

## *NINE*

### PUTTING THE NEW LANGUAGE TO WORK

At the time of the publication of Julian Huxley's *Evolution: The New Synthesis* in 1942, the single most devastating event of the 20<sup>th</sup> century was well underway. Europe was already three years and America its first year into World War II.

Thanks to effective military use of the destructive power of the sciences of physics, chemistry, and biology, by the war's end, in 1945, in Europe 60 million people had died, 20 million of them soldiers, 40 million civilians.

In the United Kingdom German bombing had devastated London, Liverpool, Birmingham, Manchester, Bristol, Belfast, Cardiff, Clydebank, Kingston upon Hull, and Coventry. In Germany British and U.S. Allied bombing had leveled two of the nation's most treasured cultural sites, Dresden and Nurnberg, and ravaged Berlin, Hamburg, and Cologne. In Asia, the Japanese attack on China left an estimated 20 million dead or wounded, with 95 million refugees. In Japan, the estimate was nearly 2 million dead, wounded, or missing. Then came the instant obliteration of 140,000 men, women, and children in Hiroshima, then 80,000 more in Nagasaki, as America's development of the incredible new nuclear power made it possible to level both cities with just two atomic bombs, "Little Boy" and "Fat Man."

Behind it all was the poisoned mind space, until then beyond imagination, fully revealed in the horror of the death camps, of Hitler's horrendous experiment in human engineering. It was only slowly uncovered afterward, but not only had six million Jews been snatched from their lives and gassed, or worked, or starved to death. Also signaling what was intended for the whole world, had the Nazi dream of global conquest succeeded, were the coolly meticulous death camp records of the murder of two million Poles and four million others deemed "unworthy of life"—the disabled and mentally ill, Soviet prisoners of war, Freemasons, Jehovah's Witnesses, gypsies, homosexuals.

I write here not of just something I know out of books, after the fact. First, as a fledgling journalist in the U.S. Navy during the end of World War II, then later through my marriage to a holocaust survivor, I came to know more than is usual about what can

happen if the wrong, or disastrously truncated, scientific *or* religious theory of human evolution infects the mind space and is put to use by the worst rather than the best among us.

Not until the pictures of the death camps hit the world did it finally reach most people in America and elsewhere how evil the worst among us could be—or that evolution is not a linear process.

In other words, many of us still routinely assume the word evolution means slow, steady upward movement—that if we just keep plugging along doing the usual, things get steadily better over time. Now reality slammed across the picture of a *nonlinear* or curvilinear process.

We were forced to see the true picture of evolutionary reality: how with social hurricane force we can be driven backward, or dangerously checked in place. During the war years we also came to know something equally important: how with mind space inspired by progressive leadership, in science as well as in politics, economics, and religion, we can do better than just inch our way forward in evolution.

Can we map this process?

Can we uncover a scientific road map for human evolution?

Some possibilities fall in place if we shift from the mind space of biological evolution for a look at the movement of *fields* and *attractors* within the huge mind space of *cultural* evolution.

Here is a new look at the years between the great synthesis for the Neos and the rise of the Super Neos—and our choice of direction thereafter.

### *The Challenge of Cultural Evolution*

Along with Kurt Lewin, out of the flight of Jewish intellect from what became Hitler's Europe came Albert Einstein, Sigmund Freud, T.W. Adorno, Erich Fromm, Else Frenkel-Brunswick, and other scholars of the remarkable Frankfurt School. Also in flight was a seven year old Jewish child who 49 years later was to make a major contribution to our understanding of cultural evolution and provide a new language for it.

This was another co-founder of the General Evolution Research Group: macrohistorian and evolution theorist Riane Eisler. Out of a multidisciplinary study of 35,000 years of human cultural evolution, Eisler developed the case for two models at work in shaping the cultural evolution of our species.

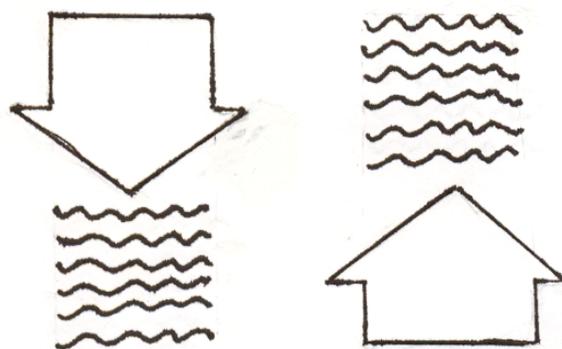
On one hand is the impact of a “partnership” model, systems, and ethos driven by the ideals of “power *with* others”—freedom, equality of gender and race, peace, sharing, caring,

the valuing of linking more than ranking. On the other is the impact of a “domination” model, systems, and ethos driven by the ideals of “power *over* others”—top down control, inequality of gender and race, exploitation of others, violence as well as war on the grand scale to gain ends, the valuing of ranking more than linking.

Over thousands of years this polarity was discerned by deeply concerned religious visionaries—Jesus, St.Paul, Gandhi; by philosophers— Kant, Hume, Hutcheson; now within our time by scientists.

The 20<sup>th</sup> century work of Adorno, Else Frenkel-Brunswick, and the UC-Berkeley team, which contrasted the devastation of the *authoritarian personality* with the liberative thrust of the *democratic personality*, was and is pivotal. Likewise was and is the work of anthropologist Ruth Benedict’s contrast of the impact of *synergistic societies*, driven by the ideal of working together for the benefit of all, versus *non-synergistic societies*, driven by the ideal of me and mine above all. Eisler, however—in a series of books revealing the contrasting impact of the domination versus partnership model on sex, politics, education, economics, personal and social action, and spiritual evolution—both synthesized and went beyond prior work in uncovering the centrality of this polarity in the evolution and choice of future for our species.

In keeping with the visual thrust of a new language for evolution, here is my perception of a core difference for the partnership versus domination mind space in terms of economic and political evolution.



domination of the many by the greed of the few	liberation of the many by the need of the many
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Figure 9.1  
D and P models,  
systems, and ethos

To put this polarity bluntly and directly within the context of languages for evolution, at the moral core we are looking at the *ethos of survival through sharing and caring* versus the *ethos of survival of the fittest*, i.e., *the most selfish and the meanist*.

We are looking at the conflict between these two mindsets and the battle over which mind space is to govern our choice of the future for ourselves and our planet.