

TWO

DARWIN'S LOST THEORY

To go to the heart of the matter in as few words as possible, I will briefly condense what I found actually lay behind Romanes' concern. Here, in core findings for *Darwin's Lost Theory*, is the key to the story over a century of what happened, what could have happened but didn't, and what must happen now if we are to win the battle for human survival.

To begin with, I found the obvious: that in *The Descent of Man* Darwin continues to write of the by now well-established scientific evidence for the impact of natural selection on variation. I also found Darwin's firm discernment of the drive of selfishness. No doubt about it. But now—as we've seen in the startling quote I've cited—Darwin went on to insist that “other agencies” become of greater importance at our species' level of evolutionary emergence.

Which is the “right” theory?” Which best fits who we were, are, and can become?

Contrary to the conclusion we customarily leap to, this is not a matter of two theories, one good and one bad. Digging and testing findings for more than a decade, I found that back of the word counts and startling quotes, Darwin outlines a compelling, carefully reasoned *moral* action-oriented completion for a single theory and story of evolution.

In other words, it is a matter of fixation on the beginning of a single over-riding theory and story and lock step forgetting and ignoring the end.

The central point for the Darwin we've been denied for over 100 years, as Romanes decried, is that the sole prime driver for *human* evolution was and is *not* natural selection, or “survival of the fittest,” as popularized. Natural selection readied the stage for our emergence—in the theatrical sense it dressed and coached us for our early roles. But then, like Shakespeare, we graduated from being only the actor in a crude and bloody play written by others to being the writer, actor, and producer of a wondrous new variety of plays of a higher and progressively liberating order.

Moreover, central to this higher order for Darwin was, and is, our capacity for the “moral sense”—that is, moral sensitivity, an evolutionary inbuilt thrust within us for the development of a pivotal sense of right versus wrong.

Add love, education, and progressive religion and philosophy to the mix for development of an inborn drive of moral sensitivity and you get the lost power of Darwin's completion for theory and story. You get the theory and story now confirmed by carbon-dating, fossil and DNA analysis, and other amazing tools of modern paleontology, as well as by the brain research of MacLean and many others.

Further clarifying the built-in power of what Darwin and prior philosophers called the moral

sense, in Darwin's completion of theory are two parallel tracks. One is confirmed by paleontology and biology. The other is confirmed by psychology and all the other social sciences. Both in the end are confirmed by brain research and the new field of evolutionary systems science.

The First Track

For the real Darwin, foreshadowing the *real* revolution, first came what the poetry of centuries, modern advertising, and long ago Freud made obvious and biology and paleontology confirm: the primordial emergence among organisms of what he called the *sexual* instinct.

Fossils show this happened about a billion years ago with the emergence of meiotic sex, or the mating of two organisms for reproduction. For Darwin the explosive step up for the sexual instinct next led over time to the emergence of a *parental* instinct.

Here again his pioneering insight is confirmed by paleontology and brain research, which shows the capacity for caring for rather than eating one's offspring did come next with the arrival of the early reptiles about 250 million years ago.

This, then, for Darwin, led beyond the fierce boundary of self and offspring to emergence of the capacity to care for others. Fundamental to his theory thereafter, this was the portentous arrival the *social* instinct. Here again, both paleontology and brain research confirm his insight, dating the arrival of the mammals to about 216 million years ago.

Last then for Darwin came the emergence of the capacity for *emotion* and finally *reason*, with their reasonably full flowering with the emergence of our species confirmed for somewhere between 100,000 and 200,000 years ago.

Defying the stereotype of Darwin just as the mournful old guy with the long beard, confirming the genius of Darwin at a remarkably early age, this burst of step by step insight was first recorded in the long unpublished private notebooks into which, at age 28, Darwin poured everything exploding within his mind on his return to England from the worldwide voyage of the *Beagle*. Level by level precisely confirmed by the brain research of Paul MacLean and others, this is the evolutionary track from the hypothalamus, to the lower limbic system, to the higher limbic system, to the prefrontal cortex in the brain of every one of us. This is the step by step sequence to which, in order to complete his theory of evolution, Darwin returned in *The Descent of Man*. This is the sequence for his development of the evolution of the moral sense— *not survival of the fittest*—as the ultimate prime driver for human evolution.

The Second Track

In a parallel analysis Darwin develops his case for how beyond biological our cultural evolution unfolded. In keeping with the earlier implanting of our sexual, parental, and social instincts, in cultural evolution emerged the widening impact of our *caring* for others.

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

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

Then with the global spread of the capacity for language—and the sharing of what seemed to better rather than worsen the situation for life on this planet—came the mind-binding impact of *habit*. Through doing the same thing over and over again, through repetition and refinement generation after generation over centuries, the guidance of right versus wrong reflected in our customs, norms, rules, values, and morals was—and is—cemented in place.

Stage by stage, this lost Darwinian conclusion is supported by modern brain research, cultural anthropology, linguistics, and the psychology of learning and developmental and social psychology.

Here we can begin to see how and why the completed theory we have been denied for over a century obviously consists of two halves.

Just as with the building of a house, the rearing of a child, or the move from grade to high school and college, there is a foundation, primarily established by the interaction of natural selection and variation, the domain of natural science, of which Darwin wrote in *Origin of Species*. And there is a completing superstructure, the domain of social science, of which he wrote in his early notebooks and *The Descent of Man*.

Most vital for our bloody, rudderless, and often despairing time, in projecting the second half Darwin shows how, through a process of both personal and mass cultural maturation, the thrust of the *moral sense* unfolds.

For an example applied to many other fields today, here we can see how one hundred years earlier Darwin clearly foreshadowed Abraham Maslow's defense, to growth, to metamotivational thrust for the revolutionary development of humanistic psychology, and the still widening human potentials and integral philosophy movements.

In the lost Darwin I also found what we'll return to in chapters seven and eight. For here, over 100 years ago, were insights anticipating still leading edge aspects for science and society as we move into the maelstrom of the 21st century.

Chaos, Complexity, and Self-Organizing Theory

A concept that defied the dumbing down of the late 20th century to seize the popular mind was the “butterfly effect” of chaos theory. This is the idea that even a seemingly insignificant thing, like the stamp of a butterfly, can, through systems interconnections, influence change thousands of miles away.

Actually first starting in *Origin of Species*, then accelerating in *The Descent of Man*, Darwin repeatedly called attention to the fact that even a small change in one part can produce considerable change in other parts of a living organism.

Indeed, he apparently ran up against so solid a wall of indifference that in succeeding editions of *Descent* his calls for attention to what he called *correlated variation* become plaintive, even pleading.

And so we come to perhaps the greatest excitement for late 20th and early 21st century science: the exploration of the implications for all fields of science of self-organizing theory. This is the most dramatic case I know of for how long it can take for science to catch up to reality. In personal and political terms, the root idea is that we don't have to put up with a raw deal, whether handed down from on top by "God," Natural Selection, or by our "fellow man." We can rebel. Thanks to evolution, we have a voice in shaping our own destiny.

And what did I find in Darwin? As detailed in *Darwin's Lost Theory*, in his analysis of the process from thought to action within the mind of a bee as well as elsewhere, he writes of his perception of the fact that we ourselves and all other organisms are self-organizers, thus with a choice in shaping our destiny. At least eleven times in *Descent* he develops this insight—again only to be ignored.

Darwin and Religion

Now we move beyond science to the other side of the battle for human survival. For contrary to the stereotype, as Romanes felt and as we've seen in the key quote in the prologue, Darwin was definitely *not* the enemy of religion.

Contrary to the Satanic anti-Christ of the Creationists and the scientific half-truth for many of their opponents, I found that any open-minded reading of what Darwin actually wrote reveals that throughout his life there was a running battle, or love-hate fest, in his mind toward religion and spirituality.

Clearly for him the ignorance, the violence, and the lunacy of regressive religion was an abomination. But science has been quick to forget that Darwin was originally formally schooled at Cambridge not for science, but for the ministry. Also generally overlooked is the number of ministers who were close lifelong friends and the fact of his ferocious alignment to the slave-hating Unitarian church of the Darwin and Wedgewood family's faith.

As for the idea of God, while rejecting it for himself, he endorsed it as a needed source of comfort and inspiration for others. In *Descent*, for example, he writes of "the ennobling belief in God."

Given the fact we must make up and catch up for the loss of a century, inevitably this summary must raise many questions. The answers to most of them, I believe, can be found in the mother text of *Darwin's Lost Theory*, with more to be answered in the next books of this trilogy.

Our task now is to move on to the immense question this loss raises of how and why we got so far off track in evolution, and how to get back on track.

As with psychotherapy, or simply over our years of growing up, we advance by coming to see who we were, and why, but now are, and can become. Likewise, given the key to past,

present, and future of Darwin's "lost theory," the chance for us to regain and move on to the world that Romanes lamented the loss of unfolds.

We'll now return to his time, before he died, still living, and the beginning of the heroic, tragic, myopic, ironic, and in the end inspiring story of the struggle between the revolutionists and the counter-revolutionists and the battle for human survival.