

The Glacier & the Flame
Book IV

TRANSFORMATION

DAVID LOYE

*The Glacier and
the Flame IV*

TRANSFORMATION

DAVID LOYE

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May the Force be with you!

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 it happens.

Isn't it as though something like the chill wind blown off an immense glacier sweeps into our lives to try to snuff out the flame of the drive of the good within us?

Oh how well you and I know this feeling!

Again and again all that was moving forward in our evolution is suddenly politically, economically, spiritually, and morally driven radically backward and downward.

We call it backlash. Regression. Devolution. An outbreak of barbarism.

What is this chill that with astonishing speed, defying everything we have come to think of as intelligence, purpose, values, and sanity, can move into our nations, hearts, and minds to seize and numb us?

What is the *Glacier*?

But of equal concern, what, by contrast, is the *Flame*?

***The Glacier and the Flame I:
Rediscovering Goodness, page 1***

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PROLOGUE
**THE CASE FOR A MORAL
TRANSFORMATION THEORY**

Faced with the pile up of global warming, nuclear overkill, the widening gap between rich and poor, terrorism, and all else that futurists call the *world problematique*, it's hard to see how anything in this or any other book can provide what's required of us at this time.

Can we really speed up the evolution of all that's right with us before all that's wrong with us wipes us out?

Over thousands of years visionaries have raised great expectations only to see them dashed— so why should the situation be any different for us now?

And as for another theory ...

How on earth, when everything cries out for *action*, could something so "ivory tower" as a mere theory possibly help us?

$E = mc^2$ was a "mere" theory.

David Loye

Yet from this tiny bottle emerged the dark genie of the great threat to our existence of the nuclear bomb.

With not only Israel but much of the rest of this earth at risk, nothing else so vividly demonstrates the incredible power of our runaway technology to drive us backward and downward in evolution—within a single second to push the button.

In sharp contrast is the counter power this fourth book of *The Glacier and the Flame* reveals.

Here we'll uncover the potentially incalculable release of energy that can drive us ahead in evolution lying within a new scientific and spiritual theory of moral transformation ...

If it is an adequate theory.

If it can enlist the aspirations and creativity of others.

And If then it can break through the crust to melt the mindset of the Glacier long entrenched against our liberation and evolutionary fulfillment.

After completing the development of my case for such a theory, this is the test to which we'll return in the last chapter.

So far, in prior books of *The Glacier and the Flame*, I've been laying down the data base, as we say, for such a theory.

Referencing hundreds of books and studies by other progressive scientists and scholars, and more of my own, I've pulled together everything that during my search I could find

in science, religion, philosophy, and personal experience that might help us in this task.

In Book I, ***Rediscovering Goodness***, focusing on a first foundation for moral transformation, I tell of how within both science and religion—historically at odds with one another, supposedly poles apart—I found an underlying consensus on six foundations for such a theory.

Out of this venture came the first statement for the theory, moral code, and experimental global ethic you’ll find in Reflections and Resources in this book.

Moving to the second foundation, Book II, ***Redefining Evil***, explores the battle between the “two worlds” of progressive versus regressive science, religion, politics, economics, and everything else bearing on whether we can “speed up evolution of the best in us before the worst in us destroys us.”

Further probing the second foundation, ***Redefining Morality***, third book for *The Glacier and the Flame*, narrows the focus to the widely ignored, poorly understood, yet cutting edge power of the moral codes that shove us ahead, check us in place, or drive us backward in evolution—on one hand, the code for a “partnership” sensitivity and morality; on the other, the code for a “dominator” moral *insensitivity* and morality.

David Loye

So far, in the books of *The Glacier and the Flame*,
we've examined the evidence
and guide to action for

Foundation I: The Expectation of Goodness

and

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

In this book we'll explore the operation of,
and guide to action for,
four remaining foundations:

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

**IV: The Immanent and Transcendent
Power of Love**

V: The Guidance System of Higher Mind

VI: Earth and the Moral Action Imperative

PART I
FOUR MORE FOUNDATIONS

ONE
THE COSMIC DRIVE OF FREEDOM
AND EQUALITY

I had no idea my search would take me to this place when years ago the question came to me that sparked this journey.

The question in itself seemed simple enough:

***Is there a connection between the concepts of
freedom and equality and morality?***

It seemed to me there was, but how and why I couldn't have begun to articulate.

At the time it seemed to me they were products of two radically separated areas of life.

Freedom and equality were key concepts for politics. Morality, by contrast, was something for religion.

But the question persisted and I began to wonder what was there about these concepts that kept putting them into the same space in my mind and nudging me to think about

them?

In what I've written to become this joint venture of ours, this sharing of the excitement of an adventure of exploration, I should think that by now we've achieved a reasonably basic understanding of what morality is.

But what are freedom and equality?

What do they really mean to us?

And how might they be linked?

Equality is one of those words we immediately feel that we know what it means. But if we stop to think about it we find it is not so easy to define because it means so many different things to different people.

Most familiar is the political meaning of an equality of "rights"—which again are being challenged and undermined.

It is this idea that each of us is a part of and shareholder in the optimal functioning of our social body, and thus we're entitled to some baseline decency of treatment by others.

More broadly, socially as well as politically, the concept of equality can mean recognition of a sameness, of a similarity, of a likeness of ourselves to others.

Ecologically, spurred by the explosion of nuclear bombs and environmental disaster, it has come to mean the recognition of a "shared fate."

David Loye

Spiritually, for thousands of years, it has meant the recognition of a sacred oneness embracing all of humanity and all life.

Freedom is also intuitively easy but rationally difficult to define because it has also come to have so many meanings.

It can mean a sense of independence—of not being bound down, of being free to vary, to deviate, to depart.

It also conveys the idea of open space being available to one, a sense of scope rather than constriction.

It also implies—as Immanuel Kant developed in articulating the idea of free will—the idea of choice.

If we are free, we can choose our direction. If we are not free, it is chosen for us.

So this is something of what these concepts have come to mean to us today, but where did they come from?

What evolutionary reality are they rooted in?

What step by step has led us to this place in mind?

And why on earth should this be important to us now?

This last question I kept coming up against during the first decade of my search for answers to these seemingly simple questions.

Occasionally I would try to explain to others what I was doing only to encounter mystification or indifference.

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Often I felt like an alien having arrived from another planet attempting to cross a barrier of both mind and language by arm waving. I came to see that in part the problem was that how freedom and equality relate to morality is the kind of question one can reach only after moving a considerable distance through the kind of advanced discussion that used to be known as the moral discourse.

But the scholarship of the Glacier has so successfully obliterated moral discourse as to make of it something akin to the wistful, shrunken, no longer needed appendix in our bodies.

For the culture that prevails, moral discourse is a no longer functional organ, an anachronism.

Without the rebuilding of this discourse that, among other things, I set out to do with the construction of moral transformation theory, there was simply nothing in the minds of my earlier readers or listeners to which they could attach what I was saying.

I was talking a lost language about a lost reality.

It was only after I was well along in the writing of the single great long manuscript that became these books of *The Glacier and the Flame* that I came to fully understand what I was doing, as well as how to make it meaningful to others.

For I suddenly saw I had been led to a place in mind much like where Charles Darwin found himself over 150 years ago.

David Loye

Darwin had been driven by the question of the origin of species.

To find the answer he had been forced to go back and, over eighteen years of laboring in obscurity, piece together how bit by bit over billions of years what each of us today represents in body, brain and mind came to be.

Now I was driven by the question not only of the origin, but even more essentially, of the liberation of the highest potential for our species. Similarly I was being driven to go back, and bit by bit piece together how not only moral mind, but even more importantly, moral mind as the active agent in the evolution of our species, was constructed.

Up until now I have written mainly as a social scientist writing of the work of others. But now I must ask you to accept a shift in emphasis.

For I can only make what lies ahead meaningful by at times turning more to the personal—to what baffled and excited and encouraged and discouraged me during this search.

To what only can be adequately brought to life through more of the openness and the sharing of a personal journal.

The Cosmic Drive of Freedom and Equality

"Two things fill the mind with ever new and increasing

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admiration," Immanuel Kant wrote many years ago.

For him the two were "the starry heavens above and the moral law within."

Ever since I first underlined this passage and jotted notes around it during my Dartmouth undergraduate days sixty five years ago, the phrase has haunted me.

It sounds good.

One feels a resonation with something exceedingly grand. But what is it?

For if you stop to puzzle it over, on the face of it, really what could possibly be the connection between whatever is good within all of us—and within all that is endangered today—and those stars out there we so seldom look at any more?

Even to write down such a thought in this age of such alienation and the death of open and free-wheeling (that is, non-professional, non-ideological) moral discourse is to raise the question of who out there can possibly want to know the answer.

And yet I have come to see that this cloudy and seemingly tenuous connection is of fundamental importance in three ways.

Not only does it hold what I'm convinced is the single most important key to the achievement of goodness by our species.

David Loye

It also reveals how, once achieved, we can retain goodness.

It further reveals how, once lost, we can regain it.

And yet if we are to understand this process and work it to our advantage, we must do something that becomes harder with each new gadget that fills our mind and takes up our nights and days.

We must have the patience to go back to the very beginning of the story as I have been able to piece it together and work forward into our time—indeed to the very moment of decision facing each of us today.

"Two things fill the mind with ever new and increasing admiration"—Kant wrote this passage not just from some poetic whim, but from an expertise of his that is almost wholly forgotten now.

For I found that besides Kant's early contributions to what became the social sciences of psychology and anthropology, he similarly endowed evolutionary theory, physics, and even astronomy.

Seventy years before publication of *The Origin of Species* he anticipated Darwin's perception of our connection to the apes in the evolution of mammals.

He further developed a theory of gravity contradicting Newton.

He was also the first to correctly visualize the formation

of the solar system out of a great cloud or nebula of hot gas.

And what was it that filled this immense mind then, around 1785? What lay behind his intuition of a hidden link between "the starry heavens above and the moral law within"?

It seemed to me an answer might be found in the astronomy and the astrophysics that had originally engaged Kant.

Back to the Big Bang

Caught up by this thought, I went back for a closer look at the Big Bang that most scientists today think was the point of origin for our universe and for evolution as we know it.

It is again a testament to the amazing analytic power of modern science that astrophysicists and cosmologists— using a body of theory both experimentally and observationally supported— can go back in time to a point *only one hundredth of a second after the universe began*.

Before this it was too hot and there was too much energy involved for any good guesswork based on present experience. But after this came the fascinating materializations that physicist Heinz Pagels outlines in *The Cosmic Code*.

When the temperature had cooled down to "only" one hundred billion degrees Kelvin, within the primordial soup

David Loye

there began to form the chain-linking of particles that make up the litany for astrophysics.

At first there were electrons, positrons, photons, neutrinos, and antineutrinos.

A tenth of a second passed, the soup cooled to just ten billion degrees Kelvin, and you mainly had just electrons, neutrinos, and photons.

Three minutes go by and photons and neutrons combine to form deuterium and helium.

A big jump then to when the universe is 100,000 years old, electrons combine with deuterium and helium to form the first atoms, and thereafter you have the great condensation of clouds of atoms (as Kant had visualized) into the galaxies, the stars—and eventually into us.

But now comes the deepening perspective of quantum theory. Now comes the addition to the particle of the mysterious extension of the wave.

Before quantum theory it was thought that particles and waves were two separate entities. But quantum theory brought them together into the special relationship that lies at the heart of their potential relevance to moral transformation theory.

According to the view of Niels Bohr—which still prevails because it has worked in the construction of everything from transistors and microchips to the discovery of DNA—the

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relationship is of a *complementarity*.

Something is at the same time both a particle and a wave.

You look at it using one kind of measurement and you see a particle. You look at it using another kind of measurement and you see a wave.

In other words, the two are linked together in such a way that whatever happens to one must involve the other.

This is not just an arbitrary arrangement, which can hold true part or even most of the time but at other times doesn't apply.

It is as fundamental and lawful a relationship as science at this point can generally certify.

Were you, for example, to try to deal with one and ignore the other you would be violating a systems requirement for the functioning of the universe, life here on earth, and evolution at both levels.

But what could this have to do with moral transformation and the healing of our world?

Let's return to the point of origin for the universe for a still closer look at what seems to have been going on.

Physicists speak of "quantum uncertainty" at the point of

origin.

Identified by the famous Heisenberg uncertainty principle, this is a systems state of indecision where what is to emerge, what form anything is to take, seems to be up to chance.

In both the theory and the practice of physics today this way of looking at and handling matter and energy is confined to the microcosm of the subatomic world.

But back there at the beginning, before gases, before liquids, before solids, everything was a gargantuan boiling mass of quantum uncertainty.

And the most striking thing about this systems state for our origin was its *freedom*.

There was the freedom of everything at the beginning to seemingly both sort itself and be sorted into the mystery of particles and waves and thereafter whatever form it "chose."

Moreover, this is a freedom that persists throughout evolution.

"The order of the cosmos is more than mere regimented regularity, it is also organized complexity, and it is from the latter that the universe derives its openness and permits the existence of human beings with free will," physicist Paul Davies observes.

In particular, this is the direction explored by systems scientific, chaos, complexity, self-organizing, and other new

evolutionary theories.

"It becomes clear how a new level of evolutionary processes opens up a new level of indeterminacy and freedom," Eric Jantsch writes of the chaos-theoretical work of Ilya Prigogine and others.

So we have this picture of freedom as both a fundamental force in the working dynamics of evolution and as a concept grounded in the emergence of the first particles out of the formation of the universe.

But what of the wave?

To what is it linked over time?

After the search this chapter records, I came to the conclusion that from this point of origin, level after level upward in the evolution of seemingly all aspects of life and thought, arises the concept of *equality*.

The particle is to freedom as the wave is to equality.

Is this then the link between the moral law that Kant believed is within us and the starry heavens above?

In other words, as the particle is inextricably linked to the wave as a quantum universal necessity, is freedom thus linked to equality as a moral as well as political, social, economic, educational, scientific, and spiritual necessity?

David Loye

***The Biology of Sex, Cooperation,
DNA, and Chaos Theory***

As we move upward in evolutionary levels from the domain of physics to the point where life bursts forth we enter the more comprehensible domain of biology.

At least here—whether or not we understand what's involved at the lower microcosmic level—we can see, hear, and feel what we're dealing with.

Now can we find evidence at this level of the operation of something that seems akin to, or has the structural or functional qualities of, freedom and equality?

Don't we perceive some aspect of the biological reality, out of which we construct the idea of equality, whenever we look up to see a flock of birds in flight?

Or a school of fish darting through the water?

Or, as we see monkeys grooming one another in a zoo?

As for freedom, is not this what we see at work when we observe the chick that leaves its nest? Or the bee that seeks the location for a new hive? Or the lives of species that prefer to forage and live by themselves rather than as part of a flock or herd?

But let's go back to where in ignored page after page in *The Descent of Man* Darwin carefully built the case for the

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“moral sense” as the prime driver for human evolution.

Let’s go back to sex.

Or as he put it, the foundational emergence of the “sexual instinct” in all life forms—which led to the evolutionary emergence of the “parental instinct,” then to the “social instinct,” capped with the capacity for emotion and reason among mammals, notably most advanced among our species.

Here aren’t we looking at what eventually became the concept of equality prefigured in biology by the emergence of sex?

That is, isn't the drive for intimate connection with another being—which made such a dramatic appearance on the stage 1200 million years ago as a launch point for what over succeeding years gradually evolves into the concept of equality?

Don't we find in sex, as cultural evolution theorist Riane Eisler develops in *Sacred Pleasure*, a leveling connectivity, an equalizing temporary evaporation of differences of power and status?

Do we not find in the coming together of non-forced sex the orgasmic unity of all species including ourselves at the times of the passion for and act of coupling?

Biologically, the equality dimension has chiefly been explored in the study of cooperation.

Contrary to the impression seeded by the science and

David Loye

scholarship of the Glacier, this interest also figures in Darwin's long neglected completion for his theory.

Picking up where Darwin left off, the great early exploration of equality and classic of cooperation was by the fascinating Russian naturalist and revolutionary Prince Peter Kropotkin.

In his neglected perennial *Mutual Aid* Kropotkin first extensively explored the place in evolution of cooperative behavior, detailing hundreds of observations of sharing, apparent caring, even apparent love among animals of a wide range of species and varying greatly in evolutionary development.

All this he put within the context of moral development in his extraordinary probe *Ethics*—which the last time I checked had been out of print for 25 years.

Since then more thousands of studies by psychologists, sociologists, anthropologists and political scientists than I could begin to cite have defined equality at multiple levels for cultural evolution.

But what now what about freedom?

The Biological Rebirth of Freedom

How might what becomes a special relationship of freedom to equality at the level of human values have originated way back there at the beginning for biological

evolution?

As the particle and the wave are basic to physics so is the gene basic to biology.

Here we find the Swiss microbiologist Werner Arber receiving the Nobel Prize for his probe of the structure and dynamics of the basic evolutionary "fluid" of life, the DNA. And what had Arber discovered? Two basic types of genes and genetic systems.

One he called "the evolutionary gene," which functions as the bearer or promoter of emergent capacities.

Could this be the biological origin of the thrust of "freedom"?

The other basic type he called "the housekeeping gene," which maintains the stability of the organism *by limiting variation*.

Could this be the biological origin of the leveling of "equality"?

Then, mirroring the "togetherness" we have seen emerge here in the relation of the particle to the wave, comes this.

For Arber sees the two systems as functioning to "either promote or restrain the generation of genetic variations."

He sees the evolutionary gene and the housekeeping gene "reflecting, together, a deeply dualistic complex situation."

And what then are we to make of James Watson and Francis Crick's discovery that the configuration of the DNA is of the famous *double helix*?

The discovery that out of the 2300 million nucleotides that contain the information for nearly a million genes in human DNA, during the replication or copying process for DNA the two strands separate and double by acquiring *complementary* nucleotides?

Quite specifically, an aspect of this process, involving a "hypercycle" of two polynucleotides and two proteins, "can evolve only if each protein preferably catalyzes the *other* polynucleotide, that is to say, *if mutual enhancement prevails over self-enhancement.*" (emphasis added).

Could these microscopic doings foreshadow what at our level becomes the relationship of freedom to equality—or beyond this, the relation of freedom and equality to morality?

As pioneering systems scientist Erich Jantsch wrote in making the above observations, "At this stage already, altruism appears as a basic evolutionary principle."

These observations take us into what for some time into the future will remain one of the most fascinating and productive frontiers for science: chaos, complexity, and self-organizing theory.

By common agreement among most systems scientists, underlying everything involved in evolution are two great clusters or systems of processes.

On one hand are systems of restrictive or conserving

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processes that maintain what is going on in states of stability—of "equilibrium," or being "near to equilibrium"; systems essentially designed to enforce *order*.

In contrast to these leveling, settling, stabilizing, or essentially *equalizing* processes, however, are systems of the other kind that excite us.

Delightfully disruptive, these are the liberating processes that act to generate the states of change and creativity that drive systems into the increasing freedom of "far from equilibrium" states, or of *chaos*.

Again we find ourselves looking at the relationship of freedom to equality. And what is the recurrence of this same patterning, step by step upward through all levels of evolution, telling us?

It is that just as we ourselves in all our complexity evolved by stages from simple beginnings, so did the actuality of the forces we today name freedom, equality— and morality.

We ourselves emerged over time from that first particle and that first wave—which then through expansion and multiple branching led to the evolution of one particular small reptile, which in turn evolved into all the mammals, out of which most recently we evolved.

And running along in tandem with our physical evolution was this evolution of the actuality of the forces and the

David Loye

concepts by means of which *our minds seize up these forces and use them for the liberation of the highest potential for our species.*

Are we not looking at the step by step construction of a new theory of the origin of the highest potential, and thereby moral sensitivity, evolution, and transformation, for our species?

Freedom, Equality, and Morality

Next beyond this earliest track for cosmic evolution, then biological evolution, comes the moral and general superstructural shaping of the 200,000 year adventure of *cultural* evolution.

To continue our story, and finish the case for the drive of freedom and equality as the third foundation for moral transformation theory, we must turn to the birth of another book.

Quite short, titled *Freedom, Equality, and Morality: A New Theory of Cultural Stages*, it's available free of charge from the Osanto University Library (www.osantouniversity.com), with low cost versions in print, eBook and iBook to follow.

So upward from the physics of the particle and the wave, through the dialectics of the genes, into the dynamics of the molecules of chemistry and the development of living

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organisms—all of this over millions and earlier billions of years evolutionarily active in each of us today—we can see the emergence of the chaos of freedom, the order of equality, and the thrust of moral evolution and transformation up through all levels of life.

We can see past, present and future unfold for our own lives.

And for better or worse—depending on us—for the lives of our children, their children, and their children’s children.



Thus I rest half the case for

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

for which the moral code and guide to action is

***“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.”***

TWO
THE IMMANENT AND TRANSCENDENT
POWER OF LOVE

In my search for the foundations of moral sensitivity, evolution, and transformation, one possibility seemed obvious and unquestionable from the start.

What could be more self-evident than love?

Isn't this what over thousands of years we find at the core for the prehistory and history of *progressive* religion, spirituality, philosophy, and science?

Isn't it also what we find in all the stories and poems that have delighted and lifted our lives?

From the earliest times our beliefs, art, and worship have been shaped by recognition of a connection of love to moral transformation.

I've gone beyond the books to the archeological sites.

I've seen for myself what the numinous images of vulvas, pregnant women, and impregnating bulls on the walls of caves and elsewhere in the Neolithic Age begin to tell us.

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The wonder of ancient artifacts and the incredible scope of the ancient ruins tell us of the early prehistoric culture that lay down the roots for belief, art, and worship in Eros, the Greeks' enduring word for the pleasurable as well as the reproductive drive of sexual love.

In *Redefining Evil*, second book for *The Glacier and the Flame*, in the work of archeologist Marija Gimbutas, cultural systems scientist Riane Eisler, and many others, we explored the surprise and wonder of that earlier time of comparative peace and plenty for our species.

Building then in subtlety and intimacy, embodied in the evocation of an amazing range of animals and other symbols, and in the figurines of Minoan Crete and elsewhere, we saw the message deepen into the all-embracing presence and worship of a reliably mothering Goddess.

On the surface, to those still caught in the downbeat old religious paradigm the culture of the Goddess might look like nothing more than the evolutionary rising from the lowly realm of sexual love to the exalted realm of spiritual love, but I came to see much more to it.

This separation of the sexual from the spiritual is what we see after centuries of being hammered by the violent dominator paradigm, model, system, and ethos into belief in a wide gulf between the two.

While this may seem to be the case, if we look again we find the subtle, suggestive blending of the peaceful

David Loye

partnership paradigm, model, system, and ethos at work.

***Move on to the rise of ancient
Greece . . .***

. . . and here we find the blend of sexual and spiritual in the earlier Goddess culture has split into the antics of the gods and goddesses of a wild and warring celestial family.

Sexual love is elevated and parceled out to the status of the Greek gods Eros, Cupid, Aphrodite, and Venus for the Roman goddesses.

As for the spiritual level, the Romans seem to have lost, and now uncomfortably grope toward, the idea with Athena, Minerva, and Apollo for both Greeks and Romans.

***Move to scan the widening
range for religion . . .***

. . . and the picture of people groping to grasp what held together rather neatly in the prehistoric culture of the Goddess becomes even more complex.

We have the all-out sexuality of the Hindus, with the sinuous display of naked males and females entwined in an

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explosion of sexual athletics all over the face of Hindu temples of worship.

We further find ...

- * The uneasy cohabitation but more generally all-out conflict between high and low in Judaism, Christianity, and Islam.

- * The lowering of the sexual in tune with the need to curb desire for Buddhism.

- * The matter of fact place for both, with Mencius' powerful case for innate goodness rather than evil being the prime drive for human evolution in Confucianism.

In the faith I was brought up in and know best I still powerfully resonate to the example of Jesus in word and deed, and to Paul's famous hymn to love in the first letter to the Corinthians.

Who with an open mind, heart, and soul could fail to be moved by the magnificent language of the King James version:

David Loye

“Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.” And the glory of what rolls on in lines thereafter.

Move on to philosophy . . .

. . . and from Empedocles, Plato, and Aristotle in ancient times to Schopenhauer and Kierkegaard in modern times the great thinkers are all over the map—but generally agree on the pivotal importance of love and a connection to moral sensitivity.

Move on to science . . .

. . . and we find the buried bombshell of the long ignored rest of Darwin.

Long shoved out of the consciousness of scientists, scholars, and all the rest of us by the “prevailing paradigm,” in by now many papers and books is the Darwin I uncovered—who in *The Descent of Man* wrote **95** times of love and **92** times of moral sensitivity, versus only twice of “survival of the fittest,” once to apologize for ever using the term.

As we probed at length in *Rediscovering Goodness*, in

Descent—in this, Darwin’s self-avowed key work on *human* evolution, and in his early private notebooks—I uncovered the development of his theory of the evolution of the “moral sense,” clearly meant to complete his full theory of evolution.

This long ignored full theory was, and is, as we’ve seen, carefully laid out in Darwin’s perception of the evolutionary emergence first of sex, then of parental love, then of social love, then capped with the capacity for full blown emotion and full blown reason that blooms into the capacity for moral sensitivity or *insensitivity* at our level.

We can see how Darwin, in a truly giant move, joins sexual to spiritual love, as well as to the deep past to the present and the future for our species.

Next in the work of Sigmund Freud, William James, Peter Kropotkin, Eric Fromm, Jean Piaget, Karl Menninger, Pitirim Sorokin—and dozens of others still living in our time—we can see how Darwin earlier uncovered the grounding framework for our lives that his successors still struggle to regain.

Other books of mine bring to life the story and vital studies that further flesh out our understanding of this third foundation for a theory of moral transformation.

Yet after all the books I’ve read and all the books I’ve written still I’m left with the feeling of having only just begun to reach what is immanent within us or transcendent “out there” about love.

David Loye

In religion, philosophy, science, even art and music, we're compelled to see that perhaps only in poetry

... can we manage to reach a bit farther toward what we seek to adequately express. Which impelled me to take a new look at my own poems ...

Jotted down on the fly, as it were, out of a life given to other pursuits, these were mostly not the kind of poems you find in journals, contests, or in—that dreadful word and idea—poetry “slams” in coffee bars.

Mine were the offbeat product of a life outside the track for poetry in our time. But I found they did seem to offer something different in being the offspring of a passion for uncovering the mission of the mystery we call evolution.

Out of what by now must be over 200 such poems, in laying them out for sorting into “chapters,” I was struck by how forty seemed to range beyond my own experience to evoke a universal story—that is, the story of many of the rest of us, if not at times all of us.

An opening set expressed the worldwide experience of ***Love's Beginning***.

Next came the delight of how often ***Love is Playful***.

The experience deepened with the hard times that await

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all of us when ***Love is the Pain, the Fear, and the Great Sadness*** of the passing of those we've loved and cared for.

A set I decided to call ***Love is Our Sunrise, High Noon, and Sunset Ecstasy*** reaffirmed the lift of all the good times we've known.

Love is the Fist of Flame Against the Night became the title for poems asserting the core drive for evolution of that firm, fixed place in mind to fight for what can be and should be.

I end with ***Love is Where the Heart Soars*** —for some poems moving beyond this life into the question of whether love endures.

Across all space and time, in answer to our longing, can love possibly open the way to a journey from the deepest past into the future for lovers?

This became ***Love Is: A Life Story*** —available free online from the Osanto University Library (www.osantouniversity.com), with print, eBook and iBook versions to follow.

Here are two that I feel, to some extent, express the story of all of us.

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***Love is the everywhere force field
of embracing arms***

There is this force field healers say
they are attuned to, some say it comes
from God, others say they do not know, it
is just there. Through them it seems to
pour into, or surround, or bathe those they
heal with an unseen but tangible light.
It is love, they say, the force of love.
Others report suddenly being transported
to a great height from which they can
see the world, indeed the universe, in
glory beyond describing. There is again
involved this force of love, they say.
Or it comes upon us as an enormous
expansion of one's self, of one's
consciousness expanding to embrace all
life, everywhere, in caring intimacy.
Or it is what so softly, quietly explodes
within us looking into the heart of a flower

(continued)

Transformation

of a certain color on those mornings when
everything about us, weightless, air born,
ascending, dances in a different light.
It comes to us looking at our child asleep.
It comes to us when hearing an old song.
It comes to us seeing nobility walk among us.
There it is again when, weary beyond
endurance, we give up and give ourselves
over to whatever remains, down beneath it
all, eternally there, when all else is gone.

Oh look to the sky, the trees, the finger of
cloud just touching the moon! Look up and
see the high touch and the working wings of
that tiny bird for which I have no name!
All this is love, all these are its voices,
all this as in a mighty swirl of energies
seen and unseen is this force that has its
tides, its waves, winds, storms, calm days,
quiet nights, the call and deep sounding of

(continued)

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earth's choir, and all the times of eye, heart,
mind and soul widening magic like the sea.

Oh yes, I know and you know all this so well!
It is what caught the two of us up as leaves
in the playful arms of the wind that from long
ages ago knew us, was looking for us; that knew
the time had come that day, and the night
thereafter, that our lives began.

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Love is what remains

The continents rise and clash and
split apart, yet love remains.

Trees, flowers, grass, the very
soil beneath our feet is caught up
by the wind, yet love remains.

The flood of mail, magazines, and
messages crests, machines ring out
one last time, yet love remains.

I look at you, you look at me, our
eyes meeting melt into a single
golden crystal through all eternity,
and love remains.

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Thus I rest half the case for

**Foundation IV: The Immanent and Transcendent
Power of Love**

for which the moral code and guide to action is

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

THREE

THE GUIDANCE SYSTEM OF HIGHER MIND

In *Rediscovering Goodness* we saw why and how the vital drive toward the better world emerges within us.

In *Redefining Evil* and *Redefining Morality* we saw how our lives are shaped thereafter either by partnership moral sensitivity or by dominator moral *insensitivity*.

In this book we've seen how our lives are further shaped by the foundational drive of freedom and equality and by the potentially deep, wide, and enduring experience of the power of love.

We've also seen how all systems develop by incorporating or departing from previous developmental gains and stages.

We've glimpsed how this results in ascending orders of complexity—each of which, however, governed by relatively simple guidance structures.

Now we turn to what much science tells us of how our brain and mind seeks to gain understanding of all this—how it tries to put it all together, arbitrate among differences, read the future, foresee consequences, and firm up the will to act for our own species, for other species, and for our planetary

David Loye

home, attainment, and survival.

Over the decades, implanted in us over literally billions of years of evolution, I found a fifth foundation, which I named The Guidance System of Higher Mind.

Why Higher Mind rather than Higher Brain?

Much evidence indicates the brain is an importer as well as processor and exporter of what we need to feel and know to live, hence a wider scope for the word Mind.

Thanks to the huge explosion in brain research during the 20th and early years of the 21st century, our vast new understanding of the brain offers grounding points for a powerful new understanding of mind.

Use of the word Mind also opens the way to the realm of intuition that takes us into the vast realm of spirituality.

In other words, I write of the base in the brain for the bodily grounding and entry point for spirituality.

Besides being rooted in brain research, this new perspective on what I found serves as the Guidance System of Higher Mind is also based on the findings and perspectives of many other fields.

Gradually it fell in place out of my involvement in psychology, cybernetic, chaos, complexity, and self-

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organizing theory; systems theory, information theory, the increasing experience of scientists with computer programming; and the fluid new fields and sub-fields of an emerging science of morality.

This may seem like an awful lot to have to plow through, but be of good cheer—you don't have to.

Once again, at the heart of the customary complexities, seems to lie the relatively simple guidance structure I uncovered, which I believe falls together into a very useful packet of new knowledge we can put to use in personal and planetary life-saving action.

The Six Sensitivities

In terms of the interplay of all the complexities, at the core this guidance system of higher mind is shaped by the drive of what I've identified as six "sensitivities."

As with the unfolding capacities of plants from seed to full grown entity, or ourselves from birth to maturity, first to emerge within us is ***systems sensitivity***.

Next comes ***social sensitivity***.

Then, widening into increasing power over our lifetimes, emerge

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futures,

moral,

dialectical,

and managerial sensitivities.

These are not merely terms that for either some peculiar logic or intuition seem to me to express a fetching pattern.

They are the words that best expressed what, if we cut through the complexity, we can see operating by stages if we look at what we know, on one hand, about frontal brain operations, and information flow, and on the other, about the systems relationships involved in how we human beings exist and strive to live meaningful lives.

If we think of the brain in terms of the flow of thought—or in terms of what are known as “input-output” and “information processing” models—this is also the sequence that seems to operate from start to finish for the "scripts," "plays," and "playlets" of which our lives are composed.

Something happens that alerts our brain and mind to the need to quickly, indeed instantly, identify whatever-it-is for

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speedy further consideration by brain and mind.

This, for example, could be anything from something we read about in the newspaper to hearing a shot in the night—a shot followed by an ominous knock upon our door.

The shot in the night and the knock on the door is first processed by capacities comprising our *systems sensitivity*.

This is our reading of whatever it may be in terms of our orientation to space and time and known objects and relationships within space and time.

The sound of the knock, for example.

Did it come from the roof?

No, it came from below, downstairs, at the door.

Next, to determine whether we are to be unsettled or reassured by the knock, this information is processed by our *social sensitivity*.

That is, we must make a quick guess about the knock on the door in terms of our assessment of its probable meaning in terms of our relation to other people— significant others, people to fear, people to love, people to ignore.

Was the knock produced by a neighbor in need?

Or by someone who killed that neighbor?

Could it be there was no connection between the shot and

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the knock? Could this merely be coincidence?

Most notably, this assessment by our social sensitivity sub-system is *not* primarily cognitive.

It is primarily *precognitive* and affective.

In other words, first in sequence, primarily via right brain half processing, are the readings of emotion—as the work of Silvan Tomkins and Klaus Hoppe and others makes apparent.

Also early in sequence may be the reading of the mysterious information-gathering capacity known as precognition, about which I have written extensively in *An Arrow Through Chaos* and *The Sphinx and the Rainbow*.

Then out of such readings rises the cognitive reading, heavily shaped by left brain analysis.

So far in ***systems sensitivity*** we have a sub-system we share with all other organisms, and in ***social sensitivity*** a sub-system we share with all "social organisms"—ranging from ants and bees to mammals including ourselves.

By means of these first two sensitivities we answer the question "what is it?"

We establish a sense of the thing-in-itself—or ***what is***, what basically presently exists.

Now we move on to the four later and higher capacities

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of this guidance system of higher mind.

Next in brain processing sequence is our ***futures sensitivity***.

By means of the imaging capacity of our brain and mind—which involves the holographic capacities that pioneering brain scientist Karl Pribram first explored and other work—we project the possible consequences of whatever this is that has happened, or that we wonder about.

We project alternative scenarios for feeling, thought and action.

We answer the question of ***what can be***.

If I go to the door, should I be armed?

Should I call the police?

Should I simply ask who is there before opening the door?

Next comes the phase of over-riding importance in the development of moral transformation theory—and everything in our lives, pro and con, that it expresses.

For next we arrive at the pivotal assessment of ***moral sensitivity***.

On the basis of both our experience and the inbuilt

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selection principles identified in these books of *The Glacier and the Flame* we identify whether whatever-it-is is good or bad for us and for others.

In other words, out of the array of possibilities—the "what can be's," or alternative futures that futures sensitivity presents us—we now narrow the focus to answer the key question of ***what should be.***

If I don't go to the door, will a wounded neighbor die on my doorstep?

On the other hand, if I go to the door, will I myself be shot?

What is to be my action—or inaction?

What will be right—or wrong—to do?

One would think that adding this scenario for moral sensitivity should be enough to cover the ground.

Indeed, so far we have the workaday theory that many of us consciously settle for.

Something happens and we do—or do not—do something about it, with at best a nod to morality.

But subconsciously brain and mind goes on.

In contrast to the high points for civilization—such as the Age of Pericles in ancient Greece, or the French and Scottish

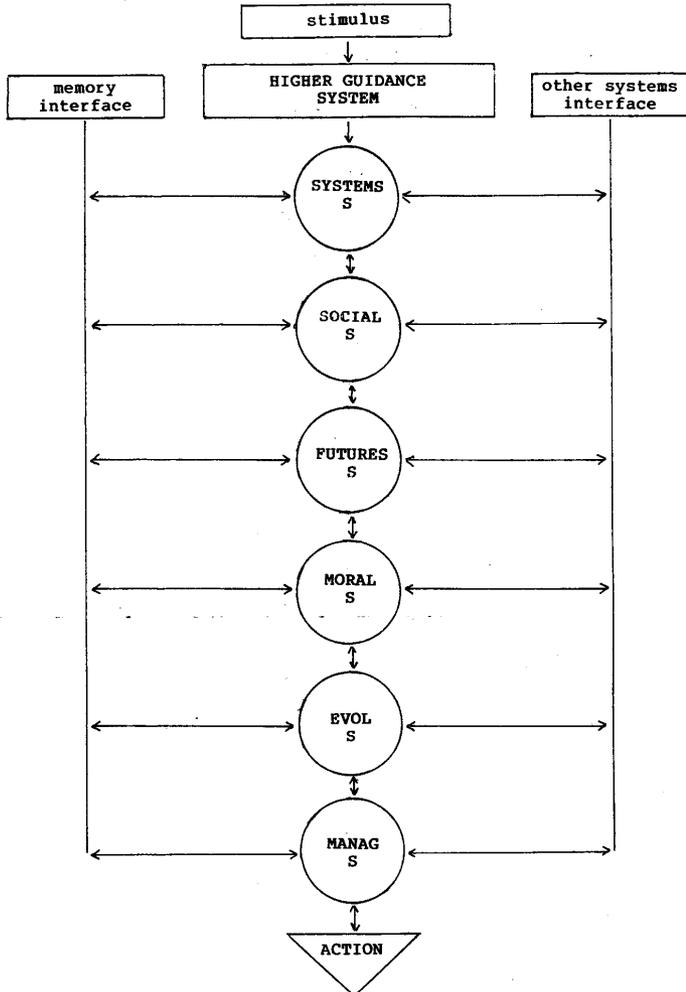
Transformation

Enlightments—to launch and doggedly pursue all-embracing large scale theory to conclusion is now rare.

Except in physics, systems science, and elsewhere here and there, it's fallen out of fashion in our time.

Next, however, comes the elusive sensitivity that after laying out the other four I added to this model, as shown in the flow chart on the next page.

Figure 3.1



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Here we see the six sensitivities laid out in the familiar form of the flow chart now widely used throughout all governing aspects of our lives, in business, government, science, and other fields.

Down the middle you can see the linear flow of information through the first four sensitivities—from systems, to social, to futures, to moral sensitivity.

But now given the knowledge of how the brain works—and this flow chart capacity to replace words with the power of visualizing what we seek to express—a new level of insight emerges.

For given this boost in knowledge we can begin to see how the first four sensitivities are interlinked to each other and to all other relevant parts of the brain.

By this point I can almost hear a sigh and sense the thought “I’m just not sure I want to go any further with this.”

But bear with me a bit further.

During my long search for answers to all the questions I’ve raised I found that to learn all I’ve had to gain from all the fields I now write of I’ve had to go back and reread and rethink about processes at this level sometimes many times to gain an understanding of them—and came to revel in each triumph at the end!

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So let's see what all the lines and little double-pointed arrows up and down the figure mean.

This is to show how the six sensitivities are linked to all other brain parts by what are known as "feedback" and "feedforward" connections.

We can now, for example, visualize how, on the left side for the figure, the sensitivities of this down-the-middle guidance system of higher mind are linked to the brain parts for *memory*.

The purpose, in effect, is to answer the vital question "have I ever seen, heard, or felt anything like this before?"

On the right side of the figure, then, we visualize the interface with all other brain systems of relevant information.

Having originally come this far in trying to comprehend the nature and scope of this Guidance System of Higher Mind at last I saw that in picturing the flow from one to another, next after the first four comes the need for adding the subtle but crucial next processing stage.

I saw we must add a fifth sensitivity to provide a crucial back check on the first four before moving on to the action thrust of managerial sensitivity.

We posit this sensitivity because of the fact that going all the way back to the emergence of the first amoeba up millions of years to ourselves, at the heart of functioning for all organisms, lies the fact of fear.

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We are fundamentally programmed to want to be damn sure of what we feel or think is happening for fear of getting it wrong, and being wiped out, or getting it right and surviving.

We posit this sensitivity that, most importantly, provides a holistic, integrated, or integral reading of all that has been seized and fed into us by our senses (seeing, hearing, feeling, etc.) and processed within the brain to this point.

For this fifth sensitivity only a cumbersome phrase such as ***dialectical-developmental-evolutionary sensitivity*** will convey the full sense of its meanings.

For practical purposes, we'll shorten this to *evolutionary sensitivity*.

Now the characterizing question is ***what was, is, could, or should be?***

Has anything like this shot in the night and knock on the door ever happened before?

What did I do then?

What does this tell me about what I should do now?

How sure can I be of what I think I should do?

Or not do?

This step is often omitted from explanations of how our brain and mind works, but is well-known in neuroscience.

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For here we are looking at the brain's capacity for *redundancy*—that is, the ability of the brain to have, in effect, a multiplicity of back up systems to take over if needed.

Now at last we're equipped to move from sensing, feeling and thinking to action.

Primarily within the frontal brain this final sensitivity achieves the synthesis, the compromise, which underlies both decision-making and the initiating of action.

I feel the best name for it is *managerial sensitivity*.

Action-oriented, managerial sensitivity answers the question of *what should I do—or what should I not do*.

I will go to the door.

I won't go to the door.

I will call the police.

I won't call the police, et cetera ...

And so we move to action—or not to action.

***The key place in moral and general evolution
of the guidance system of higher mind***

This, then, is—or is a reasonable approximation of—the guidance system of the higher brain, therefore a guidance system of higher mind.

By now is it not further apparent that what we are looking at in this guidance system of higher mind is ***intelligence?***

Not just "social intelligence," or "moral intelligence," or any others of the many different kinds of intelligence researchers identify.

In these six sensitivities, structure and dynamics of this guidance system of higher mind, are we not looking at *intelligence as a working whole?* Isn't it also apparent that we are looking at the potential for constructing a moral IQ as well as a measure of global intelligence?

Again, as with our exploration of freedom and equality in chapter one and love in chapter two, these questions pull back the curtain and open the door to the excitement of a level of quest that calls for still another book.

The title is ***The Guidance System of Higher Mind.***

It's also available free online from the Osanto University Library (www.osantouniversity.com), with low cost eBook, iBook, and print versions to follow.

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Thus I rest this beginning for the case for

**Foundation V: The Guidance System of Higher
Mind**

for which the moral code and guide to action is

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

PART II

EARTH AND THE ACTION IMPERATIVE

FOUR
MAPPING THE GLACIER AND
THE FLAME

Once again we come to what can be done about it.

Given this new look at both the science and the religion of goodness versus evil, given the six foundations, given the fleshing out and activation of this new theory of moral transformation, how do we put all this into action?

How do we say we're not going to take it any more?

How do we show we're no longer going to stumble on or let others drive us toward extinction with *what is*?

How do we affirm we're securely wedded to *what can be* and are primed to gain *what should be*?

To firmly ground the power of Foundation VI, **Earth and the Action Imperative**, let's first quickly track what we've been up against, how it happened, and how we've been motivated to do something about it.

The formal Ice Age of the great glaciers that for nearly two million years froze evolution in place over a great chunk of this earth geologically ended about 11,000 years ago.

But culturally and psychologically, affecting the evolution of both our consciousness and being, the case is otherwise.

Through the work of Gimbutas, Eisler, Benedict, 100 years of suppressed male scholarship, and the monumental battle of science within and against itself that *Redefining Evil* revealed, we saw how only a few thousand years after the end of the original ice age there gradually crept over, and still holds much of this earth fixed in its grasp, a comparable glacier of the heart, mind, and soul.

Until one gains access to the scientific heritage that this Glacier of our concern has sought to suppress, it seems wholly inconceivable this could have happened to us..

We can begin to intellectually comprehend what works upon us as being a matter of the hidden control of our minds by an over-riding dominator paradigm.

We can further begin to see how this dominator paradigm includes but ranges beyond the mindset for a particular kind of science and religion into politics and economics, as well as into the most intimate relations of our lives, as lovers, as parents and children.

Identified most comprehensively by cultural evolution theorist Riane Eisler as the 5,000-year-old dominator ethos, we can further see how and why this is a cultural and psychological entity so immense that for most of the time it remains invisible.

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But this is all intellectual, mind stuff, upstairs.

It is the *emotionality* that beyond this book, and all books, we must enter to *feel* and work through the intensity of its impact on all aspects of our lives.

It is the incredible emotional and spiritual as well as intellectual toll we must probe to its depths.

It is the rage against what happened to us we must put to the liberation of vision and the creation of the better world and future.

To repress and mask their unbearable pain, children who have suffered exceptionally brutal or degrading abuse manufacture deflecting cover stories.

By separating and shoving what the paradigm of domination did and still does to us into the categories of myth, comedy, tragedy, romance, the murder mystery or the adventure story, we have tried to do the same.

Thus to H.G.Wells writing *The Outline f History* during World War I, the ethos, paradigm, and essence of the Glacier was the Prussian mind.

In the books of Charles Dickens, it is the cold, hard, antihuman machination of the legal system, the chill insensitivity of the privileged, all that grinds under his suffering widows and orphans.

It is the cold, hard science of the movies' "Dr.Strangelove."

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It is the brutality of Bluto in Popeye cartoons.

It is the fictional villains ranging from Simon Legree and Moriarity to Darth Vader and the evil empire in "Star Wars," the Klingons in "Startrek," and He Who Must Not Be Named, *Voldemort*, in the Harry Potter series.

But in this fictional blinding of ourselves to the full reality of what in the intimacy of its brutality presses in upon us, generation after generation, we have been avoiding the showdown between the paradigm of the Glacier and the alternative that not only our evolution, but in all likelihood also our survival as a species, now requires.

Periodically, the underlying reality bursts through the fictional cover to expose itself—but then is quickly covered over or hushed up.

As with the battered child and the abused child, again and again we are told we did not see or hear or think or feel what we thought we did.

We are told there never was a better time, that right from the beginning we have been a violent species driven solely by selfishness and the unshakable lust of ego.

Or that the Holocaust never happened.

Or that once upon a time rightwing politicians, industrialists, and religious demagogues did not set out to gut environmental protection, plaster the nation with assault

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rifles, halt half-a-century's work to end racism in America, take away a woman's right to choose her own destiny, legalize the ostracism of gays and lesbians, and destroy the barrier between church and state fundamental to democracy.

This was not and is not just a matter of "conservative" versus "liberal" politics.

This is the transcendent reality of the Glacier that in times of confusion brazenly reveals itself and then—as its intended victims react with horror—again tries to conceal itself.

We have now through these books of *The Glacier and the Flame* probed the cultural and historical origins of this new ice age that has been hidden within the folds of the traditional story of our evolution.

We have seen how over thousands of years into our time it took over and degraded religion and spirituality.

We have examined its resurgence in the Nazis and in the warning bells and sirens, as above, of trends in current American and global politics and economics.

And we've probed the hurricane force of its psychiatric consequences in the lives of practically every one of us living today.

We have, in short, mapped the Glacier.

Now how do we melt it?

FIVE
**MELTING THE GLACIER THROUGH
MORAL TRANSFORMATION**

Moral transformation?

Merely to use the term invites immediate skepticism.

After all our centuries of the exhortations and promises of a long line of prophets, messiahs, and avatars, with the world still no better than it is, who but the hopelessly naive or the predatory gurus of the East and the rightwing televangelists of the West would still dare use the term?

Yet it happens.

This cannot be denied.

The question becomes can we somehow much more rapidly accelerate the spread of moral transformation.

Can we somehow more forcefully reveal and spread what is back there, waiting—back there beneath all the name-calling and blood-letting in the name of one supposed morality versus another.

Long ago now I felt, groped toward, and worked hard to

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see if at last I could see clearly how we can engineer our species' prison break.

Now, as we draw toward the close, I feel sure of the answer that together we've pursued in the four books of *The Glacier and the Flame*.

I've seen and worked to share how success depends on the degree to which a reasonable, viable consensus can be gained within progressive religion, progressive philosophy, and progressive science as to what constitutes foundations for moral transformation, and what constitutes moral action to put them universally in place.

In *Rediscovering Goodness* I briefly told the story of why and how I originally set out to see if it was possible to uncover, behind the often radically differing surfaces, a consensus within religion, philosophy, and science on underlying foundations.

I told of how in progressive religion, philosophy, and science I found there is indeed the underlying consensus for the six foundations we've examined.

I further told of why and how this only takes us half way to where we must go—of why it's necessary to complete the search with a translation of these foundations into the simple guide to the better life we by nature look for.

I showed how out of these foundations a scientifically grounded— and experimental—Global Ethic could be built.

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In *Redefining Evil and Redefining Morality* we moved on to see how over the centuries the Glacier has co-opted, degraded, diverted, twisted or negated the power of the *progressive* moral codes (precepts, rules, paths, commandments, laws and ethics) for the various faiths.

But we've also seen how the unquenchable Flame continues to drive us forward in evolution with the power of the progressive vision of the better life and the statement of what is right and what is wrong embodied in progressive moral codes.

Here are the six foundations coupled with my translation into the kind of moral code that faith by faith, era by era, I believe we're driven to develop as a guide to the good life and effective moral action.

Foundation I: The Expectation of Goodness

For which a global ethic would be

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

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

For which a global ethic would be

“Relating as human to human and to the whole of nature and the cosmos, let us align ourselves with the partnership ethos and reject the dominator ethos.”

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

For which a global ethic would be

“Act—and let us make this our standard for judging the actions of ourselves and others—to advance not just one but both freedom and equality.”

*Foundation IV: The Immanent and Transcendent
Power of Love*

Transformation

For which a global ethic would be

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

Foundation V: The Guidance System of Higher Mind

For which a global ethic would be

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

Foundation VI: Earth and the Action Imperative

For which a global ethic would be

“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.”

[

SIX

MELTING THE GLACIER THROUGH EXPECTATION AND PERCEPTION

In *Rediscovering Goodness* we looked at the implications of hundreds of psychological and sociological studies of the impact of **expectation** on our attitudes and behavior.

We saw the incredible degree to which we rise to achieve—or fall away and abandon—the potential within us according to what others, as well as we ourselves, *expect* of ourselves.

We also looked at how spiritual explorers and healers can believe with unshakeable conviction in their experience of expectation as the most powerful of forces for attaining goodness, which works within not just a few but within all of us.

For them what seemed to drive this process was and is the *expectation* of goodness by the deity.

We are good because the deity *expects* it of us.

In *Redefining Evil* we've seen the rise of this expectation of goodness out of the early global culture for our species

through the work of archeologist Marija Gimbutas and others.

Through the work of cultural evolution theorist Riane Eisler we've seen the persistence and resurgence of this expectation throughout the 5,000 years of its dilution and suppression leading to the cliff-edge, end-game situation of our times.

Thus science, plus spirituality, plus common sense combine to confirm the expectation of goodness not only as a first foundation for moral transformation theory.

Beyond theory, out of the underlying ground for theory, it looms as an elemental force of natural process moral learning and healing.

Given this as proved, let's move on to the second foundation.

As closely interlocked as the hand of the sculptor to the clay, or hammer and chisel for shaping stone, is the relation of expectation to ***perception***.

Where in *Rediscovering Goodness* we examined the nature and the power of the expectation of goodness, in *Redefining Evil* we probed the nature and the power of the second foundation.

Beyond expectation, 150 years of psychological studies have proven the power of five inbuilt natural processes we apply to the construction of one or the other of the "two

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worlds” of ***dominator or partnership ethos***: perception, learning, emotion, thinking, and action.

Perception provides a window on both our external and internal reality.

Learning and thinking assign meaning to what comes through this window.

Emotion impels us to action based on what we think we are seeing (hearing, smelling, tasting, etc.), what we think it means to us, and what we plan to do about it.

As an infant, for example, we may perceive two equally mysterious objects hovering over us.

Gradually we learn to differentiate between the two and still later learn their names: mama and papa.

Or in this time of single mothers or fathers, just mama or papa.

And within ourselves as infants, like the rush of hot or cold winds, there is the push of emotions that impel us to gurgle, smile at, and embrace them, or to cry at or fight with them.

As we grow up, our focus shifts from a nearly full time obsession with our own personal body to include the fact of the ring upon ring of social bodies with which our personal body is involved.

We grow into the social body enclosed first within family, then school, then everything from the old-style harmless

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neighborhood gang and baseball to dancing lessons, and so on eventually to the complex web of courting mates and working and living communities of jobs and social roles.

All along the way, as can be seen through the evidence we've examined, how effective and how healthy we are as human beings depends on three ways our lives are shaped by the Glacier or the Flame.

1. The degree to which these natural processes of perception, learning, emotion, thinking, and action are encouraged and favored by one "world," or blunted, distorted, blocked, blinded, or indelibly traumatized by the other.

2. How forcefully and reliably we learn to differentiate between what encourages and favors us, or what distorts and blinds us.

3. How forceful and reliable is our capacity to seek and find encouragement of the best in us—and to avoid, get past, work around, offset, transcend, or fight, win, or otherwise overcome the other.

The jolts of revolutions and the gentler means of educational and other reforms in history show us how

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century after century, piece by piece, we've gradually chipped away or melted great chunks of the Glacier of mind, heart and soul in order to keep moving toward the fulfillment that evolution urges upon us.

Our success over the past 300 years in moving in this direction shows us how far we've come.

Piece-meal, part by part, however, is too slow.

We are running out of time.

The environmental horror that is already upon us and the impending nuclear horror commands us to call upon the full power of perception, learning, emotion, and thinking that is the glory of our mind to see what is happening to us—and ***act*** before it's too late.

We are called to go beyond the parts to see the whole—and what works within the whole like cancer to destroy us.

We are sick because for so long the distinction between the dominator ethos, system, and morality and the partnership alternative has been blurred by the trance and the traumatizing of the dominator paradigm that moral transformation theory reveals.

We are sick because we've been denied the capability of seeing our personal, social, political, economic, educational,

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and religious reality ***as it is, rather than as continually we are being told it is.***

By at last gaining a clear perception of the sickness the alternative of learning, healing, and action can unfold.

No longer blurred and fearfully constrained, the full differentiating and searching power of our incredible brains and minds can go to work.

No longer stunted and defensively restrained, the liberation of our positive affects, our caring and creative emotionality, can go to work.

No longer confused, intimidated and numbed by the drumbeat of systematic abuse, the direct, undeviating, and joyful thrust of our will can rise up and go to work.

And more steadily and surely we can face and make the right choices for transformation, survival, and fulfillment.

This is the challenge for every ***educator.***

This is the challenge for teachers, writers, ministers, columnists, film and television producers, playwrights, actors, actresses, songsters, therapists, and progressive leaders and everyone else empowered to change our minds, for better or worse.

SEVEN
**MELTING THE GLACIER IN SCIENCE,
POLITICS, ECONOMICS, AND
SPIRITUALITY**

Through having to read, feel, and think through all of this—through having to experience the reality of the Glacier through words, images and story—I found that the sprawling enormity of what happened to our species over the past 5,000 years was inevitably being defused as well as energized.

So inevitably it must be for you by now.

This is how it is with all the other stories we use to put a self-protective psychic distance between ourselves and all the other kinds of trauma and abuse it has been our lot to suffer.

But still the reality of what was done to us behind the cover stories—and is still being done to us, and will forever be done to us if we cannot break from our trance, and unload, and see it and talk about it—is inescapable.

Looking back as I finish this book, the enormity of it hits

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me as if I stood alone on this earth being lashed by the chill of seemingly endless winds across a seemingly endless sheet of ice.

It is the slice of this cold blade of wind across the ice. It is the cold slash I feel intensely as one great long raw and open wound.

What a terrible tale this is !

To see who we were and are and what we could have been !

To see what we could have become if the course of events had been different !

After restraining myself to preserve the dignity and good name of science, I must now from heart and soul speak bluntly about the boost to, and blocking of, our evolution by science, politics, economics, and spirituality with and without morality.

Science

In the real rather than the fictional Darwin, in the suppressed side to the works of Kant, Marx and Engels, Spencer, Freud, Piaget, Fromm, Maslow, Assagioli, Dabrowski, and so many others, we've glimpsed the moral side to science routinely hidden from us.

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Not only the irony but the over-riding, central, single greatest and persisting crime against humanity, which this distortion and suppression represents, is indicated by the fact that by the very purpose of science—by the reason for which it came into being and justifies itself—science by expectation is aligned to the liberation of the greater human and to building the greater human future.

Thus, by its very nature, science is not only aligned to, but from the very beginning, and now, and for as long as it exists, science has a moral purpose.

The scholarship of the Glacier has not only denied but also done everything in its power to divert science from this purpose.

As the creation of the nuclear bomb and all other technologies with no consideration for their consequences shows us, this deviation from the primary purpose of science has placed the lives of ours and all other species in jeopardy.

It is the irony and tragedy of this juncture in the evolution of science that this has been done not out of malice, but with the best of and even at times noble intentions.

For many of those who drive us in the wrong direction

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have also been driven by the desire to see our species reach its highest potential—only again and again they are chilled and imprisoned by the Glacier.

The case of what was done—and is still being done—to Darwin is, of course, uppermost in my work and mind.

Though I gave to its exposure a great chunk of my life, and have referenced it throughout all four books of *The Glacier and the Flame* and others, the massive resistance to this “heresy” even yet remains incredible.

To me it calls to mind what was done to Jesus.

In both cases you have the visionary, first within religion, then within science, calling for alignment to the power of love and moral sensitivity done in by the Glacier.

The beliefs of glacial science are one thing, but its tactics are another.

The first is a scientific entitlement, but the second—that is, character assassination, and all the other ways in which the scholarship of the Glacier tries to hound and savage whatever it perceives to be different and/or weaker—can no longer be tolerated.

Everywhere it must be exposed and condemned.

David Loye

Politics

What—if *any*, many would say—are instances of morality in politics today?

Where, by the criteria this book and all the rest of mine seek to establish, is there evidence of such a seemingly doubtful thing as morality in politics that actually accelerated the evolution of our species?

Here's a quick fraction of the evidence in America alone..

The creation of the governing structure of the United States with the Declaration of Independence in 1776.

The signing of the Constitution in 1787.

Abraham Lincoln's freeing of the slaves with the Emancipation Proclamation in 1862.

The passage of the 19th Amendment giving women a vote in 1920.

The generosity of the U.S. in financing the rebuilding of a devastated world following World War II through Point Four and the Marshall Plan. The creation of the United Nations in San Francisco in 1945.

Passage of the Civil Rights Acts of 1957, 1960, and 1964.

All this involved the politics of ***what can and should be*** in conflict with the politics of ***what is***.

Scratch beneath the surfaces—and for the moment push

aside all the other motives involved—and what do we find?

In each case can be seen the caring drive of *partnership moral sensitivity*—and this with the goal of advancing the evolution not just of America *but of humanity as whole*.

As for politics without morality, where should we say it began and where in the world will it ever end?

In all my years of covering politics, as a newsman following World War II, and later as a political psychologist and as a historian, I can find no more unsettling example than what America has gone through during the time in which I completed this book.

Today we accept the corruption during the Grant administration, or the age of the Robber Barons, or the Harding administration as part of America's growing up pains.

But that was then *and this is now*.

Never before in American history has there been a period when in so short a time there erupted such a widespread blind drive to violate the American ethos and dismantle the American dream.

Those who led the drive worked hard to gloss over what happened, but this is how the Glacier perpetuates itself.

What emerged behind the blinding trance of the G.W. Bush years and its persistence during the Obama years for

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America was the climax for 30 years of proliferating cultural chill.

Can it be that in effect a series of contracts designed to sell off America to the highest bidder were issued and openly ballyhooed?

That what amounted to open auctions of new legislators to lobbyists for clamoring industries and other special interests were actually held?

That legislation affecting the health and well-being of the whole nation was farmed out wholesale to lobbyists for the health care, health insurance, and pharmaceutical industries and other wealthy interests for both writing and financing through political campaign contributions?

That what amounted to open, all-out warfare was declared against the poor, the old, the sick, the environment, and more surreptitiously against women and blacks and children—indeed against anything, no matter how small, that might restrain this incredible onslaught.

That even disgusted members of the Republican political party, which by such tactics won control of both houses of Congress, the Supreme Court, and the Presidency, came to feel there had exploded among them something newly fearful they had neither seen nor heard of before?

Scratch beneath the surface and what does one find?

Was not this once again the cold resurgence of the Glacier

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and the ancient, abiding, and brutally coercive drive of the dominator paradigm?

And was not this resurgence egged on by the religious advocates of dominator morality?

And is not the goal of those who persist in this direction to establish here a system as firmly and purely dominator in nature as the old world overlords the original Americans overthrew in order to establish this nation?

Once again the kind of action needed here is plain to see:

Throw the rascals out!

But that's only half of what is needed.

The hard part to which *The Glacier and the Flame* is addressed is ***how to learn to recognize them and keep them out.***

Economics

I come from a family of firmly moral businessmen.

My great grandfather Wyman Elliot was a seed merchant and real estate developer who gave to his community great chunks of what became parks, lakes, and freeways for

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modern Minneapolis.

My grandfather C.W.Sanders, who was one of the most widely read and influential booksellers of his time, was a fierce champion of freedom of mind and speech and an encourager of "radical" young writers, including Sinclair Lewis and F.Scott Fitzgerald.

In my youth I worked for one of the wealthiest developers in America, who fought tenaciously for lower cost housing for Americans and later became U.S.Ambassador to the UN.

One of my closest friends, who also became wealthy as the head of a very large tomato products industry, launched two foundations to bankroll poor women throughout Central America to start up their own small businesses, and out of deep economic sickness bring economic health to their devastated communities.

In these and other instances I have for years seen at work in certain business leaders and certain businesses the drive toward goodness we have been looking at—the drive of partnership moral sensitivity and partnership morality.

With them in mind I am appalled beyond words at the moral insensitivity that today worldwide practically leap frogs to get ahead of itself to show off some fresh act of economic atrocity.

What are we to say of lumber, mining, and cattle industries that will conspire to gut environmental protection

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and rape public lands for a pittance?

Of oil and other energy industries that will conspire to gut environmental protection and kill off prospects for self-renewing and non-polluting alternatives to fossil fuels?

Of chemical industries that will again work to gut environmental protection and push the use of the cumulative killing action of "harmless" pesticides on the world's foods?

Or food industries that raise animals for slaughter in mechanized holy hells on earth, or load the grocery shelves with foods so over-fatted, over-sugared, over-salted, over-chemicalized, and under-nutrientized as to require one to buy food supplements in order to get a decent meal?

And what are we to say of the future for freedom and equality with a communications industry clambering all over itself to get control vested in fewer and fewer hands?

What are we to say of a gun and armaments industry that, not satisfied with its ownership of a large number of legislators, and in the face of the continuing slaughter of the innocent, persists in trying to get even a puny ban on assault rifles lifted?

And what are we to say of a tobacco industry—shown by research study after research study to be the greatest serial killer of all time—that can both gain subsidies and buy protection from the Congress of the United States of America, and now moves like a wolf upon the world food industry?

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And what are we to say of a situation where the "downsizing" that brings joy to the stock markets and economists brings terror to world's work force?

Is this not dominator moral *insensitivity* and dominator morality growing at an exponential rate behind a facade of sexy, soothing ads and high-sounding phony front organizations—Friends of the Environment, they proclaim. Or Mothers for Reasonableness about Toxic Waste. Or Ministers for the Right to Bear Side Arms.

Again, the kind of action that is needed involves no need for more symposia, more commissions, more longitudinal studies.

It's fairly straightforward and of proven effectiveness.

Protest by letter—and refuse and urge others not to buy the products and services of Glacier companies.

But praise too by letter and buy and urge others to buy the products and services of the responsive and responsible companies of the Flame.

And seek and vote for protective legislation—and send up a prayer for the 21st century emergence of a new generation of muck-rakers and trust-busters on the scale of the 20th centuries' Teddy Roosevelt, Louis Brandeis, Ida Tarbell, Lincoln Steffens, and Upton Sinclair.

Spirituality

There is the spirituality of Buddhists such as the Dalai Lama and Thich Nhat Hahn, of the Christians Matthew Fox and John Spong, of some of the new Mothers of Hinduism, of the Baha'i and the visionaries in hiding of Islam, of morally sensitive leaders of New Age spirituality such as Jean Houston and Barbara Marx Hubbard, of the great worldwide awakening of women's spirituality.

There is this and all else driven by a profound sense of what is clearly partnership moral sensitivity and partnership morality.

There is the magnificent manifesto of the Parliament of the World's Religions, signed by leaders of every major faith on earth, calling for "mutual respect, partnership, and understanding, instead of patriarchal domination and degradation."

But then there is what functions as Neo-Ice Age religion, which we've uncovered in the books of *The Glacier and the Flame*.

There is the Christianity of the militant right, of bigotry, hypocrisy, militias, violence, prideful ignorance, the hierarchy of gender, and the blind attempt to gut every attempt to control the population explosion.

There is the Islam of the militant mullahs, again of bigotry, violence, the ferocious persecution of people of even minor differences, this time a veritable bloody gulf for the

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gender gap, and the terrorism that has earned disgust rather than respect from the rest of the world.

In both these and similarly regressive factions of other faiths is the drive to kill freedom of the mind, and to impose the inequality of ingroup versus outgroup upon seemingly eternal renewing sources.

What action can make a difference here?

Everything possible needs to be done to de-legitimize and isolate the leaders from the followers, for among the followers are decent but cowed people who would turn elsewhere given the chance.

But this is only half the problem of dominator spirituality.

The other is more subtle, indeed so much so that it works among us almost unseen and seldom remarked.

Again the cause is dominator moral *insensitivity* and dominator morality.

But this time the problem is the reaction to this grim social fact by people who by nature would, and often do, resonate to partnership moral sensitivity—but who allow themselves to be lured into the strange trance of glacial spirituality.

For therein they are led to believe they can seek the higher reaches of mind and soul by trying to finesse their way around or entirely buy out of the question of morality.

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They avoid, as one would something that smells bad and tastes bad, anything that smacks of the moral requirement of social, economic, and political action.

There is definitely an immensely important side to New Age spirituality in its search for new faiths free of the worst baggage of the past.

But there is also the rampant pathology of the Ice Age guru and the Ice Age guru system.

This is a time when the needs of humanity and of evolution call for the involvement of the highest levels of the human mind, heart, and soul directed toward the healing and rebuilding of *moral* mind that comes through *action*.

Before the house collapses under the weight of the Glacier, it is time to speed up a house-cleaning.

EIGHT
**MELTING THE GLACIER THROUGH
THE FLAME OF MORAL ACTION**

If we add it all up, we must admit the prospect for the future of our species is not encouraging.

Peace versus war, love versus terrorism, sex, economics, politics, the environment—in category after category what seizes the headlines and generally seems to govern the affairs of this planet is justification of dominator moralities.

In the pitting of the multiple voices of the archetypal, ad hoc, self-defensive, and dominator-hybrid moralities (explored in *Rediscovering Evil* and *Rediscovering Morality*) against the single voice of the partnership morality, we seem to be outnumbered at least four to one.

But if we look at the history of modern times in the way that, with teachers under pressure to “avoid controversy,” students are seldom taught in the stereotypical school, we can see the pattern and the dynamics for our liberation in a new and hopeful light.

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We can see how, through a succession of social movements, we have been driven generation after generation not just to move but at times even to take giant steps toward ending the rule of the dominator moralities at all levels and in all areas of our lives.

We can see how one after another these social movements have been rooted in the partnership morality.

We can further see how they erupt out of a vast process of re-connection with the roots for humanity in our deepest biological and cultural past.

Despite persisting dominator elements, this was a central thrust for the American and French revolutions, the U.S. Civil War, the rise of blacks out of slavery, the birth and drama of the civil rights, human rights, human potentials, peace, environmental, women's, men's, and gay and lesbian rights movements.

It is also what we can see in the new millions for the 21st century emerging from the dominator trance to be fired up by what we're managing to rediscover for ourselves, and to revel in, during the rebel years of our awakening as teenagers.

Or in the wisdom of the activist in the new freedom of middle age.

Or in the wisdom of our increasingly triply empowered old age.

If we look closely at these historical thrusts, we can see that each has involved a five step process for what is essentially partnership moral action.

First to emerge, providing a beginning, comes the decrying of the needs and aspirations of some segment of people who feel unjustly excluded from social status and power.

Next, under the superiors-over-inferiors, or haves-versus-have nots, structure of the dominator system, the needs and aspirations of these people are suppressed or denied outright.

Next, as a result of this suppression, there boils up within the denied and suppressed a rage that, once aroused and given hope for justice and liberation, becomes in effect a powerful head of social steam.

Involving not just needs and aspirations, but by now also powerfully impelling passions, this head of steam then acts as a force that serves to push society in a more just and equitable prohuman or partnership direction.

What seems to drive both our cultural and our moral evolution are sequences of these passionate pushes.

What drives us is how each event or movement acts like the head of steam to in effect drive a piston through a cycle, with the force of these cycles in sequence or in tandem then cumulating to drive us forward.

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What has been disheartening is that each push goes just so far and then runs out of steam.

There is the spark, the flame, the steam, some part of the chill mass begins to melt—but then out of the frigid north of heart and mind and soul the chill returns.

But now if we look again at this pattern for the aspirational history of modern times an arresting and hopeful fact emerges.

For it becomes evident that most of these liberative thrusts have involved the aspirations and energies only of aroused minorities of the total population for this planet.

But in the case of the global women's movement the situation has radically changed.

For the first time in the course of human evolution not just an aroused minority, or a majority of some small subset of humanity, but in fact more than half of humanity is potentially involved!

This is a head of steam for the thrust of the engine of cultural and moral evolution such as has never before been set in motion on so wide a scale.

And what is the moral nature of the historical thrust of feminism and women's liberation more generally?

David Loye

Along dimension after dimension of the differences we've examined between partnership and dominator moralities women have again and again resonated to, cried out for, and provided the greatest support for the partnership thrusts.

Are we looking at the factor of the critical mass that might at last tip the scales from a weighting favoring submission to inhumanity to the joyful achievement of full humanity?

Can this half arouse the other half to form the alliance that will save our species?

The time has come for the Flame to melt the Glacier and the torch is now in your hands.



Thus I rest the case for

Foundation VI: Earth and the Action Imperative

for which the moral code and guide to action is

**“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.”**

NINE

WILL IT WORK? HOW AND WHY?

TESTING THE CASE FOR

MORAL TRANSFORMATION THEORY

And so we come to the first of the three questions we raised in the Prologue.

Is this an ***adequate*** theory?

How is it like and how is it different from all the centuries of all the other moral theories of which we're aware?

How—once again, and in particular—does it show us how we can speed up the evolution of the best in us before the worst in us destroys us?

This theory departs from the past in being organic and ecologically-grounded ... gender-wholistic ... systems-scientific ... trans-evolutionary ... emergent as well as grounding reality oriented ... action-oriented ... easily-accessed ... joyous ... and spiritually as well as scientifically aligned.

Let's take a look at these claims for moral transformation theory one by one.

organic and ecologically-grounded

Moral transformation theory (MTT) is *organic* and *ecologically-grounded* in being of a force embedded within and rising out of nature.

That is, it is not of a force that is imposed on us by something lofty and savagely demanding that must be placated and groveled before, transcending nature.

It is of a force that is more like the leap of a dolphin from the sea than the collection of alms from the poor for a new gold dome for the temple.

gender-wholistic

It is *gender-wholistic* in being rooted in the experience and per-spectives of both halves of humanity.

However magnificent, however noble, however enlightened, most of what has passed for moral theory in the past has been maimed by male dominance and exclusion of the female.

David Loye

This theory provides a re-balancing.

systems-scientific

It is *systems-scientific* in being based on a science of inclusion rather than exclusion.

Moral theory in the past has been mainly confined within the boundaries of specific faiths, philosophies, or the backrooms of the social sciences.

This theory by contrast brings together and draws on findings now scattered throughout the wide range of scientific fields we must now tap into if we are to gain our long sought freedom from the worst aspects of the past.

It draws on the fields of psychology and brain research primarily, but also sociology, political science, history, archeology, physics, and feminist, new spirituality, and new as well as old evolutionary studies.

trans-evolutionary

It is *trans-evolutionary* in being grounded first in *physical and biological evolution*—in a specific and startling cosmic explosion 4.5 billion years ago, and in what happened thereafter.

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With the emergence of primate, hominid, and human society the grounding shifts to *cultural evolution*, with its branching into the two fateful paths that have made of this beautiful earth either a combination of prison and insane asylum or a rare time and place for the fragmentary attainment of true humanity.

Both first and last in evolutionary sequence, it's grounded in the new understanding of our *cosmic evolution* that both physics and the new evolutionary systems scientific perspective is beginning to reveal.

It is fundamentally shaped by the perception of the difference between what I define in *Redefining Evil* as the *grounding reality* and the *emergent reality*.

action-oriented

It is *action-oriented* because we now have time for nothing else.

The old days in which we might leisurely pile up wisdom with the idea that now and then someone might put a bit of it to use are gone.

We are under the environmental and the nuclear hammer.

We must now learn to know ourselves and think for ourselves in a hurry.

David Loye

This theory goes as quickly as possible to the heart of the moral log jam so we may focus on untangling the snarl and through informed action be on our way.

easily accessed

It is *easily accessed* because also gone are the days when we could afford to let psychological, social, and general scientific theory remain the exclusive province of small, highly educated but very narrowly bounded and non-action-oriented elites speaking highly specialized languages.

Especially urgent is the need for wide and easy access to the findings on which this theory is based.

Effective moral action requires a new investment in *knowing* as well as caring.

For all these reasons I've written to reach those I believe long have been readied for this new guide to theory and practice in every field and in all walks of life.

joyous

For too long we've been intimidated or driven away by negative images of the moral: as grim, unpleasant,

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irrational, unfashionable, unsophisticated, mean, petty, dull, or boring.

Because the bubbling forth of the deep playful voice of nature, and what lies beyond it we are to glimpse now and then, is so rarely encountered in anything usually labeled theory, this theory is *joyous*.

This is vital to the making of living rather than dead theory, and effective rather than dead-ended action.

"I am come to bring more abundant life," proclaimed that joyous theorist Jesus of Nazareth.

Echoed within the scientific exploration of goodness by sociologist Emile Durkheim and psychoanalyst Erich Fromm, a purpose of this theory is to reclaim the joy that is wind to the sails of goodness.

spiritually as well as scientifically aligned

It is finally *spiritually as well as scientifically aligned*.

Long ago disillusioned by how what began as the Flame fell into the clutches of religions chilled by the Glacier, I began my own search for the nature of goodness.

David Loye

In *Rediscovering Goodness* I tell of how out of the data of many scientific fields—purposely working independent of the potential confusion and biasing of either religion or philosophy—I uncovered the six foundations for what first seemed to me to be an exclusively scientific theory of moral sensitivity and transformation.

But on turning to religion to look for possible correlations, I was struck by finding the same six as well as a vision of the grand journey for our species on this planet as a wedded whole.

For the first time I saw what transcends the conflicts and the joy and agony of what seems to be the incredibly slow evolutionary birth process of our moral transformation.

First, moral philosophy casts off the chains of corrupted religion.

Then science—that is, the comparative handful of psychologists, sociologists, brain researchers, systems theorists and others that I write of—seeks to go beyond what for science has been the debatable grounding of religion and philosophy to find verifiable moral anchoring places in our brains, minds, behaviors, societies, and evolution.

Driving transformation is the magnificent saga of the exploration of goodness I write of in *Rediscovering Goodness* and *Redefining Morality*.

As I track in *Redefining Evil*, this magnificent saga began

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much earlier, then was nearly obliterated, but then soared into written history with the great spiritual explorers, such as Gautama and Jesus.

It was picked up again with the great philosophical explorers, such as Empedocles and Plato.

It is what in the surge of the Enlightenment, beginning with Immanuel Kant, entered the scientific phase opening to us the vast new dimensions of modern mind.

It is the powerful continuity I found across the boundaries of religion, philosophy, and science over thousands of years embodied, as best I can, in moral transformation theory.

It is, as I've written elsewhere, the vision of the rainbow arc of goodness through space and time that over the ages so many of us have sought to bring to earth—this *practical* vision that in lonely ecstasy so many of us have so deeply wanted to share and help the rest of us see.

At 88, here at last completing the most exciting adventure of my life, I place its destiny—and I believe our destiny—in your hands.

EPILOGUE:
TRANSCENDING THE GLACIER:
GYLAN POST-ATOMICUS

And where are we going?

And what's going to happen?

Out of my earlier years as a professional futurist and fresh results of this exploration, here's what I think lies ahead—either fulfilling what already moves among us, or replacing our species if we cannot meet the increasingly greatest challenge for the 21st century.

First came homo habilis, then homo erectus, then homo sapiens neanderthalensis, then homo sapiens sapiens—so-called Cro-Magnon "man" or out of Africa his more recently discovered equivalent, ourselves.

In each case, to meet a new environmental challenge according to well-established natural selection theory, there emerged a new species.

I believe the new self-organizing theory of our time, which Darwin anticipated, tells us we were also driven by an urge within evolution for a creature better equipped to enjoy

the wonder and better respond to the privilege of being embodied here .

This is not just a personal whim. It is the vision powerfully expressed by the anthropologist and renegade priest Teilhard de Chardin, the general drift to at least two books by the noted biophysicist and complexity theorist Stuart Kauffman, and dozens of new spiritual visionaries.

I think we may glimpse support for both theories—natural selection and self-organizing—in the typically widely ignored little study I reported in the first chapter of *Rediscovering Goodness*.

This particular study early gripped me because we so consistently fail to display the full range of intelligence within our mammalian potential—including most notably moral intelligence.

I believe we now face the question raised by child psychologist Linda Silverman's finding of an unexpectedly high level of *moral sensitivity*, along with *higher intelligence*, in gifted children at amazingly early stages.

Is there now in the works the making of evolution's next step beyond us?

Indeed, could it be that, in the unusually bright eyed and charismatic variations beginning to pop up all around us, our replacement already moves among us?

David Loye

Do they now move among us?

What we now know about our predecessor Neanderthal takes this beyond just science fictional speculation. For the Neanderthals did not just suddenly die out and Cro Magnon and other types of modern humans emerged.

The two species actually shared this earth for around 50,000 years.

Moreover, there is now evidence that in a genetic sense the Neanderthals never died out. They simply melded into Cro Magnon and the others through interbreeding—which may explain a lot about our political, economic, and most other problems if you stop to think about it.

But is the replacement of our species by a better species—as solely first half Darwinian theory tells us—our only option?

Or is the future for our species to be what the first half *plus* the second half, or the *completed* Darwinian theory, points to?

Is it to be the fulfillment of what is so patently already *in* us—as I worked for so many years and so many pages to get across in *Rediscovering Goodness* and other books?

Is it the drive of what we bring to the situation, rather than our replacement because of what we lack?

What will the Flame of the fulfilled human or—should the

Glacier prevail—our replacement look like?

What do or will they look like?

It would seem impossible to guess at this point.

But we move ahead by over and over again achieving the impossible.

Already within the first three and this fourth books of *The Glacier and the Flame* I've brought to life the data from which to project what I think over time will prove to be a fairly accurate picture.

In the gifted children, Maslow's self-actualizers, the rescuers of the Jews, and the "over-excitables" but advanced beings of Dabrowski we looked at in *Rediscovering Goodness*—in short, in those I identified as “evolutionary outriders”—we have part of the answer.

In the surge of the global women's movement and in the thrust of all the other movements—environmental, peace, human rights, et cetera, which make up what as a whole may be thought of as the "partnership movement"—we have another part of the answer.

But what happens when all these inspired and hopeful folk come up against all those now living in this world who not only don't want to board the train of evolution, but who prefer to wreck or hijack it?

David Loye

This is the critical, make-or-break question we virtuous visionaries can no longer dodge.

Will “our side” be *tough* enough to prevail?

The Tough and the Tender

If you look at our species’ capacity for being suckered into slavery by the Hitlers, Stalins, Khoumeinis and other notable monsters—as well as by our more personable home-grown tough guys, notoriously on up into the very highest levels of government and industry today—it certainly seems doubtful.

But why shouldn't the precursors of the better future be tough enough?

Can't tender and tough go together?

In psychology much work, including my own, has gone into the study of the tough-minded and the tender-minded.

The tough-minded are extraverted and tend to be insensitive, conformist, conservative, and norm-maintainers.

The tender-minded are introverted and tend to be sensitive, creative, liberal, and norm-changers.

Are then our warm-hearted, tender-minded, creative evolutionary outriders doomed to forever be blocked and

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pushed into the corners by the cold and hard and tough-minded bent on preserving the dominator system that keeps them on top?

I think not.

For the tough-tender polarity, while measurably there, is also an artifact of psychological measurement that fails to pick up and account for the kind of person who is *both* tough-minded and tender-minded.

In a study of the childhoods of the great abolitionists my great mentor in psychology Silvan Tomkins found they loved to fight, but not as bullies. Instead they enjoyed rather than shied away from a scrap if forced to it.

This is also the nature of countless social activists today.

By coming to know, admire, and work with so many of them I came to revel in how, year after year, on the behalf of peace or the environment, or against sexism, racism, brutality or injustice, they push for their cause with a courage that rather than being rare is routine.

Look around you.

Isn't this what you can see?

Or have experienced?

Or in looking at yourself find this is you?

For these joyful fighters for the better world the cause is the adventure.

David Loye

It is why they generally rise up each morning with zest and great anticipation of whatever fresh opposition awaits them.

In this data I think we have the other half of the answer to the question of what our fulfillment will look like.

Put the two bodies of data together, the tender *and* the tough, and the compelling portrait emerges that already we can find emerging within certain bright-eyed and particularly active children of the arriving generations.

The Next Step

In keeping with all the ways for speeding up our moral evolution in this and other books of *The Glacier and the Flame*—in keeping with the full case I make for Foundation V in my book *The Guidance System of Higher Mind*— he and she will be extraordinarily intelligent by our present measures.

That is, with IQs that would range between 200 and 300, should it be possible to assess them with more advanced measures.

She and he will be extraordinarily responsive to life emotionally, experiencing greater highs but probably not greater lows than at present.

He and she will take enormous, clear-channeled pleasure

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in the arts, music, in everything creative, and of course in sex.

In comparison to most of us today, she and he will also be extraordinarily competent.

They will be able to get things done with the efficiency and seemingly effortless organizing abilities that one sees foreshadowed here and there today.

Above all, they will be seemingly light years beyond most of us in their capacity to care for others as well as themselves.

They will be better able to nurture the achievements of others as well as their own.

They will be passionate in their moral intelligence and passionate in their moral action.

And when they have to fight, they will be passionate fighters for freedom and equality, for justice, wherever these bastions for humanity are endangered.

But will they have to fight?

Is there any way to break out of the seemingly eternal recycling of battering and bloodying one another to succeed?

The Peaceable Fighters

In the beginning—in small settings, which greatly aided by the spread of the internet will link up across geographical and other global separations—they will prevail by simply

David Loye

having characteristics already foreshadowed by the existence of thousands of evolutionary outriders already among us.

They will be so much smarter than the bulk of their would-be oppressors they can, in effect, think circles around the opposition.

This capacity plus the charm of their caring emotionality and their enormous competency should open to them significant access to the world's leadership positions.

They will also be able to prevail simply because they will be somewhat larger and stronger physically.

They will have—as, for example, the exceptionally strong George Washington had—such an excess and reserve of energy that they can keep going when their would-be oppressors falter and seek rest.

I think they will also prevail with minimal insanity—that is, without the pain, the suffering, the bloodshed, the vast destruction and waste of resources we have come associate with the idea of revolution.

They will prevail in what I write of elsewhere—e.g., in *Darwin's Lost Theory* and *Darwin's Second Revolution*—as a non-violent revolution because they will have special capacities that the science and scholarship of the Glacier has long succeeded in consigning to the black hole beyond the paradigm.

In contrast to their would-be oppressors, quite often they

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will know in advance what is being plotted against them, or where danger lies and how to avoid it.

They will know this not just by being “smarter.”

They will know it through the lost power now being regained through what’s being cautiously studied under the safe label of “intuition”—or the bold science openly calling itself the study of telepathy, precognition, remote viewing, and other “controversial” human capacities.

They may also prevail through the kind of over-riding and mesmerizing power of mind we now call charisma or hypnosis, beginning to be assessed in terms of measurable energies.

I think many may also possess great power to endear themselves to others through remarkable powers of diagnosis and healing, which also are already being widely studied and verified.

And what shall this fulfillment of ourselves—or should we remain imprisoned by the Glacier, our replacement—be called?

How shall we name them?

At first I felt a good name for these beings of the future might be *homo post-atomicus*—referring to the idea that the development and explosion of atomic bombs in 1945 may

David Loye

have sparked a vast change in global mind.

But *homo*?

Was this the right word?

Again, *homo, for man only*?

Let them be known as *gylan post-atomicus*.

Gylan from the word *gylany* coined by cultural evolution theorist Riane Eisler to describe the partnership society equally valuing women (gy) and men (an), with the **I** between the two parts of the word to stand for their linking.

Gylan post-atomicus.

This gives us an ideal to emulate.

And strive and train for.

And knowing that the evolutionary outriders, if not also the gylan post-atomici, are already among us, on the rise, expanding in number—to look for them among our children, and our children's children.

And rather than try to tear them down and destroy them as they become challenging and effective adults—as is increasingly the fate decreed by the Glacier for every attempt at decent leadership these days—to protect, nurture, support, join, and ***fight for and with them as they rise***

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among us.

So out of the brutality of the past, and out of the bewilderment of the present, I open this great adventure to you.

For now in your hands and mind—and the hands and minds of all you can reach—here lies this new way to shape the better future, which from a voice long seeded within us has called to our species for at least 200,000 years.

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.

David Loye

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

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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

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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 tendril 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

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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

David Loye

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

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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.

David Loye

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

David Loye

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 Snarlsgrrrr, 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, Snarlsgrrrr develops to seize Mystifu and drive it (and us!) downward and backward in evolution.

David Loye

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.

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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 Snarlsgrrrrrr:

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 Snarlsgrrrrrr and Those Empowered by It, and reject, imprison,

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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 Snarlsgrrrrrian 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?

David Loye

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

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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?

David Loye

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.

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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

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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.

David Loye

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 *

Transformation

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 *

David Loye

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

David Loye

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 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 Loye". The signature is written in a cursive style with a large, looped initial "D".

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.

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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.