

Determining the purpose

The purpose of evolution of the humankind is to ascend the Everest of knowledge.

The idea itself of getting ready for the ascension is an intellectual insolence, because the greatest minds have proved themselves capable of no more than marking time at the mountain's base. Neither Aristotle nor Plato nor Socrates nor Lao-tzu nor K'ung-fu-tzu nor Jeremy Bentham nor the Roerichs nor Albert Schweitzer nor Pierre Leroux nor Teilhard de Chardin nor the authors of the Bible, or the Qur'an, or the Torah, nor the UN General Assembly, that adopted the Millennium Development Goals resolution -- in short, no one has been able to propose a global idea of purpose for the humankind which the humankind would understand and accept.

The idea that there may be a purpose set for the humankind is naturally based on a theoretical projection of the practice of determining purposes, which is immanent to living organisms. They can set purposes for themselves and others. It should be noted that agents recruited for fulfilling a purpose may be -- moreover, they often are -- unaware of the purpose.

The system -- the humankind -- at a particular stage of its development "matured" enough to understand the possibility of existence of a purpose. That is to say, until a certain moment the system had been developing without thinking about a purpose, then it became sufficiently evolved and at this instant started thinking about a purpose. And here an interesting question arises -- what will become of the humankind if it discovers the purpose of its evolution?

An original answer to this question was provided by Isaac Asimov in his story "Jokester."

Remember it?

A certain Noel Meyerhof for several months feeds jokes into a computer. The FBI becomes interested and Noel has to provide some explanations. It turns out that he has been trying to learn who invents jokes and what would become if people learn who the author is. Finally it transpires that the jokes are an invention of aliens, and they stop causing laughter altogether.

Trying to prognosticate what will happen if the purpose of the humanity's evolution is discovered, it should be noted that such a discovery, even if it happens, is not bound to have a noticeable impact on the course of history of our civilization, if this knowledge does not have a prominent practical application. Without a practical application, the ultimate result would be the creation of yet another form of religion.

The question naturally arises: why does the humankind want to learn the purpose of its evolution?

There are two aspects to this.

First. The knowledge of the purpose set for the humanity would allow making a step forward in search of a solution for the problem of prognosticating the course of society's evolution. Reliable prognostication is the humanity's most urgent problem, remaining unsolved from the moment of humans' nascence until

today. Its importance for the Human Being is determined by its direct connection with his survival.

Second. The humankind, as well as an individual human being, musing on the purpose of existence, tries not to feel like a beast of burden forced to go round in circles under a load in a dark pit. The human being, who feels his kinship to the living world of the Earth, is apt to try to segregate himself from it and rise over it, thus establishing his qualitative difference from other living organisms on the Earth.

The humanity becoming interested in the purpose of its evolution is a phenomenon that merits a separate study.

The fact is that the purpose of the humankind's development, by and large, exists and is known: it is self-preservation, reproduction and development. The overwhelming majority of people live according to this triune formula of purpose. If we add to this an interpretation of development as a process of spiritual and intellectual betterment, then we have an overwhelming majority accepting this definition, with but a few individuals (some of them are mentioned above) dissenting. These few pose an additional question: "Why?" Why defend oneself, propagate and improve oneself? This question is an attempt to see beyond all that is given to us by the Nature, to rise to a level fundamentally higher than that of a human being. The fact itself that this question is asked is marked by an inconsistency. If the humankind is a system governed by another, more complex system, the existence of which we can only divine, then we are naturally circumscribed as a part of a whole. This system being more perfect and complex than us, we should be lacking the ability to learn its purposes. And so the question of the purpose of the humanity's existence, beyond the known triune formula, should not arise in the heads of the humanity. Still, if the question has arisen, this attests to our potential duality. A solution to this contradiction lies in acknowledgement of the fact that we are a part of a controlled system, but we also have a potential for becoming a part of the controlling system.

But this is how the matter stands. The humanity is not cognizant of its purpose, and so there is a subliminal, unarticulated idea that the cognition of the purpose (or the meaning) of the existence of the human civilization proceeds at the same pace as the civilization's development. Accepting this thesis is tantamount to accepting the Nature-decreed prohibition against solving this problem.

But when and whom did it stop?

Vladimir Soloviev wrote: "Without a definitive purpose of development, the humankind cannot develop."

If we take this thesis for granted, there are two alternative implications.

First. There is no purpose, and the humankind is not developing; this is very doubtful.

Second. There is a development, but its purpose remains unknown to the humankind; this seems plausible.

This possibility is what gives an impetus to investigations of the problem of purpose determination. All that has been done in this respect is a number of attempts to pry open -- and judging by the methods used, to divine -- the purpose of the humankind's development.

There is a common trait running through all the manmade (artificial) definitions of the purpose of the humankind's development that I know of.

Firstly, this is an obvious positiveness of the purpose function for the humankind and the idea that the humans benefit from the fulfillment of this function. That is to say, this traditional approach to solving the problem of searching for the form of global purpose determination is based on this presupposition: "A system (in our case, the humankind) develops for its own sake."

The numerous attempts to determine the humanity's global purpose, which we can find in the scholarly and theological literature, also share another common characteristic. It is declarativity. The authors do not explain the technology of purpose determination and are not interested in the origin of the purpose. Strictly speaking, there are two possibilities: either the purpose formulation is godsent to the author or the argument for the purpose is grounded in the positiveness of the results that the humanity achieves when it fulfills it.

There are also combinations of the two.

By itself alone, the big number of unsuccessful attempts to solve the problem within a given paradigm is an indicator of a need for developing a new conceptual design for the quest for the purpose of the humankind's development.

Yes, there is no denying that as yet we may not know the purpose of our development and existence. However, while we are searching for it, we can eliminate a big number of dead-end hypotheses among the host of possibilities, if we can detect a trace of the progression towards the purpose, and continuous tendencies in the human society's development may be just such a trace.

So, if we ask ourselves about the purpose of the existence of the universe, we cannot ignore the knowledge obtained by science so far; therefore, an accurate method of developing the hypothesis should take into account the fact of the existence of the Doppler effect. Thus, we would have to tackle all possible suppositions about the purpose of the development of the universe by testing their congruence with the established fact -- the universe expands.

As such, the task of discovering continuous tendencies in the development of human society is not that easy. Anyway, apart from some generalities, I could not find any literature about it.

The complexity of this task is due at least to the fact that tendencies emerging during the course of the human civilization's development are mostly discrete. They rise, they stay for a while and then they disappear. This phenomenon is especially obvious in music, painting, architecture... In economics, discrete tendencies are a matter of course. The proportions in barter, the correlation between bondhold and servage, gold parity, the Phillips curve describing links between unemployment and inflation -- all these economic phenomena had their tendencies. Now these tendencies are gone. New ones have emerged.

Besides, a search for continuous tendencies in society's development as reflections of the trace of the humanity's progression towards the fulfillment of the purpose is very complicated by the multiplicity of assessments of the civilization's achievements.

There is no denying that gradually the humankind learns to overcome difficulties it encounters. However, it is equally hard to ignore the fact that during the course of evolution the obstacles encountered by the humankind do not disappear but rather take on new shapes. Hunger gradually retreats but obesity is gathering momentum, plague disappeared but AIDS sprang up, world wars became virtually impossible but world-level terrorism emerged...

In case of each and every development, we have some who regard it as a progress and others who dissent, focusing on the downside. And, a consensus of opinion on the combined characteristic (achievements minus losses) is impossible not only because the indicators compared are incommensurable, but also because of differences in qualitative evaluation scales used by the arguing parties.

When you search for traces of progression towards the purpose fulfillment, it is reasonable to start by identifying the islets of stability in the ocean of the ever-changing human development.

Productive activity is such a stable and everlasting process the humans have been engaged in from the beginning. This process consists in that the humans obtain energy from the Nature and transform it making it usable for themselves.

Consuming different kinds of energy drawn from the Nature, the humans, in turn, generate two sorts of energy: physical and emotional. And in this respect the humans are similar to other living beings.

We cannot ignore the fact that all biological species are able to generate physical energy. Moreover, we do not have a reliable proof of the humans' monopoly on the production of emotional energy in general and the highest sort of emotional energy -- creative energy -- in particular.

Searching for indications of the uniqueness of the humankind one could point to the fact that the humankind consists of physical phenomena. 98 per cent of matter in the universe exists in a highly contracted and heated state.

The Academy of Science member Vladimir Fortov (Izvestia, April 15, 2005) believes that there are no other cold bodies such as people in the universe. However, dogs and horses are not much warmer.

Another indication of uniqueness may be found in the fact that the existence of the humankind per se contradicts the second law of thermodynamics.

Indeed, we can take it for granted that the material world around us, after the humans "wedged themselves in," radically changed its fundamental properties: now it is becoming more complex, rather than simpler. Not only does the Earth's human population grow, but so does material production and consumption, the connections grow increasingly complex, the infrastructure develops -- all these facts are a matter of course and well known. And what does the second law of thermodynamics tell us? Something absolutely different: material world possesses a fundamental property of self-destruction and disorganization.

Thus, the second law of thermodynamics, beginning from the moment when it was first formulated by Rudolf Clausius, and the physical meaning of entropy -- a concept introduced by him -- was expounded by Ludwig Boltzmann, -- this law rules out the development of matter "from simple to complex," that is it "outlaws" the humanity's evolution. However, the humans, unaware of it as they were before, and even now, in the know, make a progress -- at least by way of population growth and increasing sophistication of the civilization's infrastructure.

It is not clear whether the second law of thermodynamics has a statistical quality and, therefore, the civilization is a "fluctuation" of sorts -- an accidental deviation from the growth of general disorderliness, compensated by an accelerated accretion of entropy in some other point in the boundless cosmic space. What is fairly clear, though, is that the humankind, with all its uniqueness, fits well into the megabiological system of the Earth, to which the second law of thermodynamics does not apply either.

What really attests to a special place occupied by the humans in the nature is the rapidly increasing energy consumption linked to the fact of their existence. This applies both to the overall and the individual, per capita, power consumption rates. The humanity's efficiency factor, defined as the ratio between the energy it produces and the energy it consumes, was very low to begin with, and it is increasingly diminishing. For the Nature, which is very thrifty in all its activities, supplying Homo sapiens with energy in ever growing quantities is an unaffordable luxury, unless we hypothesize that a qualitative energy leap is taking place in the human organism. We can draw up the nature's energy balance only if we acknowledge that in the humans the lower forms of energy transform into the highest form.

It may be supposed that the energy of emotions, or emotional energy is what constitutes this form of energy.

Yes, we know little about emotional energy. We do not know how it is transmitted -- as a corpuscle of a soul flying away or as a wave tuned to the ever-thinking, ever-feeling humankind. We have only circumstantial evidence of its existence. We cannot systemize the data on it without developing a theory of emotional field.

In our case, an attempt to draft such a theory is determined by the need to discover continuous tendencies in the transformation of the emotional state of the global human society. It is unlikely that the purposes proclaimed by the numerous doctrines and theories which posit that the fulfillment of the purposes would benefit the humans, will be attained simultaneously. There is probably only one theory -- St. John's Apocalypse -- that is marked by such a discretisation of execution. If the humanity's purpose is everlasting happiness, then we can try to detect traces of a movement in that direction left on the humanity's emotional field.

The humanity's emotional field can be envisioned as an orderly combination of primary elements, where each element is the human being's emotional sphere. We can discover in this sphere two oppositely directed vectors of emotions: positive and negative, each fragmented (see fig. 1).

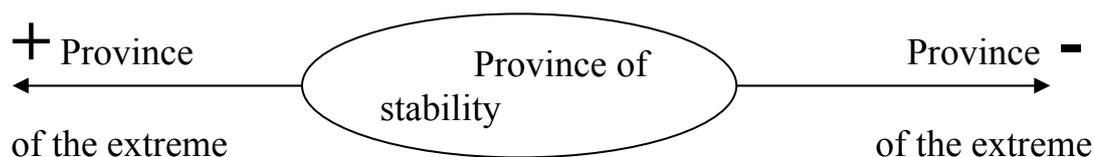


fig.1.

Unexpectedly, this simple scheme allows systemizing some vague notions of the human being's emotional sphere, while descriptions of these notions are drawn out over many volumes.

Our everyday emotions are located in the sphere of stability, or, if you like, ordinariness, while gravitating intermittently either to the positive pole or to the negative pole.

We can establish that happiness is an emotional entry from the sphere of ordinariness into the positive sphere of extremality. And unhappiness is a likewise movement of the human being's emotions in the opposite direction.

The stability sphere is able to absorb sharp fluctuations occurring in the human being's emotional life.

If you win in lottery a Mercedes-600, you will experience a sense of happiness. After a while you will start to feel matter-of-factly in this car. The sense of happiness will be gone, the sense of the ordinariness will be in.

Ordinariness also applies to what would appear as the most difficult circumstances a human being can find himself in. That which was previously experienced as a calamity gradually becomes a routine; the emotions, as they say, "dull." The Prometheus myth is built exactly on the acknowledgement of this phenomenon. The gods punish Prometheus not only by having him chained to a rock, but also by having an eagle come every day and feed on his liver. The eagle of the myth is a symbol of everlasting unhappiness, an unhappiness one cannot adapt to.

A human being, staying within the limits of psychological norm, adapts to what would appear as the most incredible changes in the external conditions of his existence, and he does so by turning the extreme values of the changes in his emotions into a norm, a routine. Kazakhs, I believe, have a fitting saying: "In three days, you get used to hell."

For most people, the majority of emotions stay within the stability sphere. This is why people identify peace of mind, which for many is tantamount to a happiness of sorts, with a stay in that sector of the ordinary emotions sphere which gravitates to the positive pole.

A normal person would hardly keep record of his emotions, much less give them a qualitative evaluation at that. This function is performed by a mechanism positioning the individual's emotional sphere, which juxtaposes and assesses the emotions against that fragment of the humankind's general emotional field which is beholden to the person. Awareness that the personal sphere of stability is distanced from negative facts which arose in someone strong negative emotions -- this

awareness promotes a positive evaluation of the combined characteristic of all micro-emotions occurring in the life of an ordinary person at a given spell of time. This is what explains the fact that bad news sells well, this is what determines an ever-growing demand for them.

The individual's emotional sphere is an offspring of the humankind's emotional field. Its primary atom¹, from the moment of person's birth, develops in both directions (+ and -), under an unremitting surveillance of the field. By punishment and reward, the people's emotional field shapes the individual's emotional sphere.

Consciousness can be viewed as an intellectual and emotional potential. Since the moment of his conception, an individual finds himself in the environment of the climactic energy production. He forms an ability to capture, sustain and autonomously produce emotions, which dies out when he is isolated from his likes.

The emotional field is variegated. It includes society's emotional reaction to religious canons, prohibitions, taboos, stimuli, temptations..., which are compiled in laws, moral, customs, mores..., and stratified at the level of family, circle of friends, neighborhood, school, street, region, nation... This field is so varied that the fact of its existence as such seems a big miracle. Although this variety is capable of ripping apart everything and everybody, still, it is held together by a most awesome force -- a force born out of the humans' emotional energy.

Fig.2 introduces the scheme of emotional field (SEF). Naturally, this scheme reflects a certain (this writer's, in this case) notion of the structure

¹ The formation of the primary atom of the emotional sphere is precisely where the answer can be found to the question about the essence of the purpose of human existence. But this implies tackling the question from a totally different perspective.

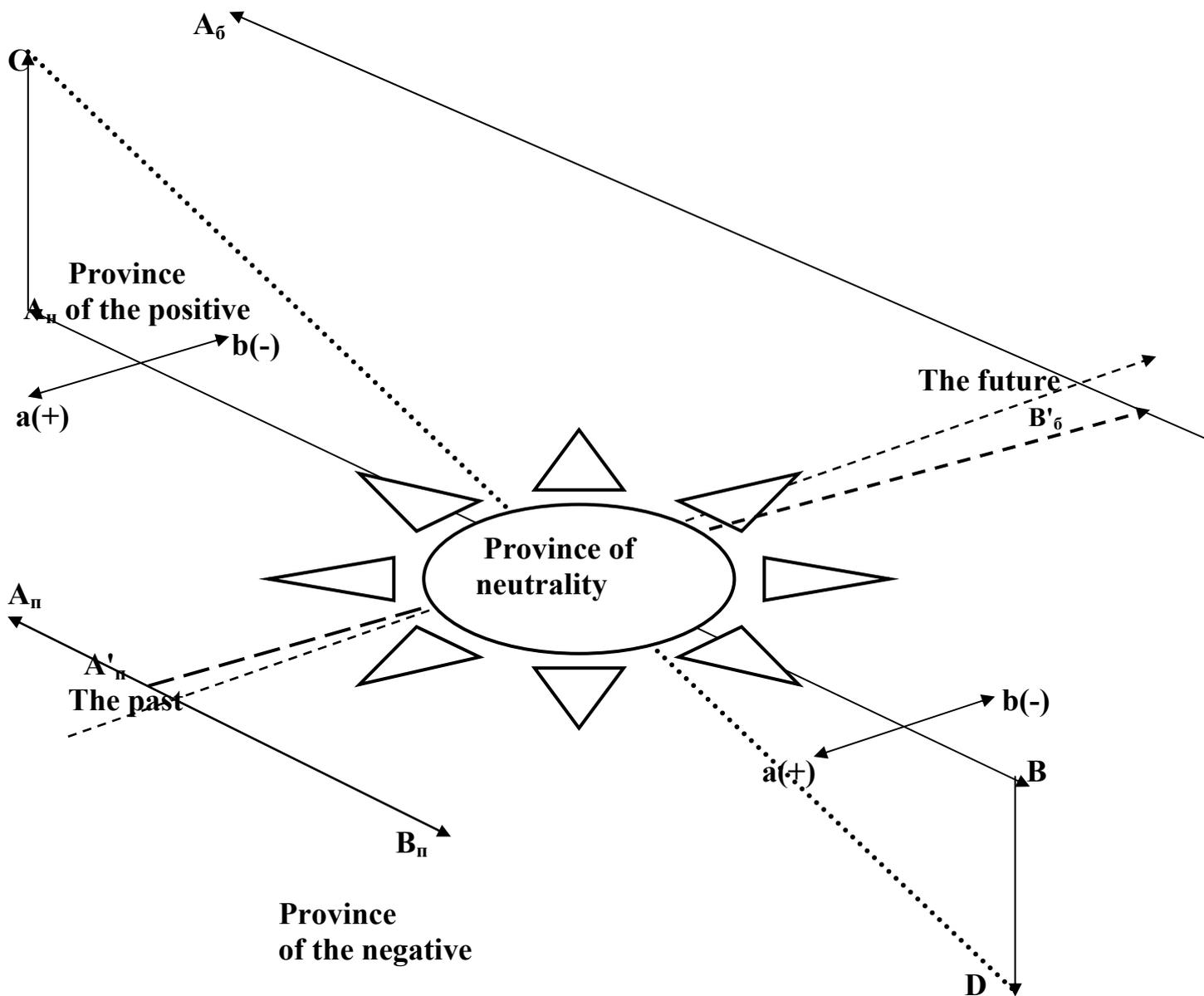


Fig. 2.

and the links between the elements which, taken together, constitute the emotional field of human society. This reservation is pertinent also because no one among the living is capable of grasping the emotional field of earthlings in its entirety. A countryman who has lived his whole life in the country has one vision of the emotional field, while a politician or an intellectual -- another. The emotional field's outlines, shapes and sizes are imagined differently by different individuals, depending on what part of the field the individual positions himself in, on his ethical and moral standards, and his emotional experience of reality. One can say that the emotional field is a mean average of the ideas about it held by all people presently living and it changes as these ideas change.

Every person sees a fragment of the emotional field within his range of vision quite clearly. Collectively, we see it blurred, with numerous gaps and lacunas.

The emotional field is not homogenous, it has numerous lacunas, a result of irredeemably opposed or discordant ideas that make themselves felt in particular groups' notions about the good and the evil, the high and the low, the virtuous and the depraved...

SEF accumulates generally accepted, or one can say -- well-established and, therefore, most recognizable ideas about how society on the whole apperceive its functioning in the emotional sphere.

In its stable state, society perceives as neutral emotions experienced by a majority of its members. However, there exist, not very clearly defined, certain societal notions of the extreme provinces of emotional manifestations.

Emotions experienced by pariahs, outcasts, the very sick, prisoners, etc. are perceived by the majority as highly negative (the negative-directed vector). Besides, there is a belief, which we can categorize as "societal" (it is instilled mostly by literature), about the "very, very" horrible pangs incessantly suffered by those who are located at an extremum of the negatively-directed vector (in point D, see the graph).

The societal perceptions of the emotions of the elite -- rich individuals, leading politicians, aristocrats, pop-stars, etc. -- are different. It amounts to an everlasting state of perfect emotional satisfaction (a positively-directed vector). It is assumed that on the tip of the positive vector we have cases of the fullness of one's interior life, the absence of unsatisfied desires (point C, see the graph)¹.

In fact, the structures of the emotional fields of most people who are located in different segments of the \bar{A}_H and \bar{B}_H vectors are essentially the same. They contain (see fig.1) a central province of stability and bipolar provinces of the extreme. We have learned only recently that "The Rich Cry Too," but we learned long ago from our own historical experience that the poor and the homeless can laugh.

Advancement within the SEF along the "Past - Future" trajectory can be regarded both as a reflection of real temporal changes in the emotional field and within the Alvin Toffler's paradigm. And, here we can talk not only about "nations separated in time," but also about individual people "living" in the emotional field of the past or the future.

During the transition from the past to the future, two interesting effects take place.

The first is an expansion of the emotional field's range.

Every succeeding generation has a richer and wider emotional spectrum. The emergence of books, cinema, radio, television, etc. attests to it. And this phenomenon is apparently at variance with a person's individual feelings, which reflect changes taking place with age in his emotional sphere. The changes in the emotional range of the people who live now and lived before on the Earth have a

¹ The trip from point C to point D and backwards can be called "Rally Al Pocino - Monte Cristo."

consistent general pattern. At first this range grows and attains a maximum, and then shrinks. And the shrinkage mainly concerns those forms of emotional manifestations that are linked with the positive segment of the stability province. This explains why old people's memory produces an increasingly negative emotional background for their perception of the present.

There is also a second effect, the direct opposite of the first one. It is an emergence, during the emotional field's transformation from the "Past" into the "Present," of a lateral trend -- a gradual transformation of the positive emotions of the past, first into ordinary and then into negative emotions ($A'_n - B'_6$ trajectory on fig.2). Society's positive reaction to changes in social, political or economic spheres tends to shift over time to neutrality and later, to negative reaction. The lateral trend effect makes itself felt at a level of everyday life too. We can find many examples to illustrate that. Something that our remote ancestors considered a gourmet food would not stir in people nowadays even neutral emotions. Today you will hardly find a woman who would agree to regularly wear a dress, an apparel much coveted by beauties in the 18th century.

For the trend of transformation of societal emotions from "positive" to "negative," the angles of slope can vary depending on the emotional cause, sometimes becoming an about turn.

This is especially clear in cases when something that previously met with a positive emotional response makes a sharp shift to the negative province during the lifetime of one generation (as it happened with the freedom of speech in Russia, see fig.3). In such a case, antithetical phenomena substantively connected with it (freedom of speech - censorship) can have the emotional charge changed to its opposite. Social reactions provoked in such circumstances amount to the seemingly paradoxical nostalgia for bygone times, times once renounced by the society.

Moreover, there are also other provinces of emotional perception, where the lateral trend wanes.

This applies mainly to the works of art, literature, fine art and architecture and happens as a result of a complex psychological reception.

We have talked already about discrete tendencies in the human society's development. The works of art with the highest degree of emotional impact created at the noontide of each of the styles, respectively -- Renaissance, Baroque, Classicism, Impressionism... -- were available in the past only to the elite. Over time, possession of these works or opportunities to familiarize oneself with them, no longer an emotional gourmet food, becomes more like a claim to social status (for example, similar to the artwork's proprietor entry into an elite stratum of society).

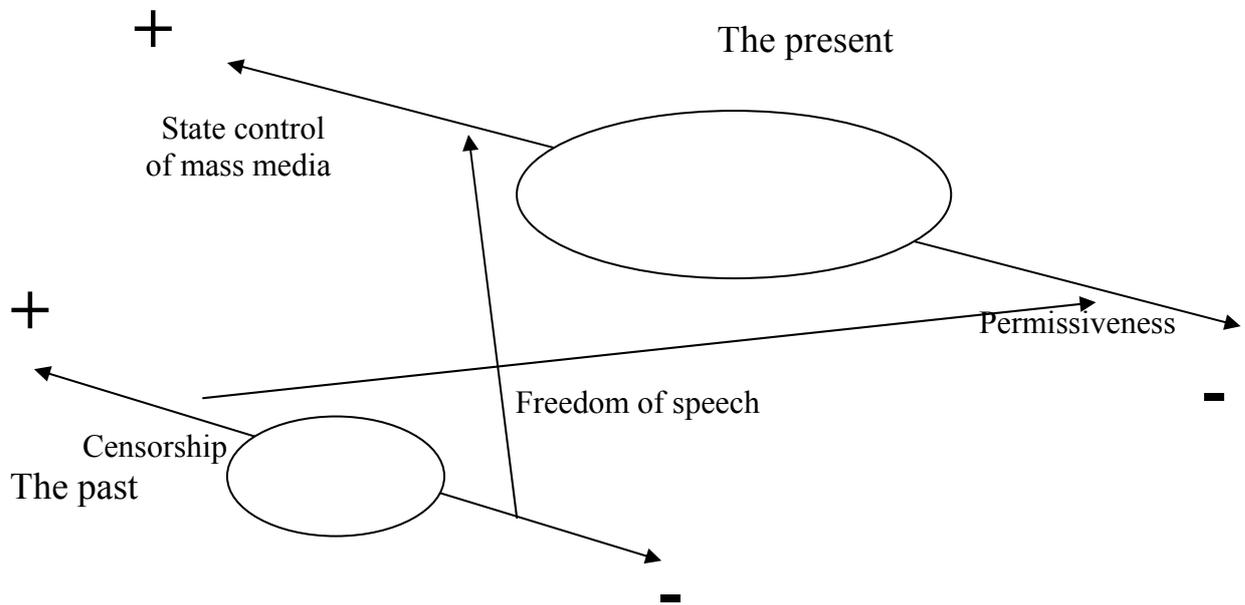


fig.3.

As we can see, SEF is quite an interesting instrument for analysis.

It allows to simulate changes occurring when society experiences emergencies and transitional stages; it allows to formalize the processes of the onset of tensions which lead to social cataclysms; it allows to formalize the processes of collisions linked to unbalances of the emotional field and the jural field, and the fields of moral, ethical and religious norms of society and many others. But here we will only look into one result of the SEF exploration, a result important specifically for the purpose determination problem. This finding shows that in the long term society's development is not accompanied by increases in the volume of positive emotions -- such increases may have been viewed as a tendency of advancement, if not to universal happiness, then at least to well-being.

The emotional field of society, as well as the emotional sphere of an individual, is arranged so that both positive and negative fluctuations get "sucked into" the province of neutral ordinariness. Neither society nor an individual can forever sustain a state of positive or negative extremality. When lasting, such states destroy an individual's psyche and undermine society's structure so much that society either transforms or disappears. However, eventually everything relapses into the province of emotional neutrality of the ordinary.

Those people living today who think that our emotional life is qualitatively better than the life of our ancestors are most likely wrong. These people's delusion is strengthened by the tendency which this writer has termed earlier a "lateral trend." But people living before us on this planet were thinking the same, because

this trend has always been here. The range of our emotions indeed becomes wider. But the structure, the shares of positive and negative emotions have always been stable and, moreover, practically invariable.

The society's positive self-sentiment, in the shaping and preservation of which the establishment has a vested interest, is determined by qualitative evaluations of the emotional states which society provides itself. And any evaluation is a comparison. Therefore, at the foundation of the evaluations of society's emotional self-sentiment is a comparison with other nation's emotional states¹ and a historical account of changes that have been taking place in a given society. The availability of an example of "badness" is the most efficient way to make the life of citizens better. The special, power-wielding role of the science of history in interpreting the processes of society's development should not be underestimated either.

It can be taken for granted that universal happiness is not something the humankind is at risk of experiencing. In order for universal happiness to be achieved, we would need to have somewhere not far from us a different human species ever growing unhappier. The idea underlying the mental picture of the setup of the paradise and the hell is based precisely on this principle. So it can be concluded that purpose determination that is positive, oriented at the humans and envisages a formation of a society of universal and everlasting unhappiness is unrealizable, because it is at variance with the nature of the emotional field.

And the main conclusion is that "emotional productivity" of the humankind on the whole increases over time.

Numbers of people living on the Earth grow; life expectancy increases; time periods of involvement in emotionally blank activities shorten; the emotional field range expands. It is important to note that the level of concentration of emotional manifestations is steadily increasing. From the dozens gathered at a fire presided over by a shaman, we moved on to the hundreds of thousands "hurled together in a collective ecstasy."

And this -- the increases of the volume and the growth of the level of concentration of the production of emotional energy -- is the sought-after, continuous tendency, which has been invariant through all the ages of the humankind.

We can speculate about the fact that the discovered tendency attests to a certain immutable form of a manifestation of the human nature, and that the emotional energy is both produced and consumed by the humankind or canopies the earth with an energy shield of a certain shape.

¹ The current, highly negative overall assessment of the situation in Russia by international community owes not so much to a lack of serious efforts, on the part of the government, to "whitewash" its image, but to the significance of this negative assessment for the calculated manufacture of a positive emotional self-sentiment for the public in the Western democracies.

But we can also formulate and develop our idea of a human being as producing emotional energy for someone or something, as a cow produces milk for people.

And I prefer the second version.

As practical experience beholden to us shows, the purpose of existence of a particular system cannot lie in the system. For the humans, one of the purposes of chicken breeding is eggs, and pig breeding, meat. But domestic animals and poultry of course suspect nothing. Human beings are different from speechless cattle in that they can put forward and examine a hypothesis whereby their existence has a purpose in the execution of which they serve as a means. This purpose may consist in producing a particular result, which, perhaps, rather than dissolving in the chaos of the universe, gets used by a higher-level system we are unaware of.

Given all this, one may **suppose** that the ultimate, "set from the outside" purpose of the functioning and development of the "Humankind" system may consist in a big-scale and ever increasing transformation of the energy of natural forces into the energy of emotions.

This is but a supposition, but the history of the humankind's development may become more understandable (or explainable at all), if we imagine it as a reaction of the humankind to being urged on to produce emotional energy.

It should be pointed out that translocations of the centres of civilization across the Earth very much resemble a consistent screening of the zones marked by the most active "skimming" of the supreme kinds of energy produced by the humans therein.

Wars, revolutions, epidemics, natural and technogenic disasters, etc. not only have an underlying design (which we do not yet fully understand), but they also have a pre-designed result -- the forceful and concentrated production, by humans, of the energy of emotions. There is no reason why we should not regard all and every cataclysm as a mechanism actuating the processes whereby the humankind strenuously produces an energy of the highest order.

The cardinal difference between the humans and animals, which normally do not kill their like, may reflect the animals' lack of mechanism promoting a growth of the stream of emotions. This is why animals do not have such a forceful mainspring of emotional outburst which the humans alone are marked with. Brought by progress to a point where complete self-destruction is not impossible, the humankind has found itself limited in its potential for killing. However, the humankind gradually replaces its initially immanent live emotions with imitations. The emotional manifestations induced by alcohol and drugs, the emotions vented by the hosts of fans at athletic events and the audiences at pop-concerts -- all this gives the same result as world wars -- the growth of the energy of emotions.

Uniqueness of the humans as a biological species lies also in the fact that they can expend, in ever increasing quantities, material and energy resources, as well as the time of their lives on acts that are practically useless for them. Moreover, with time the humankind's emotional manifestations are increasingly diverging from the goals of its self-preservation, reproduction and development.

The humans shoot out the volcanoes of emotions because of events which, objectively, mean next to nothing for them; they strenuously emotionize to things that are not in the least useful for solving their vitally important problems. The scale of the emittance of emotional energy occurring in processes which are practically useless for the participants shows that a production of meaningless emotions is becoming ever more valued by the humanity.

A very important point is that the share of emotions for emotions' sake is growing over the course of the humans' evolution. Hereof it can be concluded that if someone consumes our emotional energy, this consumer is absolutely indifferent to the means by which the humanity ensures the energy production. And this is probably the only argument I have found in favour of the possibility of a pre-conceived design underlying the energy production.

The nature does not indulge in sentiment.