

ONE

THE BATTLEGROUND

In this book we are going to look at what happens when a paradigm, or particular mindset, dogma, or doctrine, gains the power once attributed to God and runs amok here on earth.

Over the ages the paradigm driving the battle we're going to look at has had many agents, names, and faces. Barbarians versus civilization for historians. Original sin versus original blessing for religion. It's been known as entropy versus negentropy in physics, predator versus prey in biology, nonsynergistic versus synergistic societies for Ruth Benedict in anthropology, the Power Elite versus the rest of us for C.Wright Mills in sociology, Thanatos versus Eros for Freud, and the authoritarian versus democratic personality for the Adorno team in psychology.

Outside their fields these names and terms ring few bells. Move into politics and economics, however, and what's at stake suddenly becomes real. What historically begins as masters and slaves or serfs, becomes nobles and peasants, becomes the *populo grasso* and the *populo minuto* in Renaissance Italy, which in our time becomes the Fat Cats, Wall Street versus Main Street, Corporatism, Big Finance, Big Oil, Big Coal, Big Food, Big Water, and Big Pharmaceuticals versus the rest of us.

Behind this oppressive facade, however, lies something that thousands, if not millions by now, have glimpsed and sought to name—an immeasurably larger mindset and alliance that stamps the roles of dominator and dominated upon our lives and the course of our history and our evolution.

This I've set out to morally define in my forthcoming trilogy *The Glacier and the Flame*. The most comprehensive definition of what we're up against I know of is the case cultural evolution theorist Riane Eisler first made in *The Chalice and the Blade* for two thrusts shaping our evolution. On one hand is the impact of the “domination” model, ethos, and systems 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.

On the other is the impact of the “partnership” model, ethos, and systems driven by the ideals of “power *with* others”—freedom, equality of gender and race, peace, sharing, caring, the valuing of linking more than ranking.

In Book I, for easy referencing to Eisler’s massive multidisciplinary storehouse of evidence, I introduced the short hand of D-systems and D-attractors versus P-systems and P-attractors.

For many centuries our world was—and unfortunately still is being—trampled under and torn apart by armies marching, by massacres, by genocide or terrorist bombings, all under the banners of the vicious paradigm of D-systems sacred to regressive religion.

We moderns prided ourselves on the fact that the rise of science supposedly ended that sort of thing, or was at least driving it out.

But what if intellectually, socially, and most important, morally, the science that was our champion somehow, like the fall of a revered politician, sold out? What if a regressive science became little better, and indeed in some regards worse, than what preceded it?

Could This Have Happened to Us?

By now the size of the onrushing disaster of global warming and all the other environmental symptoms of a paradigm run amok is gaining widespread recognition. But behind the environmental surface, still insufficiently recognized, is the drive of the deadly larger mindset that, if unchecked, can trash the 21st century and send our species spiraling downward, with no recall.

This book is about the differences between two alliances within science that became involved in the battle of the books that widened over the century to become the battle for 20th and now 21st century mind.

On one side was the alliance of those who were the popular champions of what became generally known as the Darwinian science of the 20th century, who told us how little could be expected of us. On the other side was not so much an alliance as a sprawling and contentious assemblage hampered by the fact they’d lost their great champion without knowing it.

In retrospect, we now can see they bore, without seeing it, the banner of the

“lost Darwin.” Theirs was also the strength of all the studies of modern science, which we now can see also corroborate the “lost Darwin.” Their great weakness was that of the “outsider.” Excluded by paradigm from the primary dialogue shaping evolution theory, theirs became virtual voices in the wilderness trying to tell us of who we really are, and how much more than we thought possible we can expect of ourselves and others.

The difference was—and still is—between a science locked onto the prehuman, the subhuman, and the inhuman as the model for our species, or a science of the *fully human* as the goal for our evolution.

To recap the difference outlined in Book I: Economically, the difference was and is between a theory and story of selfishness and greed as the key to wealth for the privileged—with, of course, a noble “trickle down” to the many. Or a theory and story of caring and sharing to spread the wealth of Earth to all.

Morally, the difference was and is between a theory and story of survival of the fittest and selfishness *uber alles* as the driver for human evolution, or a theory and story of love and moral sensitivity as the driver of human evolution.

Spiritually, the difference also split apart both sides and even split off into the Creationists to attack both sides. Though ignored by mainstream science as a non-functional relic of the past, as religion remains a majority force shaping the impact for good or bad ends on this planet, it can’t be ignored. Here the difference was and is between a theory and story of a ferocious God of my people versus your people, a God that must without question be obeyed. Or a merciful God of all people. Or no God at all, good will from on high and below, just favoring an abundant life for all.

Considering the degree to which scientifically, economically, morally and spirituality our world is mainly still governed by the “old” paradigm, it’s evident something unpleasant is greatly needed.

It is that a very great shock is needed if, beyond the often desperation efforts of its embattled progressives, the scientific, political, economic, and religious world is to be shoved into doing what must be done during what many of us see as our “last chance” years.

Thus, from the beginning to the end of that very strange 20th century we have at last put behind us, I will name the names, point to the specific books, and

show how, behind the "gentlemen's agreement" that preserves the tidy facade for science, so much that was and is not only unscientific went on and still goes on. Widening out from science, we shall examine how the crazy-making power of the "old" paradigm spread into the mind space of the larger world.

Going to the core of what happened, here are the questions we'll pursue to jolt the scientific community and awaken those of us dependent on whether science gives us bread or a stone.

A. In our understanding and use of the Darwinian theory and story of evolution, what specifically was lost—or more technically accurate, was "invisibilized"?

B. How extensive was this invisibilizing?

C. Who did it?

D. How was it done?

E. Who fought it?

F. What were the consequences?

G. Of greatest urgency, where do we stand today in the struggle to free ourselves from this uncanny force that, as each new vision of a better world arose, so quickly co-opted and corrupted first religion, then philosophy, and now science?

What Was the Battle All About?

Two stories are involved here. One is the familiar story told of the battles first among the NeoDarwinians over what was and wasn't Darwin's theory. Then after agreement on the great NeoDarwinian synthesis of warring views, the battle became between the NeoDarwinians and everybody who didn't agree with them.

Endlessly retold in hundreds of books by now, condensed for a grounding point in an early chapter in *Darwin's Real Revolution*, this is the exciting, at times magnificent story of Weismann, Wallace, Mendel, Bateson, Wheldon, Morgan, Fisher, the great architects of the NeoDarwinian synthesis Julian Huxley and Theodosius Dobzhansky. It is the story of the mating of the thousands of sweet peas, sea worms, and the famous fruit fly *drosophila melanogaster*, which confirmed the validity of this first pass at product improvement for Darwin's theory.

The other story is the new one, long hidden, of how the battle of the books and all the charges and counter-charges were actually over an illusion.

In other words, the Darwin of “survival of the fittest” and later “selfish genes,” over which the protagonists battled for over a century, didn’t exist!

He was a diversionary fabrication of the blinded and enslaved captives of the old paradigm to functionally keep us from seeing the real Darwin—which threatened the paradigm’s existence.

Mystifying at first pass, the nature of this systems dynamic and its function will become clear as we draw on the insights of the great sociologists and systems scientists to explore the interweaving and the conflict of the two stories in the battle of the books that lies ahead.

First, to properly arm ourselves for the task of tracking the fracas, here is a brief look at the “lost” story of the Darwin who has hovered like a ghost over the din of battle for over 100 years.