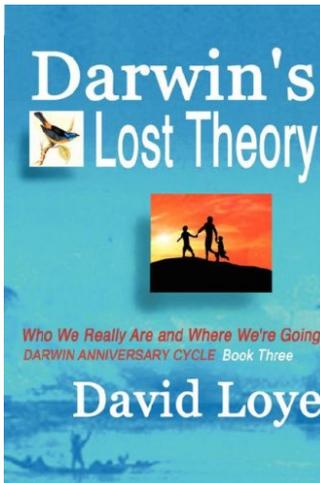


David
Loye

Will the Real Charles Darwin Please Stand Up?



† A. Brown,
The Darwin Wars ↗

Behind these battles lies an end game political struggle for the control of modern mind.

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Excerpts from

Darwin's Lost Theory: Who We Really Are and Where We're Going ↗

by David Loye

Benjamin Franklin Press: Darwin Anniversary Edition, 2007

[F]or over 100 years practically all the space and time allotted by the media to the subject of evolution has been sopped up either by Creationists vs. Evolutionists or in science by the so-called “Darwin Wars”... [B]ehind this seemingly harmless entertainment — this volleying and thunder of “let’s you and him fight” for both of these battles — lies a matter of potentially cataclysmic urgency we must untangle and begin to understand.† For not only have both of these battles been outdated by progressive science in all fields. The reason they go on and on and on is because behind them lies an end game political struggle for the control of modern mind.

Within science this struggle began in the early part of the 20th century with a friendly skirmish between the Neo-Darwinists, who were attempting to update Darwin exclusively in terms of biology, and their opponents, who said there was much more to it. But with the rise of the Super-Neos — the sociobiologists in the 1970s, who morphed into the evolutionary psychologists of the 1980s and 1990s — the Darwin Wars began in earnest. With a barrage of colorful and superbly marketed books — *The Selfish Gene*, *The Blind Watchmaker*, *Darwin’s Dangerous Idea*, *The Blank Slate*, for example — the Super-Neos further widely locked in place the mutilated theory and the mangled story that is only the first half of what Darwin actually set out to give us.

For over a century the message for those of us who consider ourselves reasonably educated has been that *Origin of Species* set off a ... revolution that ended the power of authoritarian religion over science in the western world. This revolution, we’ve rightly believed, transformed our world by freeing the rise of modern mind. But what by now a vast explosion of neglected modern science makes apparent is that for a century most of us have been the captives either of an anti-scientific religious defense of ignorance or of a scientific half-truth.

Long before I put in the long years to become a psychologist and evolutionary systems scientist, I was a journalist and investigative reporter... One of the main things the good journalist learns early on is to question the word of authority. No matter who says it, double-check it. Nose around behind the scenes for what others are saying. Put it all together and come up with the real story.

This book is about what I found out about the real Darwin.

It is about the post-modern second Darwinian revolution rising out of Darwin's long unpublished early notebooks, the real message of The Descent of Man, and the literally thousands of modern works of science that corroborate the long buried Darwin similarly excluded from mainstream mind.

* Editor's note:
This is not about any particular religion but about the evolutionary, organic unfolding of moral endowment.

† *The Descent of Man* (second edition), p. 107

†† H. Gruber and P. Barrett, *Darwin on Man*, p. 259.

** Editor's note:
Is the moral sense simply a new version of these animal instincts, or is the evolution of the moral sense their final cause or *raison d'être*? The following note leaves us in no doubt about Darwin's view.

[T]his book is about what I found out about the real Darwin.

It is about the rest of the “fully human” theory of evolution he set out to construct, in effect lost to us now for over 100 years. But most crucially and urgently, it is about the immense consequences of this loss, and how by learning the truth about Darwin — and about ourselves — we have been given what may be our last chance to ring out the old centuries of unrelenting bad news. . . .

It is about the post-modern second Darwinian revolution rising out of Darwin's long unpublished early notebooks, the real message of *The Descent of Man*, and the literally thousands of modern works of science that corroborate the long buried Darwin similarly excluded from mainstream mind.

As with A. Conan Doyle's Sherlock Holmes, Rex Stout's Nero Wolf, or in the news world Woodward and Bernstein's exposure of Watergate, the clue that led me to the other Darwin was a matter of discrepancy. Why was there such a contrast between Darwin the man and what I found over twenty deeply concerned years of research as an evolutionary systems scientist to be the truncated, misleading, and socially devastating theory that was attributed to him? . . .

What did Darwin really believe? What did he actually write and say? . . .

It may seem inconceivable, beyond belief, off the wall. But what I found is the Darwin whose perhaps greatest contribution — wholly contrary to what we've been told — was in providing the scientific grounding for the “love thy neighbor” ethos of Jesus.*

In other words, in the “lost Darwin” one finds a carefully reasoned, empirically grounded scientific expression of the supremacy of love and moral sensitivity, with even a good word for what we know today as progressive religion!

Yes, look and ye shall find that this man reviled as the enemy of religion actually wrote of “the ennobling belief in God”.†



[L]eft behind, to remain unpublished for 136 years, were these notebooks that take us into the mind of Charles Darwin at one of the three most creative periods of his life — in this case when he first discovered what was to become the lost completion for his theory as well as what became the known theory of evolution. . . .

Today in those notebooks we can find the roots for what 21 years later became *The Origin of Species* and the theory for which he became famous — the known theory of how evolution emerges from the interaction of natural selection and variation popularly known as “survival of the fittest.” . . . At the time, however, the track pointing toward the known theory remained loose and unfocused while the track toward the lost theory steadily gained substance. . . .

“May not the moral sense arise from . . . our strong sexual, parental, and social instincts,”†† [Darwin] jotted down in the M Notebook. . . .**

† H. Gruber and P. Barrett,
Darwin on Man, p. 458.

“My theory gives great final cause (I do not wish to say only cause, but one great final cause, nothing probably exists for [only] one cause) of sexes”.†...

What [Darwin] is saying is that we are impelled both toward goodness and to build the better world by a step by step process of specific events or stages in evolution....

First came not only the evolutionary but, as we are to see, the revolutionary emergence of sex. Then out of this thrust and level of emergence arose the parent's caring for her or his offspring. Then out of this thrust and level for emergence gradually arose sociability, or a caring for other organisms beyond ourselves and the immediate bonding of ourselves with our own family....

“Partnership between cells once foreign and even enemies to each other,” Margulis* says, “are at the very roots of our being.”

* Margulis, “Early Life,”
in Thompson,
Gaia: A Way of Knowing, p.109.

Wholly contrary to the picture we were given of him throughout the 20th century, Darwin himself was saying much the same thing over 100 years ago!

Indeed — radically contrary to what both science and rightwing politics and economics has emphasized for a century — he quite specifically tells us the improvement of one organism also entails the improvement of others.... Key to “the mutual relation of organism to organism” and the process of natural selection ... is “the improvement of one organism entailing the *improvement* or extermination of others”.†† (Emphasis added)

†† *Origin*, p. 243.

Even in this earlier book, which has been told and sold to us ad infinitum as conveying only the conflict and fight to the death of organism against organism, Darwin is already talking about the other side to the picture — of the complementary and eventually transcendent bedrock drive of mutuality, or the cooperative relationship of organism to organism.

In other words, even here in this earlier book, which has been told and sold to us *ad infinitum* as conveying only the conflict and fight to the death of organism against organism, Darwin is already talking about the other side to the picture — of the complementary and eventually transcendent bedrock drive of mutuality, or the cooperative relationship of organism to organism.



The line I have found that seems to most forcefully get across our situation is that we live by story — this most find easy to understand and agree with. But what almost daily becomes more evident is that the story we are living by is driving our species to extinction. Hence the need to join the old theory and story to the “new” theory and story in keeping not only with Darwin's original vision but also with the evidence and beliefs of by now thousands of modern scientists....

[W]e are beginning to see the vast difference between what is emerging out of modern sources — many as widely ignored as was Darwin's better half — and the grim picture of our evolution within which old paradigm Darwinism so successfully imprisoned us throughout the 20th century.

Out of the old paradigm emerges the cartoon of the cave man dragging the cave woman by the hair. Or the picture of fearful and quivering cave people of both sexes clustering to the mighty Chief for protection. Or the Chief and minions arming themselves to become the best killers and exploiters of others — these “strong men” who, differing only in a change of clothes and more polished language to disguise their predatory purposes, are to rule the history of the

history books age after age right on into our time and, if they continue to have their way, on and on and on.

† P. D. MacLean,
The Triune Brain in Evolution ♣.

In the sharpest possible contrast is [neuroscientist] Paul MacLean's discovery.† Instead of solely bashing one another to scramble up the ladder of evolution, his analysis of the significance of the emergent brain structure for play instead evokes the picture of rollicking youngsters rolling about in the meadow, or some early intertribal game of what over time became the American Indian game of stick ball.

†† R. Gorney,
The Human Agenda.

"From the standpoint of human evolution, no behavioral developments could have been more fundamental than this capacity for play," MacLean tells us. In observations considerably expanded by psychiatrist Roderic Gorney,†† it "set the stage for a family way of life with its evolving responsibilities and affiliations that has led to worldwide acculturation."

* P. D. MacLean,
The Triune Brain in Evolution ♣,
p. 520.

This "social bonding," in turn, MacLean observes in the clearest possible indication of the link between his pioneering brain research and the bold vision of young Darwin at age 29, seems "to have favored the evolution of the human sense of empathy and altruism".*



** H. Gruber and P. Barrett,
Darwin on Man, p. 398.

"These instincts," [Darwin] wrote, picking up the earlier strain of thought about this 'moral sense', "consist of a feeling of love and sympathy or benevolence.... in other animals they consist in such active sympathy that the individual forgets itself, and aids and defends and acts for others at its own expense.... Therefore in man we should expect that acts of benevolence towards fellow feeling creatures, or of kindness to wife and children would give him pleasure, without any regard to his own interest".**

*** *Ibid.*, p. 403.

Soon afterward he added this: "I believe that certain feelings and actions are implanted in us, and that doing them gives pleasure and being prevented uneasiness, and that this is the feeling of right and wrong".***...

[And he asks:] May not this give "rise to 'do unto others as yourself' " and "love thy neighbour as thyself."?..

Out of his earlier aspiration toward the ministry, and what was to become the incredibly seldom remarked centering concern for his life with moral evolution, he saw what history, sociology and anthropology today confirms — that over time this rule-making experience logically led to the grand guideline, prime ethical principle, and highest social standard or code for the sense of what is right and what is wrong that we call the Golden Rule....

Kant had pinned his theory to what he felt was both philosophically and pre-scientifically the universality of the Golden Rule. So would the older Darwin. But what was of lost significance was that he would go beyond Kant's insight to pin his own theory to its foundation not in the wordy stratosphere of philosophy and religion but in the then scandalous but bedrock reality, both evolutionary and revolutionary, of the emergence of sex and all that flowed upward thereafter from it....

All in all, from a footing in the hypothalamus — a primary regulator for sex and practically all other matters — step by step upward through limbic brain into the cloudlike configuration of prefrontal “higher” brain there rises this evolutionary thrust from the deep past into our vision of the better future.

Here we find a striking match in MacLean for what Darwin 150 years earlier was saying. To capture this lyrical ascendancy, MacLean writes of “a neural ladder, a visionary ladder, for ascending from the most primitive sexual feeling to the highest level of altruistic behavior”.†

† P. D. MacLean,
*A Triune Concept of the Brain
and Behavior*, p. 58.

†† A. Luria,
The Working Brain ♣.

It is also within the frontal brain — as the research of Alexander Luria†† and the other greatest living brain scientist, my cherished fellow member of the General Evolution Research Group ♣ and friend, nearing 85 as I finish this book, Karl Pribram, first defined — that our highest, most complex and forceful capacity for decision-making and initiating action exists.

In other words, here atop all the other rungs in the brain for the ascendancy of moral sensitivity up this neural ladder we find the brain substrata for moral agency — or the thrust to take action on the behalf of others or what we believe to be rightfully true....

Thus, here in the brain research that provided so much of the excitement in science during the 20th century also can be found progressive science’s long-delayed corroboration of this first level for Darwin’s lost theory. Here in the most solid and hypothetically least disputable kind of finding for science — in the visible, tangible structures revealed by modern brain research, testable with methods ranging from surgery to electronic mind mapping — can be found the point for point substantiation of the first, and most foundational, level for Darwin’s theory of what drives us to be good and do good in the world, and thereby evolve.

Here in the most solid and hypothetically least disputable kind of finding for science can be found the point for point substantiation of the first, and most foundational, level for Darwin’s theory of what drives us to be good and do good in the world, and thereby evolve.



It took me a good bit of time to detect this, and then much longer to figure out what it meant. For from this point on Darwin will never again link the sexual instinct to the moral sense or any other aspect of his higher completion of theory.

In other words, between the time that in all innocence young Darwin shared his secret, offbeat, soberly salacious and weird thoughts about sex with his private notebooks in July of 1838 and the expansion of his moral and educational theory to complete his theory of evolution in *The Descent of Man* thirty years later, he wrote hundreds of pages on practically every other aspect of sex as it relates to evolution. Indeed, one might say the subject became almost as obsessional for Darwin as soon it was to become, more notoriously, for Sigmund Freud.

In addition to “natural selection,” he began to insist on the importance of the concept of “sexual selection” as a major factor in the evolution of all species. In addition to his stress on this in *The Origin of Species* and other publications, in *Descent* he gives seven times more space to sexual selection than to the moral sense and everything else we are examining here of his “higher” theory. But in

all these pages that at times fairly frolic and wallow in every other aspect of sex, no longer are we to detect even a hint that he ever had so rash a thought as to link sex in evolution to Jesus and the Golden Rule.

Nor anywhere else in his published writings do we find this pivotal linkage — nor in his letters, or even in a single unguarded remark picked up by those who cluster about the famous, agog, inquiring, jotting down notes on what they say for gossip or later reporting. This remained the scandalous secret of his private notebooks for over 136 years.

So why throughout the rest of his life did he bury this insight that was of pivotal scientific and social importance in linking the billion-year-old emergence of sex with the later rise not simply of morality but for all that comes together within the thrust of moral sensitivity as the basic drive for human evolution?

Within the context of the science and society of his own time, the reason is not hard to understand. . . . The storm of protest and outrage that flailed him when finally he was forced to publish the earlier theory of *Origin* was something he could never forget. And this had not been just the disapproval — or disapprobation, as he would have put it — of pulpit-pounding ministers condemning him to eternal hellfire or labeling him the Anti-Christ. Also involved was the opposition, severe questioning, or rejection of his theory by at times a clear majority of his scientific peers.

If such a storm could follow the scientific pronouncement that human beings are descended from much lower animals, most recently a form of ape, what awaited him this time? What do you suppose would have happened had he simply marched his earlier moral theory out of the private notebooks without omitting the pivotal but titillating and horrifying connection to sex?

It seems evident beyond dispute that the uproar over *Origin* would have been nothing in comparison with what awaited him now in Victorian England — where not only women, but even piano stools were, out of “sexual modesty,” draped in long skirts. Sex the beginning point for morality? Heat up the tar! Get out the feathers! Look for a rope and the nearest tree!

Small wonder that Darwin decided that his rash youthful indiscretion must forever remain in the closet. . . .

[I]n *Descent* he skips this vital beginning point to discreetly pick up the story next with the evolutionary sequence of parental instincts, social instincts, et cetera for the development of the moral sense. Yet how different our world might have been today if his guilty secret had been known, and faced, at the outset, over 150 years ago. For it is the rooting in sex that links the psychological, moral, and educational second half to the biological first half for his full spectrum theory of evolution. . . . [T]he sex-to-moral-sense connection provides the missing link between the first and the second halves for Darwin’s theory.

It says to all those who for 100 years rejected the higher Darwin and anything else they couldn’t reduce to biology, this too fits. It says that these higher levels of our being — these higher levels for norms and rules and codes and drives and

What would have happened had he simply marched his earlier moral theory out of the private notebooks without omitting the pivotal but titillating and horrifying connection to sex?

Don't get so hung up on the earlier stages for anything that you can't see where it can or will lead to.

To each one of us evolution has given the capacity to transcend both our biology and who we were yesterday and become the better being that calls to us from tomorrow.

Darwin was correct in thinking that all his work, from the theory of natural selection to the moral vision he articulates, is of one piece.

† J. Rachels,
Created From Animals ♣, p.223.

everything else that governs life and opens up the prospects for and shapes human evolution — are rooted in biology, yes, but that is only the beginning, not the end of story.

It says to scientists and all the rest of us, don't get so hung up on the earlier stages for anything that you can't see where it can or will lead to. A tree grows from its roots in the ground. But the tree and its leaves and flowers are not the roots. They are interconnected in a vital way, but the roots are roots and the tree is a tree. At each stage upward a new identity unfolds — and that is why we are ever so much more than our biology.

It says that to each one of us evolution has given the capacity to transcend both our biology and who we were yesterday and become the better being that calls to us from tomorrow. It's as simple and as profound as that.

Had the connection been made openly — had it been there, inescapable, fairly shoving itself upon them — it is hard to see how the biologists and other natural scientists could have avoided the implications of what became the lost higher half for Darwin's theory as a whole. For the fascination of sex, whereby all the creatures little and big of the biologists' scientific passion proliferated over millions of years, put the matter squarely within their own territory.



[T]he earliest challenger of what first became status quo science, and then regressive science for the 20th century, was the Russian naturalist and philosopher Prince Peter Kropotkin in his posthumous *Ethics* in 1924. Next came the eminent Darwinian authority John Greene, author of *The Death of Adam* in 1959. Then within his scholarly masterpiece *Darwin and the Emergence of Evolutionary Theories of Mind and Behavior* ♣ came the extensive probe of University of Chicago psychologist and historian of science Robert J. Richards in 1987. Finally, in 1990 came recognition by theologian James Rachels in *Created From Animals* ♣ that “Darwin was correct in thinking that all his work, from the theory of natural selection to the moral vision he articulates, is of one piece.”

“It is one view, held together by a sense of how the elements of one's thinking must be mutually supportive, and how they must fit together, if one's outlook is to form a reasonable and satisfying whole”.†

But for almost everybody else throughout the 20th century, if they bothered with the book at all, *Descent* was seen as merely something into which it was felt Darwin had crammed everything about sexual selection he couldn't get into *The Origin of Species*. That and a bit of warmed over, old hat moral philosophy best skipped over. Nothing so grand as a completion of theory, heavens no. Nor certainly nothing really important or new to say about human evolution beyond what he had already established in *Origin of Species*.



Determined to break the spell, using the powerful tools that psychology and social and systems science have given us, year after year I kept digging until I had uncovered six destructive mindsets ... that derive from Neo and Super-Neo

* To prevent the significance of this analysis from being written off as only my imagination I need to point out that behind it lies the background in sociology and American history as well as psychology I brought to the national award-winning *The Healing of a Nation* ♠ (1971), the background in political science I brought to *The Leadership Passion* ♠ (1977), the background in brain science, the prediction of the future, and futures studies I brought to *The Knowable Future* (1978), *The Sphinx and the Rainbow* (1983), and *An Arrow Through Chaos* ♠ (2000), as well as the background in evolutionary systems science in *The Evolutionary Outrider* ♠ (1998), and in the book in which eleven of us, members of the General Evolution Research Group ♠, join together to probe the prospects for *The Great Adventure: Toward a Fully Human Theory of Evolution* ♠ (SUNY Press, 2004).

* In *Descent*. Unless specifically designated otherwise, *Descent* is the Princeton edition.

† Mackintosh's was the best known theory of the moral sense in Darwin's time. A close family friend and relative by marriage, he was an enormous influence on the young Darwin. (ctd.)

Darwinian science. But this still wasn't enough to jolt the sleepwalkers of a century awake. So I pushed on to uncover how these mindsets, or bog holes, are causally linked to the cumulating global disasters I touched on in opening the Prologue — or the “roadblocks” that bar our way to a better world.*

The bog holes, briefly listed, are the enslaving mindsets of the idea of *survival of the fittest*, which chapters eleven and twelve explore. *Selfishness above all*, or selfishness *über alles*, explored in chapters nine and ten. The belief that *life has no meaning* (chapter fourteen). That *life has no direction* (chapters seventeen, eighteen, and nineteen). That *one must submit without question to higher authority* (chapter sixteen). And most difficult of all to break the spell and arouse people to, and yet most important of all to comprehend: the pseudo-Darwinian belief that *amorality reigns*...

Author's note: A prototypical instance in the writings of the evolutionary psychologists is that of the attempt by Tooby and Cosmides in their introduction to the single most useful book for the Super-Neos, *The Adapted Mind: Evolutionary Psychology and the Generation of Culture*... With colossal arrogance and naiveté consigning the work of thousands of the most eminent psychologists of the 20th century to the outer darkness, anthropologist Tooby and cognitive psychologist Cosmides contend of the basic process of learning that all work prior to the “revolution” of evolutionary psychology has merely “reified this unknown functionality,” which not only remains “in genuine need of explanation,” but “will eventually disappear as cognitive psychologists and other researchers make progress in determining” what is really going on here. The same oblivion, they tell us, lies ahead for such concepts as “culture,” “intelligence,” and “rationality.”

Chapter by chapter we will see how these bog holes in which modern mind is mired, via the link between mind and action, or how what we believe drives what we do, built the road blocks that now either check or drive us backward in evolution — that is, environmental devastation, the devastation of war, the widening of the gap between rich and poor, the persistent valuing of male over female, the escalation of population, the threat of terrorism, and the grim sleeping planetary presence of nuclear overkill.



Where did moral sensitivity come from not as the fearful reaction of our species to the injunction out of the lightning bolt of some fierce and fiery God, or out of a dull page in some dry textbook, but rather out of the enchantment of the reality of life on this planet? ...

What follows hereafter within the “boxes” is Darwin himself speaking.*

I fully subscribe to the judgement of those writers who maintain that of all the differences between ourselves and the lower animals, the moral sense or conscience is by far the most important.

This sense, as Mackintosh† remarks, ‘has a rightful supremacy over every other principle of human action.’ It is summed up in that short but imperious word *ought*, so full of high significance.

It is the most noble of all the attributes of our species, leading us without a moment's hesitation to risk our lives for those of our fellow-creatures, or after

(ctd.) A key point for Mackintosh's theory was his disagreement with the famous theologian and philosopher for that time, William Paley, who believed, in terms of today, that our basic motivation for altruism is selfishness. Mackintosh strongly disagreed, stating the position that became Darwin's from youth on, for which Darwin was to develop the scientific rationale.

due deliberation, impelled simply by the deep feeling of right or duty, to sacrifice our lives in some great cause.

Of this deep feeling of right or duty, Immanuel Kant exclaims, 'Duty! Wondrous thought, that workest neither by fond insinuation, flattery, nor by any threat, but merely by holding up thy naked law in the soul, and so extorting for thyself always reverence, if not always obedience.'

This great question has been discussed by many writers of consummate ability. My sole excuse for touching on it is the impossibility of here passing it over, and because, as far as I know, no one has approached it exclusively from the side of natural history. This investigation possesses, also, some independent interest as an attempt to see how far the study of the lower animals throws light on one of the highest psychical faculties of our species.

The following proposition seems to me in a high degree probable — namely, that any animal whatever, endowed with well-marked social instincts, the parental and filial affections being here included, would inevitably acquire a moral sense or conscience, as soon as its intellectual powers had become as well, or nearly as well developed, as in our species.... (p. 70)

Darwin moves on to explore the similarities and differences in moral sensitivity both in its inbuilt nature and its reflection in learning and education in humans and prehumans....

[Any social animal] would gain in our supposed case, as it appears to me, some feeling of right or wrong, or a conscience. For each individual would have an inward sense of possessing certain stronger or more enduring instincts, and others less strong or enduring.

Thus, there would often be a struggle as to which impulse should be followed. And as past impressions were compared during their incessant passage through the mind, satisfaction, dissatisfaction, and even misery would be felt.

In this case an inward monitor would tell the animal that it would have been better to have followed the one impulse rather than the other. The one course ought to have been followed, the other ought not. The one would have been right, the other wrong.... (p. 73)

Primatologist Frans de Waal's book *Good Natured*  provides a fascinating update on animal moral sensitivity and animal morality and what it reveals of our own roots. De Waal's book is one of the most important scientific works on moral learning of recent years, likely destined to become a classic in this unfortunately small field....

In point after point, de Waal's observations were both anticipated by Darwin and corroborate this aspect of the grounding of the lost theory. Jeffrey Masson's book *When Elephants Weep*  also provides more recent updates on animal morality, as does Peter Kropotkin's early great turn-of-the-century classic *Mutual Aid* ....

Mr. J.S. Mill speaks in his celebrated work, *Utilitarianism*, of the social feelings as a "powerful natural sentiment," and as "the natural basis of sentiment for

utilitarian morality.”... But then ... Mill also remarks, “If, as in my own belief, the moral feelings are not innate, but acquired, they are not for that reason less natural.”

It is with hesitation that I venture to differ from so profound a thinker as Mr. Mill, but it can hardly be disputed that the social feelings are instinctive or innate in the lower animals.... The ignoring of all transmitted mental qualities will, it seems to me, be hereafter judged a serious blemish in the works of Mr. Mill. (p. 77)

Over and over again Darwin demonstrates there is this inherent drive toward goodness to build on — which makes a profound difference in what we believe of the chances for our species not only to survive but to live up to its incredible potential.

This courtly exchange is pivotal for Darwin. In keeping with Mill’s belief, a majority of social scientists, educators, and most of us whose minds have been shaped by first half or mainstream Darwinism still believe today that we arrive on this planet with no inherent capacity for or drive toward goodness within us — that we must all be taught right and wrong from the ground up with nothing there initially to build on. But over and over again Darwin demonstrates there is this inherent drive toward goodness to build on — which makes a profound difference in what we believe of the chances for our species not only to survive but to live up to its incredible potential.

With respect to the impulse that leads certain animals to associate together, and to aid one another in many ways, we may infer that in most cases they are impelled by the same sense of satisfaction or pleasure that they experience in performing other instinctive actions — or by the same sense of dissatisfaction as when other instinctive actions are checked. We see this in innumerable instances....

A habit may be blindly and implicitly followed, independent of any pleasure or pain felt at the moment. But if it be forcibly and abruptly checked, a vague sense of dissatisfaction is generally experienced. (p. 78)

And so it goes. Laying down the database for building what gradually becomes the lost top half or completion for his theory, Darwin roams the great bank of stories and observations picked up through his voluminous correspondence with other naturalists from all over the world.

Typical of his capacity as a self-taught psychologist and the foreshadowing of his influence on William James, Freud, Piaget, and the development more generally of the field of psychology is this last observation — of the motivational effect of being checked before completing something we want to do.

[T]he social instincts, which must have been acquired by us in a very rude state, and probably even by our early ape-like progenitors, still give the impulse to some of our best actions. But these actions are to a higher degree determined by the expressed wishes and judgement of our fellow beings, and unfortunately very often by our own strong selfish desires. But as love, sympathy and self-command become strengthened by habit, and as the power of reasoning becomes clearer — so that we can value justly the judgements of our fellows — we will feel ourselves impelled, apart from any transitory pleasure or pain, to certain lines of conduct.

We might then declare I am the supreme judge of my own conduct. In the

You don't want to make the mistake of trying to put the bedrooms in the basement or the kitchen in the attic.

words of Kant, I will not in my own person violate the dignity of humanity... (p. 86)

Again he is working to get across the vital difference between foundation and superstructure. In effect, he is saying you don't want to make the mistake of trying to put the bedrooms in the basement or the kitchen in the attic. In other words, he is telling us that "very often" we are motivated by "our own strong selfish desires" that come clomping up from evolution's basement — bearing out both the Neos and the Super-Neos. But he also tells us that, as the powers of caring, reflection, language, and habit take over, we are driven upstairs to "lines of conduct" providing neither "pleasure or pain" — that is, to non-selfish altruism...

Those of us who are forced to overcome our fear or want of sympathy before we act deserve, however, higher credit than those whose innate disposition leads them to a good act without effort. As we cannot distinguish between motives, we rank all actions of a certain class as moral if performed by a moral being.

And who is this moral being?

* This ability to reflect and compare past with present actions is notably a capacity of prefrontal brain areas, the site of what I identify as the guidance system of higher mind.

Those among us who are capable of comparing our past and future actions or motives, and of approving or disapproving them.* We have no reason to suppose that any of the lower animals have this capacity. Therefore, when a Newfoundland dog drags a child out of the water, or when a monkey faces danger to rescue its comrade, or takes charge of an orphan monkey, we do not call its conduct moral... (p. 87)

[We] catch a glimpse here of one of the most haunting failures of 20th century science. Of all the advances in science almost wholly ignored by 20th century mainstream evolution theorists, perhaps none was more short-sighted and wasteful of time and money than their neglect of the immense strides of modern brain research.

This comes up in the above passage as Darwin again points over 100 years ahead in time to the findings of research over a span of forty years that both corroborate his observations and reveal to us a structure for the highest level functioning of the human brain. For the brain research of MacLean, Pribram, the Russian neuropsychologist Alexander Luria, and many others shows that our way of "comparing past and future actions or motives" and "approving or disapproving them" — as Darwin has described — are linked to moral sensitivity within the operations of the primarily right frontal brain.**...

** See MacLean, *The Triune Brain in Evolution*. Loye, "The Moral Brain," in the journal *Brain and Mind*, relates the higher limbic and frontal brain work of MacLean, Pribram, Luria and others to Darwin's theory point for point.

Although some instincts are more powerful than others, why is it that with us certain superstructural aspects of the social instincts — including the love of praise and fear of blame — possess greater strength, or have through long habit acquired greater strength, than the more foundational instincts of self-preservation, hunger, lust, vengeance, etc.?

Why do we regret, even though trying to banish this regret, that we have followed one natural impulse rather than another? Why do we further feel that we ought to regret our conduct?

Slippery, self-justifying, elastic as a rubber band and yet also, if needed, as rigid as a doorpost, moralism — or putting a moral face to immoral acts — is among the problems Darwin now turns to.

What hit me with sledge hammer force was the gulf between what the old man believed was our real nature and destiny and the wholly contrary set of beliefs that his successors unwittingly, but with at times colossal blindness and arrogance, had helped implant in the mind of the 20th century.

In this respect, we differ profoundly from the lower animals. Nevertheless, we can, I think, see with some degree of clarity the reason for this difference.

We cannot, from the activity of our mental faculties, avoid reflection. Past impressions and images are incessantly and clearly passing through our minds... (p. 89)

Slippery, self-justifying, elastic as a rubber band and yet also, if needed, as rigid as a doorpost, moralism — or putting a moral face to immoral acts — is among the problems Darwin now turns to....

The judgement of the community will generally be guided by some rude experience of what is best in the long run for all its members — but the problem is this judgement will often err from ignorance and weak powers of reasoning. Hence the strangest customs and superstitions, in complete opposition to the true welfare and happiness of humankind, have become all-powerful throughout the world. (p. 99)

How so many absurd rules of conduct, as well as so many absurd religious beliefs, have originated, we do not know. Nor do we know how it is that these absurdities have become, in all quarters of the world, so deeply impressed on the minds of so many of our species. But it is worthy of remark that a belief constantly inculcated during the early years of life, while the brain is impressible, appears to acquire almost the nature of an instinct — and the very essence of an instinct is that it is followed independently of reason... (p. 100)

[A]s I worked on through what Darwin had written there during 1868, 1869 and 1870 gradually what hit me with sledge hammer force was the gulf between what the old man believed was our real nature and destiny and the wholly contrary set of beliefs that his successors unwittingly, but with at times colossal blindness and arrogance, had helped implant in the mind of the 20th century....

It took me years of struggling with words like paradigm, ideology, perspective, mindset, all of which had to be explained at discouraging length, to find the phrase I now feel comfortable with. In the rest of this book I will contrast what Darwin actually believed and wrote with what I have decided is best called *PseudoDarwinian Mind*, most specifically the *bog holes* of *PseudoDarwinian Mind*.

By *PseudoDarwinian Mind* I mean not what were originally the beliefs of all those who came to be identified as neoDarwinists, or Neos for short. Nor was it point for point the beliefs of all of those who launched the historical second stage of neoDarwinism, the sociobiologists and the evolutionary psychologists, or Super-Neos. The Neos and the SuperNeos created the intellectual basis for it, and then entranced by the result became the suborned and tunnel-visioned promoters of what became *PseudoDarwinian Mind*. But *PseudoDarwinian Mind* was much more than what in the beginning they had in mind. It was like a balloon cut loose from its ropes and stakes in the earth to roam freely and widely beyond its scientific originators. Or to approach it in another way, it was like the tale of the Sorcerer's Apprentice....

Darwin's chief concern in moving toward an understanding of human evolution — or who we really are and can become — was the development of moral mind.

Darwin's chief concern in moving toward an understanding of human evolution — or who we really are and can become — was the development of moral mind.

One worked and thought and wrote as though one lived in a world enclosed in a glass wall on the other side of which was the real world.

Once you fully experience the jolt between seeing what Darwin himself really believed, and tried to tell us, and what his vision for science in actuality became and led to, you are forced to face the question that I now believe is crucial for the well-being if not the continuing existence of our species.

So the first bog hole we will look at is that of the moral miasma that characterized so much of the 20th century. Or the idea that anything attached to the word moral was now, through the liberation of Darwinian and all other forms of science, irrelevant, even pathological. . . .

Thus was set in place the strange world of neoDarwinian science as operational schizophrenia. In other words, one worked and thought and wrote as though one lived in a world enclosed in a glass wall on the other side of which was the real world.

This is hard to convey unless one was there and during one's working life — entranced along with all the others — lived within that glass world blind to all else. It was as though the professional requirement was that one must neither see nor pay attention to the frantic hands that scrawled on the glass or hear the muffled cries from that real world on the other side of the glass.

Focusing on what was now to be the be-all and end-all for evolution theory, in the world behind glass, for example, Darwin's successors concentrated on the breeding of fruit flies, the search for the killer ape, and the talk of "selfish genes" that helped establish what became known as the Darwinian science of the 20th century.

In the world beyond the test tube and the microscope, however, went on all the things that raised the questions that trouble us today. The sexual predation of children by priests. The slaughter of school children by their fellow students. The Nazi Holocaust ending 6,000,000 Jewish lives. The obliteration of 165,000 Japanese civilians with our own noble test for the first atom bombs. The blessing of burglary and perjury at the highest levels by U.S. presidents — and who knows what else by now. The rise of terrorism globally and war after war.

This was the world outside the glass room of neoDarwinian evolution theory for much of the 20th century that along with millions of others, including possibly yourself, I knew, and reported. But more importantly, it was the world that so many of us worked so hard to try to improve — and then wondered why despite all our high hopes and huge efforts so little really changed in any fundamental way.

Out of this experience — through the real Darwin's eyes — I came to see what gradually became thoroughly unsettling. For once you fully experience the jolt between seeing what Darwin himself really believed, and tried to tell us, and what his vision for science in actuality became and led to, you are forced to face the question that I now believe is crucial for the well-being if not the continuing existence of our species:

Could the gulf between what he really believed and wrote and what his successors said he said in some way be connected to the moral setback and horror of the 20th century? . . .

[T]he more I began to comprehend the nature and devastation of not merely the amorality but the actively anti-moral bias or bog hole of PseudoDarwinian Mind the more sure I was of some degree of connection. . . . In the end I found

In the end I found that one not only had to leave what had become the glass world of formal evolution theory, but the wider prison of modern science as a whole.

that one not only had to leave what had become the glass world of formal evolution theory, but the wider prison of modern science as a whole....



[W]ell into the 19th century there existed this place in the minds of both the great religious thinkers and the great philosophers — as well as in the minds of humanists as well as most educated folk generally — for what was called “the moral discourse”.... Central to this moral discourse was the idea of “moral evolution,” which existed in the mind somewhat like a single great tree growing in the middle of a park to which all else related. In this sense, the discussion was of how fast the “tree” was growing, what best nurtured and fed it, was it looking sickly or healthy — or whether the tree was actually there, or only an illusion. But in any case, it was a focal point of central interest to everyone who gathered to do or talk about anything in the park.

But with the rise of the kind of science that for much of a century Darwin’s successors built out of the first half for what he believed and wrote — this science that fed and diapered and then set loose on its own the lumbering spook within us of PseudoDarwinian Mind — the moral discourse fell apart into a dry rattling of talk about “ethics” among a coterie of philosophers, or became a buzz word for politicians no longer of much meaning to the majority of us.

As for science, instead of what at the beginning and then again in the end was the foremost concern for Darwin in building the new science of evolution, the idea of moral evolution was not merely old hat. It was actually widely seen to be, and fiercely excluded, as a dangerous source of potential corruption of the new objectivity.

Building in power over the previous 400 years, throughout our Western world science now reigned supreme not only as the source of all the new technological wonders and driver of the lush economy. It had also become the single most important source of authority on all matters of policy. So given the fact the new God of science from whom all blessings flowed not only avoided but seemed to curse the word “moral,” what happened to it? Where once upon a time “the moral discourse” had provided a meeting place for the minds of many of us, instead of the living tree of moral vision and aspiration out of the shambles rose a new tower of babel....

Where once upon a time “the moral discourse” had provided a meeting place for the minds of many of us, instead of the living tree of moral vision and aspiration out of the shambles rose a new tower of babel.

To conservatives the word “moral” became a club to whack the liberals with. To liberals it became the suspect “right wing” word to be avoided at all costs. To intellectuals it was something everybody defined differently, so essentially it was meaningless. To “the street” as well as to both fascists and communists and all too many CEOs and corporations it was something only of use in the power game as defined by the strong against the weak. To the progressives — and progressive religion — it became the word not only to be avoided but preferably defined solely in terms of special good causes. To the regressives and regressive religion — including the terrorists as the most devout of worshippers — it became the fiery crescent and the fiery cross of aggression against the views and even the existence of anyone who disagreed with them. In the thriving world of so-called New Age spirituality and pop psychology any use of the word was

condemned for the new sin of being “judgmental,” or the fall from grace into “dualistic thinking.” And in both high and low social circles, among those who were fashionable, “cool,” and “with it” — who reveled in using the words fuck and shit at every opportunity — “moral” became the new taboo word never to be uttered in company of or around children.



Even when we think we are driven by a self-transcendent desire to do good in the world, are we — as they have claimed study after study shows — in fact driven by selfishness? No matter how much we might wish the case were otherwise, the answer is not a simple matter of yes or no.

Is morality as well as every other action of our lives driven by selfishness, as is the claim by the Super-Neos of science? That is, even when we think we are driven by a self-transcendent desire to do good in the world, are we — as they have claimed study after study shows — in fact driven by selfishness? ...

No matter how much we might wish the case were otherwise, the answer is not a simple matter of yes or no. Yet of the things we prefer to skip if at all complex, the answer here remains one of the most important bearing on the future of our species.

In other words, it will pay to puzzle it through...

While the greater happiness for the greatest number among us may be a measure of or desirable goal for morality, it is not the motivator for morality....

I think a dim similar feeling that our impulses do not always arise from anticipated pleasure has been a chief cause of the acceptance of the intuitive theory of morality, for which I am providing a naturalistic or evolutionary explanation. I also think this same feeling must lead us to reject the utilitarian or “greatest happiness” theory....

Under circumstances of extreme peril, as during a fire, when we endeavor to save a fellow-creature without a moment's hesitation, it certainly cannot be said we feel pleasure. Still less, in such circumstances, do we have the time to reflect on the dissatisfaction with ourselves we may experience if we do not make the attempt. Should we afterward reflect on our conduct we would feel there lies within us an impulsive power widely different from the search for pleasure or happiness — an impulsive power that the evidence I present indicates is the result of the deeply planted social instinct....

When we risk our lives to save those of a fellow-creature, it also seems more correct to say that we act for the general good rather than for the general happiness of humankind. We have further seen that, even at an early period in the history of our species, the expressed wishes of the community must powerfully influence the conduct of each member. As all wish for happiness, the “greatest happiness principle” will become an important secondary guide and object.

But the social instinct, together with sympathy — which leads to our concerns regarding the approval or disapproval of others — remains the primary impulse and guide.

Thus the reproach is removed of laying the foundation of the noblest part of our nature in the base principle of selfishness.... (pp. 98–99)*

* With additions made in the later, Chicago Great Books edition, pp. 316–317.

Ranging from the community of slime molds to tribes and nations at our level, we evolve through a process of the evolutionary selection of groups that showed the best capacity for cooperating and working well with others within the group.

How could any self-respecting scientist dare raise the prospect that evolution might be advanced by — perish the thought and wash your mouth out with soap — “goodness,” rather than by the entrenched doctrinal requirement of selfishness and brutality?

Among the Super-Neos the best known Wilson ... was E. O. Wilson, originator of the field of sociobiology. But now, backed by his own study of 30 years and a claim of 400 confirming studies by others, it was the contention of a new Wilson, biologist David Sloan Wilson this time, that goodness was not driven by selfishness or selfish genes, but rather by cooperation.

Nor was evolution solely a matter of individual organisms contending with one another for who was to triumph in passing on one's own genes according to the dictates of natural selection, as asserted by the Neos and the Super-Neos for over 50 years. Instead, David Sloan Wilson maintained that evolution as well as goodness was even more importantly advanced by an apparently new principle of group selection. That is, ranging from the community of slime molds to tribes and nations at our level, we evolve through a process of the evolutionary selection of groups that showed the best capacity for cooperating and working well with others within the group.

Perhaps the single most revealing thing about the intrusion of the new Wilson was how it was greeted by sociobiologists and evolutionary psychologists — and this, rather than being an aside, is a vital hidden part to this story, for it reveals the ferocity with which the captives of the paradigm that buried Darwin's higher half can act when their version of the old basic doctrine is threatened.

In science, as in politics and many other areas, there is a “gentleman's code” that generally governs what one says and does to advance one's own cause. But in a frenzy bringing to mind the McCarthy years in the U.S. or the tactics of the Spanish Inquisition, out the window went this code as the Super-Neos out to make a name for themselves and sell books turned to everything they could think of to mount an attack against this dreadful group selectionist heresy. How could any self-respecting scientist dare raise the prospect that evolution might be advanced by — perish the thought and wash your mouth out with soap — “goodness,” rather than by the entrenched doctrinal requirement of selfishness and brutality? Careers were checked, academic advancement blocked, publication denied, even the informal equivalent of the infamous loyalty oath imposed....

With the aid of philosopher Eliot Sober, Wilson finally got the group selectionist theory and story out into the open with the Harvard University Press publication of the book *Unto Others*. ♣ Soon it was being hailed as providing the ultimate answer to the rise of goodness and the drive of goodness in evolution. But again the fact of the matter bumped up against the tunnel-vision of post-Darwinian science. For again there were questions and problems....

What Darwin called community selection and Wilson calls group selection has undoubtedly worked to the good in many cases in our past. There can be no doubt that it also works in many places to our advantage today and will continue to do so into the future. This has been amply proven not only by David Sloan Wilson, but also by the work of biologists Peter Richerson and Robert Boyd and 400 other studies in which Wilson says he's found support for this conclusion. But if we take a good look at the big picture again in terms of the work of GERG* member and cultural evolution theorist Riane Eisler, we can see how group selection seems to have also accounted for some of the worst

* The General Evolution Research Group ♣

recorded evolutionary regressions in ancient as well as modern times....

If we take a close look at what Wilson has given 30 years of work to prove, what is actually going on? Again and again the picture is of the members of the in-group involved in a great love fest of cooperation in order to better prevail in bashing in the heads and grabbing off the territory of the out-groups!...

Let us return to the young Darwin back from the voyage of the Beagle at work and at play. Something you will not find in any biography I know of is the argument he was having with the redoubtable Harriet Martineau those nights out on the town with Harriet and his older brother Ras. Atop her pioneering work in sociology and political economy, Martineau was also busy setting herself up as an expert on moral development. Fervently she maintained what became today's Super-Neo view that selfishness is the basic motivator for morality and goodness. But young Darwin refused to go along with her. Equally fervently, he held firm to the idea that the moral sense rises from a motivational system other than "the base principle of selfishness"....

[T]o the end of his life, while puzzling over the details, here is what Darwin believed was the basic truth in this case: Yes, we are in part and in many situations very definitely selfishly motivated to do good in the world. But we are fundamentally mistaken if, as did the Super-Neos, Harriet Martineau, and countless others, we get hung up on this as the sole answer — for yes, we are also motivated to do good in the world simply through love and caring for others.

Moreover — for again and again this is the obvious fact about our motivations that is so difficult for those driven to see everything in terms of it must be either this or that — we are also motivated to do good through a mix at work within ourselves of both selfishness and caring for others. It varies according to differences of person and circumstance.

But at the core are two systems at work in ourselves and in evolution: in effect the Love System that Darwin sought to define in *Descent* and the Domination System he described in *Origin*....

Both individually and as a species we are driven to move from selfishness toward caring for others as a matter of evolution itself — that is, of development, or simply growing up either individually or as a species....

And there is this of importance: This is also the message of the great spiritual and religious visionaries.

Contrary to being the Antichrist or Great Satan of the Creationists, this is what Darwin also tells us both as a young man ... and as an old man....

This is also the message of every major work I know of in the field of developmental psychology and psychiatry — almost all of which was persistently ignored by mainstream evolution theorists throughout the 20th century.



[T]hree periods of American history have been notable for a radical escalation in — or what could even be called an epidemic of — selfishness. Is the fact these

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Contrary to being the Antichrist or Great Satan of the Creationists, this is what Darwin also tells us both as a young man ... and as an old man.

Three periods of American history have been notable for a radical escalation in selfishness. Is the fact these periods happen to coincide with pivotal escalations for NeoDarwinian science merely a coincidence?

As for the third period, its end has yet to be established in the history books. We are, as this book is being written and published, still in this era — and this time with forces at play that make the earlier eras look like Sunday school picnics.

periods happen to coincide with pivotal escalations for NeoDarwinian science merely a coincidence?

The best known of these marker periods was the late 19th century “grab it all up for me and to hell with the rest” era of the incredibly wealthy predators known as the Robber Barons. This was preceded by the shakedown cruise for this merry foray known as the Gilded Age. Not coincidentally, many historians have felt, was the hand-in-glove rise of the notoriously predatory doctrine of Social Darwinism, which used the idea of “survival of the fittest” to bless the tactics that still prevail today of the buying up of politicians and elections by financiers and corporations to allow the unchecked exploitation of the many by the few.

The second time was the so-called Roaring Twenties — a time “when acquisition of wealth again became a national obsession and was again bestowed with theological fervor,” notes the well-known newsman and television commentator Haynes Johnson in his wonderful account of the Reagan years, *Sleepwalking Through History*. This was also the time period during which much argument over what should and shouldn’t be called Darwin’s theory of evolution was moving toward its major restatement. . . .

Curiously in tune with the hell-for-broke investment dynamics that brought on the crash of 1929 and the Great Depression, the classic Darwinian interaction of natural selection and variation—popularly known as “survival of the fittest” was being scientifically refined by an increasing emphasis on the rock ‘em, sock ‘em play of chance and the random shuffle of genes as the prime shaper of our lives as well as our species’ destiny.

As for the third period, beyond its beginning during the Reagan years and what became known as the Decade of Greed, its end has yet to be established in the history books. We are, as this book is being written and published, still in this era — and this time with forces at play that make the earlier eras look like Sunday school picnics. . . .

Important as the struggle for existence has been and even still is, yet as far as the highest part of our nature is concerned there are other agencies more important.

For the moral qualities are advanced either directly or indirectly much more through the effects of habit, by our reasoning powers, by instruction, by religion, etc., than through natural selection. (pp. 403–404)

There it is. Right where it has always been for over 135 years. In all the editions of *The Descent of Man* in all the countries and all the major languages of this earth.

Yes, more important than “survival of the fittest” at our level of evolution, Darwin worked so hard to tell us, are such things as habit. Reasoning. Education. Even religion! . . .

[H]ere — in striking contrast to the lockstep biological determinism of many of his 20th century successors — Darwin specifically points to the difference

For a space age analogy, natural selection was the big booster rocket that launched us, but now we shoot on through space and time on a variety of second stage rockets toward our unknown destination.

between motivations and behavioral sequences that are determined primarily by natural selection, or by first half Darwinian theory, and those that result from other processes that become more powerfully impelling at the level of the higher mammals and ourselves, or the lost second half for what he intended to be the completed Darwinian theory.

For a space age analogy, natural selection (AKA survival of the fittest) was the big booster rocket that launched us, but now we shoot on through space and time on a variety of second stage rockets toward our unknown destination. The difficult point that Darwin will repeatedly make, however, is that this is not a matter of choosing up sides, or an either/or situation. . . .

Isn't it astounding that throughout the whole of the 20th century we were imprisoned within a mainstream theory of evolution imprisoned within a paradigm of the origin of species, which had practically nothing to say about what came thereafter? . . . [O]ur origin as a species dates back at least 100,000 years. But since then nothing has fundamentally changed about our basic biology.

In the first place, the social instincts lead an animal to take pleasure in the society of its fellows, to feel a certain amount of sympathy for them, and to perform various services for them. . . . But these feelings and services are by no means extended to all the individuals of the same species, only to those of the same association.

Secondly, as soon as the mental faculties had become highly developed, images of all past actions and motives would be incessantly passing through the brain of each individual. Out of a comparison of past and present, the feeling of dissatisfaction, or even misery, which invariably results from any unsatisfied instinct, would arise. (pp.72-73 and Great Books edition p.304)

[Here Darwin] focuses on a pivotal difference between biological evolution and the rise and impact of mind on psychological and cultural evolution for both prehumans and humans.

And isn't this drive to improve ourselves our drive to evolve? Isn't it about time this thrust familiar to every one of us who has ever aspired to "make something of ourselves" in school, on the job, in being a good parent — or creative writer, artist, composer, inventor, or in serving any of hundreds of "good causes" — should be recognized as a major factor in evolution?

Already at work in the prehumans, the ability of mind to compare past and present is of skyrocketing importance in the case of our own species. For it is out of a comparison of who we have been in the past, and who we are now in the present — and, most decisively for our own species, who we can become in the future — that the "feeling of dissatisfaction" rises that drives us to try to improve ourselves.

And isn't this drive to improve ourselves our drive to evolve? Isn't it about time this thrust familiar to every one of us who has ever aspired to "make something of ourselves" in school, on the job, in being a good parent — or creative writer, artist, composer, inventor, or in serving any of hundreds of "good causes" — should be recognized as a major factor in evolution?

Third, after the power of language had been acquired, and the wishes of the community could be expressed, the common opinion of how each member ought to act for the public good would naturally become the guide to action. . . .

Lastly, habit in the individual would ultimately play a very important part in guiding the conduct of each member. . . . (*Ibid.*)

Just as we learn in our lifetimes through doing the same thing over and over again, so our species in the same way has grown into what it is today, and what it promises for the future.

We are what we are today, and foreshadow what we can become tomorrow, through over and over and over again doing together the same things that either advance — or hold in place our advances — or drive us backward. It is this humdrum thing, habit, when added to caring, reflection, and language that has brought us to where we are.

All the admonitions of preachers and parents about morality and getting along together was not handed down to us fully formed and inscribed on mighty stones by God, Darwin is telling us. That is only the myth to explain a much more complicated reality.

And all the admonitions of preachers and parents about morality and getting along together was not handed down to us fully formed and inscribed on mighty stones by God, to therefore be almost wholly ignored by science, Darwin is telling us. That is only the myth to explain a much more complicated reality.

Nor did this requirement for our species in any other way mysteriously appear on our plate with no struggle. It is the inheritance of much human blood, sweat, and tears, and to preserve it requires a comparable commitment from us today.

In a time that seems to have forgotten how we got here, or what is at stake, Darwin's lost theory is a reminder of how precious and how fragile is the 100,000 year investment in the evolution of our species, and how much it is the responsibility of each of us to honor, cherish, preserve, and advance this heritage.



Therefore it hardly seems probable, that the number of men gifted with such virtues, or that the standard of their excellence, could be increased through natural selection, that is, by the survival of the fittest. . . . (p. 111)

[I]n the earlier editions of my 'Origin of Species' I perhaps attributed too much to the action of natural selection or the survival of the fittest. (*Descent*, 2nd edition, p. 53)

* Important as the struggle for existence has been and even still is, yet as far as the highest part of our nature is concerned there are other agencies more important. For the moral qualities are advanced either directly or indirectly much more through the effects of habit, by our reasoning powers, by instruction, by religion, etc., than through natural selection.

That's it. Other than the startling disclaimer of the influence of natural selection and the "struggle for existence," which heads the preceding chapter,* these are the only times Darwin mentioned "survival of the fittest" in the 868 pages in fine print of the book in which he tells us he will now move on to specifically deal with human evolution. As we can see here, the first time it is to say that "survival of the fittest" had little or nothing to do with bravery or virtue in advancing human evolution. The second time it is to apologize for overworking the idea in *Origin of Species*. . . .

[P]ractically every evolution theorist worth his or her salt, that is Neos, Super-Neos, and everybody else — will tell you that "survival of the fittest" is an old-fashioned, misleading, and unfortunate phrase best done away with for good by now. On the other hand, few "Darwinian" concepts still remain so powerfully entrenched in the minds of those who are unwittingly governed by Pseudo-Darwinian Mind. . . .

But soon not only he but also other leading proponents for his theory began to regret the decision.



Originally the phrase seeped through the barrier of sensibility to grab our minds because of this tidbit of history. One day Darwin complained to his co-theorist Alfred Wallace of how difficult it was to make people understand what natural selection is. Wallace urged him to try the phrase “survival of the fittest,” which had been coined by, and seemed to be working well for, the arch-conservative philosopher and pioneering evolution theorist Herbert Spencer. So Darwin put it into *Origin of Species* to see if it might be a catchy way to bypass the difficulties and get across a quick fix on how natural selection worked in tandem with variation. But soon not only he but also other leading proponents for his theory — T.H. Huxley for example — began to regret the decision. Not only did it seem to further confuse matters, but by the time of Darwin’s death in 1882 the phrase had swollen into the doctrine of Social Darwinism, which even today still rules much of social, economic, political, and educational life in America and elsewhere.

The history books and many scholars leave the impression that the Social Darwinism spawned by the idea of “survival of the fittest” was something that rose up and then died off during the end of the 19th century. Unfortunately, they are dead wrong....

“Biological arguments for racism may have been common before 1859, but they increased by orders of magnitude following the acceptance of evolutionary theory,” [the late Stephen Jay] Gould first noted in *Ontogeny and Phylogeny* ✦ in 1977. “Darwin’s theories came to be openly set out in political and military text books as the full justification for war and highly organized schemes of national policy in which the doctrine of force became the doctrine of Right,” he next observed....

The irony is that behind the idea, the very phrase itself, and all its social, political, economic, and educational trappings, was not Darwin but ... Herbert Spencer, who came over from England to a triumphal welcome in America the same year that back home Darwin was dying....



If the God of “out there” must die to free our species of the ignorance and the violence of so many dreadful people with dreadful ideas claiming to represent him here on earth — does the source of security now not lie more firmly within ourselves?

If the answer to the problem of feeling secure in a world of insecurity no longer lies out there — if the God of “out there,” for instance, must die to free our species of the ignorance and the violence of so many dreadful people with dreadful ideas claiming to represent him here on earth — does the source of security now not lie more firmly within ourselves?

Divested of the idea of God as the overlord and master of the smile we seek and the frown we fear, this is of course the core idea for humanism — or the faith in ourselves and the human potential that drove the American as well as all other major revolutions that have shaped the modern world for better or worse.

So what if in addition to the cold, uncaring, and all too often brutal power of Natural Selection there might be introduced into evolution theory a hot-blooded, caring, and smart power within ourselves? Something at the core of variation? And love? And moral sensitivity? Something that drives our need to

So what if in addition to the cold, uncaring, and all too often brutal power of Natural Selection there might be introduced into evolution theory a hot-blooded, caring, and smart power within ourselves? Something at the core of variation? And love? And moral sensitivity? Something that drives our need to learn and out of learning build the better self and the better world? Something that for hundreds of years theology had explored as the “God within,” and philosophy had explored as the drive of higher ideals, but that now, shorn of dogma, could re-emerge through science clean and new?

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In this way I surmise there may have come to be the amazing story of the discovery for which Darwin found no name to implant it in the minds of his successors....

What, specifically, is it? ... [I]t is a particular kind of interaction between the organism and its environment, or between the organism and other organisms, i.e., between ourselves and others....

Both driven by and reflected within the brain and mind of the organism — as we have seen in Darwin’s analysis — there is set in motion a cycle of mutual change. Step by step, interaction by interaction, it is a cycle that gradually or swiftly advances both parties into the future. And at each step along the way this advance is dependent on what the organism each time decides to do — or choice by the organism.

For thousands of years this kind of cycling, mutual decisional, and futures shaping interaction has been known as a *dialectical* process....

As Darwin never gave his rediscovery of this obviously important — and indeed both central and centering — process for evolution a name, what shall we call it?

As again and again we may glimpse in these pages, Darwin’s focus is on the factor of choice of action not just by ourselves or the honey bee. He is writing about something pivotally at work in the mind and actions of the earwig, the earthworm, the fish, the fox, the elephant, even in the orchid and in plants of every other kind, to which he devoted an enormous amount of almost wholly ignored study. In other words, everything from the least to the most developed of the many forms that life takes involves choice of action by the organism. So I decided to call his advance for this basic insight *organic choice*....

Here in terms of the working of the brain and mind ... he points to the pivotal interaction of moral sensitivity with organic choice at our level of evolutionary emergence....

Coupled with independence of mind and courage, it is this vital capacity that allows us to soar on and leave behind us the dismal drag of all that fills the bog holes of PseudoDarwinian Mind — as well as the ignorance, and the viciousness, and the senselessness of so much else that has characterized our past and now threatens our species’ future.

At the moment of action, we are no doubt apt to follow the stronger impulse. Although this may occasionally prompt us to the noblest deeds, more commonly it leads us to gratify our own desires at the expense of others. But after their gratification — when past and weaker impressions are judged under pressure by the ever-enduring social instinct, and by our deep regard for the good opinion of our fellows — retribution will surely come.

We will then feel remorse, repentance, regret, or shame — this latter feeling, however, relates almost exclusively to the judgement of others. We will consequently resolve more or less firmly to act differently for the future, and this is conscience, for conscience looks backwards and serves as a guide for the future. (p. 87)

Widening the picture to take in one of my own chief concerns in writing this book, he describes the impact of morally sensitive organic choice on education and learning.

The moral faculties are generally and justly esteemed as of higher value than the intellectual powers. We should bear in mind that the activity of the mind in vividly recalling past impressions is one of the fundamental though secondary bases of conscience.

This affords the strongest argument for educating and stimulating in all possible ways the intellectual faculties of every human being. No doubt even the torpid among us, if our social affections and sympathies are well developed, will be led to good actions, and may develop a fairly sensitive conscience. But whatever renders the imagination more vivid and strengthens the habit of recalling and comparing past impressions, will make the conscience more sensitive. It may even somewhat compensate for weak social affections and sympathies. (*Ibid.*)

And so his vision escalates. Pondering the evolution of the moral sense from its appearance among the first organisms capable of sexual reproduction to its rise among us, Darwin notes the continuity species by species upward. And in the interaction of love, memory, attention, curiosity, imitation, reason, and language over time, in this passage we can see at work his perception of the underlying thrust of organic choice.

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By contrast, we have one of the most remarkable of the feelings, motivations, or responses. This is the idea of doing good in return for evil, to love your enemy. To this height of morality it seems highly doubtful the social instincts could ever, by themselves, have led us. Before any such golden rule would ever have been thought of or obeyed, it would have been necessary for these instincts, together with sympathy, to be highly cultivated and extended by the aid of reason, instruction, and the love or fear of God.

We will thus be driven to compare impressions of past hunger, vengeance satisfied, or danger shunned at other people's cost, with the almost ever-present instinct of sympathy, and with our knowledge of what others consider to be praiseworthy or blameable.

This knowledge cannot be banished from our minds and from instinctive sympathy is esteemed of great moment. (*Ibid.* and Great Books edition, p. 312)



How could there be such a radical contrast between the rise and even revolutionary explosion of optimism about the human future that seized millions of

Could this feeling of life having become essentially empty and meaningless be linked to the late 19th century rise of NeoDarwinian science, and then to the 20th century triumph of the Neos and the Super-Neos — this rise and then triumph over all other contenders for what is taught and believed to be the theory and story of evolution?

Our days become the proliferation of every conceivable kind of truly trivial pursuit.

us in the 18th century, and then the increase in enthusiasm and confidence and this driving optimism in the 19th century — and then the plunge into dismay, doubt, and even loss of hope with the 20th?

Could this feeling of life having become essentially empty and meaningless be linked to the late 19th century rise of NeoDarwinian science, and then to the 20th century triumph of the Neos and the Super-Neos — this rise and then triumph over all other contenders for what is taught and believed to be the theory and story of evolution?...

Could the belief there is really nothing out there, no meaning to life, “no foundation all the way down the line,” have driven so many millions of us in the educated and developed West to drunkenness, drugs, or smoking ourselves into an early death?

Or to the Russian roulette mentality of both the street gangs and the inner sanctum for the world of high finance and the corporate elite?

Or the veneer of pious platitudes to mask the cumulating moral bankruptcy of governments?

Or more generally to neurosis or insanity?

If this seems inconceivable to the reader, I invite you to read Émile Durkheim’s classic work that used to be used for the grounding of sociologists, *Suicide* ♣ ...

[A]mong those already steeped in the belief in survival of the fittest or selfishness *über alles*, or who have given up in despair, it then makes no difference whether one does or does not accept environmental devastation, the devastation of war, the widening gap between the rich and the poor, the valuing of macho male over the weaker sex, the population explosion, terrorism ... and/or nuclear overkill.

One’s philosophy becomes “So what?”

Or *après moi le déluge*.

Instead of any feeling of responsibility to join with others in action to clear the roadblocks and get on at least another step or two toward the better world, over the face of the earth spreads the buy, buy, buy frenzy of consumerism driven by the feeling that the latest clothes, home, car or other gadget — or the oldest and choicest of wines, the rarest of stamps, the biggest of yachts, the most outrageously expensive of art works, or the most gorgeous and sexiest of women or men — will at last fill the great emptiness of the psychic hole within us.

Our days become the proliferation of every conceivable kind of truly trivial pursuit as deep down — in such marked contrast to the optimism of Darwin’s day only a century ago — we seek relief from what, beyond our “kicks,” on all sides seems to be the bedrock emptiness of so-called modern life...



Because Darwin never gave his dialectical rediscovery a name, as he did in the case of the trademark concepts of natural selection, variation, sexual selection,

Had it been forced upon science so that it sunk in that this insight was coming from Darwin rather than Marx, I am convinced this vital ingredient for understanding evolution would long ago have been established in both the theory and the story of evolution.

and community selection — and because throughout the 20th century the word “dialectical” was equated with the dread of Karl Marx and communism — the insight went nowhere... [H]ad it been forced upon science so that it sunk in that this insight was coming from Darwin rather than Marx, I am convinced this vital ingredient for understanding evolution not just as the operation of God, or the “robot in the sky” of natural selection, or the pre-programmed “selfish gene,” but in terms of the mind that drives the organism — that is, what above all drives us — would long ago have been established in both the theory and the story of evolution.

I am convinced that had “organic choice” been squarely perceived as coming from Darwin, we would have been at the very least seventy years ahead of where we are today in our woefully laggard development of an adequate theory and story of human evolution....

How much of the functioning of the mind of our and all other species at their higher levels that Darwin intuited — and his “higher order” successors scientifically established — was then left out of mainstream evolution theory throughout the 20th century? A specific list best makes the point. Here is a quick-scan look at some of the names and concepts that relate to or otherwise flesh out this crucial body of insights into what builds within, and swells to burst forth, and drives all life on this planet — including ourselves — onward in evolution.

Name/Concept	Source/User
action research	Kurt Lewin
active brain	Karl Pribram*, Alexander Luria
active agent	Karl Marx and Friedrich Engels, Ervin Laszlo*, Ray Bradley* and Karl Pribram*
autocatalysis	Ilya Prigogine*
autogenesis	Vilmos Csanyi* and Gyorgy Kampis*
autopoiesis	Humberto Maturana and Francisco Varela*
Baldwin effect	J.M. Baldwin, Lloyd Morgan, Henry Osborn, William James
chaos theory	Ralph Abraham*, Fred Abraham
complexity theory	Ralph Abraham*, Stuart Kauffman
conscious evolution	Bela Banathy*, Barbara Marx Hubbard, Eric Chaisson,* Riane Eisler*
cultural	Riane Eisler*
transformation	
creative evolution	Henri Bergson, Gyorgy Kampis*
cybernetics	Norbert Wiener
dissipative structures	Ilya Prigogine*
ego	Sigmund Freud
feedback	Norbert Wiener
feedforward	Karl Pribram*
moral transformation	David Loye*

norm-changing	David Loye*
order for free	Stuart Kaufmann
organic choice	Charles Darwin, David Loye*
organic selection	J.M. Baldwin, Henry Osborn, Lloyd Morgan, William James
practical reason	Immanuel Kant
praxis	Aristotle, Karl Marx and Friedrich Engels
psychosocial selection	Julian Huxley
second-order	Heinz von Förster
cybernetics	
self-organizing	Eric Jantsch
universe	
self-organizing	Eric Jantsch, Stuart Kauffman, Stanley Salthe*, David Depew and Bruce Weber
processes	
Superior Human	I Ching
TOTE model	George Miller, Alan Gallanter and Karl Pribram*

[W]hat is so exasperating is to realize that Darwin — similarly to be almost totally ignored — was actually pointing in this direction a full decade earlier in *The Origin of Species*.

Already in *Origin* he was trying to head off what took over and mangled his theory and messed up our minds for the better part of the 20th century. For in the last chapter of *Origin*, in his summary of what he wants to be sure even the casual or careless reader will carry away from this book — upon which has been based both a scientific and a social revolution affecting everything in our lives — you will find this:

[A]s my conclusions have lately been much misrepresented, and it has been stated that I attribute the modification of species exclusively to natural selection, I may be permitted to remark that in the first edition of this work, and subsequently, I placed in a most conspicuous position — namely, at the close of the Introduction — the following words: “I am convinced that natural selection has been the main but not the exclusive means of modification.”

This has been of no avail. Great is the power of steady misrepresentation; but the history of science shows that fortunately this power does not long endure. (Great Books edition, p. 239)

Oh yes, the power of misrepresentation in science does “not long endure” — if you have the century or two we no longer have to spare, and you don’t mind waiting for over 100 years for science to catch up with you.



I placed in a most conspicuous position the following words:

“I am convinced that natural selection has been the main but not the exclusive means of modification.”

This has been of no avail. Great is the power of steady misrepresentation.

What Darwin is saying is that what drives evolution ahead is the closely interwoven thrust of organic choice and the vision and the conscience of the creative individual serving as an evolutionary outrider.

Beyond education, law, religion, and all the rest of it, which can imprison us within the customs and beliefs of a particular society, community, family, or place in history, lies the ultimate call and judgment of the individual conscience.

On one hand, [Darwin] is wrestling with the evolution of all the rules we live by — all the customs, expectations, laws, commandments and so on we define as “norms” in social science. But time moves on and things change. So what works for an earlier stage of evolution often must be transcended for our species to evolve.

What Darwin is saying is that what drives this transcendence — thus driving evolution ahead — is the closely interwoven thrust of organic choice and the vision and the conscience of the creative individual serving as an evolutionary outrider.

It is an exceptionally important thought, earlier stated by spiritual visionaries but rising here from Darwin for the first time I know of in science.

Thus, this is a landmark in the evolution of the human mind.

Beyond education, law, religion, and all the rest of it, which can imprison us within the customs and beliefs of a particular society, community, family, or place in history, lies the ultimate call and judgment of the individual conscience.

Thus by following not genes, nor someone else’s idea of God, nor the “robot in the sky,” but this voice, we gain ground as we move into the future.

As we have seen, the first foundation or origin of the moral sense lies in the social instincts, including sympathy, and these instincts no doubt were primarily gained, as in the case of the animals, through natural selection.

Any instinct, permanently stronger or more enduring than another, gives rise to the feeling that we express by saying that it ought to be obeyed. This fact, as regards the development of the moral sense out of the foundational drive of the social instincts and the derived virtue of sympathy, becomes of special importance at our level of brain and development, where special capacities become available to the mind.

As we have seen, owing to one of the most important of the special capacities of our minds, we cannot avoid looking both backwards and forwards, and comparing past impressions. Hence after some temporary desire or passion has mastered our social instincts, we reflect and compare the now weakened impression of such past impulses with the ever-present social instincts. As then we feel that sense of dissatisfaction that all unsatisfied instincts leave behind them, we resolve to act differently in the future — and this becomes the dynamo of conscience.

This conscience of ours, we have seen, is fundamentally shaped by our sensitivity to the approval or disapproval of our fellows. Ultimately, however, we do not accept the praise or blame of our fellows as our sole guidepost. Our habitual convictions, controlled by reason, afford us the safest rule. Our individual conscience becomes the supreme judge and monitor. (Great Books edition, pp. 592–593)



If the independent thrust of “organic choice” was such an important discovery for Darwin, and relates to so much that his non-mainstream successors have found of critical importance in evolution, why didn’t he name it? ...

As any good biography makes apparent, by the time Darwin came to write *The Descent of Man*, his name, his international reputation, indeed what he as well as others already knew was his great contribution to humanity rested upon his revolutionary formulation of the principle of natural selection. But by the time he wrote *Descent* the reactionary forces of his time in religion and in science had recovered, regrouped, and were mounting an increasingly more ferocious and potentially devastating attack on the concept of natural selection.

Today, to those of us who have no reason to understand the nature and importance of the concept, natural selection as routinely explained in the high school biology class may seem rather old and tame. But in Darwin’s time it was felt to be an even more dangerously radical notion than communism. Communism merely proposed ending the privilege of the upper classes and elevating the status of the lower classes. But Darwinian natural selection not only threatened to displace and destroy God and religion. It was further perceived as the most dangerous of all possible attempts to devalue the status for the whole of our species....

But perhaps even more unsettling was the perception — largely a matter only of intuition, existing below consciousness — that the idea of natural selection as the single, overriding master principle for both the creation and guidance of everything in this world elevated the uncertainty and chaos of nature into a new kind of brutal divinity.... It meant that to prevail on this earth one must worship the power of privilege, money, or the strong man....

Given this historical context, it is readily apparent why he did not give a memorable name to his discovery of cognitive dialectics, or to his pre-discovery of self-organizing processes. By giving it a handy name, at that time it could only have provided his critics with more ammunition against natural selection.

Given this historical context, it is readily apparent why he did not give a memorable name to his discovery — or rather rediscovery — of cognitive dialectics, or to his pre-discovery of self-organizing processes. By giving it a handy name, at that time it could only have provided his critics with more ammunition against natural selection.

“Is evolution driven by X or by Y?” they would have cried, tearing at him in journals, by letter, out of the pulpit and lecture platform. “Why can’t you make up your mind?”...

And so for over 100 years, as the bulk of the first-half Darwinians formed their battle lines around natural selection, his other prime finding — this unnamed and unrecorded love child of Darwin’s attempt to complete the second half — suffered its curious fate. Refused entry to the textbooks or the mainstream thinking of the time, for much of the 20th century “Organic Choice” roamed the lonely streets of science as an outsider. But then gradually, under the variety of names we’ve seen, it became the battering ram for a phalanx of advanced biological, cybernetic, chaos, and other theorists trying against much opposition to radically expand the paradigm.



[T]he immense canvas upon which Darwin paints spreads before us the picture of how, in our species, evolution arrives at a creature built not just to adapt to what is — or to what presently exists. That is what first half Darwinism, and PseudoDarwinian Mind, and tyranny in all its open as well as hidden forms, have worked overtime to implant beyond question in our minds.

“Adapt! Adapt! Adapt!” becomes the chant and mantra for everything that urges us to settle back, make no waves, get on with business as usual.

But the central point for the Darwinian second half is, again, directional.

Over and over again, he is telling us of how evolution has given to us the capacity to drive the whole of this special planetary venture not toward what is, but toward what can be and what should be — or the possibilities for our future that creativity aligned to moral sensitivity urges upon us.

In other words, evolution in our species not only arrives at what the greatest among us can become. It moves ahead through what all of us bear within ourselves in potential — the capacity to saddle up and be the scouts in new directions, or evolutionary outriders for our species. . . .

Evolution in our species not only arrives at what the greatest among us can become. It moves ahead through what all of us bear within ourselves in potential — the capacity to saddle up and be the scouts in new directions, or evolutionary outriders for our species.

As our species has advanced in civilization, and small tribes have united into larger communities, reason would first tell each of us that we ought to extend our social instincts and sympathies to all the members of the same nation, though personally unknown to us.

This point being once reached, however, there is only an artificial barrier to prevent our sympathies from extending to the people of all nations and races.

As we are separated from others by great differences in appearance or habits, experience unfortunately shows us how long it can be before we look at them as our fellow-creatures. Sympathy beyond the confines of our own species, for example — that is, humanity to the lower animals — seems to be one of the latest moral acquisitions.

Nevertheless, this virtue, one of the noblest with which we are endowed, seems to arise incidentally from our sympathies becoming more tender and more widely diffused until they are extended to all sentient beings. (pp. 100–101)

[H]ow on earth, one feels compelled to ask, could we — that is, the vast majority of scientists as well as nonscientists — have marched lock step through the 20th century believing there was no direction to evolution?

As Darwin put the logic of what one observes if one simply looks at the span of evolution, considering where we have come from.

We may be excused for feeling some pride at having risen, though not through our own personal exertions, to the very summit of the organic scale. It is this fact of our having thus risen, instead of having been aboriginally placed in perfection here, that gives us hope for a still higher destiny in the distant future. (Vol. 2, p. 405)

Looking to future generations, there is no cause to fear that our social instincts will grow weaker, and we may expect that virtuous habits will grow stronger,

the struggle between our higher and our lower impulses will be less severe, and virtue will be triumphant. (Great Books edition, p. 319)



Over and over again it is the tale in common of those with the vision of the better world who were crucified, burnt at the stake, imprisoned, tortured, exiled — or whose visions, as in the case of Darwin, were simply erased from the mass mind by those bent on preserving the advantages to themselves of a rotten status quo or by the killing power of paradigm.

It is the bond that joins the best of our species over the ages. It is the community of aspiration, of suffering, of the unquenchable drive to yet prevail we must always keep in mind, and to raise hell on its behalf, and to teach our students and our children to fight for. . . .

The word “revolution” has been overworked. Darwin’s *Origin of Species* did, however, drum in a major revolution in science. And because science increasingly shapes our minds, and in turn everything we feel or do, it also spawned a major revolution in society.

In what we have uncovered in the lost world of his private notebooks and *The Descent of Man* — and in the bog holes of PseudoDarwinian Mind, the “road blocks” to the future, and all the other consequences for us of this loss — we are looking at the long buried other side to this earlier revolution. We have been looking at the down side that I believe makes it evident why, if our species is to survive and humanity prevail, this recovery of Darwin’s last great work needs to become the basis for across-the-board social, political, economic, educational, moral and spiritual change. . . .

I hope it is clear that this revolution is already underway — every last positive and hopeful thing that Darwin thought and felt and wrote about not only the origin but also the future and possible destination of our species has been said again, and again, and inspired hope and action throughout the 20th century. But throughout science, society, and within the intimacy of every aspect of our lives, this vision — which actually has been the central vision of humanity over thousands of years — has been blunted and blocked by the age-old difficulty for our species of shedding the dry and crackling shells or skins of old paradigms for the new. . . .

The last thing on earth I want is to see this book used as a fresh excuse for more conflict. Rather, while on one hand bluntly and relentlessly departing from the old paradigm, I have again and again been trying to make the case for facing up to the fact and need for a new melding of both halves of Darwin, and working together toward this end.

As again and again in the long bloody history of conflict, if you can get down beneath the clash of sword on sword or mutual obliterations, the case often is — as here — that both perspectives are “true.”



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As again and again in the long bloody history of conflict, if you can get down beneath the clash of sword on sword or mutual obliterations, the case often is — as here — that both perspectives are “true.”

The old way insists we are merely the willy-nilly playthings of random variation and natural selection, or of blind chance, fate or Karma. The new way says what matters is the power of our vision of the better world, and the power of our desire to journey there....

The old way was and is to outfit a comparative handful of kings, priests, and later scientists and politicians, to board the ship to the future, leaving the rest of us in ignorance behind. That is, historically we were and are to be left behind until they run the ship aground, then suddenly we become of value — suddenly gone from peon to cherished helper status, we are called up to help push the ship they have grounded from the rocks.

The new way is to bring us within the process — as I hope it can be seen that I have been doing from beginning to end in this book. By widening our minds and enlisting our energies, the goal is to help drive the ship of state faster and more surely toward the better future not just for the few, but for us all.

The old theory of *Origin*, misapplied, tells us that we are inherently, predominantly, and indeed overwhelmingly selfish and aggressive. But the new theory emergent in *Descent* tells us that, unless we have been unnaturally and disastrously warped, both over the short term and the long term we can be — and generally are — more powerfully driven by concern for the regard of others and by love.

The old theory tells us that our destiny is whatever chance and forces larger than ourselves select for us. The new theory offers something immeasurably more difficult to understand, but immeasurably hopeful once we do understand it.

The old theory tells us we are overwhelmingly driven by the need to perpetuate our own genes or the genes of our kin. The new theory tells us that we are also driven by the need to transcend ourselves, resonating to the whole of humanity and to the whole of life....

The new theory tells us that moral sensitivity has been embedded within us over at least one billion years. It tells us that, by providing an inner voice of basic guidance, it has escalated upward from sexual emergence level by evolutionary level to reach the culmination of choice within ourselves.

The old theory tells us that our destiny is whatever chance and forces larger than ourselves select for us. The new theory offers something immeasurably more difficult to understand, but immeasurably hopeful once we do understand it. It tells us that although we are massively constrained by all that really is larger and more powerful than ourselves, we are also driven by self-organizing and self-regulating processes that open up within the constraints a surprisingly large leeway, or “window of opportunity.” Given then our capacity for the will to shape it, the choice of destiny to a vital degree is ours.

Above all, it tells us that we are not just what we more or less dutifully adapt to. Much more importantly — standing with the best of minds and hearts over the ages — we are what we refuse to adapt to.

The old theory tells us there is nothing inherent within us to help tell us good from bad or right from wrong — that throughout our lives from birth to death “moral sense” must always be hammered into us by self-appointed authorities who know better. The new theory tells us that moral sensitivity has been embedded within us over at least one billion years. It tells us that, by providing an inner voice of basic guidance, it has escalated upward from sexual emergence level by evolutionary level to reach the culmination of choice within ourselves....

Above all, it tells us that we are not just what we more or less dutifully adapt to. Much more importantly — standing with the best of minds and hearts over the ages — we are what we *refuse* to adapt to.