

# System that is derived from the organization

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**Abstract:** Discusses the relevance of human organization and system is to analyze the necessary way of modern social organization relationship development, since the long development of human social organization from from \_ to|from \_ to to civilization, the system in the organization is crucial, under the correct system can ensure organization long prosperity, the collapse of the system is the beginning of the organization.

**Key words:** organization; system; civilization; society; religion

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In the early days, humans were not organized, not even the so-called system. People mainly obtained food by picking and hunting, which was relatively easy, and hunting requires a certain force, so the earliest system should not be slavery, but the 'strong' system produced under the leadership of the strong. This strong man can be a strong force (warrior) or a strong intelligence (commander).

The status of the strong does not need to be deliberately maintained, because the strength of the strong is not disguised, but an external performance of strength. The characteristic of the strong system exists in all animals, which can also be called the chief system.

So how did the other systems work out?

No matter how powerful an individual is, even if it is omnipotent, it always takes time to do things. Even if we imagine the God, do things in a moment, this is also time, a second can not see the difference, but thousands of seconds accumulated, it is not a second. Therefore, the strong for their own interests, he needs some helpers to help him do things, these helpers are good, loyal, strong is not matter, can deal with some simple things, such as farming, hunting and picking. Slavery, and from this.

The birth and development of slavery are not fixed, because animals have desires, and people have desires. Slaves are 'consumables', and the 'animals' used as the carrier of slaves naturally become consumables. There are only two ways to supplement slaves, to make slaves, and to buy and sell slaves. Thus, trade, market, scale, and business.

It is easy to consume, difficult to supplement, from birth to work, at least 5 years. The resulting change was that the initial crazy consumption of slaves, and then to the maintenance and maintenance of slaves. But not all slaves have the value of maintenance and maintenance, so the hierarchy arises within the slaves.

Primary slaves are at the consumption-prone tier level, higher at the durability tier level, and higher at the scarcity tier level.

More people, more ideas. Slaves is equivalent to livestock, and livestock and people are different, thus creating cognitive contradictions. Is a man higher than a slave, but he enjoys the treatment of a slave or even inferior to him. Is he a man or a slave? That's a problem.

When slavery developed to the later period, slavery at this time was obviously different from the original slavery. The slaves at the top level could no longer be measured by the identity of slaves, because of the strength that did not conform to his identity, that is, the strong among slaves. At this time, the strong can not use the means of power to control the metamorphosis of the slaves, although the gap between the strength of the two is still some great, but has been able to pose a threat to the strong. And this is the premise of the republican (parliament).

Strong A, strong B, strong C, strong D, there is A certain gap in the comprehensive strength of the four, but the difference is not too big, finally recommended the strong A as the leader. Although A is the leader, he only has the position of the leader, but not the power of the leader. What he can really control is only the ownership of

his original part, and he can only suggest the measures of other strong men. The overall internal or external, all need internal consultation.

From this way of republic, we can see that the republic controls the overall situation only both internally and externally, and the overall coordination is extremely poor. Therefore, the republic can only become a part of the institutional transformation.

ABCD consumes each other, and it will surely leave A force, either one of A, B, C, D, or one of their descendants. The consumed ABCD integrator, although not as powerful in terms of before, has entered a higher level in terms of consciousness, so, in general, this is evolution. The evolved monarchy can also be called the "large strong system".

So, the evolution of institutions is such a situation.

The strong —— Slavery —— Republic —— (into a higher cycle, monarchy) monarchy (the strong system)

People create things to solve problems, and the party and government sects are no exception.

In the early days, organizations were mostly divided by ethnic groups, and the leaders of ethnic groups basically alternate according to their ability. When the group grows after a certain period of time, the benefits brought by the rules and gods are somewhat inadequate. Rules limit development, and the gods cannot satisfy their desires.

Rules restrict development, which is a matter of political orientation. The gods cannot satisfy their desire, which is a matter of political magnitude. The orientation is horizontal, but the magnitude is vertical, horizontal and vertical, although the direction is different, but in the final analysis, or politics.

As imagined, the social hierarchy can be divided in this way, above human, below human. The level above human beings is not understood and considered by human beings, temporarily collectively referred to as the divine level, and the level below human beings, what kind of definition, in short, is inferior to the level of human beings. In terms of noble level, human beings do not need to consider below their own level, so in the end, there are only two levels to consider, one is the level of gods, the other is the level of human beings.

In other words, for human beings, only two politics need to be considered, theocracy and human rights politics. So what about theocracy and human rights politics?

Religion and partisan. Religion is the most important form of theocracy, and party is the most important form of human rights politics.

God, no one has seen, so nobody knows how God exercised his power. Since no one knows, it can be made out of nothing, which produces theocracy and pseudo-theocracy. Here, there are problems. For human beings, there are only two kinds of politics, one is theocracy, the other is human rights politics. What is the pseudo-theocracy?

False gods, literally, must be above man, although higher than man, but lower than God. This kind of not high not low existence, is the secular imperial power or called the theocracy. Although theocracy is called theocracy, no one has ever seen God, and man can not reach the level of God, and can only be infinitely close to God, so theocracy also has his another name, near theocracy or religious theocracy.

In the early period, the four ancient civilizations were similar, and the main gap was in power and environment. In terms of environment, only the early China was far north and belonged to the cold zone, while the other three countries did not have such harsh weather conditions, which, to some extent, fostered inertia. From the perspective of power, the power system of the other three countries is not concentrated enough, with numerous religions and incomplete evolution, unable to form a unified centralization, and even a mixture of religion and party forces, which, to some extent, will form mutual restraint. In China, however, there has been no religious involvement since the summer.

There are several forms of politics here, including theocracy, near-theocracy, generation theocracy, and human rights politics. From these several forms of expression, what is the higher level in near theocracy and generation theocracy?

That level is a little higher, temporarily not clear, first the whole look.

Now we know that there is no god in this world, but early humans could not understand, so some natural phenomena that could not be classified as gods. Since it is made by God, it is not explained by man, so theocracy can not be understood by people, so the fairy stories depicting the activities of gods can be classified as the category of theocracy.

God has it, but God cannot do everything personally. God needs servants, who need spokesmen to help him deal with things, and servants and spokesmen, just one Lord inside, one Lord outside, so as to serve God. And that is what we said, near and theocracy. And the daily activities of servants and spokesmen, that said, near theocracy and theocracy.

At this point, it is impossible to compare the level of near theocracy and generation theocracy. Since slaves and spokesmen cannot be directly compared, start with theocracy.

Suppose that there are now three gods, the mountain God, the moon god, and the sea god. The mountain God is in charge of the world, and the mountain god must have servants and spokesmen, who is responsible for the daily life of the mountain god. All activities are centered on the mountain God, which is the job of the servant. The spokesperson is responsible for the territory of the mountain God. In addition to the territory under the jurisdiction of the servants, everything else is in charge of the spokesperson, which is the job of the spokesperson. When the mountain God abdicates, the moon god is in charge of the world, what about the servants and spokesmen who were originally responsible for the mountain god? I don't know what to do, but first I can see if the servants and spokesmen can continue to use them. The slave was to take care of the mountain God, the mountain god and the moon god is not the same thing at all, so, the end of the slave is worrying, almost no place. Before the spokesperson was in charge of the mountain God, but now the moon god is in charge of the world, for the spokesperson, this is nothing more than a new boss, the work can continue to do, which can continue to be used for the moon god.

So from the above story, theocracy has better flexibility and continuity than near theocracy. Although in terms of status, the servants are closer to God than the spokesman, but in terms of function, the spokesman plays a greater role than the servants.

Close theocracy and theocracy. Although the level of near theocracy is higher, it is not important, while the level of near theocracy is not high, but its role is not small. The value of the servant depends on the master he serves, while the value of the spokesman depends on himself. Therefore, the value of near theocracy lies in maintaining

and stabilizing the status of the God, and the value of near theocracy lies in exerting and releasing its own potential. These two kinds of politics directly determine the two kinds of society, the theocratic society and the imperial system society. The two systems, theocracy and imperial power, govern human society.

In a divine society, God is everything; in an imperial society, God is only the strong heart. In order to consolidate power, the theocracy system constantly maintains and improves God, so as to maintain and stabilize God's status, and then ensure its own interests. In order to consolidate its own power, the imperial power system can only constantly control and restrain human rights, and then keep its own job.

In order to safeguard its own interests, the divine system wrote the scriptures as a control constitution, in order to expand its own strength, it expanded and added the hierarchy, the imperial system also did the same thing. Although the two are different in the constitution and hierarchy, the object of implementation is the same, both are human rights society. Therefore, most of them have added certain restrictions on the unknown things that can be violated in the human rights society, but there are no restrictions on the human rights society itself. In the same case, the imperial power system is reversed, with no restrictions on the unknown things that can be violated, but it has added restrictions on the human rights society itself.

Therefore, from an objective point of view, there is not much difference between theocracy and imperial power, and the objects of slavery are human rights. As mentioned above, as a man, he enjoys the treatment of a slave, whether a man is a man or a slave.

Theocracy and imperial power alone is not terrible. The problem is that the world is not static. When the theocracy integrates the imperial power, or the imperial power integrates the divine power, coupled with the expansion of the theocracy and the imperial power itself, these are difficult for human rights. And this creates favorable conditions for the creation of parties, which is also the root cause of party creation.

There are two ways of transition, peaceful and violent. Theocracy and imperial power cannot cede the resources that sustain itself, so partisan development and stability is based on violence. The violence of the theocracy overcomes the party, the theocracy continues,

and the party resists the theocracy pressure, and the party can survive. The same is true of the relationship between the imperial power and the political parties.

The reason for the emergence of parties is the excessive pressure of imperial and divine rights on human rights. So the first problem to release the pressure on human rights is the monarchy and the theocracy themselves. More directly, the solution of imperial and theocratic violence.

One party corresponds to one imperial power or theocracy, and multiple parties correspond to multiple imperial power or theocracy, which causes multiple suppression of intersexual violence from the virtual world, or even multiple suppression of mixed intersexual violence. Partisans arise from human rights, and imperial power and theocracy also arise from human rights, so all this violence, both from the source and from the destination, is ultimately borne by human rights.

As said before, the original system in the world is the system of the strong, the external needs the protection of the strong, the internal also needs the protection of the strong. When all external beings cannot provide protection for human rights, man will automatically seek the inner strong, and God is the inner strong man. Therefore, when the party cannot solve the imperial and divine rights borne by human rights, human rights will automatically tend to divine rights.

There is no such omnipotent God, as we imagine, preaching the existence of God, and this act itself is lying. So the theocracy and the imperial power, at first, was all based on lies. When the imperial power was changed, the effect of such lies was minimal. The organization exercising the imperial power was more like a junior party.

When man's external and inner can not be blessed, the heart will need protection, and will find things to protect, which is the beginning of chaos. The reason for the chaos is not that the heart has really gone bad, but that the process of looking for protection is random and accidental, and it is full of endless temptation. And in these unruly behaviors, the probability of illegal and criminal incidents will soar.

Therefore, although a party can replace theocracy and imperial power, the key to its survival is whether it can fully replace theocracy and imperial power, and more importantly, whether it can meet the internal and

external needs of human rights. This is compatible from top to bottom, not from bottom up. From top to bottom compatibility, the top is compatible with the bottom, and from the bottom to the top compatible, the bottom is compatible with the top. Human rights are the basis for the existence of other powers, and they can only be passive, rather than active, compatible.

The existing parties around the world, though with different names, do about the same thing, continuing the rule of theocracy or imperial power. Although released the repression of human rights, but only violence, some even nothing, and more repression of human rights. The largest religions in the world include Christianity, Catholicism, Eastern Orthodox Church, Islam, Hinduism, Judaism, Buddhism, Taoism, Shinto and so on.

These religions are talk about equality, love, faith, good, God and creation, love and so on, and of course there are others, but none of them are about serving the people at the bottom, so why not serve the people at the bottom? Because they all need the people at the bottom to serve them, and without the people at the bottom to serve them, these sects will disintegrate. The same is true of political parties. All other organizations also need to work for their own interests, both physical and virtual.

If the party and political school wants to exist for a long time, it needs to maintain their faith or teachings, and it is material to maintain these dignity and face. Where does material come from? Religious and non-believers. Those who come from believers need them to make selfless contributions to the party; there are two ways to come from non-believers, one is the source without cost and the other is the source of cost.

From the believers themselves, can be understood as full-time, such as monks, monks. What is the non-cost source for non-believers? As the saying goes, you take alms. And there is only one source of cost, and that is the business.

In this world, there should be no religious organization for the maintenance of existence, which is too costly for a few efforts to be done. Since there is no organization that depends all on believers, is there an organization that depends all on non-believers? This is not immediately clear, first look at the source of the non-believers.

As I said, there are two ways of come from non-

believers, one is the source of no cost, the other is the source of no cost.

So what is the source of no cost? Seizing plunder, giving to others, these are the source of no cost, and there are only these two ways, the former is active acquisition, the latter is active acceptance. It is understandable to others, but is also the party's way to obtain resources? How's different from bandits and bandits? Generally speaking, there is no difference.

As for the source of costs, it's much easier to do business.

What do these have to do with the 'contradiction between consciousness and thought'? Relationships are throughout the maintenance of the organization (group). Speaking of 'equality' but doing some unequal things, talking of 'love' but doing some not benevolent things, talking of 'justice' but doing some unfair things, and so on. Aren't these exactly the so-called 'contradiction between consciousness and thought'?

It is accomplished and destroyed. Later, he had his own set of 'constitution', such as Bible, Sutra, Sutra, Quran, law and so on. In the constitution, to preach what is good, what is evil, what kind of behavior for good, what kind of action for evil. It also emphasizes the boundary of goodness and evil, and emphasizes the boundary of human behavior and thought. And even added into the division of classes.

There is no absolute good thing in this world, and there is no absolute bad thing. Within a certain scope, the party and government sects contribute to the progress of human society, absolutely more, relatively less. All the rules in this world are mostly absolute, and a few are relative. Absolute type and relative type, each has its advantages and disadvantages, absolute type is the overall suppression within the fixed range, relative type is the warning constraint within the elastic range, in the long run, the constitution of relative type, the effect is better. And the 'edge ball (critical line)' this kind of problem, mostly in the absolute constitution. Do not try to eliminate the 'edge ball' this behavior, this is the absolute constitution can not do. The essence of the 'edge ball' is a relative behavior.

All religions and parties want to solve the contradiction between reality, consciousness and thought. I think you can do it. I founded a religion, but others see me at it.

As many resources, there are how many organizations, how many institutions, how many politics, and how many disputes. As long as all can be used as resources, there is a type of resources, intangible resources, and then can form an organization.

Human organizations around the world have the following forms, race (color), nationality (blood), minority, state, religion, party, corporate associations.

The development process of things has been introduced in the Record of Moral Classics, but there are no obvious characteristics at the time of things, and these descriptions are used in the formation process of organizations.

Religion was the first to emerge from large ethnic groups. Religion, in the early human beings, belongs to the relatively advanced collective. After the separation of religion, the original unit will transition from the strong to slavery due to the lack of behavior and effective organizational management. Time is equal and shared by all people. Slavery groups and religious groups gradually grow, and then develop, there will be bottlenecks. Due to the limited degree of control, the slavery group gradually moved towards republicanism. And religious group development to a certain extent has been difficult to manage, because its role is the whole rather than a part of the group, so in its development to a certain extent, religion will gradually evolved into festivals, customs, habits and other daily life and way into each member's daily life, in order to show different, gradually upgrade itself into a nation, due to the number is relatively small, so can only be defined as a family, multiple ethnic collectively known as minorities, this is roughly the origin of the global minorities, is by the original religious groups.

The earliest organizations or groups were not organized, because the number of people was small and small. Of these organizations or groups, force accounts for a part, or even the vast majority. Force is both a human force and a controllable force, while the force of nature is an uncontrollable force. So, when the force appears, the level of the gods emerges, only the hierarchy, not the image. Image is the embodiment of the concept, early organizations or groups, do not have the ability to refine this image.

After developing a period of time, the organization or group has expanded to a certain extent.

The same kind is never subject to the same kind, only the top of the food chain can be inferior to him, referred to as force suppression, so is man. Man does not yield to the same kind, but man yields to nature, and the initialization of the gods occurs. There is also the same kind of power, the leader of the organization or group, which is the initial centralization of power. For the god is never visible, and can not see, he is made by power. With the gods, the maintenance object of the organization or group is not themselves, but the gods, because their power comes from the imaginary God.

In order to maintain the gods, the traditional customs appeared, such as not eating raw food, women should wear a headscarf, can not communicate with what kind of people, to be devout to God, and so on, everything. Here, religion is separated from the party. What about the customs? It's just some eating and living habits, plus some behavioral elements of fighting against nature.

At the beginning of his creation, someone often drank and was a prostitute, but soon died. In order to warn, later generations will ban drinking, ban whoring, and even put the ban on night home, have been added to the doctrine or clan rules. And in order to alert posterity, even set this day as a festival, and stipulate this day, must eat what, in order to ensure peace. Religious customs and customs are good intentions at the beginning, and some even protect the human body, but for a long time, it will inevitably have some bad effects. The origin of religious customs is roughly so, what is forbidden, what is advocated, find their opposite, push back, you can find the reason for the creation of the religion. This paragraph may be some suspicion of nonsense, but it can not be ruled out that some things are caused by these nonsense.

In essence, religion is a relatively conservative politics. What it maintains is not the development, but the basic survival of a certain group, and the lowest bottom line. Therefore, what is conducive to the development and stability of the group is good or good to him. What is not conducive to the development and stability of religious groups is harm, or evil.

Religion can be seen from the doctrine that some of the teachings are fixed, which limits people's contact range, and once extended, it will directly face the unknown, which is the embodiment of gods in the religious system, representing the strength of nature. Contact with the

unknown is a provocation to the gods and the beginning of questioning theocracy. And all living things have an attitude to the unknown.

At the beginning of its establishment, religion was beneficial to the vast majority of people, otherwise he could not sustain it. Contradictions are developed, there are no natural contradictions, so is religion. According to the previous system.

Due to the existence of doctrines, religion gave full play to the advantages of the group in the initial stage of the strong system, and brought benefits to the vast majority of people. But in the transition to the republic stage, problems arise.

Slavery is the expansion stage of the strong system, at which the strong class can not feel the restriction, because his attention is devoted to how to maintain their own strength, and the strong, due to the limitation of the religious system, can not really develop. That is to say, the strong cannot become the strong under the suppression of dogma, which is the root of the contradiction. It is also the root cause of the group split.

The party and government faction have been established, played a certain role, solved the curiosity of most people, and promoted the development of human society. However, new problems have emerged, to maintain the interests of the party and government faction, or continue to develop? To maintain, it is necessary to limit the continued development of the party and government, and the development is easy to cause certain damage to the party and government. The underlying resources are limited, with limited resources, and cannot support a strong existence.

In order to solve the new problems, the party and government school are divided into the new organizations, academic organizations. Then, the differences of religion, the professionalism of the party and government, the science of the academic organizations, the top problems in science, the conjecture in the top, the argument in conjecture, the confusion in argument, the deification in confusion.

Does the deification evolve or degenerate? none. The problem of turning circles is still a matter of thought, because all this is a religion of divergent ideas.

The system is right, and the problem is the organization.