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Structural design features are physical entities that can be defined by their form or structure. They potentially can become objects of biological or cultural selection. If that occurs, then structural design features are by definition adaptations when they increase the survival and reproductive success of individuals or groups who possess them. Within religions, structural design features include mythical stories, beliefs, traditions, doctrines, dogmas, rituals, languages, clothing, hairstyles, adornments, and specific types of behavior. This paper will address only one of these, religious beliefs. Over the past 8,000 or so years, primarily since the advent of agriculture, humans have been becoming more eusocial. Eusocial species are the most successful species on earth. Eusociality requires multigenerational and cooperative care of the young, defense of communal locales, and a division of labor, which can (for strict eusociality) include a reproductively suppressed caste. Eusociality also requires individuals within a eusocial society to put the welfare and survival of their in-group above that of themselves, which necessitates the ability to easily recognize individuals as members of the in-group. Ants recognize individuals as in-group members with pheromones. People of faith do this with structural design features, such as religious beliefs. The articulated forms of religious beliefs (e.g., telling someone, "I believe P"), and the religiously motivated behaviors that are predictably biased by the religious beliefs, both act as in-group markers that enable people of faith to recognize individuals as members of their in-group. By acting as in-group/out-group distinguishers, religious beliefs, along with other religious structural design features (e.g., a hijab, star of David, or a gold cross), have been facilitating our transition to eusociality. Several findings that support this hypothesis will be discussed. It is noteworthy that, perhaps counter intuitively, when someone says "I believe P," where P could be something like "We are God's chosen people," P does not have to be true in order for the belief to act as a eusociality-facilitating in-group marker. An application of the above biosocial perspective to solving inter-religious conflicts, which often are framed irrationally as disagreements over the truth values of various Ps, also will be discussed.