules) to be taken away. Then, it used its surrounding material to create a membrane to enclose itself. In order to survive, namely, this stable organic large molecule evolved one step forward, evolved into a higher level of life. Again in order to survive, then, this organic large molecule evolved many more steps, evolved into a cell. Still in order to survive, a few cells tended to band together, making up a multicellular organism. Similarly, a few multicellular organisms tended to band together, making up a higher multicellular organism. In this way, finally, advanced life evolved.

Until one day, by chance, humans were born. At that time, humans had nothing but their body organs. To study human psychology and behavior, then, we cannot bypass their body organs. Therefore, I am going to start with human organs and introduce a few concepts.

IIA Two Inherent Properties of Human Organs

First, let me introduce the surface property of human organs. Human organs are all huge achievements of biological evolution. They started as an organic large molecule, and took about billions of years to evolve; namely, their evolutionary processes have gone through possibly billions of years. Therefore, human organs are precious. For example, hair is obviously precious; eyes are precious as well; arms, legs, and feet are all precious; a heart, a liver, and a kidney are more precious. The preciousness of human organs is easy to understand, and therefore is a surface property.

Just because of their preciousness, human organs cannot be invaded. For example, your hair cannot be cut by others; your face cannot be scratched by others; your arms

cannot be cut off by others; and you yourself cannot be killed by others.

Next, let me introduce the deep property of human organs. To this end, I need to remind you that human organs have powerful functions. For example, eyes can switch their focal lengths at will between distant and close objects, enabling you to see both distant and close objects clearly. For another example, a liver can recognize good nutrients and keep bad substances from the circulatory system. More surprisingly, a female reproductive organ can actually culture a fertilized cell into an entire fetus.

Obviously, the powerful functions of human organs are hard-won. Human organs started with an organic large molecule, went through many evolutionary steps, experienced countless frustrations, overcame countless difficulties, and finally evolved powerful functions. Therefore, human organs are great. For example, eyes are certainly great; a liver is great as well; a female reproductive organ is very great. The greatness of human organs is not obvious, and therefore is a deep property.

Just because of their greatness, human organs should be respected; indeed, they are respectable. At the very least, they cannot be laughed at (humiliated). For example, your left lower limb is disabled. Obviously, you do not allow others to laugh at your left leg. If somebody imitates the way you walk lamely only once, you will never forgive this guy; you will even risk your life to violently fight against him.

Finally, I want to emphasize the two inherent properties of human organs. (1) Human organs have a surface property: each organ is precious, and therefore cannot be invaded. (2) Human organs have a deep property: each organ is great, and therefore cannot be humiliated.

IIB The Meaning of the Word "Dignity"

In order to highlight the preciousness and greatness of human organs, ancient people made two significant innovations. (1) They invented a countable noun "dignity," meaning preciousness and greatness. (2) They called any human organ a dignity of humans. For example, they said an eye was a dignity of humans to highlight the preciousness and greatness of an eye; they said a breast was a dignity of women to highlight the preciousness and greatness of a breast; they said a penis was a dignity of men to highlight the

preciousness and greatness of a penis.²

Power, wealth, education, privacy, image, etc. are all products of human activities in modern society. These products all have two inherent properties of human organs, thus can be called *analogues of human organs*. In fact, modern people also regard these products as human dignities. In every man's opinion, for example, his wife is both precious (cannot be invaded) and great (cannot be humiliated). Namely, his wife is an analogue of human organs, and thus a dignity of his. Therefore, a man with a wife has this dignity, a man without a wife does not have this dignity. In everybody's opinion, for another example, his son is both precious (cannot be invaded) and great (cannot be humiliated). Namely, his son is an analogue of human organs, and thus a dignity of his. Therefore, a person with a son has this dignity, a person without a son does not have this dignity.

In addition to human individuals, human groups also have dignities. For example, every country has many dignities, including its territory, its people, its natural resources, its scientific power, its economic power, its military power, and so on.

Now, the concept of dignity is clear, but a few additions are still helpful. (1) The word "dignity" should be used as a countable noun, from now forward. (2) Different people may have different dignities. For example, the title of professor is a dignity in universities (professors have this dignity, lectures do not have this dignity), but not a dignity in primary and secondary schools. (3) Different times may have different dignities. For example, a doctorate is a dignity now. But many years later, the education system may no longer obtain; there may be no doctorates. (4) A dignity is a variable; different people have different numerical values of the dignity. For example, hair is one dignity of humans. Young people have thicker hair, thus having larger numerical values; old people have sparser hair, thus having smaller numerical values. For another example, a country's territory is a dignity of its. Some countries have larger territories, thus having larger numerical values; the other countries have smaller territories, thus having smaller numerical values.

²The Chinese of the word "dignity" has exactly two implications: preciousness and greatness.

II C Confirmation of Dignities

The above analysis of the concept of dignity is, in fact, consistent with your intuition. To see this, a few illustrations will suffice for you. (1) If your penis is small, you may feel undignified in the public bathhouse. This shows that a penis is indeed a dignity of men. (2) Most people have no power, therefore it is hard to see the truth of power. But when you meet an imperious boss, you must feel undignified. That is to say, power is indeed a dignity of humans. (3) Each of your acquaintances have a house, but you do not. Then, you must feel undignified in front of your acquaintances. Indeed, money is a dignity of humans. (4) If all your high school classmates have gotten their doctorates, but you have failed to get into college, you are sure to feel undignified. In other words, education is a dignity of humans. (5) If your sex video gets circulated, you certainly feel undignified. Namely, privacy is a dignity of humans. (6) If your photos or videos are used at will, you will feel undignified. To put it in another way, image is also a dignity of humans.

At this point, the concept of dignity is completely clear, and can have a strict scientific definition.

Definition 1. The word ``dignity" is a countable noun; everybody has many dignities, including his body organs, his power, his wealth, his privacy, his image, and other analogues of human organs.

Being conceptualized from human organs, human dignities have the same two inherent properties as human organs. First, human dignities have a surface property: each dignity is precious, and thus cannot be invaded. Second, human dignities have a deep property: each dignity is great, and thus cannot be humiliated.³

³The concept of dignity is the most important concept of humans, and therefore has long evolved into an innate knowledge of humans. This is a special innate knowledge, having two interesting phenomena. (1) No body can tell exactly what dignities are. The concept of dignity emerged too early; its exact meaning had long been forgotten by the time words appeared. (2) All people know exactly what dignities are. In fact, they are busy everyday, just to defend their respective dignities.

III Invasion and Humiliation of One's Dignities

Your dignities can be neither invaded nor humiliated. However, others will not listen to you; they will not care how you feel. That is to say, they may invade your dignities, or humiliate your dignities, or both.

When others' force is weaker than yours, they do not dare to invade your dignities. But when their force is stronger than yours, they dare. For example, a few people not far away from you want to get ill-gotten money, and form a robbery gang. Obviously, their force is stronger than yours; they dare to rob you of your property, invading your dignities.

Definition 2. To invade your dignities is to occupy, or destroy one or more dignities of yours.

When some dignity of others is inferior to yours, they do not have the qualification to humiliate you. But when this dignity of theirs is superior to yours, they have. If you come from a remote rural area to a big city, for example, your rural identity is inferior to city identity. Therefore, city people around you have the qualification to humiliate you. Then, they possibly remind you---from time to time---that you are a boor, implying that

you are dirty, you are uncultured, you are uncivilized, you are a cut below others, you do not even deserve to be a human, and so on.

Definition 3. To humiliate you (your dignities) is to remind you, in a roundabout way: one dignity of yours is inferior; you are useless; you are inferior; you are a cut below others; you do not even deserve to be a human.

There is an important difference between the two concepts. (1) Usually, to invade your dignities is not to invade you yourself. For example, a robbery gang usually does not want to hurt you, but wants to rob you of your property. Only when you fight back hard, will the gang be forced to hurt you then. (2) Definitely, to humiliate your dignities is to humiliate you yourself. If you come from a remote rural area to a big city, for example, no one wants to humiliate your rural identity. Instead, some people will employ your rural identity to laugh at you yourself.⁴

⁴Depending on the context, therefore, this paper sometimes uses ``humiliating your dignities," sometimes uses ``humiliating you."

In essence, the two concepts are complexly linked, and difficult to distinguish. Therefore, I have to define them first, and then study them in detail.

IIIA Invasion of One's dignities

In this subsection, I explain invasion behavior in detail. First, I explain the classification of invasion behavior. Invasion behavior includes violence invasion, power invasion, technology invasion, Internet invasion, etc. (1) Violence invasion means using violence to invade others' dignities. Before human civilization, for example, violent gangs frequently used violence to rob others of their property. (2) Power invasion means using power to invade others' dignities. For example, public places use their power to over-install surveillance equipment, over-videoing passers by. (3) Technology invasion means using technology to invade others' dignities. Internet companies, for example, use their technology to collect users' privacy, all sidedly. (4) Internet invasion means using Internet to invade others' dignities. A large collection of people, for example, take advantage of the convenience of the Internet to freely search, slander, abuse a single person. Not only is the person's privacy exposed, but his physiology, psychology, reputation, etc. are all hurt severely.

Second, I explain the premise of invasion behavior. In order to invade others' dignities, invaders usually have an overwhelming advantage over victims. To explain this premise, the four types of invasion behavior are enough. (1) In the example of violence invasion, a violent gang---before human civilization---had an overwhelming advantage in (terms of) force, while an individual victim was helpless but to watch others robbing him of his property. (2) In the example of power invasion, public places have an overwhelming advantage in the power to install surveillance equipment, while passers-by have no choice but to watch their own image being captured, saved, and manipulated at will. (3) In the example of technology invasion, Internet companies have an overwhelming advantage in Internet technology, while users are helpless but to watch their own privacy being searched, saved, processed, twenty-four hours a day, three hundred and sixty-five days a year. (4) In the example of Internet invasion, Internet users---with the illusion of self-righteousness---can easily form an online violent gang. Needless to say, an online gang has an overwhelming advantage in online force, while an individual victim is helpless but

to watch himself being slandered, abused, and stigmatized.

Third, I explain the end of invasion behavior. A small number of people invade others' dignities not for gain, but for enjoying pleasure. For example, some people like to collect others' privacy and take others' image, but they do not sell their works for money; instead, they hide at home to enjoy their works, enjoying the thrill of peeping. For another example, some people do not insult others in real life; they insult others on the Internet. They certainly do not get any gain, but can enjoy a little bit of pleasure.

Most people invade others' dignities not for enjoying pleasure, but for gain. Most invasion cases have to do with wealth, such as theft, robbery, fraud, etc. In other words, most invaders do not want to enjoy any kind of pleasure; they only plan to improve their wealth. When you were a child, for example, you once made a stupid mistake. That time, you needed money urgently but could not raise the money. In desperation, you stupidly stole some money from a shopkeeper. But you did not enjoy any pleasure; instead, you felt guilty about your stupid behavior for a long amount of time.

Therefore, this paper makes a technical summary: usually, people invade others' dignities not for pleasure, but for gain. There are three reasons for such a technical summary. (1) Animals invade others' dignities not for pleasure, but for gain only. Then, this summary is very handy when studying human ancestors (also four-legged animals). (2) Such a summary could make a clear distinction between invasion behavior and humiliation behavior. (3) This paper will make a special statement when studying a few invasion cases which pursue pleasure only.

Fourthly, I explain the link between invasion behavior and humiliation behavior. When someone invades one dignity of yours, in fact, he also humiliates another dignity of yours. Simply put, invasion behavior is also humiliation behavior. When you were a schoolboy, for example, a junior middle school boy robbed you of your money one day, invading a dignity of yours. Meanwhile, his eyes exhibited the following information, humiliating another dignity of yours:

you have little force, thus having little corresponding dignity; you are inferior,
you are a cut below others.

For another example, the numerous surveillance devices in public places take your image

at will, invading one dignity of yours. Meanwhile, these surveillance devices also tell you the following information, humiliating another dignity of yours:

you have no power, thus having no corresponding dignity; you cannot defend your image; you are useless; you are inferior.

Finally, I explain the constraint of invasion behavior. Invasion behavior leaves evidence, can be confirmed easily, and can be banned easily by human civilization. For example, theft, robbery, fraud, etc. appeared in ancient years, were prohibited long ago by human civilization, and therefore are rarely seen now. However, the behavior of collecting users' privacy and the behavior of filming passers by emerged recently, and will be prohibited by human civilization, finally, certainly.

IIIB Humiliation of One's Dignities

In this subsection, I explain humiliation behavior in detail. First, I explain the classification of humiliation behavior. Humiliation behavior includes violence humiliation, power threat, expose of others' weakness, etc. Since human civilization, violence humiliation has rarely been heard. Now, such a type of humiliation behavior evolves only on campus, thus also called ``campus bullying."

Campus bullying evolves for three reasons. (1) Children do not have enough acquired knowledge; they rely mainly upon their innate knowledge. Therefore, they have not fully understood how the law prohibits humiliation behavior; they have not learned to control themselves; they indulge in their own natures; they enjoy the pleasure of humiliating others. (2) Senior students are both taller and stronger; junior students are both shorter and weaker. Therefore, one-to-one campus bullying is easy to evolve. By report, for example, a senior middle school boy did not like a primary school boy, thus smashing his learning utensils, punching him, kicking him, burning him with cigarette ends, and even forcing him to eat excrement. (3) One student does well in some respects, leading other students to hate him. Therefore, many-to-one campus bullying is more likely to evolve. As report goes, for example, a girl looked beautiful, irritating a large number of other girls. Then, these girls often worked together to bully the beautiful girl, pulling her hair, stripping her clothes, s-

lapping her in the face, punishing her to kneel down, cutting her face with a knife, and even beating her whole body with a thick stick.

Violence humiliation is both humiliation behavior and invasion behavior. (1) Violence humiliation is certainly humiliation behavior; it humiliates victims' force, the most important dignity. In (terms of) force, humiliators have an overwhelming advantage; their violence behavior itself is a reminder to victims:

you have little force, you have little corresponding dignity; you are useless.

(2) Violence humiliation is also invasion behavior; it hurts many body organs of victims, invading many dignities of theirs.

Powerful people are often impatient, easily angry, and difficult to serve. Therefore, power threat evolves everywhere. In order to show off their power, for example, some bosses often threaten to fire their respective employees. These bosses have power, the second important dignity; their threats give their respective employees the following reminder:

you have no power, thus having no corresponding dignity; you are inferior.

Being threatened, involved employees feel hurt badly, having a great sense of shame.

Expose of others' weakness is the most common strategy of humiliation behavior, evolving in every corner of human society.⁵ Expose of others' weakness, mention of others' fault, and touch on others' sore spot---all mean the same thing; all say something to humiliate others, making them have a great sense of shame. For example, you used to be poor. One day, you were busy in your office.

``Money cannot buy happiness," one of your colleagues came and touched you on the raw, slavering nearly. ``You do not have much money, but you are still cool, and you still have a good time."

Obviously, this colleague was actually eager to say such a word:

you have no money, thus having no corresponding dignity; you are inferior.

⁵For the sake of simplicity, this paper only studies this type of humiliation behavior. Unless otherwise stated, therefore, the humiliation behavior that follows is exactly to expose others' weakness.

For another example, your left lower limb is disabled; thus, your walk incongruously. One day in your school days, you were sunning yourself on campus.

“Oh, it's you,” one of your classmates pretended to run into you, swallowing his happy saliva. “I want to experience your difficulty in walking.”

Before he had finished, he imitated the way you walk lamely, and the way you nod once while you take a step. Apparently, the classmate actually was eager to give you such a reminder:

you have no normal left lower limb, thus having no corresponding dignity;
you are useless; you are inferior; you are a cut below others.

Here is one more example. Suppose, in 2000, you were a man in your 50s, having no wife, having no house. In this case, all your acquaintances grinned from ear to ear, with great satisfaction. However, they did not grin in front of you; they hid under the covers to grin. They grinned under the covers, every day; they grinned under the covers, day after day. One day, finally, one of them lost control of himself; he came to you, saying the following uncommon word:

“when you yourself eat, your whole family is not hungry.”

Meanwhile, his face flamed with excitement, his eyes twinkled with excitement, his mouth watered with excitement. Obviously, he was actually eager to say the following words:

you have no wife, you have no house, you have no dignities; you are useless;
you are inferior; you do not deserve to be a human.

Further, expose of others' weakness can be divided into three subtypes. (1) The first subtype is conscious expose of others' weakness, conscious humiliation of others. For example, to imitate the way that a disabled person walks limply is to consciously expose his weakness, consciously humiliating him. (2) The second subtype is unconscious expose of others' weakness, unconscious humiliation of others. For example, a teacher hoped parents to take care of their children. On a Friday afternoon, he asked a parent to meet at school.

“Your son does not study hard, specializing in bullying his classmates,” the teacher said to the parent truthfully. “In the math exam last week, your son took the bottom of the class.”

Obviously, the teacher hoped students to get better; he did not want to expose anybody's weakness. However, his complaint unconsciously exposed the parent's weakness, giving the parent the following reminder unconsciously:

your son has no ability to learn, having no corresponding dignity; your son is useless; your son is inferior; your son is a cut below others.

After listening to the teacher's complaint, the parent apparently suffered great harm, having a great sense of shame because of his disappointing son. (3) The third subtype is expose of one's own weakness, humiliation of oneself. For example, you used not to do well in your work; your boss planned to fire you. However, you had children, having many mouths to feed; you could not lose your job. Therefore, you pleaded with your boss to let you stay, admitting that your ability was not good enough, willing to cut salary. At this point, you were forced to expose your own weakness; you almost said to your boss the following words:

I have no ability to do my work well, thus having no corresponding dignity; I am useless; I am inferior; I do not even deserve to be a human.

When you pleaded with your boss, you apparently suffered great harm, having a great sense of shame because of your incompetence.⁶

Second, I explain the end of humiliation behavior. Usually, people humiliate others' dignities not for gain, but for pleasure. In fact, all types of humiliation behavior cannot get any real gain. However, humiliating others can enjoy sharp pleasure, indeed. (1) When humiliators remind you that you do not have a certain dignity, you will feel in the wrong, you will feel ashamed, and you cannot lift your head. Seeing your embarrassment and

⁶Because only this type of humiliation behavior is mainly studied, this paper will use *conscious humiliation (behavior)*, *unconscious humiliation (behavior)*, and *self humiliation (behavior)* to indicate the three subtypes of expose of others' weakness, respectively.

your helplessness, humiliators enjoy great thrill, get extremely excited, feel good all over, and secrete large quantities of saliva in mouths. In order not to let their saliva flow out, they will turn their heads and swallow their saliva. (2) When humiliators violently humiliate you, you will fear, tremble, and even make miserable cries. Seeing your pain and your despair, humiliators will become sexually aroused; men's penises will unconsciously erect.

Thirdly, I explain the constraint of humiliation behavior. (1) Violence humiliation occurs rarely. Violence humiliation leaves evidence, can be confirmed easily, and is prohibited by human civilization. (2) Nonviolence humiliation occurs frequently. Power threat and expose of one's weakness leave no evidence, are difficult to confirm, are difficult to prohibit, and therefore take place frequently.

Finally, I emphasize *the power to humiliate*. A dignity of your neighbor is of course great. But if your corresponding dignity is greater than his, you have the power to humiliate him, in this dignity. For example, you are both tall and big, while your neighbor is both short and small. Then, your force is stronger than his, thus having the power to violently humiliate him. But, he does not have the power to violently humiliate you. For another example, you are not disabled, while your neighbor is. Then, your body shape is better than his, thus having the power to humiliate him, in body shape. But, he does not have the power to humiliate you, in body shape.

Even with the power to humiliate others in some dignity, you cannot really humiliate them; you still need to have enough force. For example, you are a rich man, thus having the power to humiliate poor men. But if you are small, having little strength, you do not dare to use your power to humiliate them; otherwise, you will be violently humiliated by them. For another example, you are big, strong, and good looking. Therefore, you both have the power to humiliate ugly men, and dare to use your power to humiliate them.

Force talks, force is the first variable, force is the first dignity. Force determines whether you can defend your dignities. If you have great strength, for example, you will be able to defend your dignities. In this case, even if many people have the power to humiliate you in many other dignities, no one dares to use his power to humiliate you. If you have little strength, for another example, you will be unable to defend your dignities. In this case, even if you look good and have money, others still dare to violently humiliate you.

IV Face

In this section, I use a more detailed example of humiliation behavior to introduce what face is. This example is about a pair of old classmates who have graduated from college for 30 years and both are over 50 years old. After college, one hoped to have a stable career, then became a middle school teacher, and has worked there all his life. He is a wage earner, having three children to support. Then, he cannot afford to buy a house, living in a public rental house. Also after college, the other started his own business, was repeatedly defeated, and finally won great success. At present, two of his private companies have gone public. His wealth exceeds 10 billions. He is a billionaire.

Their wealth status is at two extremes, and thus easy to spread among their classmates; the pair of old classmates know each other pretty well. One day not long ago, they happened to visit another classmate of theirs---a city official---at the same time. Therefore, the two old classmates, who had not seen each other for 30 years, met unexpectedly in the city hall. The teacher certainly did not want to see the billionaire. When he was sure he saw the billionaire, his face immediately turned red, and he did want to dig a hole in the ground to get into. When the billionaire saw the poverty-stricken middle school teacher, his superiority feeling rose sharply, and his waist straightened up in an instant. At first, he could pretend to talk with the teacher enthusiastically. A little while later, however, he lost control of himself.

“How many properties do you have?” The billionaire knew the teacher had no house, but deliberately asked this awkward question.

“I have no house, I live in a public rental house,” the teacher reluctantly replied, seeing the malice of the billionaire.

“What kind of luxury car do you drive?” Seeing the teacher's head had lowered, the billionaire was so excited that he was going to drool.

“I cannot drive at all,” the teacher answered skillfully.

Obviously, the billionaire humiliated the teacher. His sharp questions gave the teacher the following reminder:

you have little money, having little corresponding dignity; you are useless.

When he continuously touched the teacher's sore spot (poverty), a burst of sharp pleasure quickly permeated from his inner heart to his whole body; he enjoyed unspeakable pleasure. Meanwhile, the teacher was seriously hurt, and he had a great sense of shame because of his poverty.

Next, let me point out one of the great achievements of human evolution: the luster on human faces. Since humans put on clothes, their skin has gradually become thin, smooth, and hydrated. In especial, their faces are ruddy, shiny, glowing with a charming luster. With a pair of bright eyes, their faces are full of vigor, kind, gentle, attractive.

But the luster on the teacher's face was ``torn off" and ``stuck" to the billionaire's face. While his sore spot was continuously chafed, the teacher was hurt so much that the muscles in his face distorted and deformed. At this time, his eyes were not bright anymore; his face became black and blue, dark and lackluster. Obviously, the luster on his face disappeared. Seeing the distorted and deformed face of the teacher, however, the billionaire felt a burst of sharp pleasure spreading from his inner heart to his whole body. At this time, his eyes were more bright; his face became ruddier, shinier, more charming. So to speak, the luster on his face doubled.

Human faces should be lustrous, attractive, and charming, but the teacher's face was dark, twisted, and ugly. Therefore, he deeply, instinctively, and unforgettably felt:

he lost his original face (human face), he became a monster, he was not counted as a human, he was deprived of his right as a human.

That was how he felt when he was humiliated seriously. Then, how did he express his humiliated experience? If he did not use any language arts, he could not be able to express how he felt. For example, he returned to his home late that night.

``A rich classmate humiliated me because of my poverty, " he said directly to his wife.

In this case, he told the truth, but did not express how he felt at all, and his wife could not estimate how much he was hurt. If he used some language arts, however, the result would be very different. For example, he returned to his home late that night.

“I lost my face, my face was lost,” he said skillfully to his wife. “A rich class-mate tore off my face.”

At this time, he told his metaphor. He likened “humiliated me” to “tore off my face,” directly expressing how he felt. Now that his face was torn off, therefore, his wife could also imagine how seriously he was hurt.

And what is more, his metaphor has successfully evolved into an innate knowledge of humans because (1) his metaphor is bold, vivid, and hyperbolic; and (2) his metaphor fascinates others, resonates with others, and touch others' hearts. Now, humans rarely say the word “humiliate,” but rather use the word “face” to make various metaphors. The most common metaphors are listed as follows:

1. today, you tore my face;
2. today, you did not tear my face;
3. today, you peeled off my face;
4. today, you did not give me face;
5. I lost a little face, yesterday;
6. I lost a lot of face, yesterday;
7. I lost my whole face, yesterday.

In fact, humans also have another metaphor: to save face. This metaphor is used frequently as if it hung on human mouths.

Definition 4. To save face is to protect oneself from humiliation, is to give others no chance to tear one's own face.

Roughly speaking, whatever humans do is almost to save face. For example,

1. to drive a luxury car is to save face;
2. to live in a mansion is to save face;
3. to drink good wines is to save face;
4. to smoke good cigarettes is to save face;
5. to wear name brand clothes is to save face.

For another example,

1. to get rich is to save face;
2. to be an official is to save face;
3. to study for a doctorate is to save face;
4. to enter a famous university is to save face.

Heartbreakingly,

1. to kill others is to save face;
2. to kill oneself is still to save face.

Finally, let me point out that dignity and face are not the same concept; they are two concepts. First, having a dignity, you may also lose face. For example, you have 10 million CNY (China Yuan), of course having the corresponding dignity. But a billionaire is far richer than you, and he may come and humiliate you. If this is the case, your face is lost. Second, without a dignity, you can still save your face. For example, you are as poor as a church mouse, having little corresponding dignity. But you do not associate with people who are richer than you; you only make contact with those who are as poor as you are. Then, no one has the power to humiliate you; you can successfully save your face.

V Humiliation Functions

In this section, I build two humiliation functions for both sides of a humiliation behavior. One is *the pleasure function* for humiliators, and the other is *the shame function* for victims. Obviously, both humiliators and victims need a computable tool, computing something before deciding what to do next. First, humiliating others has sharp pleasure, but it can also lead to violent retaliation. Therefore, a potential humiliator needs to assess how much pleasure he will get before humiliating a person. (1) If the pleasure is only little, he should give up his attempt. (2) If the pleasure reaches infinity, he probably cannot help but carry out his humiliation behavior. Second, a victim also needs to assess how much sense of shame he feels before fighting back. (1) If his sense of shame is only little, he should simply give up his retaliatory act. (2) If his sense of shame is infinite but the humiliator is unconscious, he cannot use violence to fight back; he can pour a basin of cold water over the humiliator's head. (3) If his sense of shame is infinite and the humiliator is conscious, he can use violence to fight back.

In order to establish these two humiliation functions, I use X to denote the involved dignity (such as hair, appearance, power, wealth, and so on). Use x_i and x_j to denote the corresponding dignity values of two men i and j , respectively. When $x_i < x_j$, namely that j 's dignity is greater than i 's corresponding dignity, then j has the power to humiliate i in such a dignity.

Suppose j does use his power to humiliate, really humiliating i . Then, j 's pleasure function can be defined as

$$(1) \quad P_{ji}(t, X) := \rho_j t (\log x_j - \log x_i);$$

meanwhile, i 's shame function can be defined as

$$(2) \quad S_{ij}(t, X) := \frac{1}{\varsigma_i} t (\log x_j - \log x_i).$$

The first function is built for j to assess his pleasure. The parameter $\rho_j \in [0, \infty)$ points out the extent to which he pays attention to the dignity X . The more attention he pays, the more pleasure he enjoys. The parameter $t \in [0, \infty)$ is the duration of his humiliation behavior. The longer his humiliation lasts, the more pleasure he gets. The term $(\log x_j -$

$\log x_i$) is the main source of his pleasure. If $x_i = 0$, $\log x_j - \log x_i = \infty$; that is, when i does not have the involved dignity, humiliating i can enjoy infinite pleasure. For example, every man has a wife, but i has not. Then, he cannot control himself; he will humiliate i sooner or later.

The second function is built for i to assess his sense of shame. The parameter $\varsigma_i \in [0, \infty)$ is his *mental strength coefficient*. If he is mentally strong, j 's humiliation does not bring (much) sense of shame to him. The parameter $t \in [0, \infty)$ is the duration of j 's humiliation behavior. The longer j 's humiliation lasts, the more sense of shame he has. The term $(\log x_j - \log x_i)$ is the main source of his sense of shame. If $x_i = 0$, $\log x_j - \log x_i = \infty$; that is, when he does not have the involved dignity, j 's humiliation can make him have infinite sense of shame. For example, every man has a wife, but he has not; at this point, j 's humiliation will make him ashamed infinitely.

If i is mentally strong, he has little sense of shame, indeed. For example, he is a college teacher, but has not learned to write academic papers, and thus is still an assistant professor in his 50s. In academic qualification, certainly, he is a loser, having no corresponding dignity. But he is mentally strong because (1) he can make money from stock markets, having lived a rich life; (2) he is handsome, having young men's temperament in his 50s; and (3) he is very smart, his eyes radiate a heroic strain, aggressive. If j comes and humiliates him, he cannot feel any sense of shame, and his face color will not change at all. However, he can feel j 's malice, and his aggressive eyes will keep j in disarray.

The mental strength coefficient $\varsigma_i \in [0, \infty)$ depends mainly upon i 's combined strength, especially upon his force, power, and wealth. In fact, the coefficient depends also upon whether he values the dignity X , depending reversely upon $\rho_i \in [0, \infty)$. When he attaches great importance to the dignity X , he could not be mentally strong. However, when he does not pay much attention to the dignity X , he could be of course mentally strong. In especial, when he does not value the dignity X at all, namely $\rho_i = 0$, his mental strength coefficient reaches infinity.

The two humiliation functions can be extended to multi-person contexts. For example, n college classmates who have graduated for 30 years are partying. They eat around a large rectangular table that they have pieced together, and talk about how they made

money over the past 30 years. At the time, the dignity they focus upon is wealth, denoted using W . And, their wealth spectrum is supposed as follows:

$$(3) \quad w_1, w_2, \dots, w_n.$$

These old classmates at the party have different attempts. (1) A few old classmates attend the party in order to retaliate against those who once looked down upon them. They used to be ugly ducklings in college, and no one looked up to them. But in the 30 years after graduation, they have struggled to become rich. Therefore, they are willing to attend this reunion; they will take this opportunity to avenge themselves. (2) Most old classmates never think of retaliating upon anybody. They just want to meet the old classmates, talking about the old days, recalling the old experiences, feeling the old warmth.

However, a class reunion is exactly a comparison party. These old classmates are bound to compare with each other, compare in wealth, compare in children's future, and so on. After they compare with each other for a while, something changes in their hearts. Huge differences in wealth make some of them feel unfair, feel depressed, and feel humiliated.

This college reunion is really a good context. For the sake of simplicity, I select a single old classmate, say i , to model his two humiliation functions. To save his face, i has to show off himself to wittingly or unwittingly humiliate those poorer classmates, poorer than him. Certainly, he also feels humiliated by those wealthier classmates, wealthier than him. Now, his pleasure function and shame function can be defined respectively as follows:

$$(4) \quad P_i(t, W) = \frac{\rho_i t}{n} \sum_{\lambda=1}^{i-1} (\log w_i - \log w_\lambda), i = 1, 2, \dots, n;$$

$$(5) \quad S_i(t, W) = \frac{t}{s_i n} \sum_{\lambda=i+1}^n (\log w_\lambda - \log w_i), i = 1, 2, \dots, n.$$

The parameter $t \in [0, \infty)$ is the duration of their party. Successful old classmates hope the party lasts as long as possible; their faces are filled with sharp pleasure. Unsuccessful old classmates hope the party ends as soon as possible; their faces are full of sense of shame.

VI Human Mission in Life

To begin with, I need to highlight three basic concepts: motivation, mission, and mission in life. (1) A motivation is a task, which can be accomplished or not. (2) A mission is a task of some members, which must be accomplished. (3) A mission in life is a task of all members, which must be accomplished.

Evidently, humans have two missions in life. Because dignities cannot be invaded, human first mission in life is to defend their dignities from invasion. When one dignity of theirs is invaded, they must use all means to defeat the invader, protecting this dignity. For example, your house is one dignity of yours. If somebody encroaches upon your house, you will use the law or violence to retake your house. For another example, a country's land is exactly one dignity of its. If part of its land is encroached upon, it will resort to international mediations, or start wars to retake the occupied territories.

Because dignities cannot be humiliated, human second mission in life is to defend their dignities from humiliation. When one dignity of theirs is humiliated, they should respond to the humiliator with an eye for an eye and a tooth for a tooth, avenge themselves. If the humiliator is conscious, they frequently avenge themselves with violence. An honest man of little ability, for example, was laughed at many times by a tall neighbor. He always put up with the neighbor because the law forbids lynching. One day, he was derided once again by the neighbor as a piece of junk. This time, he finally could not hold himself back, picked up a wooden stick, and killed the tall neighbor with a violent blow.

If the humiliator is unconscious, they should not avenge themselves with violence. At this time, the humiliator has no malice, does not intend to humiliate them, and even does not know them very well. Because they themselves are inferior, in fact, they feel humiliated. Therefore, they have no reason to fight against the (unconscious) humiliator, let alone using violence. Then, they have to fight back without violence, leading the phenomenon of *pouring cold water* to evolve.

Definition 5. Pouring cold water is not an act, but a metaphor for making derogatory remarks about others' happy events.

The remarks are used to destroy others' emotions, and can make happy persons sad in an instant. You may not realize how a few words can chill your enthusiasm quickly, but you can realize how cold water can chill your body quickly. Therefore, people liken ``saying a few words to depress a pleased person" to ``pouring cold water upon this person."

Indeed, pouring cold water is a common phenomenon. When your family has a good thing, you certainly smile from ear to ear. In addition, you cannot help but tell your neighbors, hoping them to share your happiness. However, they cannot do justice to the good thing in your family, and they do not want to share your happiness either. Instead, they may pour over you a basin of cold water, making your heart cold, making your emotion bad, making you have no mood to talk, making you have no mood to eat, making you change from happiness to sadness in an instant.

Being poured cold water over is really frustrating; a good thing turns into a bad thing in an instant. For example, a couple had an only son, 15 years old, in junior middle school. The boy was good at track and field, and thus targeted by several top universities. Having such a promising son, the couple were certainly happy. One day, they took their only son out to an upscale restaurant, planning to celebrate.

On the way to the upscale restaurant, they met a neighbor. They could not control themselves, thus telling the neighbor about their celebration plan. They then expected to hear a word of praise, but things went contrary to their wishes.

``Good grades in sports are no big deal," the neighbor poured a basin of cold water over their heads. ``Good grades in sciences are considered promising; learning sciences well, one can go anywhere without fear."

The basin of cold water completely cooled the family's good mood, making the whole family feel depressed instantly. In the upscale restaurant, the son was unable to eat.

There was another couple. Their son was admitted to the best university in the country; the whole family was in extreme excitement, and they could not wait to tell their good

thing to one of their colleagues. They expected to hear cheers and congratulations, but their sharing behavior still backfired.

“Times have changed; there are many ways to succeed; going to college is not of much use;” this colleague poured cold water over their heads either.
“Now, money talks. Money is the king. You go to a good university now; you will still be poor after graduation.”

This basin of cold water made the couple's good mood drop to the freezing point, making them extremely disappointed.

Instinctively, people hate a person who pours cold water over others' heads, thinking him a wicked person. But this time, the instinct is wrong. To know why the instinct is wrong, you need to know the truth of pouring cold water. First, those who pour cold water upon others are humiliated. For example, the first couple's son was just a junior middle school student, but was targeted by several universities. While their neighbor's son never studied hard, specializing in fighting and rioting; he might not graduate from middle school, let alone went to college. The second couple's son would go to the best university in the country, but their colleague's son could not even go to an ordinary university. In both cases, one family's good news gave the other a reminder:

your son has no ability to go to college, thus having no corresponding dignity;
your son is useless; your son is inferior.

Second, the humiliators are unconscious. For example, the two couples mentioned previously just talked about their own good things; they never thought of humiliating anyone. Third, to pour cold water is to nonviolently fight back. Hearing other families' good things, for example, the neighbor and the colleague mentioned previously felt seriously humiliated, then had to fight back. Because they themselves were not good enough, however, they could not blame the humiliators completely. Therefore, violent retaliation would be undue; they had to pour a big basin of cold water over the humiliators' heads, fighting back without violence.

VII Animal Mission in Life

Animals and humans have two basic similarities. (1) Animals also have dignities. Each animal has many dignities, including its body organs, its children, its strength, its territory, etc. (2) Animal dignities also have two inherent properties: preciousness and greatness. Therefore, their dignities can also be neither invaded nor humiliated.

Animals and humans have one basic difference. That is, animals have not developed; while humans have developed, and they have been developing. So far, animals and humans have shown a great difference.

The basic difference between animals and humans emerged while human ancestors emerged. To understand this basic difference, therefore, we need to go back to an era before human ancestors appeared. In that era, life on this planet evolved in two branches: plants and animals. In that era, no species deviated significantly from the two life branches.

Let us bypass the plant branch, and walk into the animal branch---in that era---to take a look. Obviously, animals had the root motivation to enjoy pleasure. To this end, they usually did five things: eating, idling, having sex, playing thrilling games, and humiliating companions.

As studied in Section III, humiliating companions could enjoy sharp pleasure, but required two premises. (1) Humiliators should have the power to humiliate. Namely, they should be superior to their companions in a dignity. For example, good-looking males could humiliate bad-looking males, not vice versa; a male with a big penis could humiliate a male with a small penis, not vice versa. (2) Humiliators should have enough strength. Otherwise, they should be fought back violently, suffering severe harm.

In addition to enjoying pleasure, did animals have other root motivations? To answer this question, we need to know animal cognitive level. In fact, animals were smart enough, but their cognitive function had not evolved successfully.

Specifically, animals did not understand their own dignities properly. (1) They could fully recognize the surface property of their dignities: each dignity was precious and thus could not be invaded. (2) They could not fully recognize the deep property of their dignities:

each dignity was great and thus could not be humiliated. About this property, they were not completely unclear, but smattering, half-conscious, not completely clear.

Therefore, animals had only one mission in life: defending their dignities from invasion. Animals had little wealth, and their dignities included almost always their body organs. As long as they survived in safety, roughly speaking, they could finish their mission in life.⁷

However, an individual was unable to protect itself from predators. To survive in safety, it had to rely upon the power of crowds. To this end, animals evolved two significant instincts. (1) Members of the same species did not eat each other. For example, strong members did not prey upon weak members of the same species; a few weak members would not work together to prey upon a strong member of the same species. (2) Members of the same species lived in groups, facing together the challenge of predators.⁸

In fact, these two instincts could evolve easily, and therefore naturally became an innate knowledge of animals. In order not to be preyed upon by predators, obviously, animals were all willing to live in groups. First, strong members were willing to live in a group. In this way, they were the biggest beneficiaries. When a few predators came and hunted, the whole group would confront these few natural enemies. These natural enemies might successfully kill one or two weak members, and then retreated. In other words, the strong members were not dangerous, very safe. If they had not lived in a group, however, they could have fought alone, they would have been eaten by predators sooner or later.

Second, weak members also tended to live in a group. In this way, they could rely on strong members to repel predators. Possibly a few of them would be unfortunately preyed on, but most of them could escape safely. If the weak members had not lived in a group, however, they would certainly have been a meal for predators.

To live in groups, on the other hand, members of the same species had to give up eating each other. Living in a group required a premise: group members could not hurt each other, but helped each other. Therefore, strong members gave up preying upon

⁷Such a mission in life explains why animals do not commit suicide, and why they have evolved the instinct to avoid danger.

⁸Tigers have no natural enemies, and do not need to live in groups to fight against predators. If they had to live in groups, they would be humiliated by their peers, asking for trouble. Therefore, tigers are an exception; tigers live alone, respectively.

weak members of the same species; instead, they preyed upon weak members of other species. In return, a few weak members gave up working together to prey upon a strong member of the same species; instead, they worked together to prey upon a strong member of other species.

Living in groups was of great significance to animal evolution. Specifically, animals had little threat of violence, having no need to resist violence on a daily basis. (1) Living in groups protected them from outside invasion. After living in a group, they would keep away from their natural enemies' territories, reducing the chance to encounter predators. Occasionally, they encountered predators, and they would confront the predators collectively. At this time, a few members might be killed, and almost all members would be safe. (2) Simple lifestyles protected them from inside invasion. Because they had little wealth, they would not rob each other, avoiding violent conflicts among themselves. (3) Humiliating companions would not lead to violent counter-attacks. Their cognitive function had not evolved successfully, and they did not defend their dignities from humiliation. When humiliated, therefore, they suffered in silence.

Roughly speaking, therefore, animals could almost defend their dignities from invasion, and could almost finish their mission in life. Then, what did they do in their daily life? (1) They mainly looked for food and mates. (2) Occasionally, they would encounter predators, and they would confront the predators collectively. (3) When humiliated, they did not avenge themselves, suffering in silence.

In other words, animals were usually idle, having little work to do. In addition, they occasionally competed for food and mates but usually they lived a peaceful life. Just because of the idle and peaceful daily life, their bodies could not develop, their intelligence could not develop. Just because of the idle and peaceful daily life, they failed to stand up, and kept walking on all fours.

When humiliated, in fact, animals still had the instinct to fight back. Because they did not highly value the greatness of their dignities, however, they did not really fight back; they fought back symbolically. In order to survive in safety, finally, they selected to submit; they selected to give in; they selected to accept humiliation. When a low ranking dog was humiliated by several high ranking dogs, for example, it would not really fight back. It either

lowered its head, letting itself be humiliated; or held its tail, running away in dejection.

Excellent members humiliated ordinary members; ordinary members chose to submit. For eons, this jungle law evolved steadily and orderly within each species. Excellent members surely humiliated ordinary members to show how excellent they were, so that they could enjoy sharp pleasure. Ordinary members could only submit, so that they could survive in safety.

The strong bullied the weak; the weak chose to submit. For eons, this jungle law evolved steadily and orderly throughout the animal world. The planet thrived, indeed. (1) Within a species, when the number of the species decreased, their food resources would become rich; their reproduction would increase. When the number of the species increased, their food resources would become scarce; their reproduction would decrease. Eventually, the number of the species would stabilize, depending upon the surrounding food resources. (2) Between all species, there were many food chains; two species could form a minimal sub food chain. In a minimal sub food chain, when the number of the lower species decreased, the upper species would lack of food resources, thus reducing their reproduction. When the number of the upper species decreased, they demanded fewer food resources; therefore, the number of the lower species would increase. Eventually, the number of the two species would stabilize, depending upon the surrounding food resources.

VIII *Human Origins

As time passed, by chance, a subbranch of the animal branch began to deviate from the beaten track. This subbranch broke the jungle law of the animal world, broke the ecological balance of the planet, and destroyed the prosperity of the planet.⁹

Animals of this deviant subbranch were exactly human ancestors. When humiliated, they no longer submitted in silence; they fought back, avenging themselves. At first, only a few members did not put up with humiliators, but tried to fight with humiliators. These few members were willing to bleed a little, willing to get hurt a little. Gradually, their anti-humiliation behavior was approved of by other members; slowly, their anti-humiliation behavior also encouraged other members. Later, more and more members fought with humiliators, their anti-humiliation behavior was getting more and more ruthless, they were losing more and more blood, they were getting hurt more and more seriously. In the end, all members reached a consensus:

- (1) their dignities were great, and thus could not be humiliated;
- (2) when humiliated, they had to avenge themselves; and
- (3) to defend their dignities from humiliation, they were willing to get hurt, they were willing even to die.

At that moment, human ancestors woke up; they could understand their own dignities properly; their cognitive function evolved successfully. Specifically, they completely understood the two inherent properties of their dignities. (1) Like other animals, they already understood the surface property of their dignities: each dignity was precious, and therefore could not be invaded. (2) Unlike other animals, they also understood the deep property of their dignities: each dignity was great, and therefore could not be humiliated.

Therefore, human ancestors had two missions in life. Their first mission in life was: to defend their dignities from invasion, defending the surface property of their dignities. Their

⁹This subsection tells a story of human evolution, a reasonable inference. The asterisk (*) at the beginning of this subsection is a corresponding prompt, put at the beginning of all stories of human evolution in the theory of humans.

second mission in life was: to defend their dignities from humiliation, defending the deep property of their dignities.

Like other animals, human ancestors could almost avoid the threat of violence, having no need to resist violence on a daily basis. Namely, they could pretty much complete their first mission in life. (1) Their cognitive function evolved successfully, but they were not as powerful as tigers and lions, and they still had natural enemies. Thanks to the gregarious lifestyle, however, they could almost avoid predators. (2) They had little wealth as well, and they did not rob each other. Therefore, they could also avoid violent conflicts among themselves.

Unfortunately, human ancestors could never complete their second mission in life. Because humiliating companions could enjoy sharp pleasure, excellent members were sure to laugh at (humiliate) ordinary members. On the other hand, each member would inevitably be ordinary in some respects; namely, each member was inevitably laughed at. Therefore, they could not defend their dignities from humiliation.

However, human ancestors no longer suffered humiliation in silence, they would avenge themselves, they would repay humiliators an eye for an eye and a tooth for a tooth. Then, how did they avenge themselves? Because ordinary members had no power to humiliate excellent ones, they could not laugh at (humiliate) excellent ones. They had to use violence to fight excellent ones, so that they could avenge themselves. In short, humiliation was a nonviolent behavior, but anti-humiliation was a violent behavior, indeed.

VIIIA Extreme Violence

Because humiliation was only a verbal behavior, would avengers use extreme violence? Yes, indeed. In order to defend their dignities, human ancestors inevitably resorted to extreme violence. For example, a male with a small penis was often humiliated by its companions.

“Your dick is too small; you cannot have sex; you are disabled.” One day, a male companion came and muttered.

Its sore spot was poked so maliciously that it was too angry to control itself. Therefore, it instinctively pounced upon the humiliator, and it would retaliate upon the humiliator with extreme violence.

The small penis male could use three extreme ways to realize its extreme violence. The first extreme way was to kill the humiliator, avenging itself once and for all. As long as it was not significantly weak in strength, in fact, it would resort to the power of anger to smoothly kill the humiliator. Of course, the humiliation behavior had to be supposed to take place near a steep cliff.

``Shit! Do not you dare humiliate me! I kill you son of a bitch."

It grunted angrily, while suddenly used its head to push the humiliator down to the cliff. It killed the humiliator on the spot.

The second extreme way was to die with the humiliator, avenging itself with its death. In this case, it was weak enough in strength, it could not kill the humiliator smoothly, it had to die with the humiliator, killing itself to avenge itself. Of course, the humiliation behavior had to be still supposed to take place near a steep cliff.

``Fuck you. You pissed me off! You push me too far! I do not want to live anymore, I want to die with you, I want to die with you."

It creaked, then suddenly used its sharp teeth to desperately bite one of the humiliator's hind legs, and chose a favorable terrain to drag the humiliator down to the cliff. Because of pain, the humiliator lost half its strength immediately; because of a sudden, the humiliator's brain went blank. Before figuring out what to do with the sudden, the humiliator was dragged down to the cliff by the small penis male. They both died.

The third extreme way was to kill itself. In this case, its strength was too weak, being at an overwhelming disadvantage. Therefore, it was unable to use the first two extreme ways. (1) It was unable to kill the humiliator. It could not beat the humiliator at all; it could not even hurt a hair of the humiliator. (2) It was unable to die with the humiliator. When it bit---by chance---the humiliator with its sharp teeth, it could only drag the humiliator to move one or two steps. Soon, the humiliator recovered from pain, and then angrily shook it off.

This was not the first time it was humiliated. In fact, it was humiliated almost everyday. Each time it was humiliated, it would try to kill or die with humiliators. However, it was always beaten black and blue; it was always beaten half to death.

It was too weak, it had no way to fight against those humiliators, and it had no way to avenge itself. Then, it felt it was good for nothing. As time passed, the small penis male came to a helpless conclusion: being alive was not better than being dead. Being alive, it gave other males chances to humiliate it, and it could not defend its dignities from humiliation. Being dead, other males could never humiliate it, and it could fulfil its second mission in life.

After a long mental struggle, it finally made a difficult decision. In order not to be humiliated, it selected the worst way: to kill itself.¹⁰

In fact, the small penis male would rather die not for one reason, for two reasons. The first reason came from it itself; it had to defend its dignities from humiliation. The second reason came from its environment; its quality of life was very poor.

Obviously, its poor quality of life strengthened its decision to kill itself: living a poor and humiliated life was not better than completing a mission in life. Its poor quality of life was reflected in many respects. First, it lived a tough life. For example,

1. it had no heating system against severe cold;
2. it had no air conditioner to protect it from intense heat;
3. it had difficulty in walking on rainy days; and
4. it ate its last meal but did not know where its next meal came from.

Second, it had no way to kill boring times. For instance,

1. it had no songs to warm its heart; and

¹⁰To kill itself was an error. To kill itself invaded (killed) all its own dignities, running counter to its first mission in life. Then, why did it make such a fatal error? When badly humiliated, it suffered severe hurt; but it could not avenge itself, thus having a great sense of shame. To resist the double pressure, its endocrine system secreted excess stress hormones, including cortisol, epinephrine, and norepinephrine. To this aim, its body suppressed partial physiological functions of other systems, including its metabolic system, its immune system, and its cognitive system. Therefore, it made such a fatal error only because its cognitive system was suppressed.

2. it had no movies to entertain its brain.

Thirdly, it had nothing to worry about. For instance,

1. it had no lovers to look after; and
2. it had no children to protect.

Finally, it did not have any knowledge. For instance,

1. it did not know the past;
2. it did not know the future; and
3. it did not know the outside world.

VIIIB Suitable Violence

But extreme violence was rarely used for two reasons. (1) If a guy was humiliated, the guy usually had difficulty in killing humiliators. Compared to the guy, the humiliators' strength was not at an overwhelming disadvantage; otherwise, they did not dare to humiliate the guy. (2) If a guy was humiliated, the guy usually did not dare to kill humiliators. Otherwise, the humiliators would desperately fight back, and they might kill the guy, instead.

If a guy was humiliated, therefore, the guy usually used suitable violence. It did use violence to fight against humiliators, but did not kill them. It did not get things into an impasse, did not push itself to the wall. As long as it gave humiliators a good beating, in fact, it could calm down, and felt that it had avenged itself. In other words, suitable violence just achieved its purpose of an eye for an eye.

Then, could suitable violence be smoothly used? To answer this question, specific examples would be helpful. Similar to other species, human ancestors focused their attention mainly upon mating, thus focusing mainly upon two variables: good or ugly face, and penis size. Hence, a male was sure to be humiliated if it had one of the two weak spots: ugly appearance and small penis. For example, a handsome male and an ugly male met by chance.

``You are too ugly," the handsome guy was driven by its nature to mumble consciously. ``You will not find a female to mate with; you are going to die son-less."

``Do not you dare laugh at my ugly face!" The ugly guy growled at the handsome guy. ``I tear your face apart, making you uglier than me."

Then, the ugly guy squatted on its two hind legs, and lifted its two front legs to tear the handsome guy's face. Frightened by this, the handsome guy also instinctively squatted on its back legs, and lifted its front legs to protect its face. Because it was in the wrong, the handsome guy only protected itself at first; it did not attack the ugly guy. But, the ugly guy did not stop; it kept on tearing. Finally, the handsome guy was irritated, it also took the initiative to tear the ugly guy's face.

For another example, a few males were playing together. Among them, one had a big penis, another had a small one. Unconsciously, they had played for a long time, very tired; they planned to lie on the ground, resting for a while. At this point, the ``big" male used its right front foot to touch the ``small" male's penis from behind the butt.

``Your dick is too small," the big male mumbled as it touched the small male's penis. ``Females are not interested in you; they are not going to have sex with you."

``Do not you dare mock at my dick!" Outraged by this humiliation, the small male quickly turned around and yelled at the big male. ``I tear your big dick off, turning you into a guy without a dick."

Then, the small male ran clockwise and stopped behind the big male's butt, planning to rip up the big male's big penis. The big male would certainly protect itself; it then quickly turned around also in clockwise direction, keeping face to face with the small male, keeping its big penis far away from the small male.

In this way, they circled around each other, again and again, sometimes clockwise, sometimes anticlockwise, always face to face.

``Cannot I subdue you?" The small male found difficult to tear the big male's penis, becoming angrier, yelling louder. ``I tear your face to pieces, instead; I

make you the ugliest male; then females will not have sex with you either."

Then, the small male crouched with its two hind legs, and lifted its two front legs to tear the big male's face desperately. Eventually, the big male also squatted on its both hind legs, and also lifted its both front legs to tear the small male's face.

In both the two examples, the strategy of an eye for an eye and a tooth for a tooth led directly to a *tear-face fight*. Human ancestors had four long legs; they had thin and flexible bodies; they did not weigh much. However, they were muscular; they were very strong; they had much strength. When two individuals tore each other, they propped up each other, taking the shape of a herring bone ladder. Each side used its two hind legs to support most of its weight, and borrowed other side's strength to shore up the rest of its weight.

Such a tear-face fight was unusual, indeed. Because of anger, the two sides would not flinch; because of anger, the two sides completely forgot the fatigue of their hind legs; because of nip and tuck, the two sides had difficulty in winning or losing. As a result, the longer they fought, the angrier they became; the angrier they became, the longer they fought. The first tear-face fight did not end until they were exhausted. The next time they met, the hatred between them was ignited once again; they would tear each other once again.

Humiliating companions could enjoy sharp pleasure, and therefore occurred frequently. Each time they were humiliated, they had to fight against humiliators, avenging themselves. Therefore, tearing each other's faces became one of their habits. When two old companions met, they might tear each other; when two middle-aged companions met, they might tear each other; when two young companions met, they might tear each other. When two males met, they might tear each other; when two females met, they might tear each other. Early in the morning, they might tear each other in pairs; at noon, they might tear each other in pairs; at dusk, they might tear each other in pairs; late at night, there might be still a few companions tearing each other in pairs.

Thus, human ancestors deserved the name: *the tear-face group*. And, their tear-face fight was significant. When two companions tore each other, each side had to lift its two front legs above other side's, in order to dominate the fight, to smoothly tear other side's

face, and to smoothly protect its own face; therefore, the two sides' four front legs lifted higher and higher. In this way, the whole tear-face group tore each other in pairs, habitual, for tens of thousands years, standing up eventually.

Yes, the tear-face group evolved from four-legged animals into two-legged humans. (1) During each tear-face fight, two hind feet had to support most of the weight of an entire body, thus becoming wider and wider, becoming longer and longer, eventually evolving into a pair of big feet. (2) During each tear-face fight, a pair of big hind feet had to grip the ground to stabilize an entire body. To this end, the toes and heels of the pair of big hind feet held on to the ground, but the middle parts unconsciously arched and left the ground. In this way, the arch of foot evolved eventually. (3) During each tear-face fight, each side had to move up and down quickly and flexibly, leading its butt to move up and down quickly and flexibly. In this way, its hind legs became thicker and thicker; its butt became bigger and bigger; the rear of its body became more and more developed. Therefore, the gravity center of its body moved more and more backwards.¹¹

They stood up. A few tear-face members that failed to stand up were, of course, gradually eliminated. On the other hand, upright humans no longer needed tails to keep their balance, thus eliminating their tails soon. Eventually, the tear-face group disappeared from the planet, and upright humans were born instead.

¹¹Indeed, upright humans had a unique big butt, unique because a big butt was involved in supporting the weight of and maintaining the stability of an entire body.

IX *Early Humans

In this section, let's see what humans did immediately after standing up. Specifically, we will get the answers to a few hard problems, including (1) why humans were eager to be number one; (2) why humans got dressed; (3) why humans acquired wisdom; and (4) why humans developed into what they are today.

IXA To Be Number One

Humans and the tear-face group were not two different species, but the same species. Therefore, humans were essentially the same as the tear-face group. First, humans also had two missions in life: to defend their dignities from invasion, and to defend their dignities from humiliation. Second, humans could also almost complete their first mission in life, and they did not worry about the threat of violence on a daily basis because (1) gregarious humans were able to repel their natural enemies, thus having little threat of violence from outside; and (2) early humans also had little wealth, and therefore they did not rob each other, thus avoiding violent conflicts among themselves. Thirdly, humans were also unable to complete their second mission in life because humiliating companions could enjoy sharp pleasure, thus occurring frequently. Fourthly, when humiliated, humans also used violence to fight against humiliators, avenging themselves.

Unfortunately, using violence to avenge themselves made them complete neither their first mission in life nor their second mission in life. (1) Using violence made them fail to defend their dignities from invasion. When they fought violently with humiliators, they themselves might get hurt, and might even get killed. Even if they avenged themselves, therefore, their bodies---including many dignities---were invaded. (2) As long as they fell behind, they could never defend themselves from humiliation. Even if they killed a humiliator and avenged themselves thoroughly, others would still come and humiliate them some day.

In order to complete their two missions in life, therefore, upright humans did two things. (1) When humiliated, they still used violence to fight against humiliators, avenging themselves. (2) When not humiliated, they would not be idle; they would make efforts to prevent others from humiliating them in the future.

Then, how could a person prevent people around him from humiliating him in the future? (1) To this end, he could not at the bottom; otherwise, all people around him could come and humiliate him. (2) Also, he could not rank penultimate; otherwise, only one person could not come and humiliate him, but the rest all could. (3) He could not rank antepenultimate either; otherwise, only two persons could not come and humiliate him, but the rest all could. (4) By induction, he could not rank number two; otherwise, the number one person could come and humiliate him. (5) As a result, he had no choice, he could only rank number one; only in this case, could no one come and humiliate him.

He could not be number two; he had to be number one. Only being number one, could he be sure that no one would come and humiliate him. Only being number one, could he guarantee that no one would tear his face. Only being number one, could he lift his head anywhere. Only being number one, could he have the corresponding dignity no matter whom he met. Only being number one, could he complete his second mission in life.

Then, there was a more specific version of human second mission in life: to be number one in all dignities. Human ancestors (the tear-face group) of course would also want to be number one, but their wishes did not make much sense. For example, males had mainly two *natural comparison variables*: good or ugly face, and penis size. While, appearance and penis size were fixed, unchangeable; they could not be number one. However, upright humans soon had *man-made comparison variables*, they could make efforts to be number one, indeed.¹²

Immediately after standing up, therefore, humans formally began to compare with each other. At that time, however, there were only a few comparison variables: the number of prey, the number of women, the number of offspring, how they looked, penis size, etc.

Immediately after standing up, humans began to work hard, expecting to run ahead of all others. Only by working hard, could they catch more prey, thus winning more women's favor, getting more opportunities to mate, having more children. Only by working

¹²In real life, we prefer to use the term "human root motivation" instead of the term "human second mission in life." For example, we prefer to say simply "human root motivation to be number one."

hard, could they make themselves stronger and smarter, thus winning more women's favor easily, getting more opportunities to mate easily, having more children easily.

However, working hard could not change penis size and how they looked. In order to be number one in these two variables, they had only a single method: to kill the best people. For example, a man with a large penis had a mating advantage, and other men could not weaken his advantage; then, these men would unite to kill this large-penis man. Similarly, a handsome man had a mating advantage, and other men would unite to kill this handsome man; a beautiful woman had a mating advantage, and other women would unite to kill this beautiful woman.

IXB Wearing Clothes

A man with a large penis might be killed, but a man with a small penis would be absolutely safe. However, small penis men had a difficulty that their ancestors did not have. Human ancestors the tear-face group were four-legged animals. Their penises were covered with their respective large egg pouches, thus were not directly exposed. As a result, small penis males did not suffer frequent humiliation; they and other guys could happily find food together, play together, and watch scenery together. But, humans stood up. Their penises were directly exposed, and the size of their penises was clear at a glance. As a result, men with small penises were humiliated almost each time they met other guys.

To avoid being humiliated, small penis men designed a cover-crotch ornament, covering their small penises. In this way, others knew their penises were in fact small, but did not know exactly how small their penises were, and therefore did not know how to humiliate them. Over time, nobody would humiliate the men wearing cover-crotch ornaments. Eventually, small penis men and other guys could happily find food together, play together, and watch scenery together.

As time went on, all men, including those with large penises, were dressed in cover-crotch ornaments. After the men with small penises covered their penises, the men with middle penises were under great pressure, and they soon learned to cover their penises as well. Later, more and more men wore cover-crotch ornaments, and only a handful of men with large penises kept naked. These handful of men with large penises did not want

to wear cover-crotch ornaments, they needed to show off their capitals, they needed to show their advantages. But they were in a minority, they did not have discourse power.

“Their dicks are exposed to the light of day, swinging around.” Men with small penises started muttering, mocking at them. “They are silly, shameless.”

“Dick is developed; brain is simple.” Men with middle penises started chattering, stigmatizing them.

Eventually, the handful of men with large penises ended in failure, and they had to wear cover-crotch ornaments, covering their large penises.

Cover-crotch ornaments were mostly woven from tender grass, tender vines, tender leaves, and so on. Some ornaments were beautifully woven, another were ordinarily woven, and the rest were uglily woven. Finally, the first man-made comparison variable was born: *the extent to which a cover-crotch ornament is beautiful*. Those wearing beautiful ornaments were very proud; they could not help but laugh at those wearing ugly ornaments.

“You are so stupid, stupid as a pig,” they might murmur like this.

“Your ornament is so ugly that women have no desire to touch you,” they might murmur something more hurtful like this.

In order not to be laughed at, therefore, all people diligently practiced their skills, and cover-crotch ornaments became more and more beautiful. Naturally, the second man-made comparison variable was born: *weaving technology*.

Obviously, cover-crotch ornaments were too small to show their weaving technology. Therefore, they began to weave larger ornaments, to cover not only their crotches but also other parts of their bodies. As comparison between them was getting more and more intense, their weaving technology became more and more superb; ornaments grew larger and larger, more and more complex. Eventually, they were able to weave the greatest ornaments, covering their entire bodies.

At this point, humans began to wear clothes and shoes. Before getting dressed, they also had heavy fur on their bodies, just like other animals. The heavy fur was used to shelter their bodies from wind, cold, branches, thorns, debris, etc. However, clothes and shoes

provided a better shelter. Therefore, the heavy fur of their bodies was no longer useful, and degenerated slowly. Meanwhile, the skin of their bodies certainly became thin, delicate, and lustrous.

The heavy fur of human face evolved differently. Since wearing clothes, their face was no longer very cold. Then, the thick fur of their face was not very useful, and also degenerated slowly. Because the skin of their bodies had been delicate, on the other hand, they found that delicate skin looked better than rough skin; then, women preferred to mate with men with nicer skin of face. As a result, the skin of their face became nicer and nicer, and eventually as delicate as the skin of their bodies.

Why did human hair become graceful? Brain tissue was of special importance, and therefore needed special protection. Naturally, hair was both thick and long. Obviously, thick and long hair made humans look young and sunny, playing an important role in human temperament and appearance. Therefore, early humans did not wear hats; they did want to show off their ever-changing hairstyles. In addition, they also spent a lot of time taking great care of their hair. Of course, women preferred to choose men with more graceful hair to mate with. As a result, human hair became more and more graceful.

IXC Getting Wisdom

After putting on clothes, humans were sure to compare with each other in whose clothes looked better. Namely, the third man-made comparison variable was born: *style of clothes*. As a result, they racked their brains to modify their clothes in order to make themselves look fashionable, full of vitality, young and sunny. When summer came, for example, they might design a suit of light and loose clothes, both cool and good-looking. When winter came, for another example, they might look for a light and soft grass to weave a set of winter clothes, both light and warm. No matter what season, in fact, they would design clothes for upper body and lower body, respectively. Therefore, they had a lot of choices for the style of clothes.

It was comparison in the style of clothes that human intelligence grew rapidly. The style of clothes involved many variables, such as the color of an upper garment, the color of a lower garment, the length of an upper garment, the length of a lower garment, the

``fabric" of an upper garment, the ``fabric" of a lower garment. If there were five colors available in nature, there were twenty five different color styles for a suit of clothes. Combined with the length and ``fabric," there would be a plenty of options for the style of a suit of clothes. Early humans had such a plenty of styles of clothes to design, their intelligence certainly grew rapidly.

In addition to the style of clothes, obviously, early humans also compared in other aspects. For example, they were sure to compare with each other in athletic ability. In this case, comparison variables included running speed, swimming speed, climbing height, throwing distance, ability to resist heat, ability to resist cold, etc.

Since they put on cover-crotch ornaments, covering their own penises, humans formally separated from the animal world. From then on, they began to create comparison variables, one after another. The more they compared with each other, the more their intelligence grew; the smarter they became, the more comparison variables they would create. This cycle went on forever, endlessly.

Eventually, by chance, humans acquired wisdom. From then on, they started various inventions, started human material civilization. For example, they built a house by a lake with plenty of sunshine. In this way, they no longer lived in a damp cave. For another example, they invented how to make fire artificially. In this way, they could eat cooked food anytime, anywhere; they could keep warm in cold seasons; and, they were easier to fight off their natural enemies.

Before having wisdom, humans were as poor as a church mouse, robbery and murder happened rarely. Since humans had wealth (such as houses, furniture, etc.), killing, arson, robbery, invasion of dignities began to occur in large numbers. For example, a strong man might wound or kill a weak man, and occupy his house. To defend their houses, then, weak persons would band together and kill some stronger ones in advance to eliminate potential risks. In this way, an once harmonious and stable crowd would split into a few hostile gangs. These hostile gangs were constantly at war with each other, and therefore all members' life and wealth were invaded, more or less.

Like other animals, the first function of living in a group was simply: to defend the group members from predators, and defend their dignities from outside invasion. But when they

had wealth, the group members killed each other, hurt each other, causing everybody to suffer greatly. As time passed, they realized that living in a group should have the second function: to prohibit themselves from killing each other, defending their dignities from inside invasion.

Finally, the legal culture of a life for a life and money for money evolved successfully. As a result, humans once again lived in harmony and stability; they once again strove to become number one in all comparison variables, reentering into the endless cycle of running after each other. A long time passed, then, humans came to today, a modern society, step by step, unwittingly.

X Conclusions

This paper is the first part of the scientific research upon the concept of dignity, the most important concept of humans and all advanced animals. Happily, this paper is able to solve a series of hard problems, including how human ancestors stood up from four-legged animals, why humans got dressed, how humans acquired wisdom, why humans commit suicide, and why humans developed into what they are today. The second part will come soon, and will answer a few hard questions, including (1) why teenagers blush easily; (2) why people blush when they tell a lie; (3) why a person can feel others staring at him behind his back; and (4) why a couple do not say to each other the very three words: I love you.

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