

**CHAPTER TWENTY ONE OF THE GREAT ADVENTURE
AND OUR JOURNEY TO THE
BETTER WORLD**

So what is the task that faces us?

How do we storm the barricades of mind to relentlessly, tirelessly, with more often a laugh than a sigh do we fight to advance the second Darwinian revolution? What specifically must we do?

We live by story.

Most of us would agree with this statement, as intuitively it seems to make sense without further elaboration. But then add this.

We live by story — and the story we are living by is driving our species to extinction.

For isn't this the message of what happened to Darwin's vision? Isn't this what we have seen in the global spread of the bogholes of PseudoDarwinian Mind, in how they're linked to the road blocks that bar us from the better world, and in what we've begun to glimpse of how it all comes together in the drive of the PseudoDarwinian Regression Machine oiled and fired up to try to make the 21st

century its own?

Isn't this what can be seen in the political, economic, social, moral and spiritual bankruptcy of the situation we briefly sketched on the second page of this book? How out of the "dog-eat-dog" dynamics of the PseudoDarwinian model for life on this planet there emerged a single richest, most powerful, hypothetically "fittest" nation, to which all the rest, whether they might like it or not, are forced to look for leadership?

And doesn't what looms now mirror the ending of republics and the rise of empires in ancient Greece and ancient Rome, as this new colossus wavers in and out of the grip of a corrupt and super-rich oligarchy bent on seizing the 21st century for its own?

This book is sure to be criticized as an inexcusable lapse from the sober impartiality and aloof and cool objectivity that are supposed to govern science and the true scientist in all pronouncements. But if ever a time has arrived for the scientist to abide by the higher rule of conscience and speak openly of what his or her expertise reveals— and indeed to raise hell about it in every way possible— this is it.

Most unsettling of all is how— driven by the mindset of survival of the fittest and an elevation of selfishness and greed to the status of something sacred or divine — this oligarchy can manipulate the world's most powerful democracy to lock in place programs and policies that *steadily increase rather than diminish the main threats to the global well-being and indeed the very survival of our species.*¹

Why can they do this?

Because with the status quo science and regressive science that buried the rest of Darwin on their payroll, there remains only scattered and relatively ineffective opposition from progressive science.

And why is this?

Because progressive science is peripheralized, unorganized, woefully underfunded, has to fight its way uphill against the paradigm, and lacks the power of anything approaching consensus on basic matters that will determine whether the second Darwinian revolution is to succeed or fail.

And why is this a matter of urgent concern?

Because progressive science provides the grounding for progressive politics, progressive economics, progressive education, and even progressive spirituality — *in other words, for the collective thrust to evolution that determines whether we advance, are checked, or driven backward.*

The Journey to the Better World

We live by story — and the story we are living by is driving our species to extinction.

So what do we do to accelerate and advance Darwin's second revolution?

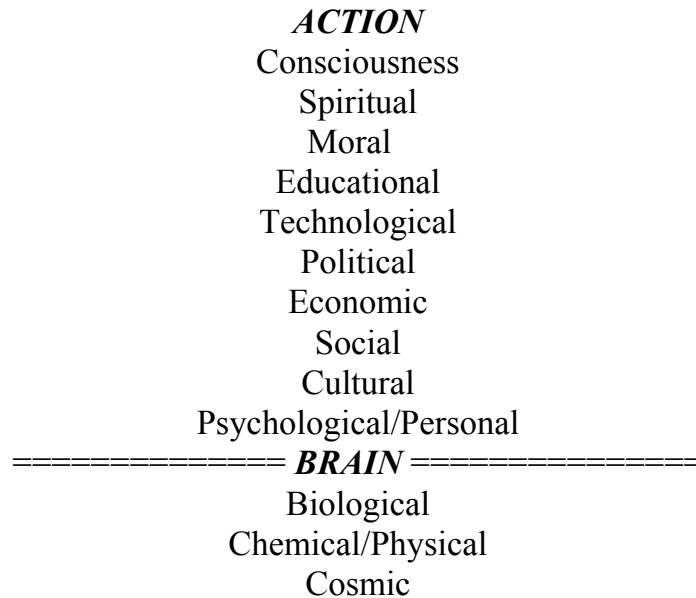
After twenty chapters developing the picture of the social and personal devastation that only half a theory or the wrong or inadequate theory of evolution can lead to, surely we are ready for what seems to me not only the main point of this book but the main point of Darwin's life.

It is that the *story* we live by is shaped by the prevailing *theory* of who we are, what we are here for, and where we are going.

Thus if we change the theory, we can change the story, and thus the old pattern to our lives, opening the way to the better world.

I believe the task that faces the caring and responsible scientist of the 21st century— and all the rest of us, who as teachers, students, parents, young or old, rich or poor, have a stake in this venture, and must insist on it and support it if it is to get done —is easiest to see in terms of three rough sketches of the “tree” of evolution.

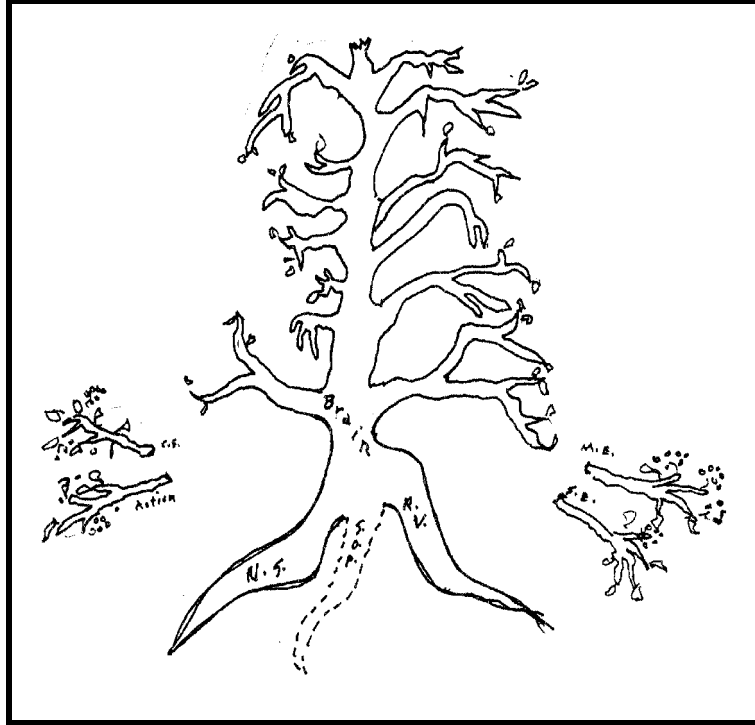
Grounded in the greater Darwin, a core view of life on this earth from the beginning into today and on into the future is shown in the following sketch of a “full spectrum” tree of evolution.



Moving from bottom to top, this sketch shows the level by level unfolding of the “tree” of evolution from its “roots” in cosmic, chemical, and biological evolution up through its branching beyond the brain into all the levels and activities that characterize the marvelous range of human evolution that both Darwin and earlier and later thinkers visualized.

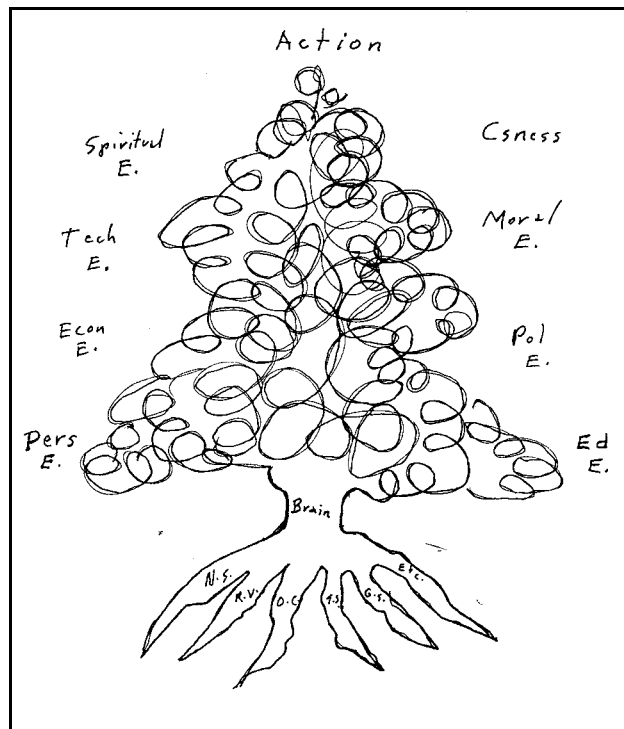
Please note in particular how — placed there at the top, like the star or angel atop a Christmas tree — is the *moral* imperative of the *action* of each one of us, which determines whether we are checked, move backward, or move ahead individually and as a species.

Now here is a sketch of the tree of mainstream evolution theory as it shaped science and our lives throughout the 20th century.



As you can see, the “tree” of evolution for the 20th century had strong fat roots in the physics, chemistry, and biology that took over its development, and in innocence helped dig the bog holes of PseudoDarwinian Mind. But this left the trunk and all the rest of the branches of the tree above the brain line—that is, psychology and the rest of social and systems sciences that explore what is in fact the territory of *human* evolution—robbed of an adequate evolutionary framework, or the vigor of a meaningful attachment to the nurturance of a full spectrum, action-oriented evolutionary ground.²

In sharp contrast is the tree of evolution for the better world we seek that can be ours through the second Darwinian revolution. Here is a sketch of the living tree of evolution that the 21st century not only can but must replant and nurture to full growth.



Here, in addition to our roots in physics, chemistry, and biology, you see the branching into all the levels of social and systems science that Darwin’s lost vision foreshadowed.

Up the tree they climb—personal, cultural, economic, political, technological, educational, and above all moral and spiritual evolution, as well as the evolutionary relevance of everything we call the humanities, the lifetime expansion of mind, heart and soul through story, music and art.

All this to be pruned and shaped by *action* to gain the wonder of life as it could and should be — and thereby advance us on our journey to the better world.

Getting There

This gives us the framework and the vision for the second Darwinian revolution. But vision by itself is not enough. For this is what the story of the detour of 20th century science and society away from, rather than toward, Darwin's vision makes apparent. It is that we face an enormous challenge—still poorly understood, for which we are not yet even minimally organized or funded— if we are to free the mind of our species from the old paradigm and gain the world we want within the time frame still left to us for action.

What specifically needs to be done? Here are ten challenges to human evolution and some answers for the second Darwinian revolution.

First is of course the challenge of the present lack of an updated and widely implanted theory and story of evolution that offers an adequate guide to and hope for the future. The revolutionary answer is no longer just to talk, or write, or complain about it. It is, in the frame of mind that after Sputnik pitted the U.S. against Russia to put a man on the moon, set this far more practical and urgent goal, spend the money, and update and build what's needed.

Second is the challenge of the present stranglehold of the survival of the fittest PseudoDarwinian mindset—how do we break it? Shift teaching at all levels of education and the media from the present hang up on first half Darwinism and the old story to the inspiration of the humanistic Darwinian superstructure and the new story.

The answers to these first pivotal challenges are the goals of The Darwin Project described in End Document B.

Third is the challenge of the lack of a sufficiently updated and mobilized group of influential scientists and educators to support and push for this change. The first group of this nature has been organized with a Council for The Darwin Project of over 50 leading American, European, and Asian scientists, educators, and

media activists.

Fourth is the challenge of all the controversy and confusion about evolution and the need for new texts or flagship books, which wed the findings of modern progressive evolutionary science with the new Darwin perspective, for use by teachers and students as well as scientists and the general reader. To this end, I have written this book and eleven other members of The Darwin Project Council and I have collaborated in writing *The Great Adventure: Toward a Fully Human Theory of Evolution*, published by the State University of New York (SUNY) Press in 2004.

Fifth is the challenge of the lack of a place in American and no doubt world education, other than in spiritual studies,³ for new evolution studies. After 100 years of the old first half Darwinian theory and story, this lack stems from the lack of interest among teachers and students either bored or alienated by the old Darwinian paradigm, and the lack of any inspiring scientific alternative to advance either their lives or — other than in traditional physics or biology— their intended careers.

What this means is the need for education from the ground up to create a new open-minded generation of teachers and students as well as open-minded, updated, and mobilized scientists. To begin to meet this need The Darwin Project is developing The Great Adventure series of distance learning courses in new evolution studies for launching globally via the internet.

Sixth is the challenge of the scattering or functional burial or exclusion of most of the books of the 20th century that called into question the old Darwinian paradigm and made a case for the greater alternative. To rescue and provide easy access to these books The Darwin Project has built an internet library and book store with “shelves” for each of the 15 levels and activities for evolution.

Seventh is the challenge of the measurement of global evolutionary health.

In other words, much of the power of science lies in measurement. The thermometer, for example, gives us a scientific reading on personal health. The barometer gives the navigator scientific warning of storms or fair weather ahead. For science to develop an adequate theory of evolution —and thereby give us a much better story to live by — we need something akin to the thermometer or barometer for reading whether we are advancing, are checked, or are being driven backward in evolution.

As an ongoing project of The Darwin Project, I have developed a new Global Sounding measure that provides such a reading on the impact of specific events and policies on human evolution. This instrument is based on over 100 years of evolution studies and test development technology. The first pilot test for this new instrument was of the impact of the two term policies of the Bush administration and U.S. congressional majority relevant to the 15 levels and activities of evolution. As reported at length in *Bankrolling Evolution: Progressive vs. Regressive Money, Science, Politics, and the Fate of Planet Earth*, the Global Sounding registered *backward* movement on all 15!

Eighth is the challenge of moral evolution. This is a complex issue with the grim reality of our time underlined by the fact that — to the *real* Darwin — *moral sensitivity*, not survival of the fittest, was the prime driver of human evolution. The Darwin Project Council includes internationally known thinkers and leaders in this regard, which my own writings emphasize.

Ninth is the challenge to forge a new working alliance between progressive science and progressive spirituality. Science and religion are the two major sources of authority on this confused and disillusioned earth in which appreciable numbers of our species still have any faith and will listen to. Regressive science and regressive religion — weird mirror images of one other, in endless conflict— not

only wind up collaborating in driving us backward in evolution but threaten the future of our species. But progressive science and progressive spirituality, though differing in methods and story, share the same vision and the same goal.

It is my conviction, and that of other members of The Darwin Project Council, that only by progressive science and progressive spirituality working together can we gain the combined weight of authority now needed to drive human evolution away from disaster toward fulfillment.

Tenth is the challenge to find the money to go beyond merely nibbling in these crucial directions — as is the situation at present for The Darwin Project as well as all other comparable efforts of progressive science as well as progressive spirituality worldwide. With only a few exceptions, foundations, private donors, and governments still mainly fund only the known, the status quo, and the “tried and the true.” From the invention of the wheel to the at first tiny, tentative rise of democracy, like every other advance in human evolution the second Darwinian revolution is still too new to register beyond the periphery of its scattered champions.

This is why we have launched The Darwin Project with two websites designed to enlist the understanding and the support of people worldwide to whom justice, not just to Darwin, but to what his loss represents is meaningful. Justice to all the greatest of our species who over the thousands of years of our evolution have so often been shunted aside or suffered and died for the heresy of trying to build the better world. Justice to these evolutionary outriders of all lands, races, ages, and both genders.

But most important of all, justice to *ourselves*— as each one of us, on birth, bearing the better future within us. Justice to the world as it could be up against the world as it is that conspires to bring us down.

For The Darwin Project: www.thedarwinproject.com.

For The Benjamin Franklin Press: www.benjaminfranklinpress.com.

Teachers, students, scientists, scholars of all other types, mothers, fathers, grandmothers, grandfathers, the young, the old, the rich, the poor, and both the scientifically and the spiritually inclined — here are some new portals to life as the great adventure it once was and can be again.

***Of the Old Theory and the New Theory
and Outfitting Ourselves for the Journey***

To get across the difference between the “old” and the “new” I have had to come down hard on the “old.” As we are so often governed these days by the easy stereotype rather than the more complex reality, inevitably this gives the impression I advocate consigning the “old” theory to the outer darkness, where so often those who built and support it have tried to shove all who question or oppose it. Not at all— not indeed by a long shot, for the brilliance of the Neos and the best of the Super-Neos was often light years beyond what many of their contemporaries could follow, and in the case of most of them their good intentions were unquestionable.

Unfortunately at this stage of the evolution of our species advance in either science or society still seems to require the kind of fighting among ourselves that forces us into thinking that either this or that is true. But the case often is—as here—that both perspectives are “true.” As the story of what was done to Darwin again and again reveals, the difficulties rise from ignoring differences of scale, or level, mistaking a part for the whole, or — as in the growth of a tree or a child — failing to see beyond a lower stage of development into what comes next or is higher.⁴

Scientifically, the general feeling is that the theory of *Origin* is not

fundamentally in error. It is in error in details and emphasis and scope, as Darwin himself tells us. But for this stage of the knowledge of our evolving, within their proper limits, the theory of *Origin* is not in error as far as the ideas of natural selection and variation that Darwin helped establish are concerned. *The problem, once again, is paradigmatic hang-up*—or the consequences of belief solely in the theory of *Origin* and its biological elaboration and cultural analogue as the be-all and end-all of wisdom regarding evolution.

This said, what are the differences that do matter between old and new? In other words, in terms of the imagery, beliefs, values, goals and scripts that shape the evolution of our species, how do we outfit ourselves for the voyage to the better world?

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.

As we've seen, the old way was to outfit a comparative handful of kings, priests, and later scientists to board the ship to the future, leaving the rest of us in ignorance behind. That is, historically we were to be left behind until the ship was run aground, then suddenly of value, gone from peon to cherished helper status, we were called up to help push it from the rocks. The new way is to bring us *within the process*—as I have been doing from beginning to end in this book; and by widening our minds and enlisting our energies, 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 we are overwhelmingly driven by the need to perpetuate our own genes or the genes of our closest 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 old theory tells us that we are alone in the universe. In the phrase picked up in simultaneous book titles by both biophysicist Stuart Kauffman and physicist John Wheeler, the new theory tells us that we are "at home in the universe." It tells us that we are linked to one another and to the universe by something that is just "out there," whether we call it spirituality, God, the cosmic connection, the Akashic Record, or the quantum vacuum.⁵

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*.

The old theory tells us there is nothing inherent within us to help tell 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.

The old theory encourages us to just sit back and enjoy the medium, for supposedly the message is settled. Having been scientifically worked out and certified by people much smarter than we are, who are we to question what we have been and will again and again be told? Oh sure, the message may not be what we want to hear, but the old theory affirms this is the grim reality we must not only learn and teach but that each of us—as best we can— must *adapt* to.

The new theory and the new story tells us that the message is open-ended and eternal, stretching out of the dim past into the mists of the future for our species. It tells us that we have a voice in the shaping of the message—but that this message needs a great deal more nurturing, and understanding, and the assignment of much more financing for its R&D and much more of the power of updated schooling and updated media to its spreading.

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 with scientific precision why we are driven by what used to be called our vices. The new theory scientifically accounts for, and offers hope and encouragement for, the expansion of the kind of values that used to be called our *virtues*.

For example, Darwin's lost completion of theory accounts for and offers hope and encouragement for our gaining more of such virtues as the *courage* of a Gandhi, the *compassion* of an Eleanor Roosevelt, the *perseverance* and *self-discipline* of a Helen Keller or a Stephen Hawking in the face of inconceivably debilitating handicaps.⁶

It celebrates the virtues of *cheerfulness* and *friendliness* that lighten the life of others, which distinguished Franklin Roosevelt, Will Rogers, Darwin himself, or the

Dalai Lama today. It further explains the *helpfulness* that psychiatrist Robert Coles points to in Dorothy Day's leadership of the Catholic Workers Union, or the all-too-often unappreciated *responsibility* that the best political leaders take on in giving of themselves to look after the rights, livelihoods, and betterment of others throughout the world.

These italicized "virtues" are not just "nice" things for embroidery on Victorian walls or the Boy Scout or Girl Scout Manual. As I probe elsewhere,⁷ in terms of their evolutionary function, all the virtues I identify within these paragraphs are among those either experientially defined by Darwin in the development of the theory of *Descent*, or empirically defined by psychologists Milton Rokeach, Abraham Maslow, and Darwin's other modern successors in psychology.⁸

Most of all, the theory of *Descent* accounts for the majesty of mind—for the virtues of the *intellect*, of *logic*, of *imagination*, of "*broadmindedness*" and of *wisdom* embodied in an Einstein, Freud, Marx, in Darwin himself, in the legendary Hypatia, or a Marie Curie, or a Maria Montessori.

The theory of *Descent* also begins to account for the *love of beauty* of a Mozart, Chagall, Schubert, the *passion* of a Van Gogh, or how Isadora Duncan could throw herself into dance or Sarah Bernhardt into drama.⁹

It certainly accounts for the virtue of *self-transcendence* that Darwin writes of in the human rescuers of others from fires and from drowning. It is also clearly what he had in mind in the third level for his theory of human evolution. It is this virtue of self-transcendence he also sees emerging among prehumans: the rabbits who stamp their feet, the sheep that whistle, and the monkeys that cry out to warn others.¹⁰

In short, what Darwin set out as a young man, and then returned to as an old man, was to give us what everybody who hungers for intelligence, decency, stability and hope in our world today is seeking.

In this long lost rounding out for the second half for his theory, he gives us the most extensively grounded and carefully reasoned vision of the wonder of what is within all of life—including, most of all, what is within ourselves, as well as where this force can take us.

He gives us this vision of a *completed* theory of evolution, where out of the truncated first part—in which the educated mind of the 20th century got bogged down—rises the thrust of what used to be called heart and soul as well as mind into the vast hopeful expansion of a higher level for evolution.

He gives us the map, the ship, the port and the specific dock from which we are to embark. He gives us the list, which the best of his successors greatly expand, of provisions to take aboard, the passenger list, the books to read and the games to play en route, the places to refuel and the compass and the radar to scan for icebergs.

And marked with a big X on the map, so we cannot possibly go astray, Darwin— and his successors attuned to the *full* theory and vision— give us the destination for our journey to the better world.

Why wait any longer?