

The Glacier & the Flame
Book III

**REDEFINING
MORALITY**

DAVID LOYE

*The Glacier and
the Flame III*

**REDEFINING
MORALITY**

DAVID LOYE

Osanto University Press
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PROLOGUE

UNTANGLING MORALITY

Over many centuries we've grown accustomed to the story of life as the exploration of a territory that, however perilous at times, still lands us in a safe place in the end.

But in terms of such a scenario what might we say for the 21st century?

Isn't it more as if down the middle of the territory runs a saber slash that splits the vista before us into a land of light and a land of shadow?

And isn't it as if down one side of the divide runs a muddy stream, down the other side a clear stream, and then both fall out of sight into a raw and gaping wound in the body of the land?

In the world of allegory these two streams and the wound could stand for many things.

In the world of reality—which in defiance of all that seeks to conceal reality from us we'll uncover in this book—the muddy stream is of ***dominator*** morality. The clear stream is of ***partnership*** morality. And the wound is what in this

and other books of *The Glacier and the Flame* we've set out to heal.

Its predecessor, *Rediscovering Goodness*, explores what we need to know and do to prevail against all that's set out to drive us backward and downward in evolution.

In *Redefining Evil* we moved on to uncover where and how the shift from the best in us to the worst in us began—and left us with the bloody struggle we know as history.

So far we've been uncovering the progressive science and progressive spirituality, which, despite being ignored and suppressed, over and over again has uncovered the alien force that diverted the evolution of our species from its original and natural path.

In this book we'll narrow our focus to the mind-binding tool most effectively used to continue to drive us in the wrong direction.

In terms of the muddy and the clear stream, we're going to take a wide, deep, and new look at what, in effect, works as the rudder to the boat of life.

Without a rudder we drift, as we know, open to whatever current most forcefully grips and moves us.

But with a rudder, all of a sudden the power to steer our lives one way rather than another, for better or worse, is placed in our hands.

Here in essence is the power of morality within the turbulent flow of the muddy stream and the clear stream that throughout 5,000 years has shaped human and planetary evolution.

Here is the rudder power of the dominator morality versus the rudder power of partnership morality.

Here, in terms of the immensity of all that drives us one way or another, is the cutting edge tool for the Glacier versus the Flame.

This brings us to the task for this book.

Engaged in what's becoming an end game fight for control of mind and soul—caught now in the rapids, amid jagged rocks any one of which could snap the rudder and demolish us, one could say—our task is to untangle the mix of the muddy and the clear that now threatens the future for our species.

To put it this way must of course invite skepticism.

Could the need for untangling something seemingly so out of the way, arcane, if not indeed irrelevant, as a mix of moralities possibly be that bad?

For an idea of the size, complexity, and importance of this task, consider the fact that morality is a matter of rules—for example, the Ten Commandments for Christians and Jews, or the Rules of Right Livelihood for Buddhists. Then consider the fact that the rules for morality are only one among

thousands of other kinds of mind-binders within the vast network of rules that globally govern every aspect of our lives.

Working up through our lives, for example, we have rules for prenatal and postnatal care, childraising, learning, schooling, courtship, for seemingly endless games, for sports, driving, flying, wars, funerals, computer programming, on and on.

We have rules all the way on up to rules for the assembly and delivery of rockets into space and the stock piling of nuclear missiles—of which, as of 2013, 17,300 infest this earth, any one of which can wipe out a whole region, or even an entire country, as in the case of tiny embattled Israel, as well as contaminate the whole earth.

Within this vast spread of activities and possibilities much that happens suggests we're governed more and more by all the rest and less and less by the rules for morality.

But this is dangerously misleading.

For dig down underneath all of this and at the core of what does or does not happen on this earth is the governance of muddy versus clear, domination versus partnership—in short, the morality of the Glacier versus the morality of the Flame.

In the six short chapters of this book we'll see how we are driven either to fulfillment or destruction through the interaction of the two in the shaping of human and planetary evolution.

We'll see how the Glacier and the Flame work in the construction of our conscience ...

In the construction of sexual morality ...

In the construction of economic morality ...

In the construction of political morality ...

And increasingly fundamental, in the construction of environmental morality.

We'll further see how out of the boiling over of this evolutionary ferment has emerged the "seeding of the hurricane of madness," which now so often robs us of the joy, and the sense of some good meaning to it all, that naturally and rightfully should be ours in this life.

That is, in ending, I will turn to the training and experience of my sixty five years as a psychologist to dig into what worldwide psychiatrically lurks within us crying out for healing.

ONE

**THE GLACIER VS. THE FLAME IN
THE SHAPING OF HUMAN AND
PLANETARY EVOLUTION**

We look at nature and there, yes, is the grounding reality of the food-chain existence of fish eating shrimp, beavers eating fish, wolves eating beavers, and humans eating a bit of everything else on back down the food chain.

Or we look at the monkeys and apes, particularly some species of baboons, and often we can see the grounding reality of fear and pain-based dominance hierarchies.

Generally—but by no means among all primate species—there are these larger, stronger males, these rigid figures of tension at the ready, who bounce about to, with threat, slap or bite, assert a social order in which nature seems to have decreed their kind must remain on top.

But now let us look again at the same scene.

But this time with our perception and cognition changed to being able for the first time to see for ourselves—often through the new nature films that reveal this—the *unedited*

reality originally seen by Darwin and comparable figures and routinely seen today by primatologists.

What a difference emerges.

For now we see the grooming of one another, the sharing of food, the cooperative raising of the young that much of the time prevails.

We also see how potential conflicts may be defused with sexual play and intercourse (as notably in the case of bonobo chimpanzees), or through the mild interventions of males as well as females with a feeling of responsibility for maintaining the peace.

So even here at the level of the grounding reality of the evolutionary background that we share with other animals we see not just a mix of what at the human level we would call good and bad or evil.

Already we can see a preponderance of what we would classify as the good over the bad.

We see the grounding reality, *but now, simultaneously, the emergent reality.* We see the grounding reality of what *is*, what *exists*—but now also we see the emergent reality of *what can be*.

In other words, in terms of the inherent whole of Darwin's original theory of evolution, we see the grounding reality of the focus of *Origin of Species* and his theory's well-known first half on natural selection.

But we also see the emergent reality, in Darwin's private notebooks and *The Descent of Man*, of the second or lost half operating according to another principle of selection.

What is this principle?

Throughout the 20th century, in field after field, but repeatedly shoved aside or under by the scholarship of the Glacier, it's been the thrust beyond our starting place in biology into the maturing wonder of all thereafter shaping the wonder of our species..

It's the step up from natural selection to *cultural selection*.

Now comes the fascination that at last becomes visible as we gain the capacity to look for it, rather than routinely assume it is not there.

We may see it while watching monkeys and apes if we but open our eyes—and if it doesn't go by too fast for us to see it, or it happens off camera.

For beyond whatever presently exists, or *what is*, we can see the emergence of the possibility for future behavior not only of *what can be*, but also of the moral dimension of *what ought to be* or *what should be*.

This struck me forcefully while watching a television program in which the amiable actor Alan Alda takes us to many places around the world for a look at scientific studies of big and little primates.

Watching their grooming, sharing, cooperation, *et cetera*—watching all this seamless, fluid, multiple-leveled movement with individual purpose and group purpose simultaneously at one—gradually I became caught up in a sense of a kind of elemental dance.

Then suddenly I realized that what I was watching was not only the operation of *synergy*, as we saw revealed by the work of anthropologist Ruth Benedict in this book's predecessor *Redefining Evil*.

We were looking at the animal version of what becomes at the human level the universal expression of the "Golden Rule".

Puzzling over this hunch, wanting to see if I might link it to established evolutionary theory, I played back the tape to see these scenes again.

This time, with a quiet explosion of inner delight, I saw—as similarly we earlier saw in *Rediscovering Goodness*—the connection to the long ignored completing half of Darwin's theory and the great neuroscientist Paul MacLean's corroborating brain research.

For if we look closely at social interaction at the primate level, we see operating the brain level for MacLean at which the third segment of the limbic system becomes active.

This is the more advanced brain part necessary not only for sex, but also for play, parental care, and social bonding.

It is also the part most closely linked to the cerebrum and to the frontal brain's intellectual, managerial, and moral power.

So here, as Alan Alda is talking with famed primatologist Frans de Waal, and the monkeys and apes are simply interacting in a normal, everyday way, I was looking at what at our present constrained level of intelligence would be labeled a miracle.

Moreover, naturalists such as Denise Herzing, Cynthia Moss and Katherine Payne have observed the same supposed miracle operating among dolphins and elephants.

What I saw—and what Herzing, Moss and Payne observe with dolphins and elephants—seems to be an evolutionary expectancy for what is to happen when organisms that have attained a similar higher level of limbic system embodiment, and the limbic-prefrontal cerebral juxtaposition in brain development, live together in a community.

Or to state it in another way, we seem to be looking at the embryonic implanting of morality at the grounding, or massively established Darwinian first half level of theory of evolution.

We are looking at the question of whether or not moral sensitivity is to emerge and operate in life forms on this earth.

And we are looking at what seems to be the answer.

We are looking at how with the expansion of brain and

mind at the higher mammal level there explodes into being this pivotal matter for our species.

We are looking at the biological, brain-based roots for the moral versus the immoral choice, the Flame versus the Glacier.

Musing on the potential for conscience in a dog, as we earlier saw, young Darwin jotted in his private notebook on October 3, 1848, this intriguing passage:

"grant reason to any animal with social and sexual instincts and yet with passion he *must* have conscience."

Now here, over 150 years later, we are looking at the emergence out of the animal world of what becomes the Golden Rule among us.

Observing Rhesus monkeys at the Yerkes Primate Research Laboratory, Frans de Waal shows Alda how if monkey A shares food with monkey B at some early point in the day, at some later point in the day, or soon thereafter, one finds B sharing food with A.

In his book *Good Natured*, de Waal shows how the same process operates with grooming and other helpful and caring acts toward one another.

And so the question becomes does this process in the ape

world bear on what becomes identified in our world as "selfishness" or "altruism"?

In other words, are the monkeys and apes doing this just for the benefit to themselves, or are they doing it out of a natural, inborn caring for the wellbeing of another creature?

Again at the outset of this exploration, in *Rediscovering Goodness*, we saw how with us both motivations can be involved.

We saw how at the level of our own species the studies of Baldwin, Piaget, Kohlberg, and Gilligan reveal that as we humans mature from infancy toward or into adulthood an earlier stage of selfishness is replaced by a later stage of altruism.

We see how this happens as we shift from Maslow's defense to growth motivations, from lower to higher order brain functioning, from entrenchment in the Darwinian first half to the liberation of the Darwinian second half.

And what determines whether we are morally motivated by selfishness or altruism?

We are motivated by everything we will look at in this book defining partnership morality versus dominator morality.

Maturation, circumstances, family life, child-raising styles, culture, personality, ideology—all these factors can be involved. But the main point is this.

Contrary to those who must see everything in the terms of *either* it is this *or* it is that, as a matter of psychological fact neither prehuman nor human motivations work that way.

Being motivated by "selfishness" does not rule out also being motivated by "altruism."

Both motivations can be and usually are involved.

What matters is which motivation tends to prevail—or which half of Darwin's theory you tend to go by.

The moral transformation theory I build in these books of *The Glacier and the Flame* holds that *both* halves operate, one the grounding reality, the other the emergent reality.

So this is the high plateau we see reached in its first flush of existence in the social world of monkeys.

We see the place where out of the grounding reality of evolution came the emergent reality of the Golden Rule.

We see this universal guide to the good life expressed in all of the world's regions, sub-cultures, and religions, as well as in the famous Categorical Imperative of the mighty scientist-philosopher Immanuel Kant.

We see the Golden Rule as it moves from an early embrace of life within the higher animal world into the higher expression and awesome place of decision in our world.

We see its first great social elaboration in the partnership moral sensitivity and morality that—as we saw in *Rediscovering Goodness*—prevailed in the pre-Indo-

European Goddess culture of prehistory we next explored in depth in *Redefining Evil*.

Driven by both evolutionary and basic social necessity by first half selfishness as well as by second half altruism, we've seen this insight persist over history into our own time.

Variouly expressed in practically all the world's religions, the root idea for the Golden Rule is always the same:

Do unto others as you would have them do unto you.

And we've seen how in sharp contrast to this basic thrust for the Flame is the counter-thrust for the Glacier.

We have seen how out of fear, shame, cunning, distrust, pent-up hostility and all else shown along the right side in Table 1.1 has risen this Brass Rule:

Do it to others before they do it to you.

Table 1.1
Partnership and Dominator Morality:
Evolutionary Dimensions

Partnership Morality

organic and situational
moral sensitivity

in tune with the emergent
tendency for evolution

an emergent characteristic
of both biological and
cultural evolution

evolutionary progression

operates according to the
Descent or second half for
Darwinian theory

(continued)

Dominator Morality

organic and situational moral
insensitivity

fixated on the grounding level
for evolution, or on a departure
from the emergent tendency for
evolution

a grounding characteristic of
biological evolution on which
cultural evolution has fixated
during the dominator or
patriarchal era

evolutionary deviation and
regression

operates according to the
Origin or first half for
Darwinian theory

largely driven by "altruism"

overwhelmingly driven by
"selfishness"

expressed by the Golden Rule
of do unto others as ye would
have them do unto you

expressed by the Brass Rule of do
it to others before they do it to
you

TWO

**THE GLACIER VS. THE FLAME IN
THE CONSTRUCTION OF CONSCIENCE**

In *Redefining Evil* we tracked the path of the hurricane of a dominator morality in effect ripping up houses, flooding territories, burying whole cities, and elsewhere swirling through religion over the centuries.

But if morality had depended solely on church, synagogue, mosque, or temple, where would we be today?

Let's take a closer look at what I found is the case with partnership and dominator morality as they seem to have come into being and operate in everyday, non-religious life.

There is nothing that so quickly covers what otherwise takes page after page to read and try to comprehend like the terse economy of a table, to which I'll turn to cover vital ground throughout this chapter.

In the first of our tables we may see, once again, that here is the grounding for that more gentle, persistent, and essentially simple voice that speaks to us out of four billion years of biology and out of the several thousand earliest years

for our cultural evolution—the voice of a partnership moral sensitivity and morality.

But alongside it, in sharp contrast, we can see the countering force of the voice of a dominator moral insensitivity and ostensible morality.

Table 2.1

***Partnership and Dominator Morality:
Religious Systems Dimensions***

Partnership Morality

morality as a matter of the relation of the beloved children to a loving and caring female (or male) deity

morality as a matter of being so much a part of the perception of and belief in our natural goodness that moral action is an inbuilt expectancy

(continued)

Dominator Morality

morality as a matter of the relation of the deviant children to a vengeful and wrathful male deity

morality as a matter of the imposing of rules coupled with threats to control an untrustworthy species

a religious belief in life as emanating from an "original blessing"

a religious belief in life as mired in the consequences of "original sin"

a feeling of responsibility for others

pride in being the holiest and mightiest, i.e., on top in a dog-eat-dog world

"Blessed are the peace-makers"

"Kill them wherever ye shall find them"

a morality in keeping with the moral expectancy shaping the evolving nature of our species

an ostensibly supernatural morality designed to legitimize fixation at a lower level or departure from the moral expectancy shaping the evolving nature of our species

"The divine properties are deemed to be for liberation

"The demoniacal for bondage"

an exaltation of self or soul consonant with the prevailing ethos for the earlier time of greater peace and a sharing of the plenty

morality as self-defensive: protection for the moral self, or self of goodness, against the prevailing ethos as well as morality for protection of the dominator system against itself

“There is neither male nor female:
for ye are all one in Christ Jesus”

"For those that you fear
might rebel, admonish
them, and abandon them in
their beds, and beat them."

expressed by the Golden Rule
of do unto others as ye would
they do unto you

expressed by the Brass Rule
of do it unto others before
they do it to you

Here we have the sharp separation into the “two worlds,” of what over centuries have become moralities of the confusing and dismaying Moral Gap one can find in the sacred literature of religion, the writing of philosophy, and the reports of science.

But is this morality as most of us—including most scholars—know it today?

Or in sharp contrast to the clarity of this separation into the “two worlds” do in fact most of us flounder back and forth within the grip of the willy-nilly conscience prevailing in a time of incredible challenge to the course of human and planetary evolution?

On one hand, we have the construction of conscience through moral sensitizing, on the other through moral *de*-sensitizing.

On one hand is the single voice, on the other the

confusing clamor of the multiple voices of dominator morality.

Is not a primary source of our confusion the mind-scrambling mix of dominator moral *insensitivity* and dominator morality that speaks with no single voice, but rather hammers at us with all the contradictions that have made so much of our history a nightmare, and so much of our minds a tangle of confusion and rage.

Table 2.2 tracks how this confusion escalates and rage explodes in terms of how it surfaces and works within most of our lives.

Table 2.2

***Partnership and Dominator Morality:
The Construction of Conscience***

Partnership Morality

Dominator Morality

The construction of conscience through moral sensitizing

The construction of conscience through moral *desensitizing*

Listening for the single voice

Beset by the multiple voices of the archetypal, ad hoc, self-defensive and hybrid dominator moralities

So how specifically do these differences in conscience arise?

If we look back over our lives from the perspective of my development of moral transformation theory, we can see that our lives involve two kinds of formative experiences.

There were favorable, even wonderful times, we were involved anywhere from a few months to many years in a special experience that brings a glow to old photographs of certain people and places.

Whatever else went on, if we think back carefully, we are likely to discover that at the core of the experience was a moral system embodied in a certain person, family, school, church, business, or other venture.

It was embodied in a personal system, in which both moral sensitivity and morality tended to be organic, all-pervasive, inbuilt—a matter of a mutually reinforcing social as well as personal expectancy.

I think, for example, of a certain grandmother, grandfather, teacher, and minister of my teen years, a certain friend of later times.

But there also were and are all these other times, when we find ourselves struggling with people, or within a family, school, church, business, et cetera, in which moral sensitivity was and is routinely blunted, discouraged, or evaded as a matter of economic, political, and educational systems necessities.

It can be difficult, for example, to be successful in business, to win elections, or to be considered an acceptably "safe" teacher if one is burdened with anything that looks like moral sensitivity.

Why is this?

If we closely examine the nature of the moral *insensitivity* that characterizes the dominator mind, religion, and spirituality, we find that its brutalizing impact is shaped by at least four kinds of dominator moralities.

There are what may be called

the ***archetypal*** dominator morality,
the ***ad hoc*** dominator morality,
the ***self-defensive*** morality,
and the ***dominator-hybrid*** morality.

In the case of the "archetypal," or original model for dominator morality, the purpose is to excuse, advance, and strengthen the structure of dominator systems.

Best known to many of us through parts of the Koran and the Old Testament, this morality is characteristically centered in the archetype of a male deity and his male earthly representatives, whom one is to placate and grovel before.

The full length prostration of Islam—where before the

hypothetical deity one lies face down with nose, eyes, and mouth pressed into the dirt, as once required of the serf or servant of an earthly royal master—is the extreme symbolical form.

Far more widespread and seldom noted because they are not identified for what they are, however, are the **"ad hoc"** dominator moralities.

This is the category for all the home-grown moralities that those who are driven to dominate and exploit others invent to provide themselves with an excuse or cover story for their activities.

Helping old folks to find more security, for example, was the excuse, or ad hoc morality, used by Charles Keating and other scam artists to justify the fraud involved in the multi-billion-dollar Savings and Loan scandals of the late 1980s in America.

Another example of ad hoc moralities—in this case one of a seemingly endless stream of similar expedient inventions—is the righteous avowal of the need to end corruption and build character and self-reliance used to justify the gutting of social support for all but the most wealthy and powerful.

By the turning of the 20th into the 21st century history will no doubt record how in America this particular ad hocism had become rock firm dogma for the Republican party and sacred policy for the operators of the G.W.Bush presidency.

What then of the *self-defensive* morality, and the *dominator-hybrid* morality?

We have a ways to go yet before we're ready to consider these ingenious ways of maintaining the status quo in chapter five.

THREE

**THE GLACIER VS. THE FLAME IN
THE CONSTRUCTION OF SEXUAL
MORALITY**

As demonstrated in thousands of ways, ever since the emergence of life on this planet nothing has absorbed more of our lives than the fact of sex.

As I reported in *Reinventing Goodness*, in Darwin's completed theory, and neuroscientist Paul MacLean's corroborating brain research, at the evolutionary core to morality lies the grounding fact of sex.

Thanks, then, to the prehistoric shift from the culture of partnership to a culture of domination we explored in *Refining Evil*, we can see how there emerged the fascinating, but mixed up, and misguided, relation of sex to morality that afflicts so many people and places in our time..

To cut through the complexities to the core of the matter I found much can be understood by uncovering how the archetypal and ad hoc moralities operate in, as well as can take over, our lives, in sexual relations. There lies the

biological fact that is not just something to giggle about, or hide, or handle as something dangerous and potentially criminal.

Rather, as it evolved in our species, beyond its basic procreative function, sex seems to have been one of evolution's most fundamental devices to help drive an organism out of itself to seek fulfillment in the intimate caring for another, which in turn helped further spawn the wondrous diversity out of which all life has been built.

Closely allied to sex, as cultural evolution theorist Riane Eisler probes in depth in *Sacred Pleasure*, is the matter of the degree to which a society—or person, family, or social or work group—orients to pleasure or to pain as the primary evocation and guide to the better life.

As can be seen in the table which ends this chapter, 3.1., a striking feature of the time of the early culture of the Goddess is the evidence of symbols and artifacts expressing a view of sex as fundamentally sacred.

Move on to our time and at the core of the battles of people like Havelock Ellis for the view that sex is not evil, of Margaret Sanger for the cause of birth control, or of what Eisler terms the *real* sexual revolution lies this consciousness of the goodness, rather than the badness, of sex and pleasure—which once again, after the lapse of thousands of years, is being sanctioned by progressive religious as well as secular counselors.

In contrast are the dominator moralities of both East and West that sold—and still ferociously sell—the idea that in the eyes of God and His earthly emissaries sex is just a dirty, lower, animal function.

In subtle ways the *archetypal* dominator moralities serve to reinforce the basic dominator attitude toward sex as a sado-masochistic relation of dominator to dominated.

Then, like the riffs of jazz on a basic theme, the "ad hoc" moralities go to work.

"She made me do it by painting herself up with lipstick and wearing that short dress," the rapist tells the judge.

Or we hear, "They really mean yes when they say no."

And so, via the self-justification of all the ad hoc moralities that dominators become adept at providing themselves with, this complex of archetypal and ad hoc moralities leads to the misery that fills our lives and newspapers.

Isn't this all too horribly familiar?

Aren't we seeing here the justification for the rampant pathology of rape, wife battering, sexual slavery, child abuse, child pornography, and ultimately murder in its increasingly multi-modal and ever more sickening forms?

And so, via the self-justification of all the ad hoc moralities that dominators become adept at providing themselves with, this complex of archetypal and ad hoc

morality becomes the justification for what beyond rampant pathology has long been considered rampant evil.

Table 3.1
Partnership and Dominator Morality:
Sexual/Emotional Aspects

Partnership Morality

Dominator Morality

sacred

profane

good

bad

pleasure-oriented

pain-oriented

sex sanctioned as mutual
pleasure

sex demoted but at the same
time promoted as the sado-
masochistic relation of
dominator to dominated

FOUR
THE GLACIER VS. THE FLAME
IN THE CONSTRUCTION OF ECONOMIC,
POLITICAL, AND ENVIRONMENTAL MORALITY

Move on to economics and what do we find?

On one hand—as our ending table, 4.1, reflects—is a morality grounded in a belief in the wealth of an economy of abundance to be widely shared.

As uncovered in *Redefining Evil*, this was a distinguishing feature of the earlier time.

But now move ahead some thousands of years and we find a startling recurrence and development of this core idea linking seemingly disparate and antagonistic historical developments.

One would hardly think so, at first.

But if we look carefully behind seemingly radical historical differences, it becomes evident that in the economic ramifications of early Christianity expressed by Jesus, in Adam Smith's vision of the moral implications of capitalism, and in Karl Marx's vision of the moral implications of

communism, all three share the vision of the wealth of an abundance to be widely shared.

In the further thinking of economists, ranging from John Stuart Mill in the 19th to Gunnar Myrdal and John Kenneth Galbraith in the 20th century, is this not also the moral orientation that lies at the heart of what today is classified as liberal or progressive economics in the United States?

Isn't this what is known as "democratic socialism" elsewhere, as in the Scandinavian countries?

And isn't this further, as uncovered in *Redefining Evil*, the conceptual grounding for the spread-the-wealth economics of the "syphon system" that Ruth Benedict found in high synergy tribal societies?

And then, at the other end of the spectrum, once again don't we find the impact of the Moral Gap?

For in contrast to the high synergy of Benedict's economic syphon system, we see how across all the centuries from that earlier time the countering "funnel system" was massively established by the dominator elites.

We see how both the *religious* and the *secular* or self-tailored moralities were—and still are—used to justify a belief in the seizure and hoarding of wealth by the few amid widespread poverty and misery.

We see how those holding the ever more ingenious and slippery *ad hoc* moralities believe that such disparities are

only a matter of the sacred nature of things as they are, hence meant to be.

"If it weren't for me there would be nothing to trickle down," they tell themselves and others.

Here too—as can be seen in Table 4.1—we have what Ruth Benedict found in the economics of low synergy societies, which automatically "funnel" the wealth toward the top.

Table 4.1
Partnership and Dominator Morality:
Economic Dimensions

Partnership Morality

grounded in a belief in the wealth of an economy of abundance to be widely shared

Dominator Morality

grounded in a belief in an economy of scarcity and the the "natural" seizure and hoarding of wealth by the few amid widespread poverty and misery

(continued)

found in high synergy societies, economies, and social and work groups with a “syphon system” economy spreading the wealth to all

found in low synergy economies, and work groups with a “funnel system” economy automatically routing wealth to the top

recognition of an inter-dependency and a mutuality of employer and employee

sugar coating of the exploitation of employee by employer

Political Morality

In *Redefining Evil* we saw how the prehistoric prototype for partnership rather than dominator morality in politics, as well as all other aspects of our lives, was over-run and shattered by the Indo-European system of domination and exploitation.

We saw how our perception and understanding of this critical aspect of our deep past—in effect, the single most critical fact of cultural and planetary evolution—has for at least 3,000 years been obscured and otherwise hidden from us by the catastrophic cover-up exposed by the work of systems scientist and cultural evolution theorist Riane Eisler

and other scientists and scholars.

As Table 4.2 indicates, then as now, with unbroken continuity over the ages, underneath the variety of surfaces we find the counterposing of two basic political systems governed by the Moral Gap.

On one hand are systems requiring the valuing of—hence the manufacturing and encouragement of moralities to justify—equality, freedom, democracy, and caring for others.

On the other hand are systems requiring the valuing of—hence the manufacturing of moralities to justify—inequality, control, slavery, authoritarianism, and the coercion of others.

Table 4.2
Partnership and Dominator Morality:
Political Dimensions

Partnership Morality

equality
freedom
freedom
democratic
caring

Dominator Morality

inequality
control
slavery
authoritarian
coercion

Environmental Morality

As for concern for our environment escalates, again we find the governance of the Moral Gap. Rapidly transcending all other considerations, again we find the world of partnership morality pitted against the world of dominator morality.

Who but the most blind and self-absorbed can avoid the message sent up by our destruction of the delicately balanced relationships of the multi-millions of plant and animal species whereby life itself— including ours—is sustained?

Who is so rich they can evade the consequences of the poisoning of the land, water, air and food we all must share?

Here again, as Table 4.3 reflects, we find the continuity connecting past, to present, to future.

On one hand is the vision of earth imaged as our home, as a living organism of which we are each a part.

On the other we find both the archetypal and the ad hoc moralities of those driven by a vision of this earth of ours as little different from the use of an apartment owned by somebody else, to be trashed and left without paying the rent.

Table 4.3

***Partnership and Dominator Morality:
Environmental Dimensions***

Partnership Morality

earth imaged as our home, as
a living organism of which we
are each a part

Dominator Morality

earth imaged as an
apartment owned by
by somebody else to be
trashed and left without
paying the rent

FIVE

SEEDING THE HURRICANE OF MADNESS I

As bit by bit we dig beneath the surface to the underlying nature, structure, and consequences of the Moral Gap, what has happened to us takes on ever more devastating dimensions.

What are we to do when it becomes inescapably apparent we live in a world in which our normal is in fact the abnormal, in what at first merely seems bizarre becomes horrifying?

What are we to do when inescapably confronted with the fact of what we've become—in contrast to what we were meant to be, set out to be, and could and should have been?

In *Redefining Evil* we explored how, on one side, is the partnership morality that keys to the exaltation of self or soul consonant with what seems to have been the prevailing ethos for the prehistoric earlier time of greater peace and a sharing of the plenty.

We explored the balanced reality and visionary glory of that earlier time before the invasions, the violent male gods of war, and the dominator elites replaced the mother goddess.

On the other side we find back then as well as today, triumphing over centuries, the dominator morality's generally more powerful face.

We find the ***self-defensive dominator morality***—or morality as protection for the moral self, or self of goodness, against the prevailing ethos, as well as morality for protection of the dominator system against itself.

So we've seen how, during a relatively few thousand years, the Moral Gap between the two set in place the basis for the conflict and confusion over centuries that has made it so difficult for us to understand and effectively grapple with what was, is, and will continue to happen to us—unless we speed up evolution of the best in us before the worst in us destroys us.

Up to this point we've managed to cut through the confusion to identify the dominator and partnership moralities in their extreme or "pure" manifestations.

The great difficulty we now face in healing the deep sickness of the Moral Gap, however, lies in that place where both the dominator and the partnership thrusts work *within* and *upon* us.

On one side of the Gap we've looked at the single voice of partnership morality; on the other side the multiple voices of the archetypal, ad hoc, and self-defensive moralities.

Now the time has come to look at the ***dominator-hybrid morality***.

Out of one part of our mind we hear the single voice of the partnership ethos, which ostensibly drives us.

But out of another part of our mind rise the multiple voices of the dominator ethos, which so often over-ride the other and operationally guide us.

We avow, for example, that we have arrived with flowers for a sick relative to make her happy.

Or that we are hiring more workers to make the load easier to bear for the workers we already employ.

But the operational reality can be that we seek our relative's fortune, or that—in case after case of immense corporations—we are planning to replace the old workers with new workers at less pay as soon as the new ones have learned the ropes from the old ones.

In other words, we are caught in the cross-currents of a split-level or *dominator-hybrid general consciousness* and the split-level or *dominator-hybrid morality*.

There is this mixture of partnership and dominator moralities that, for an outlandish image unfortunately close to the truth, is like a chunk of plywood stuck inside our heads.

We have this situation in which a manifest or surface layer of attractive partnership moral sensitivity is laminated to a more powerful latent or underlying layer of very *unattractive dominator moral insensitivity*.

Or for another perspective on this formula for the

mangling and poisoning not just of religion or spirituality but of practically every aspect of our workaday lives, we assert the beauty of the ideal but do the ugliness of the "real."

We do not practice what we preach.

Or in that catch phrase of the human potentials movement that so grates through over-use, we do not "walk our talk."

We have only to look at television, read the newspapers, or look about us at work or within our own families, to everywhere see the operation and consequences of this split-level or dominator hybrid morality.

A consequence to which, as a psychologist, I am particularly sensitive is what is happening to us as we are pushed by the dominator hybrid morality beyond the limits of both intelligence and sanity.

A Psychology of Moral Madness

In *Rediscovering Goodness* we explored Polish psychiatrist Kazimierz Dabrowski's magnificent insight into the nature of neurosis.

It is not the whole story, but to a far greater degree than hitherto suspected many of us become neurotic, Dabrowski argued, because we are overwhelmed by the agony of the gap between the ideal and the real.

It is the tension between the gentle or joyful pull of what could be and should be and the slap in the face of what is, what presently exists, that can drive those among us of greater sensitivity and intelligence toward neurosis—or into the type of emotional illness where we can still function, but with our effectiveness and energy enormously drained by fear and anxiety.

Here, in the corrosive tension between the real and the ideal that lies at the heart of the split-level or dominator-hybrid morality, we see the dynamic that becomes radically intensified with ***psychosis***.

In ***neurosis*** we remain reasonably grounded in the existing reality. But with psychosis the agony of the gap between the pain, injustice, and overwhelming confusion of what presently exists and our vision of the clarity and ideality of a better world can drive us into departure from a grounding in reality.

Manic-depressive, or as it's now generally called ***bipolar*** psychosis, for example, can be seen as our response to the unendurable pain of our hyper-sensitivity within a world in which others can remain safely numb.

We try to escape from what has become the horror of this reality by the manic state, which involves speeding up to outrun it.

Or by the depressive state, which involves slowing down to hide from it.

If we are *schizophrenic*, again in response to the pain of a hypersensitivity to the horror of reality, behind the protective screen of the weird gestures, incessant babble, or laughter of hebephrenia, or through the complete shut-down of catatonia, we escape into a private fantasy.

What causes psychosis?

A striking insight into the origins of schizophrenia was the perception by anthropologist Gregory Bateson of the operation of the *double-bind*.

It works this way. The child is told by the parent that he or she is loved—or at least, particularly with witnesses present whom the parent wants to impress, the child is given that impression.

This very special attention, this show of ostensible caring, speaks with haunting force to the enormous hunger within all of us for love.

It awakens the hope and possibly even the expectancy that love may now fill the great emptiness in the unloving parent or household.

But now simultaneously—or sufficiently close in time to cause the damage—by the chill of a snub, by belittling the child, the withering look, by ridicule or verbal attack or blows ranging on up to brutal beatings, the parent wholly contradicts this impression.

The expectancy is shattered, the hope is devastated, and

the child is left in a state of confusion and uncertainty.

As this see saw, rip tide, ping ponging of the psyche goes on, the child's self-esteem is destroyed—and in reaction comes the buildup of an enormous underlying hostility toward the parent.

But with this fundamental shattering of personal security comes the horrible dependency of the unfulfilled seeking fulfillment.

There can grow within us an increasingly sick attachment to this ambivalent and unreliable parental power figure—this once god or goddess from whom we issued, whom now secretly we both love and hate intensely, this sticky attachment which can be devastating to the ability to form a separate identity independent of the damaging power figure.

What I have described has again and again been revealed not only by studies of the childhood of the pivotal figures at the core of dominator systems of authoritarian or dominator personalities.

It is part of the escalating portrait of the ***psychopath***, the ***sociopath***, and ***anti social personality order*** (ASPD), that reveal more of the psychological dynamics of dominator systems—or how those so impaired by lack of love and ambivalence or brutality can then be driven for the rest of their lives to seek to unload an overwhelming hatred on others.

Or to claw their way to the top and become such a power

figure.

Or to find security or gradually insinuate themselves upward by attaching themselves to a succession of power figures.

Is this not a vivid portrait of the world-as-it-is that is daily thrust before us by every news media?

On the next page Table 5.1 shows how along the turbulence of the dominator channel this stream of raw, searing need and pain roars on out to devastate our larger world.

For from the dominator-hybrid morality and consciousness come the consequences that all around us explode into the horror and misery of past times and our time.

Table 5.1
Partnership and Dominator Morality:
Social Psychiatric Dimensions

Partnership Morality

the integrated morality of authenticity and maturity

reduces the gap between the ideal and the real

integrity in child-raising

the childhood of the expectancy and reliability of love

the adulthood of love and the democratic personality

Dominator Morality

the split-level morality of the dominator-hybrid consciousness

bulldozes a gap between the real and the ideal

the double-bind as a method of child-raising

the childhood of the expectancy of brutality, indifference, and/or uncertainty

the adulthood of hatred, hostility, and the authoritarian, psychopathic, sociopathic, or borderline personality

a requirement for personal, social, environmental, and general systems structural health

a cause of personal, social, environmental, and general systems structural sickness

SIX

SEEDING THE HURRICANE OF MADNESS II

As we're beginning to learn from the escalation of global environmental disaster, through the interlinking of one thing to another, out of many causes, each seemingly small in itself, massive destruction to all we hold dear can build and strike with fury.

Out of the doors of morality that open into the present and the future I will pursue just one of many tracks—essentially the chain of tragedy that unfolds from the attachments of the growing hordes of unhappy, identity-seeking dominator "apprentices" to the dominator power figure and dominator leadership.

What the dominator or authoritarian power figure knows above all else is that in order to keep his loving-hating apprentices and all others from overpowering or getting rid of him, he (or in a minority of cases, she) must rule with the aura, and if need be the actions, of terrorism that spread one kind of misery throughout our world.

Here we find the bosses in businesses, the leaders in governments, and those figures all the way up or down within

either business or governmental bureaucracies who smile and bow to those above them while tyrannizing those below them.

But also spreading misery are the consequences of what is happening in our time because of dominator apprentice attachments to the "good leader"—or to the potentially better systems of government and all else the "good leader" tries to lead.

Orienting more to the partnership than to the dominator model, these "good leaders" are the kind of power figures familiar to us through our history books' celebration of them—George Washington or Abraham Lincoln, for example.

They are the kind of leaders to whom we hope to find signs of some similarity among the often bewildering array of candidates at election time.

They raise the hope for health characteristic of reasonably well-grounded democratic systems, rather than the acceptance of sickness that is required for the successful operation of authoritarian systems.

Now whether the leaders are of the dominator or more partnership-oriented variety, what happens is that these power figures to whom the unfulfilled try to attach themselves inevitably fail to meet the expectations of their supposedly devoted attachees.

Out of the vast, raging hollow within oneself left by dominator child-raising styles, one seeks for the power figure to substitute for father, mother, God, whatever is missing.

Hence there arises within the attachee a set of expectations impossible for the power figure to fulfill.

These are the increasingly unrealistic expectancies of those who were devastated during infancy and childhood and left with a fragile sense of the difference between delusion and reality.

What happens next varies, with potentially enormous consequences, for all of us who live in democracies, or who try to lead or enjoy life within families and other groups and settings orienting more to the partnership than the dominator model.

Those attaching themselves to the dominator power figure are generally blocked by fear from acting upon their potentially explosive disillusion.

Hence for a time there exists the comparative stability of the sleepwalking trance of Germany under Hitler, Russia under Stalin, or America from 2000 to 2006 under the strange G.W. Bush presidential and congressional regime.

But with the unfulfilled of this type who attach themselves to more partnership-oriented power figures—or who attach themselves to the more democratic systems that the more partnership-oriented power figures try to lead—*there is no such barrier*.

The fear is gone.

They feel that now, albeit in ideally sly and devious ways,

they can strike without retaliation.

And so we find them not only driven, but indeed, because of the depth and virulence of our sickness, practically invited, to turn to either character or actual physical assassination.

Or to the societal nihilism of terrorism, to arson, to bombing.

Or to the academic nihilism of the destruction of a student's belief in everything.

Or in both the highest and the lowest socioeconomic levels to a deliberate joy—as is actually celebrated in the pop music of our time—in reveling in obscenity, depravity, and destruction of all foundations except the criminal for community.

Or they solve their problem by winding up in an institution proclaiming that they themselves are all-powerful and need no other, that they are Jesus or (more customary in the past) Napoleon.

Or, the problem unresolved, they wander at large among us as what are psychiatrically known as ***borderline personalities***.

This is a relatively new classification for clinical psychologists and psychiatrists. These unhappy wanderers are called borderlines because, in contrast to other forms of neuroses, they literally live on the border between normality and psychoses, flipping into the latter under stress, then

flipping back again into what seems to be normality.

There are thousands of borderlines not only living and working among us. By the hundreds they're also being advanced in business, or in politics elected to high office.

Bit by bit, up and up, they advance without most of us realizing what's happening because up to a point they are very skillful in hiding the sad truth about themselves.

But also we don't recognize them because they reflect, only slightly exaggerated, the mass consciousness for millions of us who pass for sane and normal.

And what lies at the core of this larger madness?

For many of us, even most of us in some settings, I've come to the conclusion that this floating, ungrounded, fearful, and (beneath the smiles and jokes) hostile state of mind is driven by the wrenching tension between our dream of a better world and the reality of what exists, or between the ideal and the real.

Psychiatrically, it is the saber slice through history and evolution that is a central characteristic of the dominator-hybrid morality and the prehistoric split that escalated into the historic Moral Gap.

In other words, in the borderline personality, as socially manufactured by the psychological machinery of a dominator-hybrid culture and a dominator-hybrid morality, we may find in microcosm the astounding drama of pathology that, as with

a polar tearing off and hurling forth of shards from the great ice sheet of the Glacier, flails with hurricane force at our time.

The borderline's lack of an ability to form an identity can be seen in the mass obsession with fads, with the search for the magic talisman of the T-shirt, or hat, or sticker for the car that will for at least a week or a month give us the missing identity.

It can be seen in the transient, frenetic identification with pop heroes and heroines (I must buy all of his or her CDs, tapes, records).

It can be seen in the explosion of celebrity magazines and tattle-tale tabloids (I know so much about her, him, I am his sister, her lover, I feel I am safe within the embrace of his or her power because introjectively I have become one of the family).

It can be seen in the surprisingly large, undiagnosed succession of those who, in search of both power and identity, charm their way into corporations, governments, nonprofits and other organizations.

And then charm their way into positions of quasi-independent power. And then in an often astoundingly short period of time destroy part or the whole of the organization—and then depart in search of fresh victims.

Again the case calling for a fresh look at the eight years of the G.W. Bush presidency and its appalling aftermath in America is horribly apparent.

As I've indicated, we can see the need of the borderline to undermine, destroy, and displace leadership that, on a massive scale, feeding on anti-parental surrogatism, drives the character assassination that has become a national pastime and a respected political tool.

Repeatedly we further find some variant of this pathology drives the actual assassination of great leaders—ranging from that of the pivotal case of Abraham Lincoln to our time and the shots that ended the lives of and our hopes for U.S. President John Kennedy, UN Secretary-General Dag Hammerskold, Egyptian President Anwar Sadat, Israeli Premier Yitzhak Rabin, Mahatma Gandhi, Martin Luther King, Jr., and Robert Kennedy.

In this context, in particular it is vital to note this ruthless aspect of prototypical domination system control.

For those who are killed are the *progressives*, who make their mark on history by advocating the partnership way and the partnership morality—while the *regressives* who remain faithful to the dominator morality go on and on and on.

And is not the borderline personality's frozen denial of reality one of the overwhelming facts of our time?

"No, there is no environmental threat," it's said.

"Statistics on poverty and homelessness are made up. Assault rifles are a sacred entitlement for the true American. Lack of equality for women, blacks, etc., is not only a thing of

the past but discrimination has now switched in the other direction. Government must be shrunk until it can be drowned in a bathtub."

So goes the litany for the offspring of the ancient wisdom that the earth is flat and the rightist regression that lures even decent and otherwise sensible people into believing and repeating this kind of thing.

Worse yet, so go the voices of the leaders and other influentials who worldwide cater to and embody so much of the social psychiatry of our deep sickness.

As with the borderline, we find in the great wind off the ice sheet of the Glacier the same pattern of frustration and reaction to impossible expectations with vituperation, obscenity, hatred and violence.

In one way or another, all this is, in part, driven by the Moral Gap. But there is more, much more of the psychiatric facts of our time we must face, and resolve, to heal the moral madness of our time.

There is the *paranoia* that underlies and drives the explosion in nationalism, ethnic cleansing, home-grown militias, terrorism, and all similar evidence of global social and moral breakdown.

And do we not find a pathology akin to that of the borderline in the strange burgeoning phenomena of serial rapists, child molesters, killers, and bombers who by psychiatric criteria may classify as sane, but who by any

criteria of decency and goodness commit what are obviously acts of insanity?

It also seems increasingly evident that it is the boiling over of this unhappy stew made of the rage of the unloved and the unfulfilled that, seizing up the torch of authoritarianism in the wake of the collapse of communism in the 20th century, now under the triumphant banner of capitalism once again drives frightening numbers of us toward the lunacy of *fascism*.

In sum, at the heart of our situation psychiatrically, socially, economically, politically, educationally, spiritually, in families, communities, neighborhoods, regions, and nations—all of a piece, all of one great tangled ball of people imbedded in something antihuman we desperately try to transcend and transform from birth on—there works upon us this force I've tried to capture with the image of the Glacier.

By contrast, in the drive to shift from domination to partnership, we can at last see precisely why and how partnership morality is indeed not simply hopefully, or theoretically, but is empirically, measurably, scientifically quantifiably, the anchoring core to all that expands, justifies, and verifies humanity in evolution—in short, the Flame.

EPILOGUE

THE EXPLOSION INTO MORAL CHOICE

Beneath the glitter of all our technologies, either fleetingly, or at times most profoundly, have you also felt the hollow place within us?

There is this place where, if we go solely by what much of science still tells us, we must confront the picture of ourselves, and ultimate belief, that we are lost in space floating willy-nilly out of nowhere into nowhere.

Out of the deeper and greater science I've written of in *Rediscovering Goodness, Redefining Evil*, and now this third book for *The Glacier and the Flame*, I seek to bring to life the basis for a new grounding place in space and time.

Out of the rest of Darwin and others excluded by the Glacier there rises this firm place in evolution grounded in a moral directionality implanted in our brains by evolution, and, as repeatedly I've called to your attention, grounded in the most profound of early learning experiences for our species.

Book after book, in this reconstruction of moral mind, we've seen how generation after generation this firm place is grounded in the mother-child and father-child relationship.

We've seen how, out of whether we've experienced one kind of parent-child relationship or its denial by another, we can begin to make sense of the moral senselessness of our times.

We've seen how the construction of conscience is grounded in the more gentle, persistent, and essentially simple voice that speaks to us out of four billion years of biology and somewhere over 100,000 years for our cultural evolution—this voice of a partnership moral sensitivity and morality.

In sharp contrast—now surely at last with greater clarity!—we've come to understand, and know how to begin to more effectively deal with the other side of the Moral Gap.

There in all its stark power is the mind-scrambling complex of dominator moral *insensitivity* and dominator morality that speaks with no single voice.

There is the grim source of all that hammers at us with the contradictions that have made so much of our history a nightmare, and so much of our minds a tangle of confusion and rage.

Now out of this new grounding rises the prospect and capacity for liberation.

Out of the bloody history of past and present, working gradually up through evolution to reach its greatest power within us—further given the ability to over-ride even the worst of parental and early experiential reality—we’ve been given the capacity to shape the future to the highest rather than the lowest ends.

We’ve reached the place in evolution where our species can no longer avoid the need to mature—to shove on from its evolutionary adolescence and face up to the tasks of adult responsibility, in short, the need to grow up.

Clearly facing the worst of ends, now running out of time, we must much more rapidly, and in much greater numbers, and with much deeper and wider understanding and commitment, respond to the billion year insistence of moral choice.

This is the task to which we turn next in ***Transformation***, fourth book for *The Glacier and the Flame*.

REFLECTIONS AND RESOURCES

SIX FOUNDATIONS AND A STATEMENT OF MORAL TRANSFORMATION THEORY

Moral transformation theory is a progressive, action-oriented theory of how a multi-faceted need, urge, or force for the expression and attainment of goodness originally burst out of cosmic evolution to work its way up through biological evolution, then through cultural evolution, into ourselves.

It is a theory of how, through the impact of moral learning, healing, and transformation, this evolutionary nudge quietly shoves through the madness of history to drive our species and all other life forms in a positive direction.

It is further a theory of how through the journey of our species through space and time we have arrived at the most critical choice point in our evolution, and of how we can tap into this healing force in the struggle with all that fearfully and with increasing ferocity opposes it.

Here are foundations that, like towers over billions of years raised above the plain by life on this

earth, seem to ground the drivers of the *moral* evolution which, in turn, drives the evolution of our species and the future for life on this planet.

Foundation I: The Expectation of Goodness

Rooted in the emergence of sex, parental feeling, sociability, emotion, and reason in biological evolution, expanded through caring, reflection, language and habit in cultural evolution, there works within each of us an inbuilt urge toward goodness.

This specific sequence for development of the expectation of goodness was articulated by Darwin in his passionate and long ignored completion for his theory of evolution with the higher order development of "the moral sense," now corroborated by modern brain research and a wide range of other scientific studies.

Despite massive opposition to, disbelief in, and suppression of both this urge and scientific support, it drives both our actions and seemingly evolution itself in the direction of greater goodness.

This is the *primary* foundation, the beginning point, the launch point and the base point, which I wrote this book and

its companions to make the case for.

The explorations of science, and their correlation with spirituality, indicate this is the transformational challenge this first foundation sets before us.

It is to open our eyes to, align ourselves to, and work with the healing force of all aspects of this goodness.

Foundation II: Perception of the Two Worlds of Partnership and Dominator Morality

In the early stages of our cultural evolution this urge toward goodness shaped the global development of a more peaceful, gender-equalitarian, essentially gentler and more environmentally-sensitive "partnership" ethos, social system, and morality.

As revealed in detail by modern archeology, anthropology, and systems science, this stage of human consciousness and social organization was displaced by a gradual but cataclysmic shift to the violent, gender-inequalitarian and essentially brutal "dominator" ethos and morality, which ever since then has unsettled and imbalanced most social and

environmental systems—and ourselves.

With the emergence of the devastating technologies and populations of the nuclear age, the pathology of the dominator ethos, systems, and morality now threatens the survival of our species.

Our transformational challenge is to perceive the differences between these "two worlds" that for thousands of years have been hidden within the confusion of the mix of the two that clouds the consciousness of our species.

Our challenge is to choose and work to advance the healing partnership ethos, system, ecology, and morality, rejecting the other.

I write of this foundation in *Redefining Evil*, second book for *The Glacier and the Flame*, and in *The River and the Star: The Story of the Great Scientific Explorers of the Better World*.

Foundation III: The Cosmic and Political Drive of Freedom and Equality

Initiating and now embracing both biological and cultural evolution is the force of cosmic evolution. Here a central event for science has been the hypothetical Big Bang out of which the stars, the planets, life here on earth, and ostensibly everything else that makes up our part of the universe has evolved.

A beginning point for much of what comes thereafter is the emergence out of this cosmic explosion of the particle and the wave of quantum astrophysics.

What is striking about the particle and the wave is that they seem to constitute the original formation and interaction of two elemental factors or thrusts that become increasingly meaningful level by level upward in evolution.

Recurring in identity and relationship within the DNA of biology, within the dynamics of chaos and complexity theory, and within a vast range of phenomena explored by psychologists and other social scientists—acting, one might say, as outriders or as horses to the chariot of goodness—what was set

in motion with the formation of the particle and the wave seems to culminate in a startling wedding of goodness to the thrusts of freedom and equality at the level of social values and political action.

Our transformational challenge is to understand and act on this new perception of a hidden link between ourselves and the cosmos—that is, on the perception of an evolutionary link between goodness, politics, and economics, and the crucial difference between the partnership politics of freedom and equality and the dominator politics of strong man rule and inequality.

I write of this foundation in *Redefining Evil, Redefining Morality*, and *Transformation*, second, third, and fourth books for *The Glacier and the Flame*; in *Freedom, Equality, and Morality*; and in *The River and the Star* earlier.

Foundation IV: The Immanent and Transcendent Power of Love

There is this force that both encloses and rises over billions of years out of the evolutionary emergence of sex, parental feelings, sociability, emotion and reason, as originally described by Darwin in the long ignored completion for his theory.

It is further embodied in our relationship to and with other human beings, and what is deepest and truest within ourselves, and between ourselves and all of nature and the cosmos.

The ethos that grows out of this upward seeking tendrils seems to have more generally prevailed during an early phase of our cultural evolution.

Though continually threatened, blunted, and dismissed, it still prevails today in the psychological oases of caring families, schools, political and economic islands, and other protected "pocket utopias" of the partnership ethos and ways of relating to one another.

It seems to be linked to the urge of goodness as the sea is to a river, and to the sickness of our world

as a vast touch of healing.

It is this many-splendored energy field or force we call love.

Our transformational challenge is to exponentially increase our scientific, and spiritual, and personal investment in understanding the nature of this force within the vast surge of evolution as a whole.

It is to use this wisdom to liberate love from the cold prison of the dominator mind, heart, and soul, and thereby help speed evolution of the best in us before the worst in us destroys us.

I write of this foundation in *Transformation*, fourth book for *The Glacier and the Flame*; in *Love Is: A Life Story*; in *Darwin in Love* and all the other books of the Darwin Cycle, and in *3,000 Years of Love*.

Foundation V: The Guidance System of Higher Mind

We seem to flounder in and out of the madness of history for lack of an understanding of the power of a higher guidance system that, species by species, has been built up within us by billions of years of the

evolution of life on this planet.

Much of humanity still looks to a God, Goddess, or other supernatural force as the source for “higher guidance.” Religious visionaries, philosophers, and transpersonal psychologists further explore the power of higher spiritual levels. Easiest to comprehend and indeed vital to work with, on the level of the bodies we’re born with a routine or everyday higher guidance system can be identified and tracked through brain research, evolutionary systems science, and more traditional psychology. Primarily localized within the the frontal brain, this everyday guidance system—which operates at all times within the daily lives of each of us—seems to operate through the flow information through our systems, social, futures, moral, dialectical, and managerial "sensitivities."

Of crucial importance in relation to goodness is that in the evolutionary programming for this guidance system ***moral sensitivity has a pivotal function.***

It operates not in an isolated, "take it or leave it" capacity, but as the core component of a closely

wedded whole system of consciousness and intelligence for the purpose of personal and larger systems problem-solving.

More simple and basically meaningful, it operates so we may come to realize and make the most of the abundance, the joy and riches of the gift of life.

The operation of this guidance system radically differs in people, groups, and even nations according to the degree to which they orient to the partnership or the dominator ethos, system, and morality.

Our transformational challenge is to understand the nature of this higher guidance system, thereby gaining a vast increase in the power of evaluating and decision-making required of our species if we are to solve all that is now in the early stages of an escalating threat to our existence.

I have written of this foundation in scattered papers in journals, but now comprehensively in a first cohesive statement in *Transformation*, fourth book for *The Glacier and the Flame*, technically extended in *The Guidance System of Higher Mind*, seventh for this series.

Foundation VI: Earth and the Moral Action Imperative

There could be poverty and degradation, but life would go on.

There could be no end to the spread of prisons, wars, and starvation, but life would go on.

But now our nursery days have ended.

The escalation in population, environmental degradation, terrorism, and the cataclysmic power of the technologies and ideologies of destruction have forced the responsibility of maturity upon us.

No longer can we just sink into the wide-eyed consumers' trance in the malls, or worship in the great palaces of food, or bury ourselves in new gadgets.

We are being forced to wake up and see that in all practicality we have been given this single planet—no other—to trash and perish thereby, or to glorify.

Our transformational challenge is to respond to the urge toward goodness within us, to opt for partnership rather than dominator ways, to make attainment of freedom and equality a moral as well as a political and economic goal, and to call upon

the healing power of love and the transformative intelligence of the guidance system of higher mind.

Our challenge is to seize up and put to use these sidelined powers and justify the high calling of our place in evolution.

SOURCES

This theory rests upon six clusters of findings, or foundations, which emerge from two sources.

The main source is over 150 years of discoveries in the fields of psychology, sociology, anthropology, political science, economics, archeology, history, and gender and feminist studies in social science.

This theory comparably draws on physics and biology in natural science.

It is further animated by the science now coming into its own in the 21st century. Departing from the hold of what had become the paradigm of *regressive* and *status quo* science, it is driven by *progressive* science in brain research and in both old and new evolutionary theories that straddle both social and natural science, including chaos, complexity, self-

organizing, and other nonlinear theories embodied in the new field of evolutionary systems science.

The second source is *progressive* spirituality.

Departing from *regressive* and *status quo* religion, this is the ancient and enduring path to truth that lies within the central or core wisdom for the discoveries over at least 5,000 years of the visionaries of the world's past and present religions and spiritualities.

This source provides a vital corroboration for the findings of science, as well as far more reliably the lift of that sense of the liberation of the higher mind that lies at the heart of science at its best, but which throughout the 20th century was too often lost in science at its worst.

THE CODE OF OSANTO AND THE CODE OF SNARLSGRRRRR

To dramatize the political, economic, social, educational, spiritual, and in particular the environmental and moral challenge of our time, I wrote a short book involving the uncovering of the six foundations for moral evolution as if, through succeeding generations, they were discovered by inspired young folk and put to use in ancient times. Titled ***The Parable of the Three Villages***, my story was of the noble village of **Osanto**, animated by the partnership ethos ... the vicious village of ***Snarlsgrrrrr***, animated by the dominator ethos ... and what happened to the battered and bewildered village of **Mystifu**, as an Orwellian mirroring of what's happening to us in our time.

Here is the Moral Code driving Osanto ahead in evolution in contrast to the Code, which in fierce and relentless opposition, Snarlsgrrrrr develops to seize Mystifu and drive it (and us!) downward and backward in evolution.

THE CODE OF OSANTO

*Out of the molten heart
of being comes the*

First Foundation of the Code of Osanto:

For guidance, let us listen to the inbuilt voice of goodness rather than the imposed voices of brutality within ourselves.

And the Second Foundation is like unto it:

Relating as human to human and to the whole of nature and the cosmos, let us embrace the partnership way of life and reject the dominator way of life.

And the Third Foundation:

Act—and let this be our standard for judging the actions of ourselves and others: to advance *both* freedom and equality, never the one without the other.

And the Fourth Foundation:

Let us seek and open our hearts to the power of love.

And the Fifth Foundation:

Let us seek and open our minds to the power of the Guidance System of Higher Mind.

And the Sixth Foundation:

May we be the torch that not only lights up the darkness but also shows and leads the way to the better future—or, more simply put, let us be and do good in the world.

*Inscription on the Stone of Vigilance
in the Place of Remembrance in Mystifu*



THE CODE OF SNARLSGRRRRR

*Out of the cold hard mind
of proper being comes the*

First Foundation of the Code of Snarlsgrrrrrrr:

For guidance, listen only to what you have been told to do by Those Who Know Better.

And the Second Foundation is like unto it:

Relating as Snarlsgrrrrian to Snarlsgrrrrian and to the whole of nature and the cosmos, align yourself with the Code of Snarlsgrrrrrrr and Those Empowered by It, and reject, imprison, or execute all those who would decry it, deviate from it, or are hereby legitimately disempowered.

And the Third Foundation:

Act—and make this your standard for judging the actions of yourself and others—to suppress and if possible annihilate the socially disruptive and unnatural pretensions of both so-called freedom and equality.

And the Fourth Foundation:

The gravest of threats to the Snarlsgrrrrrrian way of life is the softening, weakening, obscene and wholly-undermining power, immanent as well as transcendent, of what elsewhere is called love.

And the Fifth Foundation:

Fix in mind and use the guidance system of the programming of the ComConBot brain for maximal personal and social protection and payoff.

And the Sixth Foundation:

Be the Holy Scourge that snuffs the Light and out of darkness descends upon the weak to force them to Tug the Forelock, Bear the Fardels, and generally Toe the Line.

**Inscription in the Museum of Horrors
at the Place of Remembrance in Mystifu**

THE GLACIER AND THE FLAME:

Brief Book Descriptions

“Worldwide you work for human rights, the women’s movement, the environment, peace, an end to poverty or homelessness—on and on the causes rise. Then as inevitable as the ending of day with night, is there not something that like the chill wind blown off an immense glacier reaches into our lives to try to snuff out the flame of the drive of the good within us?”

The Glacier and the Flame, p.1

Rediscovering Goodness

The Glacier and the Flame, Book I

What’s to be done about everything that’s environmentally, politically, and economically driving us down the low road?

How can we regain the high road?

How, in short, can we speed up the evolution of all that's right with us before all that's wrong with us destroys us?

In this first of the books of *The Glacier and the Flame*, we look at what seems to be evolution's own long embedded, periodically obvious, but century after century suppressed answer.

I write of how over a decade, out of my experience as a psychologist and evolutionary systems scientist, working within an organization of other scientists from around the world, I found an underlying consensus on what we need to do. And can do. And now, with time running out for us, *must* do.

I tell of how within 300 years of progressive science I uncovered six underlying scientific foundations for moral evolution—and of how the *same six foundations* underlie 3,000 years of progressive religion and spirituality .

I show how these six foundations emerge from the insights of both progressive science and progressive religion, and how they interlink and flow into a powerful theory of how we can still gain the better world.

In this book we focus on the first of the six foundations: *The Expectation of Goodness*.

Against the increasing ferocity of the drive by regressive religion, regressive politics, and regressive economics to drive us backward and downward, I show how with this

rediscovering we can fight with greater power to gain a better future for ourselves, our children, and our children's children.

We see how an evolutionary inbuilt thrust toward *goodness*—rather than evil—has been uncovered by hundreds of neglected, ignored, even actively suppressed scientific studies.

We explore the startling new world of the gifted child and the greater adult. The rescuers of the Jews during the holocaust. The moral world of the newborn. The development of goodness in humanistic and positive psychology.

Out of the wide range of these discoveries of what drives the best in us emerges an exciting and hopeful picture of all the ways still open to us for speeding up moral evolution and moral transformation.

Centrally meaningful is how the voices of the great spiritual visionaries come to new life within the recovery of Charles Darwin's long ignored completion of his theory of evolution.

We see how scores of studies of modern brain scientists confirm the long ignored work of Darwin's early and last years affirming the "moral sense"—rather than "survival of the fittest" or "selfish genes"—as the prime driver of *human* evolution.

]

Redefining Evil

The Glacier and the Flame, Book II

What is evil?

Is it just an “old fashioned” word we use to bad mouth others rather than take a better look at ourselves?

Out of all that shapes our world for better or worse, where and how did it begin?

How and where is it active in our lives today?

Above all—by whatever name we prefer to call it—how does what lies behind the word evil relate to the environmental devastation, the political, economic, and spiritual corruption, and increasing fear for the future of our species and planet in our time?

In this second book for *The Glacier and the Flame* we focus on Foundation II: **Perception of the Two Worlds of Partnership and Dominator Morality.**

We look at the startling discovery by great archeologists, anthropologists, and scientists in many other fields of the prehistoric detour in evolution that led to the cliff-edge reality of our time.

In terms of a vivid array of global evidence, we see how during the early span of our cultural evolution there developed a highly creative, more peaceful, gender-

equalitarian, essentially gentler and more environmentally-sensitive way of living on this earth.

We see how this early stage of human consciousness and social organization was displaced by a cataclysmic shift to the violent, gender-inequalitarian and essentially brutal mindset which ever since then has battered, bloodied, and degraded life on this planet.

We see how with the emergence of the devastating technologies and populations of the nuclear age, the pathology of this mindset now threatens the survival of our species—and what we can do about it.

Redefining Morality

The Glacier and the Flame, Book III

What is morality?

Is there just one kind of morality for everybody? Are there, contrarily, many kinds? To further compound all the confusion about what's right and what's wrong are both one kind and many kinds of morality true depending on who and where you are?

Or do all the arguments obscure and blind us to the bedrock fact of our time—that at the core of all that now threatens the future of our lives, our species, and our planet lies the struggle of a morality of all that seeks to drive us

forward versus a morality of all that seeks to drive us backward in evolution?

In this third book for *The Glacier and the Flame* we further focus on Foundation II: **Perception of the Two Worlds of Partnership and Dominator Morality**.

We explore the devastation of the Moral Gap between partnership moral sensitivity and dominator *insensitivity*.

We see how the Gap operates in the construction of the wobbly conscience, the destructive morality of regressive economics, regressive politics, and regressive religion, and the insanity of the regressive drive to blind us to the central, overriding and all-embracing fact of our time.

We see why environmental action versus inaction has become the final test for us in the cosmic scheme of things—and again what we can do about it.

Transformation

The Glacier and the Flame, Book IV

In the face of all that tells us this is impossible, can we really speed up evolution?

Out of what increasingly looms as the end-game struggle of our time, can we somehow tip the scale in favor of all that works to drive us ahead versus all that works to drive us backward in evolution?

Can we firm up and straighten out our off again, on again floundering toward a better world before it's too late?

In this completing book for *The Glacier and the Flame* we focus on the four remaining foundations for moral evolution and moral transformation theory.

In chapter one we look at our grounding in Foundation III: **The Cosmic and Political Drive of Freedom and Equality.**

We see how out of the birth of our universe in the Big Bang, astrophysics and biology reveal the startling cosmic stream that over billions of years led to both the great breakaway visions of Jesus, Moses, Gautama, and others, and to the great political reforms and revolutions that have shaped American and world history for better rather than worse.

In chapter two we look at Foundation IV: **The Immanent and Transcendent Power of Love.**

Through the eyes and long ignored original reasoning of Darwin we see precisely how, over billions of years, love arose out of the emergence first of sex, then of the capacity for parental feelings, then of the capacity for caring for others, topped off with the emergence of our species and a vast expansion of the capacity for the drive of emotion and reason.

We see how this force works within our relationship to other humans and to all of nature and the cosmos.

In chapter three we look at Foundation V: **The Guidance System of Higher Mind**.

We see how brain research, evolutionary systems science, and psychology reveal the power of a higher guidance system, over billions of years built within the executive functioning of the frontal brain ... how this guidance system is pivotally rooted in moral sensitivity ... how at all times it operates within the daily lives of each of us.

In Part II, through further chapters, we explore the shoring up and potential impact of Foundation VI: **Earth and the Moral Action Imperative**.

In chapter four, Mapping the Glacier and the Flame, we look at bedrock requirements for melting the glacier of all that drives us backward and liberating the flame of all that drives us ahead in evolution.

Chapter five explores the melting of the glacier through moral transformation.

Chapter six: ... through the power of expectation and perception.

Chapter seven: ... through the impact of progressive science, politics, economics, and spirituality.

Chapter eight: ... through moral action.

In my Epilogue, Transcending the Glacier, I explore the ultimate question facing us today.

How in the face of all that seems to be driving us relentlessly toward extinction do we survive?

Does the answer lie in the rise of a better version of ourselves *already among us*?

Or after the worst of times imaginable are we to be replaced by the next step up—as were the Neandertals replaced by ourselves, Homo Sapiens Sapiens?

What, in either case, are we likely to look like and be and do?

How will we be the same? How different?

Out of the maelstrom of our time how in the end may the Flame go on and on asserting the hard-won case for life in our universe?

Related Books by David Loye

Published, available in print through online book sellers worldwide.* Or as Work in Progress, available free through Osanto University Library, www.OsantoU.com**

Re Foundation I

Darwin's Lost Theory *

*Darwin's Second Revolution **

*The Battle of the Books ***

*Up Against the Paradigm ***

*Measuring Evolution **

*The Quest for a Global Ethic and a Moral IQ ***

Re Foundation II

*The Science of Evil ***

*The Parable of the Three Villages **

*Up Against the Paradigm ***

Re Foundation III

*Freedom, Equality, and Morality ***

The River and the Star ***

*The Healing of a Nation **

*Return to Amalfi * ***

Re Foundation IV

*Love Is: XL ***

*100 Days of Love ***

*1001 Days of Love ***

*Darwin in Love ***

*3,000 Years of Love **

*Brave Laughter **

Re Foundation V

*The Guidance System of Higher Mind ***

*The Parable of the Three Villages **

Re Foundation VI

*The Parable of the Three Villages **

*The Healing of a Nation **

*The Partnership Way (with Riane Eisler) **

*Bankrolling Evolution **

OSANTO UNIVERSITY

www.OsantoUniversity.com

Founder's Statement

Osanto University is a dream. We have no buildings yet, nor departments for all specialties, nor accrediting for degree granting. But thanks to the global power of the internet this is a dream that can already help put a floor under the dream of everyone who has ever yearned for a way to build a better world.

Take a good look at the problems that now threaten to overwhelm us worldwide. Global environmental devastation ... Greed at the top shoving 99 percent of us down toward poverty and misery ... The rise of terrorists and terrorist nations in an age of nuclear overkill ...

On and on at their core lies the failure to consider what is right versus what is wrong for *all* of us, rather than only the favored few.

On one side are those who seize the word moral to support violence, seed hatred, and seek to drive us backward and downward in evolution.

On the other side are those of us year after year forced to fight uphill to hang onto and advance the vision of a better world.

I've launched Osanto University to put forty years of my own work as a psychologist and evolutionary systems scientist, the work of thousands of other progressive scientists, and the vision of progressive religion and spirituality behind the crucial global fight for the over-riding cause of human and planetary evolution.

Our texts are free. Our courses are free. The classroom of the global forum we've set out to build will be free. The basic books for our library and book store are free.

Here you'll find the power of inspiring quotes by great moral voices of the past ... the power of new moral voices emerging among us worldwide ... the power of new wider, deeper, and *action-oriented* ways to gain the better world.

I've designed Osanto University to provide you with an easy way to fit this exciting gift into your life by itself.

Or as an adjunct to present studies.

Or as a free first step toward enrollment in established, potentially welcoming and nurturing, *progressive* colleges and universities.

Whoever you are, wherever in the world you are ... however young, old, or in between ... however schooled or not schooled ... there's a place for you in this new meeting place

and new adventure for the aroused and caring mind.

A handwritten signature in black ink that reads "David Loy". The letter "D" is large and stylized, with a loop at the top. The rest of the name is written in a cursive, flowing style.

www.OsantoUniversity.com

ABOUT THE AUTHOR

*David Loye, psychologist and evolutionary
systems scientist*

I originally set out to be a minister, but World War II rerouted me first into journalism and then into science.

My goal at 88 is to use the experience of my life and work to show how by combining the power of progressive science with the power of progressive religion we can free ourselves from the death grip of regressive politics, regressive economics, and regressive religion now threatening the future of our species and our planet.

While I was a very young news correspondent with the U.S.Navy in the closing years of World War II, I docked and roamed the same ports in South America that Darwin, as a similarly very young man, visited one hundred years earlier on the famous voyage of the Beagle. After the war I became a television newsman during the Edward R. Murrow days. I wrote a national award-winning book, *The Healing of a Nation*, and gained my doctorate in psychology in early

middle age. While a Princeton and UCLA School of Medicine faculty member, I was the research director for major studies of political values, the use of the brain and mind in prediction, and the impact of movies and television on adults.

For the past thirty years I've been mainly involved with other scientists from around the world in the development of the new fields of evolutionary systems science, chaos and complexity theory, and in studies of Darwin's life and works from these new scientific perspectives. I am the co-founder of two international organizations for advanced evolution studies; a co-founder with my wife and partner—the influential cultural evolution theorist and well-known author of *The Chalice and the Blade*, Riane Eisler—of The Center for Partnership Studies (www.partnershipway.org); founder of The Darwin Project (www.thedarwinproject.com), with a Council of more than 50 leading American, European, and Asian scientists, educators, and media activists; and now founder of the online Osanto University, “to help speed up evolution of the best in us before the worst in us destroys us” (www.OsantoUniversity.com).

I am the author of nearly thirty books and scores of articles on celebrating and fighting for the good in life against all that seeks to drive us backward and downward in evolution.

Of this work most notable was my systems scientific

reconstruction of Darwin's incredibly long ignored moral- and action-oriented completion for his theory of evolution.

My uncovering of the Darwin who wrote 95 times of love versus only twice of "survival of the fittest"—once to apologize for ever using the term— has been hailed by leading scientists and other scholars as a major contribution to our understanding of Darwin, evolution, and the immense challenge facing our species in the 21st century. (See *Darwin's Lost Theory, Darwin's Second Revolution*, www.davidloye.com, and www.OsantoUniversity.com).

"In times like these a new worldview often arises at the margins of power, at the periphery of the action unfolding on the main stage," internationally known psychologist Mihaly Csikszentmihalyi writes in the foreword to my book *The Great Adventure: Toward a Fully Human Theory of Evolution*, with chapters by eleven other members of the General Evolution Research Group and The Darwin Project Council.

"The themes introduced by the authors are likely to be among the central ones of any new world-view. . . The organizing principle of the new faith—a faith of human beings about human beings—is evolution itself. Not the traditionally taught evolutionary scenario dominated by competition and selfishness, but an understanding closer to the original Darwinian one that sees cooperation and

transcendence of the self as the most exciting parts of the story.”

This is a quick sketch of the life and work behind the books of *The Glacier and the Flame—Rediscovering Goodness, Redefining Evil, Redefining Morality, and Transformation*—and my online launching of Osanto University (www.OsantoUniversity.com) to make these and other relevant books available *free*, for worldwide downloading, reading, and *action*.

For a more comprehensive account of my life and works, see www.davidloye.com.