



Darwin's Ghost at the Birthday Party

David Loye

*David Loye presents an unusual slant on Darwin, even though some writers like Prince Kropotkin were drawing on the cooperative aspects of his work 100 years ago in such books as **Mutual Aid**. As we move into an era characterised more by co-operation and partnership, it will be easier to take this view of Darwin on board.*

Worldwide the 200th anniversary of the birth of Charles Darwin is being celebrated this year. This great outburst of attention is good, well intentioned, much needed. In America, with presidential blessing, we've been threatened by a movement to end the teaching of evolution. Closely allied in spirit is the terrorist resurgence of anti-science religion in Islam and in Christianity. The celebration of this truly great and good man is a powerful reaffirmation of global intelligence and sanity versus ignorance and lunacy.

Nearly fifteen years ago, however, I began to suspect something very big was being left out of what we've been taught, and this year everywhere celebrate, about Darwin and his theory of evolution. Having gained my credentials, prestigious faculty posts, and publication of influential books as a psychologist, sociologist, and evolutionary systems scientist, I decided to apply what is known as content analysis by word count to Darwin's *Descent of Man*.

This is the book in which he specifically tells us he's now moving on from the study of pre-human evolution to what chiefly drives us at our own species level of emergence.

'I have been led to put together my notes, so as to see how far the general conclusions arrived at in my former works were applicable to man,' he writes in the Introduction.

I had an electronic copy of *Descent* that made possible a computerised word search. So into the FIND slot I entered the first phrase that came to mind: survival of the fittest.

Thereafter I discovered the ghost that—like Wallace's rewrite 'progression of the fittest' for spiritual evolution—has haunted us for over 100 years crying out for recognition and retribution.. I found what nowhere in the world today, in celebrations staged by the well-educated and the wealthy on every continent, is even mentioned at all the birthday parties for what's been sold to us as all of Darwin, in and out of which the greater ghosts of both Darwin and Wallace must glide muttering to themselves in incredible frustration.

Only twice in that whole book of 475 fine print pages did the universally prevailing tag for Darwin's and Wallace's theories of evolution of 'survival of the fittest' appear. And once was for Darwin's apology for ever using the term—which came from Herbert Spencer, suggested to Darwin by none other than Wallace, to the sorrow of both of them!

How about an exact opposite? What about, well, why not try 'love'?

Into the slot it went and a split-second later I had the tally. In *The Descent of Man* Darwin writes 95 times about love. Astounded, I checked the Index. I found that in this index that after 100 years, in every edition, in all the main languages for our species throughout our world even today, there is only a single entry. One entry for love—versus 95 times in the text for *Descent*.

What about the other prevailing tag for Darwin today: the idea of 'selfish genes'? Or more broadly, that along with 'survival of the fittest,' at the core the other prime driver for our species on this planet is selfishness—which sociobiologists and evolutionary psychologists tell us even drives our naive illusion of a transcendent altruism.

Selfishness, Darwin tells us, is a 'base principle,' which accounts for the 'low morality of savages.' What then might be the polar opposite for selfishness? Why not try the word 'moral'? Of moral sensitivity I found he wrote 92 times—versus 6 entries in the Index.

Of competition, he wrote 12 times; of cooperation—called mutuality or mutual aid in Darwin's time—27 times. To make a long story short, I went on to discover the enormous difference it makes if you approach *Descent* not with a mind shuttered by what by now is an old and considerably updated paradigm for biology, but expanded with the multidisciplinary perspective of modern evolutionary systems science. I discovered that in this his key book on human evolution, Darwin does, yes, continue to stress the well-established scientific evidence for the impact of natural selection and the drive of selfishness. But he goes on to insist that 'other agencies' become of much greater importance at our level of evolutionary emergence. Most important: he clearly outlines a compelling and carefully reasoned moral and action-oriented completion for his theory of evolution.

The Lost Darwin

Further missing from the museum exhibits, symposia, books, and other celebrations of this his 200th birthday anniversary year, I uncovered that for Darwin the prime driver for human evolution—and completion for his theory of evolution—was and is not natural selection, or 'survival of the fittest,' as popularised. It is our capacity for the 'moral sense,' i.e., moral sensitivity, an evolutionary inbuilt thrust within us for the development of a sense of right versus wrong.

In further probing the relation of love to moral sensitivity, he develops his theory of the development of the moral sense in our species through, first, the primordial emergence of the sexual instinct among organisms, followed by the emergence over time of a parental instinct, a social instinct, and finally the capacity for emotion and reason.

In a complementary analysis he develops a powerful social psychological case for how during our evolution the origin of caring for others, led to reflection on the consequences of one's behaviour, led to the development of language to share and compare insights, with repetition of this shared mindset over time, through habit, then cementing in place the global guidance of right versus wrong reflected in our customs, norms, rules, values, and morals.

Functionally, his completed theory consists of two halves. There is a foundation, primarily established by the interaction of natural selection and variation, the domain of natural science, of which he wrote in *Origin of Species*. And there is a completing superstructure, the domain of social science, of which he wrote in *The Descent of Man*, in which, through a process of both personal and mass cultural maturation, the thrust of the moral sense and impact of social psychological development unfolds.

Point for point, this instinct and psychological emergent pattern for his completion of his theory of evolution is corroborated by the research of two of the greatest modern brain scientists, Paul MacLean, and—for proof of the evolutionary thrust of the active brain—Karl Pribram.

The completed theory is further corroborated by modern paleontology, anthropology, developmental psychology, and linguistic theory. One hundred years earlier, Darwin clearly foreshadows Abraham Maslow's defence, to growth, to metamotivational thrust for the development of humanistic psychology and the human potential movement. Among the currently 'hottest' topics for science in our time, his long ignored key insights even anticipate key aspects of the development of chaos, complexity, and self-organising theory.

Finally, Darwin was definitely not the enemy of religion. For him the ignorance, the violence, and the lunacy of regressive religion was an abomination. But for progressive religion he not only expressed a kinship but also a strong alignment. Here, for example, is the quote of quotes—which comes up not buried in some obscure place easy to miss. It appears on the next to the very last page for the section of *Descent* clearly labeled 'Concluding Remarks'.

In other words, it's obvious Darwin wanted to be sure his readers carried this conclusion away from this long book and his lifelong quest to understand and explain the evolution of all life on this planet, including ours.

'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 efforts of habit, by our reasoning powers, by instruction, by religion, etc., than through natural selection.

And so we come to the moral for this story.

Up Against the Paradigm

I wrote the first draft of a book to report this uncovering of what—in this age of the popularity of the word integral for theory—now looms as Darwin's pioneering for the concept. Excerpts were published in journals. I was honored by scientific societies. Distinguished American and European scientists proclaimed it a work of 'genius,' 'revolutionary,' 'a major scientific treasure.'

One eminence even went so far as to write that it 'corrects an oversight in the history of science which has swerved the modern world off its track. It provides the key to the reintegration of the sciences: physical, biological, and social. It can be the spark to jumpstart the social sciences to a new golden age of relevance to the popular culture, by clearly showing how evolution theory bears on the survival of our species and our biosphere.'

An excited agent went to work with an eye on a \$100,000 advance. But shaped by the dynamics to which sociology, political, and systems science is sensitized—as outlined by Thomas Kuhn in *The Structure of Scientific Revolution*, as happened to biologist Rachel Carson and *Silent Spring* up against the millions of the pesticide industry—thereafter this venture became a new classic for the annals of what faces us in going up against a prevailing paradigm.

These were the years when American and other publishers were drunk with the best seller profitability of the paradigm of 'survival of the fittest' and 'selfish genes,' for example, *The Selfish Gene*, *The Blind Watchmaker*. Despite what became four agents, year after year wide submission, at last the fierce commitment of four top editors and even a publisher pushing hard for it at major publishing houses, both the editors and one publisher were overridden and 'from on top' *Darwin's Lost Theory* and a companion *Darwin on Love* were turned down. Although at the peak for their careers, three of the editors quit the industry.

Why does this matter? Why is this anything more than one more for the stack of tales of something gone wrong, which for a few minutes we respond to but then regretfully shrug off? All one must do is contemplate what our world could have been like if Darwin's lost theory had been resurrected early and allowed to influence the development of both the science and the religion of the 20th century.

The most popular Darwinian of his time, paleontologist Stephen J. Gould, repeatedly noted the relation of survival of the fittest Darwinism to the wars of the 20th century and the rise of Hitler and the Nazis in Germany. Indeed, a close look at the survival of the fittest/selfish genes syndrome reveals that among the ills of humanity this is the mindset of fascism wherever it rises.

Foreshadowing global financial meltdown, American billionaire George Soros, management scientists, and economists decried the devastation of this mindset in industry. It is by no means the cause of everything gone bad, but in my own work, through persistent systems analysis, I've further uncovered the connection of this pseudo-Darwinian mindset to most of what now threatens us in the 21st century—in particular, the widening gap between rich and poor, population explosion, environmental devastation, nuclear overkill, the surge of regressive religion, and the valuing of male and 'macho' values over female and 'feminine' values, white over black and other 'off-colors,' and acceleration of all the above.

What can we do? This story, at least, has a happy ending. Determined to end the generation after generation transmittal of this disastrous mindset during my life time, I recruited a Council of over fifty leading American, European, and Asia scientists and educators to form a multinational Darwin Project, and built a website (www.thedarwinproject.com), to encourage a shift in our homes, schools, and the media from only teaching 'first-half' Darwinism to the valuing of moral sensitivity and love in Darwin's completing half for theory and story. I further expanded the original book into six more and formed a new publishing company to gain distribution via online book sellers worldwide for the lost Darwin and other books of its kind.

So far Darwin's *Lost Theory*, *Darwin on Love*, *Bankrolling Evolution*, and *Measuring Evolution* have been published to help push through the old paradigm to reach mainstream and, most critically, world leadership mind.

I feel the best birthday present for Darwin in this anniversary year will be to see the world he dreamed of, rather than the nightmare we got, become a manifesto for action worldwide.

Psychologist and evolutionary systems scientist David Loye, a co-founder of the General Evolution Research Group and the Society for Chaos Theory in Psychology and the Life Sciences, is the author of the national award-winning The Healing of a Nation, a new six book Darwin Anniversary Cycle including Darwin's Lost Theory, and the forthcoming Twilight of the Lesser Gods, first of a trilogy Darwin and the Battle for 21st Century Mind. (www.davidloye.com).