

The Glacier & the Flame
Book V

**FREEDOM,
EQUALITY, &
MORALITY**

DAVID LOYE

*The Glacier and
the Flame V*

**FREEDOM,
EQUALITY, &
MORALITY**

DAVID LOYE

Osanto University Press
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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.

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*?

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PROLOGUE
THE GOOD FIGHT

Moses, Spartacus, Voltaire, Jefferson, Lincoln, Sojourner Truth, Elizabeth Cady Stanton, Roosevelt, Nelson Mandela, Mahatma Gandhi, Martin Luther King, and Aung San Suu Kyi.

These are some of the names we resonate to.

Names of the great fighters for freedom and equality.

But were they not also great fighters for something else?

Is it only coincidental that Moses not only led his people out of slavery but also gave the world the ten commandments?

In short, too little noticed or long remembered, they were all fighters for freedom and equality—and ***morality***.

What's right? What's wrong? And not as a matter just of words, but of the thrust of a basic evolutionary drive or principle.

What was the source of incredible strength that drove them to persist against seemingly overwhelming obstacles?

David Loye

Out of many years of my research as a psychologist and evolutionary systems scientist, this book uncovers the science, the spirituality, and the incredible story of what drove and drives them with a resident power apparently working up within us all the way from the hypothetical Big Bang that created our universe.

In other words, beginning with cosmic evolution, in this book we'll track the development of the power of a motivational cluster of freedom, equality, and morality up through biological evolution into the great explosion of choice of path that opened up for us with the step up to cultural evolution—and the challenge of right versus wrong, of lives better or worse.

But this was and is not just the drive behind the great fighters of history. The point is this drive resides within all of us. And it needs only the spur of events and the spark and then the flame of progressive leadership to shove us ahead—this versus the blind regressive power of those who seek to check us in place or drive us backward in evolution.

So what's to be done about the kind of politics, economics, and religion our species is dragging into the 21st century?

Why in the world—and not only in Asia and Africa, but even yet in Europe and both South and North America—are billions of us still so far from gaining freedom, equality, or day by day even barely a life?

Freedom, Equality, and Morality

Why worldwide do we face the insanity of the assault not just on freedom and equality, but on freedom, equality *and* the kind of morality that shapes the quality of life?

In America, for example, what kind of mind could believe that we must destroy environmental protection, campaign spending limits, and financial regulations “if we are to lift the heavy hand of government and gain true freedom?”

Or that we must end affirmative action and all other measures designed to level the playing field for women and minorities if we are to achieve true equality?

How in a democracy dependent on the economic dignity, social respect, and intellectual enhancement of the many should once again thousands so ferociously push to make these rights the entitlement of the few?

And why, if freedom of the press is supposed to be precious to the life of democracies, is control of the media globally becoming concentrated in fewer and fewer hands?

Why do we seldom hear the word fascism any more—as if there was nothing to be learned from history?

It’s time for progressive science and progressive spirituality to go beyond the niceties and nostrums to raise hell in terms of the specifics that worldwide sicken and enrage us.

It’s time for the good fight and the good fighter, whoever and wherever you are.

David Loye

Under the title *The Glacier and the Flame* I have written this book as one of a series aimed at finding *and mobilizing* the answers to these questions for those of us already engaged, or by now sufficiently appalled, aroused, and ready to fight for a better world.

How are we to prevail against all that now seeks to drive us downward and backward in evolution?

How can we gain *and hold* the higher ground?

How, most basically and crucially, are we to *speed up* evolution of the best in us before the worst in us destroys us?

In this book we'll cover the mighty span of evolution to show how the power we must now call on emerged out of the three great thrusts into the unknown of which each one of us and all of us are composed.

First we'll go back almost 14 billion years to the explosion out of the void into being of what became the unfolding of cosmic evolution.

Freedom, Equality, and Morality

Next we'll move on to the moral bump up the scale that seems to have come with the arrival of the first living organisms that crept out of the sea onto land and the wonders of biological evolution.

Next comes the wide-ranging revolution of the power and special responsibility that came to our species with the shift of action from biological to cultural evolution.

Here we'll see how, out of an earlier time of greater freedom, equality, and morality, we were side tracked into the dead end detour for evolution out of which we've been laboring ever since to get back on track.

We'll see how, and why, we can do this!

ONE
FREEDOM, EQUALITY, AND MORALITY

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

The question in itself seemed simple enough.

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

I will first scout the territory to establish a grounding sense of where we are and what is here. Then we'll begin to explore the new picture emerging within the science and spirituality of cosmic, biological, cultural, and moral evolution.

At the time I set out to find an answer to the question of connections it seemed to me—as I would guess to most of us—that freedom, equality, and morality were radically separated areas of life.

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

But as the question of a connection persisted I began to wonder what was there about these three concepts that kept

putting them into the same space in my mind and nudging me to think about them.

What do freedom and equality 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 many different things to different people.

Most familiar is the political meaning of an equality of "rights." It is the idea that each of us is a part of and shareholder in the optimal functioning of our social body, thus 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 global environmental devastation, the explosion of nuclear bombs and the threat of terrorism, it has come to mean the recognition of a "shared fate."

Spiritually, for thousands of years, equality 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.

David Loye

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? How do they relate to morality? And why on earth should this be important to know?

This last was the 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 trying to do only to encounter mystification or indifference.

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.

In the 19th century, in Darwin's time, discussion of what was right and what was wrong, was fashionable. You wrote and read about it in books, talked about it at parties. But with the shift into the 20th century both the topic and the word became unfashionable.

It was just not the sort of thing one talked or wrote about unless one was a "right wing nut"—or presumed to be one, if one used the dreaded M-word (i.e., *moral*) at dinner parties or other social functions.

It is a complex subject to try to convey in very few words. But for all the reasons I uncover in probing the nature of "the Glacier versus the Flame" in my series by that title, what we used to know as "the moral discourse" has become something akin to the appendix in our bodies.

Generally speaking, moral discourse is no longer a functional organ, an anachronism.

So it was I found that without rebuilding this discourse—which I set out to do by uncovering the six foundations for moral evolution and moral transformation theory you'll find here in Reflections and Resources—there was simply nothing in the minds of most people I was trying to reach to which they could attach what I was saying.

I seemed to be talking a lost language about a lost reality.

David Loye

It was only after I was well along in writing what's become the books of *The Glacier and the Flame* that I came to fully understand what I was doing. For suddenly I saw I had been led to a place in mind much like where Charles Darwin found himself over 150 years ago.

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—or how out of billions of scraps over space and time we have each been constructed.

Now I was driven by the question not only of the origin but even more essentially of the liberation of the highest potential and destination 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.

Here, then, is what I found.

First we're to go as far back in time as the mind of most of us can reach—back 14 billion years into the astonishment of what seems to have emerged out of the hypothetical Big Bang that gave birth to our particular universe and all that's in it.

TWO
**THE COSMIC DRIVE OF FREEDOM
AND EQUALITY**

"Two things fill the mind with ever new and increasing 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 resonance 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 that we so seldom look at any more?

Even to write down such a thought in this age of the death of open and free-wheeling—that is, non-professional, non-ideological—moral discourse is to raise the question of

David Loye

who out there can possibly want to know the answer.

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

Not only does it hold part of what I'm convinced accounts for the achievement of goodness by our species. 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've been able to piece it together, and work forward into our time—into indeed the very moment of decision facing each of us today.

We must go back to what Immanuel Kant so magnificently intuited and fill in 14 billion years of the grandeur of the scientific space between the stars out there and the moral law within us.

Back to the Future

"Two things fill the mind with ever new and increasing admiration"—Kant wrote this passage from an expertise of his almost wholly forgotten now. For earlier than the

philosophy for which he is known today came his contributions to what became the social sciences of psychology and anthropology, evolutionary theory, physics, and even astronomy.

Seventy years before publication of *The Origin of Species* he even anticipated Darwin's perception of our connection to the apes in the evolution of mammals. And in an incredible evolutionary leap into space and time he was 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.

Caught up by this thought, I went back for a close look at the Big Bang that most scientists today think was the point of origin for our universe and thereby 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 supported both experimentally and observationally—can go back in time to a point *only one*

David Loye

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 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 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

David Loye

the functioning of the universe, life here on earth, and evolution at all 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 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

David Loye

linked to equality as a moral as well as political, social, economic, educational, scientific, and spiritual necessity?

THREE
**THE BIOLOGICAL DRIVE
OF FREEDOM AND EQUALITY**

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

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

What at the level of physics exists only as a picture puzzle mass of particles and waves becomes a rock, a tree, the shape and face of a real live person, or the fascination of looking at our self in a mirror.

Now for the question.

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?

How about this?

Don't we perceive some aspect of the biological reality out of which we construct the idea of equality whenever we look

David Loye

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?

Now where does science come into the picture?

Out of the vast maze of complexities and references bearing on this question I found two tracks for pursuit that move most directly and quickly to an answer.

Both tracks are further arresting in the way they expose how ideological distortions of biology have been and still are being used to warp and block the drive of freedom, equality, and morality.

One is the still widely embedded idea that at all levels evolution is driven by “survival of the fittest.”

The other is the late 20th century update for the same notion for “selfish genes.”

Behind “survival of the fittest,” which became the supposed scientific blessing for the rampage of the old Robber Barons, and behind the supposed science of “selfish genes,” which became the blessing for the rampage of the

Robber Barons of our time, lies the Darwin I uncovered and have written many books and papers to substantiate.

The story of the rest of Darwin begins with the fact that in *The Descent of Man*—successor to Darwin’s revolutionary *Origin of Species*, in which Darwin specifically tells us he will now move on to *human* evolution—he wrote only twice of “survival of the fittest” and further apologized for ever using the term.

But of **love** he wrote 95 times!

And of **moral sensitivity** he wrote 92 times!

Further underlining how far off track we’ve been shoved by the deadly old Darwinian mindset is the evidence of the index for *Descent*. For in by now countless editions in most of the languages for our species, you will find only a single entry for love and only eleven for anything to do with moral sensitivity—this despite the fact both were actually Darwin’s central concern in *The Descent of Man*!

In this mangling of what Darwin wrote to be the central end message for his work, for well over one hundred years scientists, scholars, teachers, students, and all other typically over-burdened readers with no time to try to plow through *The Descent of Man* have gained their ideas of what was and was and is not important in the development of our lives and the evolution of our species and planet.

And what have they missed?

David Loye

Of the Biology of Equality

What I found was the obvious second half, and in effect “lost,” completion for Darwin’s theory of evolution.

What I found Darwin laid out were two interconnected tracks for how we rose from the origin of species, to where we are today, and even prospects for the destination of species.

Back just after he returned from the famous voyage of the Beagle, in his private notebooks at age 28, he first jotted down—and then developed at length 51 years later in *Descent*—the following track for biological evolution.

In building his case for the “moral sense” as the prime driver for human evolution, Darwin begins with the emergence of what consumes so much of his pioneering work, as well as soon afterward the pioneering probe of Sigmund Freud.

He begins with sex.

Or as Darwin put it, what ultimately became the central drive of the “moral sense” in evolution, began with the emergence of the “sexual instinct” in all life forms, which today we know happened about 1200 million years ago.

This led over millions of years to the evolutionary emergence of the “parental instinct.”

Then over more millions of years to the “social instinct.”

Then after more millions of years to the capacity for emotion and reason primarily among mammals—notably thereafter most advanced with the emergence around 200,000 years ago of our own late-comer species.

Since then this track for our evolution has been massively confirmed by brain research, anthropology, and other fields.

Here, then, aren't we looking at the biology of what became the concept of equality?

For here we see the gradual spread of concern for the nature and fate of *others* as well as ourselves core to the concept of equality.

Concern for one other with the emergence of sex ... widens to become concern for one's offspring with parental caring ... then vastly widens to concern for others within one's own group ... widening finally to concern for all that mind and heart can reach with emergence of the capacity for emotion and reason.

The same progression for the cognitive grounding for equality can be seen in the track for Darwin's fascinating broad scan analysis of cultural evolution.

In keeping with the earlier implanting of our sexual, parental, and social “instincts,” with the capacity for emotion and reason came the unfolding of cultural evolution and the widening impact of our *caring* for the lives and fate of others.

David Loye

Given our capacity for emotion and reason, this led to *reflection* on the consequences of one's behavior.

That, in turn, led to the development of *language* to share and compare insights.

Then, with the global spread of the capacity for language—and this vast upgrading of our ability to widely share what seemed to better rather than worsen our situation on this planet—came the formation of all the rules, norms, and moral codes that have shaped our moral evolution through the mind-binding impact of *habit*, *i.e.*, doing the “right thing” over and over again until well implanted.

Here again is a long ignored track for Darwin's theory massively confirmed by modern brain research, cultural anthropology, linguistics, and the psychology of learning and developmental and social psychology.

Here we find further extensive study of the equality dimension in the exploration of cooperation—which again the rest of Darwin dramatically prefigured. For again in *The Descent of Man* he writes 12 times about competition, *but 27 times about cooperation*, for which he used the term mutuality or mutual aid.

Of many observations, he wrote of how humans "would have warned each other of danger, and have given mutual aid in attack or defense." He further explored cooperation in the 95 little “stories” of the sex and love life of the amazing variety of species I write of in *Darwin in Love*.

But now what about freedom?

Of the Biology of Freedom

How might what becomes a special relation of freedom to equality and morality 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?

In radical contrast to the "selfish gene" of zoologist Richard Dawkins and fellow sociobiologists and evolutionary psychologists—snapped up by the Robber Barons to justify the all-out predation of the Greed Decades—Arber uncovered two basic types of genes and genetic systems. One he called "the evolutionary gene," which functions as the bearer or promoter of "emergent capacities"—that is, an apparent 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*.—i.e, an apparent biological origin of the leveling of equality.

David Loye

Then comes still further amazement.

For mirroring the "togetherness" we saw emerge 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."

That is, 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*?

And their 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, they tell us that 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).

Surely it would be hard for any reasonably rational and open-minded reviewer of the evidence at this level to argue that these microscopic doings fail to 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."

And so what have we learned in this revolutionary track for biology?

Is it not this?

That all this evidence— and much more I must relegate to this important end note and elsewhere— tells us that running along in tandem with our physical evolution was the evolution of the biological actuality of the forces and concepts by means of which *our minds seize up these forces and use them for liberation of the highest potential for our species.*

But for this to happen there had to be the last step up the ladder of mystery.

For now we cross the great divide from cosmic and biological evolution into the incredibly rich expansion of mind through cultural evolution.

PART TWO

SUPERSTRUCTURE

FOUR
THE CULTURAL DRIVE
OF FREEDOM AND EQUALITY

For many centuries we've been told the story of how the drive of freedom and equality shaped Western history through the gradual rise for our species out of an early time of supposedly abysmal savagery, ignorance, and brutality.

Thousands of books, reinforced by hundreds of authorities and spell-binding movies, have told and shown how out of a dismal early time of floundering for direction came the rise of the amazing people called the Indo-Europeans, who at last gave a firm shape to the journey for our species on this planet.

For proof of the degree to which this bold new breed aimed us toward higher and better ends one only had to point to the fact the prevailing languages for the West derive from original Indo-European roots. Through conquest, and the evolutionary thrust of survival of the fittest, we're told this gifted people further laid down the foundations for practically all that we know as civilization today.

David Loye

Art, government, trade, education, religion—we've been told it is to this great early injection of Indo-European creativity we owe much of the ways and values we live by today.

In short, so goes the traditional story of who we originally were and how we became so much better today.

But now what happens if we look beneath and behind this story for the link of freedom and equality to moral sensitivity, learning, healing, and transformation?

Why is it that, from one bloody century to the next, the story we actually find is of the horrendous struggle for freedom, equality, and morality to gain a foothold against the power of something that century after century is cocked against it?

Why, in alignment with our guiding metaphor, has every century been the tale of the Glacier versus the Flame?

The Other Story

As I cover at length in ***Redefining Evil***, second book for *The Glacier and the Flame*, the true story of who we were, and could have been, is the single most unsettling and inspiring of all the stories of how we became who we are and what we face today. It is the shock of the reality that throughout our history has again and again been perceived,

and decried, and then overcome by denial.

In classic accordance with the conflict of new versus old paradigms, this is still another instance of the truth that must fight its way uphill against the massive resistance of the scholarship and the much larger, all-embracing system of repression for which I've used the metaphor of the Glacier versus the Flame.

Brought back to life by the revolutionary wave of rediscovery inspired by the 20th century women's movement are the startling insights of scores of embattled scholars—including many originally celebrated as formative thinkers in their fields, for example, Ruth Benedict in anthropology, Friedrich Engels in Marxian theory, Alexander Rustow in history and economics, Alfred Adler, Wilhelm Reich, and Erich Fromm in psychology.

At the core it is the story of how we were driven off course in evolution and shunted into the dead-ended detour that clouds our future.

Within the swirl of both old and new books it best falls in place within the work of a woman identified by leading scholars, in *Macrohistory and Macrohistorians*, as one of the twenty thinkers most important in the search for the overall governing patterns for history and thereby patterns for human evolution.

The twenty include both capitalist theorist Adam Smith and socialist theorist Karl Marx, the former Russian

revolutionary become a leading American sociologist Pitirim Sorokin, the British historian and author of a twelve volume *Study of History* Arnold Toynbee, and the renegade Catholic priest and anthropologist Teilhard de Chardin for the West, and for the East, Ibn Kaldun, Ssu-Ma Ch'ien, and Prabhat Rainjan Sarkar.

The first woman, and only living human, to be included in this mainly bearded Old Boys Club of Great Thinkers was cultural transformation theorist Riane Eisler, whose work on the origins and consequences of “dominator” versus “partnership” systems heavily figures in the books of *The Glacier and the Flame* and my development of moral transformation theory.

Eisler uses the self-coined word ***gylanic*** to expand her concept of the “partnership” model, systems, and morality.

"Gy" is from the Greek root for the word woman. "An" is from the Greek root for man. And "l" denotes their linking.

She uses this word ***gylanic*** to describe a prolonged peaceful period of prehistory characterized by a comparative equality of the sexes as well as the gender-relational base for her theory.

To describe the later stage—and to sharpen the picture of the dominator model, ethos, and systems within the context of the bloody span of written records we call history—she uses the word ***androcratic*** to describe the shift to the rule (cratos) of the heavens, religions, governments, and

households primarily by men.

I found that if we pursue this lead to track what happens over a span of about 25,000 years, a startling new perspective on both the liberation and origin of our species' highest potentials comes to light.

For I found we can track the interplay of freedom, equality, and morality in terms of four stages for the evolution of what, in terms of my overriding metaphor, I will call pre-glacial and post-glacial mind.

1. Pre-Glacial Mind: The Proto-GyLANIC Stage

Prior to about 7,000 B.C.E. existed this period about which we know much less than is now known about the later gyLANIC or partnership cultural span.

From studies of primates and primitive societies and the artifacts of that ancient time (for example, the famous cave paintings in France) we do know that it was not the so-called dog-eat-dog, killer-ape type of culture of movie and cartoon portrayals.

Many sources indicate these stereotypes seem to be primarily a misreading of the evidence to serve the systems-preservation needs of the dominator paradigm.

So what was the social and political world of our prehistoric ancestors really like back then?

By now the evidence is literally overwhelming that the early life of our species on this planet was very much different from the famous “solitary, poor, nasty, brutish, and short” surmise of the arch-conservative philosopher Thomas Hobbes, or the violent and cannibalistic pathology of the “primal horde” of Sigmund Freud.

In other words, in contrast to the uncaring and authoritarian picture of Hobbes, Freud, and the by now widely prevailing stereotype, people back then banded together and worked together not only for survival but intermittently also here and there fervently for social and individual fulfillment.

This was the stage when the earliest norms, codes, and rules for living together were established—which were then, for thousands of years, rigorously maintained.

Within the boundaries of tribes, and gradually the inevitable spread of larger alliances, equality as the recognition of a likeness, of a deep connection, of a fate that was shared, was obviously a vital binding concept for this earliest stage.

But what of freedom?

It’s commonly been assumed that this thrust was absent in the earliest times.

Indeed, the overwhelming tendency among philosophers, historians, anthropologists, and other

chroniclers or theorists has been to pass on from generation to generation the following half-truth story of the great shift to "civilization."

There was, they say, this earlier monolithic time when things were pretty much lock-step for humanity.

Any deviation was immediately pounced on and obliterated.

But then out of a time of turbulence—which also involved the significant shift to an evolutionary inevitable and therefore necessary stage of male dominance —came the great breakaway from this dismal first lock-step world for humanity.

Thereafter, they say, came our rise in ever more glorious phases of civilization through progressive stages of increasing individuality and more freedom generally.

While it is certainly understandable how this view arose in an earlier time when we didn't know as much about our deep past as we do today, now it can be seen that it rests upon an enormous contradiction and in effect a trancelike ignoring of the facts.

For again it is clear to anyone with an open mind who will take the time to look at the by now mountain of evidence of archeology, and of all the other disciplines involved in the study of prehistory, that everything we classify as the key aspects of civilization *came out of the earlier time.*

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Striking examples abound in the work of Marija Gimbutas and others I cite in ***Redefining Evil***.

Evidence of the invention of language, art, religion, trade, government, architecture, stock breeding, city planning, writing and reading, music, medicine, healing, the beginning for the science of astronomy and a host of technologies in addition to the invention of boats and in high probability the wheel—all came out of this earlier time!

All this came out of the Paleolithic and then the Neolithic ages that *preceded* the shift to androcracy.

And how is this a demonstration of the operation of freedom?

And indeed, not just a little bit of freedom, but cumulatively an immense amount of it?

One of many things we know about individual and social creativity is that generally, although not always, even the simplest invention is built upon a long previous series of trials and errors.

We know that each step along the way, as well as the end product, involves a departure from the old way, and that this departure—this deviation from the established norm—most fundamentally requires freedom.

Freedom to think.

Freedom to openly discuss what one is doing and thereby intermix with and draw upon the creativity of others.

Freedom to then go ahead and do it.

This is not the picture of our past we have been given—and the fact that for so long the early reality for our species has been shoved into the great black hole beyond the paradigm is a telling symptom of the sickness of the dominator trance we have for so long been caught in.

For again, as I write of extensively in *Redefining Morality* and other books, we glimpse the same foundation of lies whether we are dealing with the psychologically pathological individual or the pathological society.

In other words, it has become implanted within both the unconsciousness and the consciousness of our species— and still enthralls the minds of many seemingly liberated scholars today—that everything of value must be attributed to the time *after* the shift from a *gylanic* to an *androcratic* culture. From everything we now know of this earliest period and of systems development, however, we can see that the pre-gylanic stage was a time of a much higher valuing not just of equality but also—most surprisingly, and hitherto seemingly improbable—of freedom.

As I've indicated, this period most vividly and memorably comes to life in the books of Marija Gimbutas, which bring together and integrate the work of many other archeologists and scholars.

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2. Pre-Glacial Mind: The Gylanic Stage

This is a stage lasting from approximately 7,000 to 1400 B.C.E.

As I probe in depth in ***Rediscovering Goodness*** and ***Redefining Evil***, drawing on key works bearing on this time, during this period came the peak for the agricultural civilization that began to form earlier in the fertile areas of the earth.

Out of this favorable situation arose the generally nurturant, peaceful, economically vigorous, highly creative, and primarily Goddess-worshipping culture in which a primary value seems to have been the enjoyment and celebration of life.

Particularly striking during this period is further evidence of the comparative equality of the sexes.

In keeping with the psychological dynamics of the liberation of women, during recent years the factual prominence of female figurines, goddesses, and other symbols of the "feminine principle" have been stressed.

This period was (and still is) mislabeled a time of "matriarchy" or exclusive rule by women—and this is understandable.

It is only natural that after being suppressed for so long many women should seek to find and believe in a time when

women were not only on top but also ruled with a domination comparable to male absolutism.

But as the work of archeologist Marija Gimbutas, cultural evolution theorist Riane Eisler, and all the others I write of vividly brings to life, in fact back in that early time the "male principle" was also greatly valued, as shown by the symbology everywhere of the bull.

Female figurines do prevail in most earlier sites, Gimbutas points out. However, she also notes evidence of gods as well as goddesses. And in the pre-Indo-European art of Mohenjendaro, Harappa, and other sites in the amazing Indus valley culture of pre-Indo-European, Dravidian India, one can find a proliferation of male as well as female figurines.

Moreover, beyond gender parity a more general equality was reflected in the archeological evidence of a tendency toward the lack of vast differences in housing, grave sizes and positions, and personal possessions buried in the graves.

***Again and again the archeological evidence
pounds across the inescapable message
regarding the early reality of
comparative equality . . .***

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that despite some differences of position and wealth these differences were minimal compared to the vast gulf that came later;

that this was the time in which equality as a guiding principle for social organization reached a height humanity was not to regain, and then only partially and fitfully, until modern times;

that this equality was most basically rooted in an equality of the sexes, which became the model for equality of relationships more generally;

and that herein, culminating a development of thousands of years, ***not only was there established the ethos but also the ethics of equality.***

It was, in the way by which all attitudes and behavior become part of each of us, a vast process of social habit formation.

As Darwin originally stressed in the long ignored completion for his theory, from learning to brush our teeth,

to learning to drive on the proper side of the road, our lives take shape through *habit*.

The capacity to do the right thing is there to begin with.

But whether we do the right thing or the wrong thing depends on whether through repetition the capacity to do the right thing becomes a habit.

The same is true of moral learning.

As massively documented in ***Rediscovering Goodness***, the tilt toward the good life rather than the bad life is there at birth.

But whether we do the right thing or the wrong thing depends on how well we learn to stand firm against the pressure to do the wrong thing explored in ***Redefining Evil*** and ***Redefining Morality***.

***But what then of freedom during
the Gylanic stage . . . ?***

***Did it increase, drop, or waver
along with equality?***

The proliferation of inventions and refinements of earlier inventions, and the amazing diversity of artifacts and clothing styles that emerged, as earlier noted during the

proto-GyLANic stage, is continuing strong evidence of an increase in the valuing of freedom as well as equality.

Particularly striking, I personally find, are the famous seals worn by the Minoans in that remarkable culture blossoming on the island of Crete, which so uncannily foreshadows the embattled best in our time.

From the later history of the Romans, we are familiar with the brands burned into the skin of slaves to designate the masters who owned them. We're further familiar with how the insignia worn by the military over the ages reduce the person to little more than a cog in the bloody machine of a particular army or division.

We're further familiar, I must note, with all the brand names sewn on our own pants, skirts, shirts, handbags, or affixed to our cars, appliances, toys, and even the intimacy of our underwear, which affirm the new fiefdoms of our own frenetic consumer culture.

In marked contrast were the personal seals worn by the gyLANic Minoans.

These seals were of semi-precious stones worn with a strap about the wrist, each bearing a tiny scene, symbol, or panorama carved with incredible artistry on so small a scale.

I've examined hundreds of these seals in the Heraklion Museum in Crete and in books, and have yet to see two alike.

There on each wrist, meaningfully carved in semi-

precious stone, was in effect this assertion: "I am myself, unique, and to an unusual degree for my time my own master."

And is this not the primary ethical thrust to the concept of freedom as we know it and experience it today?

Is it not the highest good connected to freedom that we shall have this freedom to achieve our highest potential?

To actualize self?

Or that within the larger scheme of things, we may at least freely range in mind beyond the limits of our time; that beyond the limits of our place and persona we may construct, then with persistence and luck act to give back to evolution something *beyond* what we are given?

Now think of our own time and how often the insignia on our own pocket, pen, or backside says, "A piece of me is owned by those catering to my lack of and search for an identity."

And is this early period covered solely by the heretical books of Marija Gimbutas in ***The Civilization of the Goddess*** and Riane Eisler in ***The Chalice and the Blade***, as the scholarly and semi-scholarly servants of the Glacier would have us believe?

Hardly.

This period is covered by scores of other highly credentialed, well-grounded, and impressive tomes.

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In the books of the excavator of 7,000-year-old ruins of Catal Huyuk in Turkey, James Mellaart, for example.

In excavations in India of Harrapa and Mohendendaro and the amazing Indus Valley culture by Sir John Marshall, Sir Mortimer Wheeler and many others, covered in the books of Rita Wright, Georg Feuerstein, Raymond Allchin and many others.

In, above all, the dramatic discovery of Gnosos and the civilization of Minoan Crete by Sir Arthur Evans—pivotal for understanding the evolutionary significance of the early time—and the later excavations and books of Harriet Boyd, Nanno Marinatos, and Nicholas Platon, whom my partner Riane Eisler and I got to know during our many visits to Crete and Minoan sites.

Further, in James DeMeo's still widely ignored ***Saharasia: The 4000 BCE Origins of Child Abuse, Sex-Repression, Warfare and Social Violence, In the Deserts of the Old World***—vital in linking the disastrous impact of cataclysmic ancient climate change to what is happening to us today

Of further special significance is a set of books out of Asia, still little known in the West, published to coincide with the Decade of Women conference in 1995 in Beijing.

Under the auspices of the Chinese Academy of Social Sciences, a 17 member team of leading Chinese archeologists and historians set out to test the pattern for the dominator

versus partnership model for Eisler's cultural transformation theory.

Edited by Min Jiayin, Jiao Tianlong, and Chia-yin Min, in ***The Chalice and the Blade in Chinese Culture***, in English and in Chinese, the members of this team reported their joint finding that Eisler's Western-based, half the world pattern for the existence of the early highly creative, peaceful, and equalitarian culture, and then the bloody shift to what we still know today, generally holds true also for the other half for our world, in Asia.

3. Post-Glacial Mind: the Proto- and Fullblown Androcratic or Dominator Stages

As covered extensively in ***Redefining Evil***, back with the first massive invasion of the people known today as the Indo-Europeans, around 4,000 B.C., came the beginning of the vast shift to the system from which we now seek to free ourselves, a shift essentially completed in 1400 B.C. with the Mycenaean takeover of Minoan Crete.

In from the periphery and out from other drought-ridden areas the trail of artifacts uncovered by Gimbutas and by now scores of others, reveals how there spread like a cancer throughout the global social body a violent, warring, male-dominant, economically and creatively exploitive, bloody-

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male-God-worshiping culture aimed at the enjoyment and celebration of the power of death and destruction.

***And just as with fascism in our time,
the key values to be radically transformed
were these two core values not only for
moral but also for political, economic,
educational, and spiritual systems:
"freedom" and "equality."***

Here is a quick taste of the punch drunk see-saw between some of the high points for freedom and equality and the massive regression to control and inequality that century after century we've been taught is the way it was, is, and therefore always will be.

The high point for freedom and equality in Minoan Crete is finally shattered for good by the Mycenaen invasion.

In Greece the Golden Age of Pericles and Socrates is crushed by the triumph of super dominator Sparta.

In China the age of Lao-tse, Confucius and Mencius gives way to the incredible atrocities of the Age of Warring Kingdoms."

Similarly the rise of Wu-Ti and the Han dynasty folds

under the impact of Attila and the Huns.

In Rome the surge toward the freedom and equality of the early Roman Republic gives way to the Ages of the Empire, with highs ranging from the rule of Augustus and Marcus Aurelius to the sick and abysmal reigns of Nero and Caligula.

For Christianity the highs for Jesus and Saint Paul gradually sink to the savage lows of the Crusades, the Inquisition, and the Witch Burnings.

In France we go from the high point for Charlemagne to the ups and downs of the Dark Ages.

In Arabia we plunge from the highs of Arabian mathematics, astronomy, architecture, and the poetry of Rumi to the lows of the Islam of bloody conquest and goal of world domination.

The Italy of the Renaissance, the Medici sponsorship of Michelangelo, the glory of art, and the heroic advance sparked by Garibaldi gives way to the savage super-christianity of Savaronola, the burning of great paintings in Florence during Savaronola's "bonfire of the vanities," and the rise in our time of Mussolini.

The French revolution gives way to the guillotine and empires of the Napoleons.

And sparked by the incredible luck of having leaders like George Washington, Thomas Jefferson, and Benjamin

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Franklin, the American revolution gradually gives way to the moneyed surge to plutocracy, the rise of government by the new Robber Barons, and the steady downward drag of a Republican party, presidents, congress, and supreme court in the late 20th and early 21st centuries.

Revolution and counter-revolution.

Three steps forward, then two backwards—or rather all too often two forward, then five backward.

Of many, many source— e.g., perhaps most widely read Will and Ariel Durant's eleven volume *Story of Civilization*, Richard Tarnas' *The Passion of the Western Mind*, or possibly the easiest in which we may trace the woeful see-saw of our Androcratic or Dominator-hybrid Stage, Rene Sedillot's *History of the World in 240 Pages*..

But still the servants of the Glacier will do their best to wipe out this track of insight.

For those who may still doubt the pattern for freedom and equality *and the glacial opposition* this probe reveals, they should be confined to the proverbial desert island with only *Freedom and Domination: A Historical Critique of Civilization* to read.

This is the 700 page condensation of the multi-volume German original by the amazing and still, other in Germany and elsewhere in Europe, little known economist and sociologist Alexander Rustow.

Like holocaust survivor Riane Eisler and so many others who likewise figure meaningfully in the books of ***The Glacier and the Flame***, Rustow was forced to flee Germany by the rise of Hitler and the Nazis.

He fled to Turkey, and the horror of the Nazi devastation and eye-opening threat to the world became the fire within him driving his amazing double-barreled counter attack.

Tracking the fight for freedom over a 10,000 year global spread of cultures and nations, Rustow wrote his book *Freedom and Domination* to try to arm the mind of the world against anything like Hitler and World War II ever happening again.

Concomitantly, he plunged into economics and politics to become a leading architect of the “economic miracle” of post-WWII German recovery.

Reviewers hailed his work as “a moral event” characterized by “militant humanism,” “cheerful confidence,” “a structure of language and of mind of almost architectonic beauty,” written with “a cool head and seething heart.”

Can the Glacier succeed in snuffing out all this documentation of the multi-millennial drive of the Flame?

Can it prevail against cosmic and biological as well as cultural evolution?

Obviously it will go on trying—until melted once and for all.

FIVE
THE BEGINNING AND END
OF MORAL EVOLUTION

And so we've come to the end of our journey.

We've come over millions of years to a new understanding of moral evolution.

Through conquest, corruption, co-option, and the blind, fearful, power mad drive of the greedy few perfected over at least 5,000 years, the artful chill of the Glacier has led to an increasingly disastrous confusion as to what is freedom, or equality, or morality in our time.

But if we push through the confusion what do we find?

In keeping with the “two worlds” of morality we explored in ***Redefining Evil*** and ***Redefining Morality*** are two kinds of freedom and two kinds of equality.

By now entrenched within our time is the distortion and stealthy negation of “freedom” and “equality” of the dominators and domination systems explored in chapter four.

Raw, arrogant, and essentially socially criminal in its

waste of precious time here on earth, in many areas the Glacier's agents have locked in a blind acceptance of a disastrous Orwellian reversal of core meaning.

In sharp contradiction to the vision of freedom over centuries driving evolution, beneath the lip service and token gestures is the valuing of and push for the freedom to exploit and/or terrorize others as long as one can stay on top.

Further gilded with talk of the nobility of honor and loyalty is the reversal of meaning for equality. For what can be seen beneath the Glacial surface is the uptown version of the mafia mindset.

In other words, at the tactical core for the dominators and dominator system is the bonding of an equality confined to the minimal number of cohorts, or one might say gang members, with whom one must share the spoils.

In this way persists the powerful hidden regulatory structure for our lives of the *ostensible* code and the *operational* code.

There is established a manifest face to society wherein—following the jolt of each liberating thrust—obedience is given to equality and freedom as our *ostensible* governing values.

But again and again more powerful than this lip service to the ostensible code is the underlying thrust of the *operational* code, whereby freedom and equality in dominator systems is restricted only to what can be

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won—and then held—by the potential prey—that is, most of us— against the blind enduring power of the predators.

Fortunately for us what much history and by now science shows us is that *what is* does not, and can never, exclude the drive for *what could be* and *what should be*.

Lying at the core of cosmic, biological, and now cultural evolution, out of the most ancient of beginnings, thereafter step by step rising over millions of years, is the drive of *moral evolution*.

And here are we not looking at evolution itself no longer as a matter of all the arguments within and between science and religion over the vast sprawl of all its parts?

Are we not looking at confirmation of the primacy Darwin actually gave to the drive of moral sensitivity—as not merely one among many parts, but rather *core* to the drive of evolution as a whole?

Are we not also seeing here scientific confirmation of the observation of St.Paul in the famous hymn to love:

“... for now we see through a glass, darkly,
but then face to face?”

Are we not just looking for but at last seeing how it all comes together within a transcendent wedded whole?

Flame versus Glacier

And so once again we come to what looms as the most crucial task facing us in the cliff-edge 21st century.

How can we melt the ice and end the warping and mangling of our basic cosmic, biological, and cultural heritage?

To clearly see the difference between the fundamental grounding of that early time and what faces us today we have only to look with new eyes at the liberating insights that briefly emerge and then are swept aside by the sheer mass of “new stuff” and its manipulation by those with a stake in the Status Quo.

Among the liberating eye-openers we’ve seen emerge, and then shoved aside, is anthropologist Ruth Benedict’s concept of ***synergy***, as explored in ***Redefining Evil***.

Synergy, as defined by Benedict, is this situation where our social goals match our individual aspirations.

Though we’ve all experienced it throughout our lives—in family vacations, going away to camp, in the creative phase of a new business or other ventures, in all these places that are potentially outposts, way stations, and oases for the higher nurturance—it is obviously very much not the prevailing situation for our culture generally.

A glaring example reflected in polls is the often mind-

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boggling disparity between private aspirations and public policy.

The story of the peace, ecology, civil rights, human rights, and women's movements of the 20th and now the 21st century, for example, has been one of the fight of a caring, intelligent and sensible "tenderminded" minority to prevail against uncaring, unintelligent, and senseless "toughminded" industrial and governmental policies thoughtlessly accepted by the majority.

In this late Androcratic or Dominator-hybrid cultural strait-jacket for so many of us "freedom" has the psychological and ethical meaning of the freedom to depart from—and indeed to fight against—brutalized and brutalizing opinions and policies supported by a captive majority.

But back in the Proto-GyLANic and Pre-Glacial stage the situation seems to have been fundamentally reversed.

There were also uncaring people of degraded intelligence—as, for example, the bloody warrior hordes of nomads that pioneering archeologist Marija Gimbutas called the Kurgans—the hordes who became known as the Indo-Europeans, who were driven by cataclysmic drought out of the Steppes of Eurasia into the fertile lands of the GyLANic

peoples she called the Old Europeans.

With modifications according to differences in geography, history, and climate, in chapter four we saw this pattern duplicated by the excavations of others circling our earth, in the Middle East, in India, in China.

For a while these predators were a relatively minority chopping away at the Gylanic periphery with the majority people still inspired and governed by the Gylanic ethos of caring and social intelligence.

Indeed, the great weight of evidence is that social intelligence and caring was the "style" way back then.

Peace, ecology, et cetera—this was the mindset. This was what one automatically felt, and thought, and did.

The consequence, then, was that freedom would have had this radically different psychological and ethical meaning.

One then did not feel freedom as the fierce need to depart from the captive majority that we so often feel today.

Rather, freedom would have been valued as the general state of well-being, from which there was little reason to depart.

So during this period we have at least two kinds of freedom, one long peacefully established, one violently

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emergent—and both are not only linked to, but also structurally and functionally embodied in, morality.

We have the synergistic freedom of the many that the great anthropologist Ruth Benedict articulates in *Redefining Evil*, where in respect for the freedom of the other all are free.

But we also have the soaring freedom signaled by the unique seal upon the wrist for the Minoans foreshadowing the next great step up for Greece in Athens, as also explored in *Redefining Evil*.

We have the freedom to depart from what presently exists, then as always the key component for both creativity and evolution.

It is still within us—this glory we see and hear again and again in our greatest art and social movements and inventions.

But continually it is being diverted by all clustered within the metaphor of the Glacier into the politics, economics, and religion of fear, hate, greed, and thereby personal, national, and increasingly global disaster.

And so where does this leave us today?

After having come this far in my search for evidence bearing on the question of the early cultural ups and downs of freedom and equality I found there remained a nagging sense of something still missing in these comparisons

between then and now.

What is it?

After long puzzlement, I think I found an answer of profound importance in the construction of a new understanding of the potential for liberating the higher potentials for our species.

It is that in piecing out the meanings of freedom and equality over such a span of time we are talking but at the same time not talking about the same thing.

Indeed, I find inescapable the evidence that we're looking at two more widely differing kinds or definitions of freedom as well as two more different kinds of equality.

In other words, part of our difficulty in understanding the existence or meaning for either "equality" or "freedom" in that early time—or in its vital outposts, way stations, and oases in our own time—is that what we see is blurred by the moral warping of all that came to be with the brutal shift from the culture of that earlier time to the scientific, political, economic, religious, and thereby overall counter-cultural paradigm that is ours today.

We are like a people held in an ice prison of very thick walls.

Through these walls that are as translucent as glass we can look out, but everything we see out there is, as in fun house mirrors, greatly distorted.

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And why is this?

It is because our understanding of all I bring together here and in the other books of ***The Glacier and the Flame*** is still so superficial, so lightly rooted.

It is because this stretch to the far reaches of the new versus old paradigm is still so new indeed in evolution. that we can work so hard in one decade or generation to build the better world, and then see our good work torn nearly to the ground again in the next decade or generation.

If then the meanings of freedom and equality are so lightly held in mind that possibly a majority of Americans can, with astounding rapidity, see them as being nothing but empty political slogans . . .

And if morality continues to be seen as nothing more than the ranting of the rightwing . . .

And if we cannot see the connection between freedom, equality, and morality with enough clarity to be aroused enough to fight for what emerges from this connection, what then awaits us in the cataclysmic years ahead?

EPILOGUE
**CAN WE SPEED UP AND GROW UP
IN A HURRY?**

Were our situation as wholly grim as this focus on the dynamics of Glacial Mind and the Androcratic or Dominator stage for our cultural evolution indicates, we would be hard put to find hope for the future. But as we've seen, we do not live as small creatures skittering about on the thin surfaces of whatever presently exists.

Behind us is the 15 billion year old cosmic origin, the 4 billion year old biological origin, and the possibly 12,000 year old political origin of this dual drive toward freedom and equality.

Out of these evolutionary origins has risen the drive toward liberation of the higher potential that forms the inspirational history of our species.

It is the history of how each one of us is driven to actualize ourselves, yes, but optimally to do this within a system combining an over-riding concern with both the equality and welfare of all *and* a respect for and valuing of

diversity.

It is the history of how the most evolutionary advanced people among us—driven by the higher meaning for freedom and equality—have fought to whittle away at the power of the Glacier and the privilege of dominator elites.

It is the history now in our hands to write for better or worse.

And how are we to do this?

In this book I restate the case, which I uncovered in my probe of science and spirituality, for the third of the six foundations for moral evolution and moral transformation theory you'll find here in Resources and Reflections.

In this book and the other six for *The Glacier and the Flame* series I offer many suggestions, which by themselves seem to me reasonably grounded both in science and in spirituality.

But what I've found increasingly exciting in writing these books is the sense of the driving whole—the sense of moving up the ladder for the revelation of our liberation, for bringing back to life all that was fading into the Glacier that seeks to engulf our good sense and our sanity, of the joy of releasing the peripheralized power of all the truly great and useful lives and works I bring together in these books.

Of the many hopes I am left with at this point are two that in particular would “speed up evolution of the best in us

before the worst in us destroys us.”

One is to somehow bypass the usual years of floundering in this direction by seeing this liberation of the new from old paradigm—i.e., liberation of the Flame from the chill of the Glacier—through education.

It is the vision of how the books of ***The Glacier and the Flame*** could become the grounding for the vast engine of education, K-12 through graduate studies, and within the booming field of adult education, to speed up the better days we seek for our children, and their children’s children.

The other is to see what I bring together here and in the other books

serve to speed the closing of the Moral Gap with a crucial bridge to the better future.

I’ve come to see how, along with everything else driving us in the wrong direction, we’re caught in our end game vulnerability at this juncture in our evolution because of the parting of the ways between science and religion.

Spurred by the French and Scottish Enlightenment, which gave birth to the American revolution, the power of the vision of freedom and equality was used to unseat the long entrenched power of a religion of control and inequality.

Then *Origin of the Species* and Darwin’s ‘first half’ theory of natural selection rather than God as prime driver for evolution completed the parting..

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By now it's beyond question evident this parting was crucial for the advance of science—as well as the social, political, and economic evolution of our lives and society as a whole.

Indeed, it's hard to see how in any other way our species could have gained freedom from century after century of the bloody and deadly clasp of *regressive* religion.

But the down side was what, in parting, happened to *progressive* religion. For the central organized drive for moral evolution of all gathered within the driving metaphor of the Flame, and all else we call spirituality, was secularly lumped in with regressive religion as the villain that was holding us back rather than advancing us.

The consequence is that this mangled parting has left us with the present disastrous lack of an understanding of the foundations for both the origin and destination for our species

It has left us lacking an understanding of the need, indeed the evolutionary imperative, for the joint vision and drive of progressive science *and* progressive religion!

As if written in fire against the darkening sky, I've come to see the need for both progressive science and progressive religion to work together rather than apart against the relentless onslaught of regressive science and regressive religion.

Freedom, Equality, and Morality

Rising upward from the physics of the particle and the wave, the molecules of chemistry, the dialectics of the genes in biology, and the great wide explosion thereafter of the multi-faceted wonder of our cultural evolution, through both progressive science and progressive religion we've seen how over billions of years there came to be active within each of us the emergence of the chaos of freedom, the order of equality, and both the vision and the deeply embedded primal need for the practical guidance of morality.

If we but open our eyes and minds to the rare gift of life we've been given, we can see past, present and future unfold for our own life.

And for better or worse—depending on us—for our children, their children, and their children's children.

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.

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

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

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

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

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

A beginning point for much of what comes thereafter is the emergence out of this cosmic explosion of the

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

Recurring in identity and relationship within the DNA of biology, within the dynamics of chaos and complexity theory, and within a vast range of phenomena explored by psychologists and other social scientists—acting, one might say, as outriders or as horses to the chariot of goodness—what was set in motion with the formation of the particle and the wave seems to culminate in a startling wedding of goodness to the thrusts of freedom and equality at the level of social values and political action.

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

I write of this foundation in *Redefining Evil*, *Redefining Morality*, and *Transformation*, second, third, and fourth books

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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

touch of healing.

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

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

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

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

Foundation V: The Guidance System of Higher Mind

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

life on this planet.

Much of humanity still looks to a God, Goddess, or other supernatural force as the source for “higher guidance.” Religious visionaries, philosophers, and transpersonal psychologists further explore the power of higher spiritual levels. Easiest to comprehend and indeed vital to work with, on the level of the bodies we’re born with a routine or everyday higher guidance system can be identified and tracked through brain research, evolutionary systems science, and more traditional psychology.

Primarily localized within the the frontal brain, this everyday guidance system—which operates at all times within the daily lives of each of us—seems to operate through the flow information through our systems, social, futures, moral, dialectical, and managerial "sensitivities."

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

It operates not in an isolated, "take it or leave it" capacity, but as the core component of a closely wedded whole system of consciousness and intelligence for the purpose of personal and larger systems problem-solving.

More simple and basically meaningful, it operates so we may come to realize and make the most of the

abundance, the joy and riches of the gift of life.

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

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

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

Foundation VI: Earth and the Moral Action Imperative

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

There could be no end to the spread of prisons, wars,

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and starvation, but life would go on.

But now our nursery days have ended.

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

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

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

Our transformational challenge is to respond to the urge toward goodness within us, to opt for partnership rather than dominator ways, to make attainment of freedom and equality a moral as well as a political and economic goal, and to call upon the healing power of love and the transformative intelligence of the guidance system of higher mind.

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

SOURCES

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

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

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

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

The second source is *progressive* spirituality.

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

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

THE CODE OF OSANTO AND THE CODE OF SNARLSGRRRRR

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

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

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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.

Freedom, Equality, and Morality

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, or execute all those who would decry it, deviate from it, or are

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hereby legitimately disempowered.

And the Third Foundation:

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

And the Fourth Foundation:

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

And the Fifth Foundation:

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

And the Sixth Foundation:

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

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

THE GLACIER AND THE FLAME:

Brief Book Descriptions

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

The Glacier and the Flame, p.1

Rediscovering Goodness

The Glacier and the Flame, Book I

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

How can we regain the high road?

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

In this first of the books of *The Glacier and the Flame*, we

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look at what seems to be evolution's own long embedded, periodically obvious, but century after century suppressed answer.

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

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

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

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

Against the increasing ferocity of the drive by regressive religion, regressive politics, and regressive economics to drive us backward and downward, I show how with this rediscovering we can fight with greater power to gain a better future for ourselves, our children, and our children's children.

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

We explore the startling new world of the gifted child and the greater adult. The rescuers of the Jews during the holocaust. The

moral world of the newborn. The development of goodness in humanistic and positive psychology.

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

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

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

]

Redefining Evil

The Glacier and the Flame, Book II

What is evil?

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

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

How and where is it active in our lives today?

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

time?

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

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

In terms of a vivid array of global evidence, we see how during the early span of our cultural evolution there developed a highly creative, more peaceful, gender-equalitarian, essentially gentler and more environmentally-sensitive way of living on this earth.

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

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

Redefining Morality

The Glacier and the Flame, Book III

What is morality?

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

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

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

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

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

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

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Transformation

The Glacier and the Flame, Book IV

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

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

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

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

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

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

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

Through the eyes and long ignored original reasoning of Darwin we see precisely how, over billions of years, love arose out

of the emergence first of sex, then of the capacity for parental feelings, then of the capacity for caring for others, topped off with the emergence of our species and a vast expansion of the capacity for the drive of emotion and reason.

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

In chapter three we look at Foundation V: [The Guidance System of Higher Mind](#).

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

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

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

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

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

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

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Chapter eight: ... through moral action.

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

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

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

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

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

How will we be the same? How different?

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

Related Books by David Loye

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

Re Foundation I

Darwin's Lost Theory *

Darwin's Second Revolution *

The Battle of the Books **

Up Against the Paradigm **

Measuring Evolution *

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

Re Foundation II

The Science of Evil **

The Parable of the Three Villages *

Up Against the Paradigm **

Re Foundation III

Freedom, Equality, and Morality **

The River and the Star * **

The Healing of a Nation *

Return to Amalfi * **

Re Foundation IV

Love Is: XL **

100 Days of Love **

1001 Days of Love **

Darwin in Love **

3,000 Years of Love *

Brave Laughter *

David Loye

Re Foundation V

The Guidance System of Higher Mind **

The Parable of the Three Villages *

Re Foundation VI

The Parable of the Three Villages *

The Healing of a Nation *

The Partnership Way (with Riane Eisler) *

Bankrolling Evolution *

OSANTO UNIVERSITY

www.OsantoUniversity.com

Founder's Statement

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

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

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

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

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

I've launched Osanto University to put forty years of my own work as a psychologist and evolutionary systems scientist, the

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work of thousands of other progressive scientists, and the vision of progressive religion and spirituality behind the crucial global fight for the over-riding cause of human and planetary evolution.

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

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

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

Or as an adjunct to present studies.

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

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

A handwritten signature in black ink that reads "David 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

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and mind in prediction, and the impact of movies and television on adults.

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

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

Of this work most notable was my systems scientific reconstruction of Darwin's incredibly long ignored moral- and action-oriented completion for his theory of evolution.

My uncovering of the Darwin who wrote 95 times of love versus only twice of “survival of the fittest”—once to apologize for ever using the term— has been hailed by leading scientists and other scholars as a major contribution to our understanding of Darwin, evolution, and the immense challenge facing our species

in the 21st century. (See *Darwin's Lost Theory, Darwin's Second Revolution*, www.davidloye.com, and www.OsantoUniversity.com).

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

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

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

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