

# **THE HUMAN CONDITION**

## **Documentary Proposal**



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# THE HUMAN CONDITION

The impasse-breaking documentary

This is a proposal to make a 4-part documentary series about the biology of the human condition—humans' capacity for both 'good' and 'evil'.

The proposal is being put forward by FHA Publishing & Communications, an Australian based organisation established to present information about this all-important subject.

We believe the human condition is the underlying issue in all human affairs, the stalling point in human progress and the subject that science *must* now address. The purpose of this documentary is to prise open debate about the human condition.

The making of this documentary will require true courage because the human condition is the most difficult issue for humans to deal with, individually and collectively—it is the subjective dimension to life. However, by applying rational science and forward thinking, this documentary presents an amazingly powerful and positive story about human life. As stated in the accompanying synopses, **'Humanity's journey has been astonishing, the greatest, most heroic story ever told is our own.'**

The proposed documentary series is comprised of 4 parts:

## THE HUMAN CONDITION

### PART 1

God: The Question of God, Meaning and Purpose—and The Human Condition

### PART 2

Soul: The Question of the Existence of Moral Instincts in Humans  
—and The Human Condition

### PART 3

Consciousness: The Question of Consciousness, What Is It  
and How Did It Emerge—and The Human Condition

### PART 4

The Human Condition: The Question of How to Reconcile and  
Ameliorate Our Estranged, Alienated Human Condition

To illustrate the potential of the proposed series we have compiled and enclosed a 'rough-cut' **pilot DVD of Part 2**.

We have also enclosed written **synopses** of the 4 parts of the series—as pdf files on the DVD and in hardcopy.

To help generate support from **scientists**, philosophers, psychologists, theologians and **sponsors**, and the interest of a courageous **producer** for this impasse-breaking documentary, we will undertake **an around-the-world lecture tour** in the first half of 2005, concentrating on the United Kingdom and the United States.

We would value the opportunity to **meet with you** during this time to **discuss the proposal** or present its content more broadly to your colleagues.

We also welcome **suggestions of any key people** you feel may be interested in reviewing this proposal, and/or would appreciate a **commendation** from you that may help engage further interest in this critical undertaking.

Developments will be posted at **our website**: <[www.fhapublishing.com](http://www.fhapublishing.com)>.

The proposal (with synopses) can also be found on our website; we welcome requests to copy and distribute this document.

We very much hope you find this proposal of special interest.

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FHA Publishing & Communications would like to introduce the coordinator of this proposal, **Tim Macartney-Snape**. Tim is an Australian biologist and world-renowned mountaineer. He was the first Australian to climb Mt Everest and he climbed it a second time solo from sea level, both times without supplementary oxygen. He is also a twice-honoured Order of Australia recipient and a director of the Foundation for Humanity's Adulthood (FHA), which was established in 1983 to study the human condition. FHA P&C is a company established to publish and promote studies of the human condition, including work from the FHA.

The 4 synopses for this proposed documentary series on the human condition have been written for FHA P&C by Australian biologist **Jeremy Griffith**. Jeremy is the author of three books, *Free: The End Of The Human Condition* (1988), *Beyond The Human Condition* (1991) and, most recently, *A Species In Denial* (2003), which has become a bestseller in Australia and New Zealand and is currently being launched in the UK. His books are available at Amazon.com. Jeremy is a director of the FHA.

(Note: The rough-cut pilot DVD of Part 2 is not for broadcast and is strictly for the purposes of generating support for the documentary.)

# THE HUMAN CONDITION

## Documentary Proposal

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## **Part 1 God: The Question of God, Meaning and Purpose—and The Human Condition**

The following synopsis outlines the subject matter of Part 1 of the proposed documentary. It is intended that it will include the views of scientists who support and scientists who oppose the concept of purpose in existence as well as the opinions of both theologians and philosophers. Insights from psychologists into the mechanisms of denial will also be relevant.

### **SYNOPSIS**

(Note to reader: All underlinings have been added for emphasis.)

Towards the end of his momentous 1859 book, *On The Origin of Species by Means of Natural Selection*, Charles Darwin wrote: ‘**In the distant future I see open fields for far more important researches. Psychology will be based on a new foundation...Light will be thrown on the origin of man and his history**’ (p.458 of 476). Could it be Darwin was anticipating a time when understanding of the human condition would be found—a time when an all-pervading insecurity, indeed psychosis about what it is to be human would be able to be lifted from the human race?

To date the debate about God, meaning and purpose has focused on two issues. The first is whether physicists’ discoveries about the Big Bang origin of the universe, the extinction of time before the Big Bang and, more recently, the possibility of multiple universes have each undermined the concept of God. In other words, can we now understand the origins of the universe without invoking the involvement of a divine agent, someone ‘twiddling the dials’? This debate has stalled however because the more physicists discover, the more they realise there is to discover. They are unable to give a logical and rational explanation for everything, such as how did the laws that govern the universe come into being in the first place.

The second issue the debate has focused on is whether there is purpose and design in our world. Scientists such as Stephen Jay Gould and Richard Dawkins have argued determinedly that there is no purpose to existence, that change has occurred randomly. Other scientists such as biologist Stuart Kauffman, a founder of the Santa Fe Institute for the Study of Complexity, and physicist Paul Davies have argued equally determinedly that we do live in a meaningful, purposeful world. They maintain there is an underlying meaning or purpose or theme or design or direction to existence and that it is for matter to self-organise or integrate into more ordered and complex wholes.

What this program aims to examine is whether the debate over the fundamental question of God, meaning and purpose has failed to acknowledge the involvement of the issue of the human condition—the existence within our species of a collective, shared-by-all psychosis that is resisting recognition of meaning and purpose and the demystification of our concept of God.

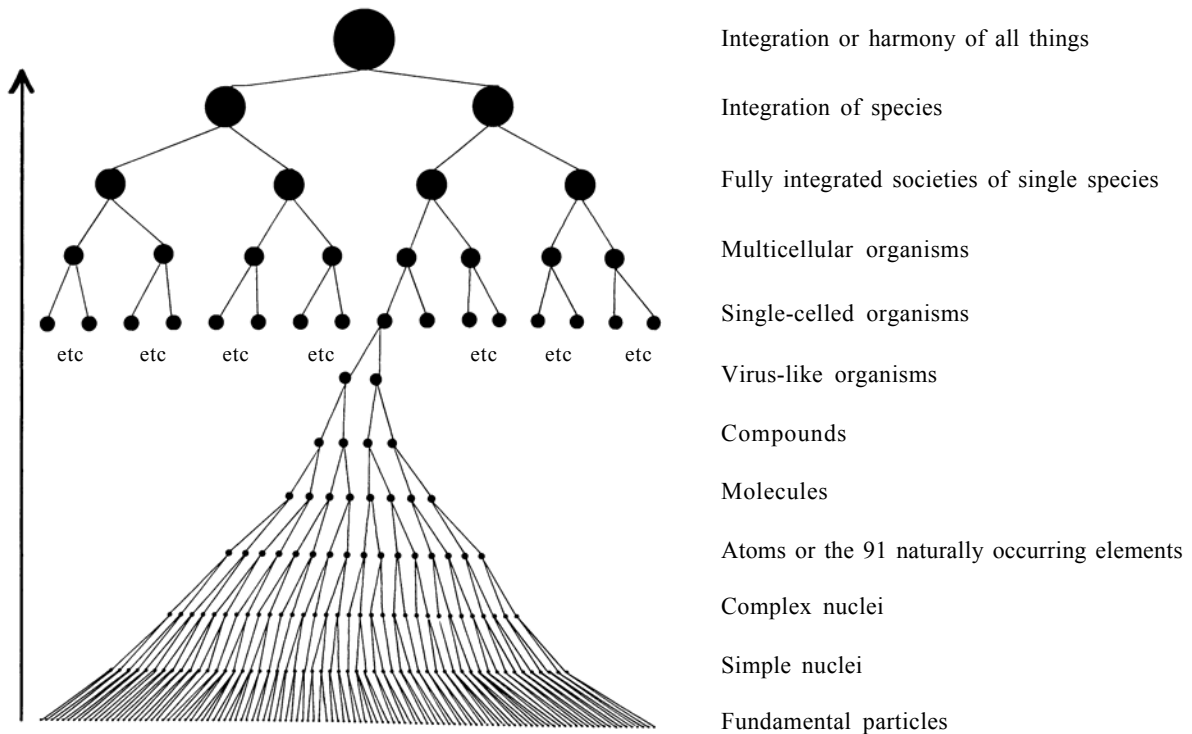
In 1938, the visionary Jesuit, palaeontologist and philosopher Pierre Teilhard de Chardin wrote: ‘**I can see a direction and a line of progress for life, a line and a direction which are in fact so well marked that I am convinced their reality will be universally admitted by the science of tomorrow**’ (*The Phenomenon of Man*, p.142 of 320). Teilhard de Chardin is acknowledging that there is an extremely obvious direction and line of progress for life that humans are currently refusing to admit, but will one day stop denying. He is saying there *is* a psychosis

involved, that the real issue is that humans have a psychological resistance to accepting that there is a direction, meaning and purpose in existence.

The question raised then is why would humans have such a resistance? To answer this question we need only look at a brief description of what that ‘so well marked’ ‘direction’ and ‘line of progress for life’ is.

When we look around our environment we can see hierarchies of ordered matter everywhere: ‘There is a tree built of parts—leaves, branches, trunk and roots—and in turn these parts are built of cells.’ ‘Over here is a forest of trees, herbs, animals, birds and insects coexisting.’ ‘Here is our toenail built of cells.’ So what is going on? As will be more fully articulated in the forthcoming quote from scientist-philosopher Arthur Koestler, we now know that Negative Entropy or the so-called Second Path of the Second Law of Thermodynamics, like gravity, is one of the physical laws of existence, and that this law states that in an open system such as Earth’s, where energy comes from outside the system (in Earth’s case from the Sun), matter becomes ordered and more complex. Negative Entropy causes matter to self-organise into larger and more stable wholes. It leads matter to integrate, develop order. Thus, due to the influence of Negative Entropy, atoms have arranged themselves, or come together, or integrated, to form molecules. Molecules have then integrated to form compounds, compounds have integrated to form single-celled organisms, single-celled organisms have integrated to form multi-cellular organisms, and these in turn have integrated to form societies.

The following chart depicts this hierarchy of order:



### Development of Order or Integration of Matter

A similar chart appears in Arthur Koestler’s book *Janus: A Summing Up*, 1978.

Koestler acknowledged integrative meaning in his 1978 book, *Janus: A Summing Up*, in the chapter titled ‘Strategies and Purpose in Evolution’: ‘One of the basic doctrines of the nineteenth-century mechanistic world-view was Clausius’ famous “Second Law of Thermodynamics”. It asserted that the universe was running down towards its final dissolution because its energy is being steadily, inexorably dissipated into the random motion of molecules, until it ends up as a single, amorphous bubble of gas with a uniform temperature just above absolute zero: cosmos dissolving into chaos. Only fairly recently did science begin to recover from the hypnotic effect of this gloomy vision, by realizing that the Second Law applies only in the special case of so-called “closed systems” (such as a gas enclosed in a perfectly insulated container), whereas all living organisms are “open systems” which maintain their complex structure and function by continuously drawing materials and energy from their environment...It was in fact a physicist, not a biologist, the Nobel laureate Erwin Schrödinger, who put an end to the tyranny of the Second Law with his celebrated dictum: “What an organism feeds on is negative entropy”...Schrödinger’s revolutionary concept of negentropy, published in 1944...is a somewhat perverse way of referring to the power of living organisms to “build up” instead of running down, to create complex structures out of simpler elements, integrated patterns out of shapelessness, order out of disorder. The same irrepressible building-up tendency is manifested in the progress of evolution, the emergence of new levels of complexity in the organismic hierarchy and new methods of functional coordination...The origin of the concept dates back to Aristotle’s *entelechy*, the vital principle or function which turns mere substance into a living organism and at the same time strives towards perfection’.

Koestler proceeded to talk of ‘the active striving of living matter towards’ order, of ‘a drive towards synthesis, towards growth, towards wholeness’. He said ‘the integrative tendency has the dual function of coordinating the constituent parts of a system in its existing state, *and* of generating new levels of organization in evolving hierarchies’ (pp.222–226 of 354).

Significantly, in terms of behaviour, Koestler said ‘the integrative tendency’ requires ‘coordination’. It requires the parts of the new whole to *cooperate*, behave selflessly, place the maintenance of the whole above the maintenance of self. Put simply, selfishness is divisive or disintegrative while selflessness is integrative. A leaf falling from a tree in autumn does so in order for the tree to survive through winter and carry on. It has put the maintenance of the whole, namely the tree, above its own. The effective functioning of our body depends on the cooperation of all its parts, on every part doing what is best for the whole body. Cancer cells destroy the body precisely because they violate this principle and follow their own independent agenda. Cooperation is the glue of working systems or arrangements of matter.

The concept of ‘holism’ is an acknowledgment of integrative meaning. The ‘alternative’ culture has embraced the word on the superficial basis that it refers to the interconnectedness of all matter, however the true, deeper, core meaning of holism is ‘the tendency in nature to form wholes’ (*Concise Oxford Dict.* 5th edn, 1964). The concept was first introduced by statesman, philosopher and scientist Jan Smuts in his 1926 book *Holism and Evolution*. Smuts conceived ‘holism’ as being ‘the ultimate organising, regulative activity in the universe that accounts for all the structural groupings and syntheses in it, from the atom, and the physico-chemical structures, through the cell and organisms, through Mind in animals, to Personality in Man.’

‘Teleology’, ‘the belief that purpose and design are a part of nature’ (*Macquarie Dict.* 3rd edn, 1998), is, like holism, another term that has been used to describe the integrative, cooperative, selfless purpose or meaning or theme or design in the universe.

‘Holism’ and ‘teleology’ acknowledge the cooperative, integrative purpose or meaning of life and indeed of all existence. Indeed, could it not be that this cooperative, integrative meaning of existence is what we have termed ‘God’ in the metaphysical, religious domain, such as in monotheistic Christian mythology? ‘God’ could be seen as the metaphysical

term that has been used for integration, for Negative Entropy's development of order of matter. Leading physicist Paul Davies thought so when he said: **'these laws of physics are the correct place to look for God or meaning or purpose'** (*God Only Knows, Compass*, ABC-TV, 23 Mar. 1997), and that **'humans came about as a result of the underlying laws of physics'** (*Paul Davies—More Big Questions: Are We Alone in the Universe?* SBS-TV, 1999). A decade earlier, physicist Stephen Hawking, the Lucasian Professor of Mathematics at Cambridge University, a position once held by Isaac Newton, said, **'I would use the term God as the embodiment of the laws of physics'** (*Master of the Universe*, BBC, 1989).

In an article titled *The Time of His Life* (*Sydney Morning Herald*, 28 Apr. 2002), Gregory Benford, a professor of physics at the University of California, chronicled a meeting he held with Hawking, in which Hawking elaborated on this observation about God being the laws of physics. Benford reported that in the course of discussion he had commented that **'there is amazing structure we can see from inside [the universe]'**, to which Hawking agreed, saying, **'the overwhelming impression is of order. The more we discover about the universe, the more we find that it is governed by rational laws. If one liked, one could say that this order was the work of God. Einstein thought so... We could call order by the name of God.'**

'God' then can be seen as the personification of the Negative Entropy-driven integrative, cooperative, loving, selfless ideals, purpose and meaning of life. The old Christian word for love is **'caritas'**, meaning charity or giving or selflessness (see the *Bible*, Col. 3:14, 1 Cor. 13:1–13, 10:24 & John 15:13), therefore **'God is love'** (1 John 4:8,16), or unconditional selflessness, or commitment to integration.

Since humans frequently behave divisively not integratively, this brief description of integrative meaning reveals what an extremely confronting concept it is for humans; indeed so confronting it must be met with determined psychological resistance. For rather than behave cooperatively, lovingly and selflessly we humans can be extremely competitive, aggressive and selfish. On the face of it, integrative meaning implies that humans are out-of-step with creation, at odds with the ideals or God, apparently bad, unworthy, guilty, sinful, even evil beings. Integrative meaning confronts us squarely with the question of our non-ideal reality, in fact with the dilemma of the human condition.

There must, however, be a biological reason for why we are the way we are, often divisively rather than integratively behaved, and it makes sense that until we find that guilt-lifting, dignifying and ameliorating biological explanation—until we can finally understand ourselves—we have no choice but to practice avoiding such a profoundly condemning and dangerously depressing concept as integrative meaning. We must first find the defence for ourselves; only then will we be in the position to face the truth about ourselves.

In order to appreciate just how important, and indeed extreme, our denial of integrative meaning has been we need to examine just how dangerously depressing the concept has been for humans. To do so requires evidence of how depressing both integrative meaning and the issue of the human condition that it gives rise to are. Such evidence however is not easy to find due to humans' reluctance to revisit the extreme, near suicidal, state of depression that thinking about our divisive, non-ideal, corrupted 'fallen' state can cause. Acknowledgment of that extremely depressing state is therefore very rare, which makes the following collection of quotes describing the agony of fully engaging the dilemma of the human condition all the more exceptional in their honesty.

In his 1931 book, *The Destiny of Man*, the Russian philosopher Nikolai Berdyaev wrote: **'Knowledge requires great daring. It means victory over ancient, primeval terror. Fear makes the search for truth and the knowledge of it impossible. Knowledge implies fearlessness... Conquest of fear is a spiritual cognitive act. This does not imply, of course, that the experience of fear is not lived through; on the contrary, it may be deeply felt, as was the case with Kierkegaard, for instance**

...it must also be said of knowledge that it is bitter, and there is no escaping that bitterness  
 ...Particularly bitter is moral knowledge, the knowledge of good and evil. But the bitterness is due to the fallen state of the world, and in no way undermines the value of knowledge...it must be said that the very distinction between good and evil is a bitter distinction, the bitterest thing in the world  
 ...Moral knowledge is the most bitter and the most fearless of all for in it sin and evil are revealed to us along with the meaning and value of life. There is a deadly pain in the very distinction of good and evil, of the valuable and the worthless. We cannot rest in the thought that that distinction is ultimate. The longing for God in the human heart springs from the fact that we cannot bear to be faced for ever with the distinction between good and evil and the bitterness of choice' (tr. N. Duggington, 1955, pp.14–16 of 310).

This 'deadly pain in the very distinction of good and evil' is the extreme depression that can result in humans when we attempt to determine whether or not we are 'valuable' or 'worthless' beings. To illustrate his argument, Berdyaev drew upon the writings of Danish philosopher Søren Kierkegaard, who, in daring to grapple with the issue of the human condition, 'deeply felt' the 'fear' of encountering the 'primeval terror'. We can locate the description Berdyaev was referring to, of the 'tormenting contradiction' in the human situation, in Kierkegaard's 1849 aptly titled book, *The Sickness Unto Death*. In it Kierkegaard describes the depression as being like a living death. In fact he says the subject of our contradictory nature is so fearfully depressing 'he doesn't even dare strike up acquaintance with' it. Kierkegaard wrote: 'the torment of despair is precisely the inability to die ...that despair is the sickness unto death, this tormenting contradiction, this sickness in the self; eternally to die, to die and yet not to die [p.48]...there is not a single human being who does not despair at least a little, in whose innermost being there does not dwell an uneasiness, an unquiet, a discordance, an anxiety in the face of an unknown something, or a something he doesn't even dare strike up acquaintance with...he goes about with a sickness, goes about weighed down with a sickness of the spirit, which only now and then reveals its presence within, in glimpses, and with what is for him an inexplicable anxiety [p.52]' (tr. A. Hannay, 1989).

When *Time* magazine invited Alan Paton, author of *Cry, the Beloved Country*, to write an essay on apartheid in South Africa they received in its place a deeply reflective article on his favourite pieces of literature. In what proved to be the great writer's last written work, Paton revealed: 'I would like to have written one of the greatest poems in the English language—William Blake's "Tiger, Tiger Burning Bright", with that verse that asks in the simplest words the question which has troubled the mind of man—both believing and non believing man—for centuries: "When the stars threw down their spears / And watered heaven with their tears / Did he smile his work to see? / Did he who made the lamb make thee?"' (*Time* mag. 25 Apr. 1988). The opening lines of the poem, 'Tiger, Tiger, burning bright / In the forests of the night', refer to humans' denial of the issue of our divisive condition. It is a subject humans consciously repress and yet it is an issue that 'burns bright' in the 'forests of the night' of our deepest thoughts. The very heart of this issue lies in the line, 'Did he who made the lamb make thee?'—a rhetorical question disturbing in its insinuation that we are wholly unrelated to the 'lamb', to the world of innocence. The poem raises the age-old riddle and fundamental question involved in being human: how could the mean, cruel, indifferent and aggressive 'dark side' of human nature—represented by the 'Tiger'—be reconcilable with, and derivative of, the same force that created 'the lamb' in all its innocence? As Paton pointed out, despite humans' denial of it, *the* great, fundamental, underlying question has always been, *are* humans part of God's 'work', part of his purpose and design, or *aren't we*?

With these final words, in what was the culmination of a lifetime of thoughtful expression, Paton takes the reader into the realm where the deep fear about what it really is to be human resides; he raises the core question—that one day had to be addressed and solved—of whether or not humans are evil, worthless, meaningless beings?

In his 1981 autobiography, *Flaws in the Glass*, Patrick White, Australia's only literary Nobel laureate, offered a rare, honest description of the core agony of having to live with this unresolved question: **'What do I believe? I'm accused of not making it explicit. How to be explicit about a grandeur too overwhelming to express, a daily wrestling match with an opponent whose limbs never become material, a struggle from which the sweat and blood are scattered on the pages of anything the serious writer writes? A belief contained less in what is said than in the silences. In patterns on water. A gust of wind. A flower opening. I hesitate to add a child, because a child can grow into a monster, a destroyer. Am I a destroyer? this face in the glass which has spent a lifetime searching for what it believes, but can never prove to be, the truth. A face consumed by wondering whether truth can be the worst destroyer of all'** (p.70 of 260). In this distillation of a lifetime of mentally grappling with what it is to be human, White has bravely managed to articulate the core fear shared by all humans. If you allow yourself to think deeply about what it is that White is daring to face down you will see it is a terrifying issue—**'this tormenting contradiction, this sickness in the self'** that **'not a single human'** does not suffer from, as Kierkegaard acknowledged. The issue of the human condition is such an incredibly difficult subject for humans to acknowledge that to do so virtually demands we betray and undermine ourselves.

Henry Lawson, one of Australia's most renowned literary figures, wrote extraordinarily forthrightly about the dangerous depression that awaits those who attempt to confront the issue of the human condition. In his 1897 poem, *The Voice from Over Yonder*, Lawson wrote: **'"Say it! Think it, if you dare! / Have you ever thought or wondered / Why the Man and God were sundered? / Do you think the Maker blundered?" / And the voice in mocking accents, answered only: "I've been there."**' Implicit in the final phrase, 'I've been there', are the unsaid words, 'and I'm not going *there* again'. The 'there' and the 'over yonder' of the title refer to the state of depression that resulted from trying to confront the issue of the human condition—trying to understand **'why the Man and God were sundered'** or torn apart, why we humans lost our innocence, departed from the cooperative, loving, ideal state, 'fell from grace', became corrupted. (The implication here that humans once lived in a cooperative, harmonious, ideal state and then departed from it forms the basis of Part 2 of this documentary series, 'The Question of the Existence of Moral Instincts in Humans'.) To avoid depression humans had no choice but to repress the issue of the human condition, block it from our conscious awareness, cease trying to decide whether **'the Maker blundered'**.

In his 1885 sonnet, the suitably titled *No worst there is none*, poet Gerard Manley Hopkins similarly described the dangerous depression that confronted anyone who dared to try to plumb the depths of the human condition, writing: **'O the mind, mind has mountains; cliffs of fall Frightful, sheer, no-man fathomed'**.

These quotes indicate how fearful humans have been of the issue of the human condition—as Kierkegaard said, it is the subject a human **'doesn't even dare strike up acquaintance with'**.

Faced with the fearfully depressing criticism the cooperative, loving, selfless ideals of life represented for humans—this **'deadly pain of the very distinction of good and evil'**, as Berdyaev described it—it is fully understandable that humans decided we had no choice other than to deny the whole concept of integrative, cooperative ideality. For if no acknowledgment is made of the existence of integrative meaning then there is no issue about human divisiveness, no dilemma of the human condition, with which to become depressed about.

This strategy of denial is one humans have employed in many diverse situations. For instance, it was used early last century to resist the now-accepted geological concept of Continental Drift. Opponents of that concept simply maintained the Earth's crust was not

divided into continental (tectonic) plates, and therefore there was nothing to drift; end of argument.

While integrative meaning is one of the most obvious, profound and thus important of all truths it is also the truth that has appeared to most condemn humans, and which humans have therefore most feared and found most difficult to confront and accept. Being divisively rather than integratively behaved and unable to explain why, humans have had no choice but to evade and deny the truth of integrative meaning. We have been a ‘God-fearing’ rather than a ‘God-confronting’ species.

We have sensibly avoided the subjective dimension to life, the issue of ‘self’. Instead of hopelessly and dangerously trying to confront the issue of our non-ideal, corrupted human condition we have sensibly either practiced denial of integrative meaning, and even of God, and thus the issue of self-corruption, or indirectly acknowledged our self-corruption by acknowledging the existence of God and embracing some expression of faith that a greater dignifying understanding of our condition does exist and will one day be found. To cope with the **‘deadly pain of the very distinction of good and evil’** all there has ever been is either denial or faith. Understanding just how insecure we humans have been in the presence of the integrative ideals or God allows us to understand the origins of the religious impulse.

Even science has had to comply with this need to deny the truth of integrative meaning. Science has been reductionist and mechanistic, not holistic. It has focused on finding understanding of the details and mechanisms of our world and avoided the dangerously depressing, whole, integrative meaning-confronting view. It has done so by predominantly maintaining that evolution is a meaningless, purposeless, random process of selfish genetic opportunism. As will be explained in the synopsis of Part 2 of this proposed documentary, genetic selection is ultimately an integrative process, albeit one that is limited in most cases by the inability to develop unconditional selflessness. Selfishness is a *limitation* of the genetic process; it doesn’t demonstrate that the meaning of existence is to be selfish.

Arthur Koestler described this state of denial of the truth of integrative purpose in life, and its consequences, writing that **‘although the facts [of the integration of matter] were there for everyone to see, orthodox evolutionists were reluctant to accept their theoretical implications. The idea that living organisms, in contrast to machines, were primarily *active*, and not merely *reactive*; that instead of passively adapting to their environment they were...creating...new patterns of structure...such ideas were profoundly distasteful to [Social] Darwinians, behaviourists and reductionists in general...Evolution has been compared to a journey from an unknown origin towards an unknown destination, a sailing along a vast ocean; but we can at least chart the route ...and there is no denying that there is a wind which makes the sails move...the purposiveness of all vital processes...Causality and finality are complementary principles in the sciences of life; if you take out finality and purpose you have taken the life out of biology as well as psychology’** (*Janus: A Summing Up*, 1978, pp.222–226 of 354). We can see here the significance of Darwin’s prediction that the sciences of psychology and biology would one day be based on a new foundation.

Despite the great danger in acknowledging integrative meaning without first resolving the human condition there has, in recent times, been a movement by some scientists and science commentators to follow the brave—some would say reckless—examples of Smuts, Teilhard de Chardin, Schrödinger and Koestler and recognise the truth of holism or teleology or integrative meaning. Titles written by these scientists and commentators offer evidence (particularly the words underlined) of this recent development: Professor David Bohm wrote *Wholeness and The Implicate Order* in 1980; Professors Ilya Prigogine and Isabelle Stengers wrote *Order Out of Chaos* in 1984; Professor Paul Davies wrote *God and the New Physics* in 1983, *The Cosmic Blueprint* in 1987 and *The Mind of God: Science and the Search for Ultimate Meaning* in 1992; Professor Charles Birch wrote *Nature and God* in 1965, *On Purpose* in 1990 and *Biology and The Riddle of Life* in 1999; Roger Lewin wrote *Complexity*:

*Life at the Edge of Chaos*, the major new theory that unifies all sciences in 1992; Dr M. Mitchell Waldrop wrote *Complexity: The Emerging Science at the Edge of Order and Chaos* in 1992; Professor Stuart Kauffman wrote *The Origins of Order: Self-Organization and Selection in Evolution* in 1993, *At Home in the Universe: The Search for the Laws of Self-Organization and Complexity* in 1995 and *Anti-chaos* in 1996; and Dr Richard J. Bird wrote *Chaos and Life: Complexity and Order in Evolution and Thought* in 2003.

As mentioned earlier, the terms ‘wholeness’, ‘order’, ‘self-organisation’ and ‘complexity’ used in these titles are all aspects of the purposeful, meaningful, goal-directed, holistic, teleological, godly, integrative theme or design in existence and, as Roger Lewin said in his above-mentioned book, *Complexity: Life at the Edge of Chaos*, ‘**the study of complexity represents nothing less than a major revolution in science**’ (p.10 of 208). Complexity/order/self-organisation/integrative meaning gained some formal recognition with the establishment in 1984 of the independent Santa Fe Institute for the Study of Complexity in America, of which Stuart Kauffman is a founding member.

Despite the brave initiative of those who established the Santa Fe Institute, scientists who recognise integrative meaning continue to meet strong resistance. In an article titled *Science Friction*, journalist Deidre Macken refers to a ‘**scientific revolution**’ and a coming ‘**monumental paradigm shift**’, and reveals that the few scientists who have ‘**dared to take a holistic approach**’ are seen by the scientific orthodoxy as committing ‘**scientific heresy**’. Macken says scientists taking the ‘**holistic approach**’, such as ‘**physicist Paul Davies and biologist Charles Birch**’ (Australian scientists whose works are mentioned above) are trying ‘**to cross the great divide between science and religion**’, and are ‘**not afraid of terms such as “purpose” and “meaning”**’. She adds: ‘**Quite a number of biologists got upset [about this new development] because they don’t want to open the gates to teleology—the idea that there is goal-directed change is an anathema...The emerging clash of scientific thought has forced many of the new scientists on to the fringe. Some of the pioneers no longer have university positions, many publish their theories in popular books rather than journals, others have their work sponsored by independent organisations...Universities are not catering for the new paradigm**’ (*Sydney Morning Herald, Good Weekend* mag. 16 Nov. 1991).

It is significant that both Professors Birch and Davies have been awarded the prestigious and, with a purse of over \$US1 million, financially rewarding Templeton Prize for ‘**increasing man’s understanding of God**’ (*The Templeton Prize*, Vol.3, 1988–1992, p.108 of 153).

In discussing a ‘**scientific revolution**’ and a coming ‘**monumental paradigm shift**’, Macken is intimating that acknowledgment of holism or integrative meaning is becoming a trend. However the truth is, until understanding of the human condition was found, holism could not be fully accepted by humanity without the disastrous consequences of madness and suicidal depression on a global scale. Macken spoke of integrative meaning being ‘**an anathema**’, which is defined as ‘**a thing detested or loathed**’ (*Macquarie Dict.* 3rd edn, 1997), and for good reason.

In *The Cosmic Blueprint* Paul Davies wrote: ‘**We seem to be on the verge of discovering not only wholly new laws of nature, but ways of thinking about nature that depart radically from traditional science...Way back in the primeval phase of the universe, gravity triggered a cascade of self-organizing processes—organization begets organization—that led, step by step, to the conscious individuals who now contemplate the history of the cosmos and wonder what it all means...There exists alongside the entropy arrow another arrow of time, equally fundamental and no less subtle in nature...I refer to the fact that the universe is *progressing*—through the steady growth of structure, organization and complexity—to ever more developed and elaborate states of matter and energy. This unidirectional advance we might call the optimistic arrow, as opposed to the pessimistic arrow of the second law...There has been a tendency for scientists to simply deny the existence of the optimistic arrow. One wonders why**’ (chpts 10,9,2 respectively). The reason ‘**why**’ ‘**the optimistic arrow**’ of

integrative meaning was denied was because it was too dangerous to acknowledge without first finding the biological reason for humans' divisive, apparently non-integrative condition.

In approximately 360BC the Greek philosopher Plato wrote what many consider to be his greatest work, *The Republic*. Central to this work is the allegory of a cave in which humans are imprisoned, chained together and able only to envisage the outside world via shadows cast on the back wall. The shadows are thrown by the light of a fire that, situated in the entrance to the cave, effectively prevents any escape from the dark existence. Plato wrote that **'the light of the brightly burning fire in the [cave] prison corresponds to the power of the sun'**, and explained that the sun represents the **'universal first principle'** and the **'absolute form of Good'** and that **'if he [a prisoner in the cave] were made to look directly at the light of the fire, it would hurt his eyes and he would turn back'** (quotes from H.D.P. Lee's 1955 translation of *The Republic*). We can now understand that Plato's **'universal first principle'** and **'absolute form of Good'** is integrative meaning, the truth that so condemns humans that we have had to live in denial of it; metaphorically speaking, in a dark cave, protected from the scrutiny of its scorching glare.

Fire appears in many mythologies as a metaphor for the integrative ideals of life, the condemning implications of which prevented humanity's 'escape' from its restricted, chained-up, alienated condition. In the Zoroastrian religion, **'Fire is the representative of God ...His physical manifestation...Fire is bright, always points upward, is always pure'** (*Eastern Definitions*, Edward Rice, 1978, p.138 of 433). In Christian mythology the story of Genesis features **'a flaming sword flashing back and forth to guard the way to the tree of life'** (Gen. 3:24). In a rare acknowledgment of how suicidally confronting and depressing the truth of integrative meaning can be for humans, the *Bible* also records the Israelites as saying, **'Let us not hear the voice of the Lord our God nor see this great fire any more, or we will die'** (Deut. 18:16). In the biblical account, Job pleaded for relief from confrontation with the issue of the human condition when he lamented, **'Why then did you [God] bring me out of the womb?...Turn away from me so I can have a moment's joy before I go to the place of no return, to the land of gloom and deep shadow, to the land of deepest night'** (Job 10:18, 20–22). Job's **'land of gloom and deep shadow ...land of deepest night'**, the state of deepest and darkest depression that resulted from trying to confront the issue of the human condition, equates perfectly with life in Plato's cave. Humans could only avoid the terrible depression by turning from the sun/fire, by living psychologically in denial of the truth of integrative meaning and all the truths that related to it. Christ understood the problem of the exposing **'light'** of truth—which he, in his fully nurtured, innocent, alienation and denial-free, sound state, also represented—when he said, **'the light shines in the darkness but...everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed'** (John 1:5, 3:20).

While this strategy of living in denial of integrative meaning may have saved humans from the condemning criticism of the truth, it also meant living a truthless, false, unreal existence. All thinking in that realm came off a false base; it involved a flawed view of the world, an alienated world of delusions and illusions, a dishonest, ugly, limited existence. The Scottish psychiatrist R.D. Laing penned this candid description of just how fraudulent humans' alienated world of denial has been: **'[In the world today] there is little conjunction of truth and social "reality". Around us are pseudo-events, to which we adjust with a false consciousness adapted to see these events as true and real, and even as beautiful. In the society of men the truth resides now less in what things are than in what they are not. Our social realities are so ugly if seen in the light of exiled truth, and beauty is almost no longer possible if it is not a lie'** (*The Politics of Experience and The Bird of Paradise*, 1967, p.11 of 156).

Humans' world of denial, of **'exiled truth'**, involved a world of lies and thus of delusions and illusions. Plato's shadows on the back wall of the cave symbolise this world, for his

‘prisoners’ cannot see anything ‘except the shadows thrown by the fire on the wall of the cave opposite them...And so they would believe that the shadows of the objects...were in all respects real’.

Laing perfectly articulated just how difficult it is to think effectively from the alienated position of denial when he wrote: ‘Our alienation goes to the roots. The realization of this is the essential springboard for any serious reflection on any aspect of present inter-human life [p.12 of 156]...The condition of alienation, of being asleep, of being unconscious, of being out of one’s mind, is the condition of the normal man [p.24]...between us and It [our instinctive self or soul] there is a veil which is more like fifty feet of solid concrete. *Deus absconditus*. Or we have absconded [p.118]...We respect the voyager, the explorer, the climber, the space man. It makes far more sense to me as a valid project—indeed, as a desperately urgently required project for our time—to explore the inner space and time of consciousness. Perhaps this is one of the few things that still make sense in our historical context. We are so out of touch with this realm [so in denial of the issue of the human condition] that many people can now argue seriously that it does not exist. It is very small wonder that it is perilous indeed to explore such a lost realm [p.105]’ (*The Politics of Experience and The Bird of Paradise*, 1967).

As penalised and tragic as it has been, the strategy of living in denial of such condemning truths as integrative meaning, the ‘fifty feet of solid concrete’ barricade that Laing referred to, has been absolutely unavoidable. If we revisit the initial questions raised at the beginning of this synopsis, we can see it was necessary to evasively focus away from the real issue of the human condition onto specious issues of whether the concept of God is destroyed by the ability of science to explain the origins of the universe, and whether integrative meaning actually exists.

Armed now with an appreciation of how important our denial of integrative meaning has been, we can understand why we have so steadfastly avoided demystifying the concept of God. The final episode of *Evolution* (a TV series co-produced by WGBH/NOVA Science Unit and Clear Blue Sky Productions in 2001) examined the controversy in American schools and universities over the teaching of ‘natural selection’ as a godless, meaningless, blind process. The program’s title, *What about God?*, asked why God is excluded from science’s interpretation of existence. The answer is that direct acknowledgment of integrative meaning was excluded for humans’ own sake, for it saved us from suicidal depression. Ensuring the concept of God remained abstract, and undefined in scientific terms, saved us from direct confrontation with the truth of integrative meaning, a confrontation we could not survive until understanding of the human condition was found.

The debate over the question of God, meaning and purpose *has* failed to acknowledge the real, underlying issue of the human condition, but for good reason. To be able to safely acknowledge the truth of integrative meaning and accept the demystification of God as integrative meaning required the biological explanation of the human condition, the biological reason for why humans are so competitive, aggressive and selfish when the ideals are to be cooperative, loving and selfless.

Part 4 of this proposed documentary series will present this all-important, dignifying, ameliorating and liberating biological explanation of the human condition. This critical explanation however depends firstly on the ability to explain and acknowledge that humans have moral instincts, and secondly on the ability to explain what consciousness is and how humans acquired it. These explanations are necessary because it will be proposed and evidenced in Part 4 that it was the conflict between our moral instincts and our newly emerged conscious self that created the dilemma of the human condition.

Therefore as we continue, Part 2 will look at the emergence of moral instincts in humans while Part 3 will examine the emergence of consciousness in humans.

*The Human Condition Documentary Proposal*, written by Jeremy Griffith.

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## **Part 2 Soul: The Question of the Existence of Moral Instincts in Humans—and The Human Condition**

The following synopsis outlines the subject matter of Part 2 of the documentary. The views of biologists, primatologists and psychologists familiar with the role of nurturing in mammalian development, in particular the maturation of humans, will be particularly relevant for this segment. Opinions from anthropologists would also be sought, as would the views of philosophers familiar with the mythology of the human race.

### **SYNOPSIS**

(Note to reader: All underlinings have been added for emphasis.)

Few can deny humans have a capacity for brutality, hatred and aggression, yet it is also true to say we have an exceptional capacity for love, kindness and compassion. It can also be said with certainty that humans have an in-built awareness that kind, caring behaviour is good and to be aspired to; after all, how could we have a sense of guilt, shame and recrimination about unkind thoughts or actions unless some deeper intrinsic part of ourselves felt at odds with such behaviour? Surely this personal experience offers irrefutable evidence that there is within us something opposing, and calling us to account for, such behaviour.

It is this issue of the existence of moral instincts in humans that forms the subject of this proposed part of the documentary series. Central to this enquiry is the question; if humans do indeed have an innate sense of morality, as it seems self-evident that we do, then how did we acquire it? What are its biological origins?

Considering biology's traditional emphasis on genetics as being a selfish, 'survival of the fittest' process, the biological origins of a sense of morality in humans has been an especially perplexing problem. How could a species selfishly driven only by the need to survive create notions of selfless morality? How does the 'selfish gene' theory reconcile with evidence of good in humans? How could a selfish motor create within us a sense of caring, selfless concern for others?

To address this question we need to reconsider our entire view of biology in light of what was explained in Part 1, namely the meaning of existence being to develop the order of matter on Earth, and humans' need to live in denial of any human condition-confronting truths. In fact we need to put aside our insecurity about our human condition-afflicted state and re-describe the entire biological process from a denial-free position that accepts there is a direction and purpose to existence, which is to develop the order of matter on Earth.

We need to assume integrative meaning, examine the fundamental ingredients in our world and see where the process of the integration of matter takes us.

To begin: our world consists of three fundamental ingredients—time, space, and energy, with energy taking the form of the 91 naturally occurring elements of matter. These ingredients are subject to the laws of physics. As was explained in Part 1, when subjected to the laws of physics, particularly the law of Negative Entropy, the matter in space and time became ordered or integrated. It formed ever larger (in space) and more stable or enduring (in time) arrangements.

This development of order of matter involved the initial mixture of the 91 elements and their gradual formation into stable arrangements called molecules. In time these became

organised or integrated into macro molecules. These macro molecules eventually became very complex, involving many different elements. The problem for the development of order was that the more complex these macro molecules became the more unstable they tended to be. Extremely complex macro molecules would only occasionally form and when they did, they didn't tend to hold together for long before again breaking down into separate parts. Eventually an impasse was reached where instability set a limit on how complex macro molecules could become. When this instability limit was reached it appeared Negative Entropy, or 'God' if we were to personify the process, could not develop any more order on Earth.

However one day in the primal soup a complex macro molecule occurred with an unusual property—DNA or deoxyribonucleic acid or, more accurately, its prototype RNA. What was unusual about DNA was that it could replicate. It could split and form two DNA molecules. The significance of this replication was that it meant DNA could defy breakdown. It could turn a relatively brief lifetime for a complex macro molecule into a relatively indefinite one. DNA's ability to replicate meant that even though some of the replicates disintegrated into smaller parts, others would survive and go on to replicate further. With slight variations called mutations occurring from the effects of solar radiation, replicates were 'found' that were even more enduring and complex. The process of natural selection of more ordered (more stable or enduring in time) and complex (larger in space) matter—and the origin of an indefinite lifetime, or 'life' as we call it—appeared.

From there, Negative Entropy (or God) was able to develop all the variety of life we see on Earth. From DNA, virus-like organisms developed, then from virus-like organisms developed single-celled organisms, and from single-celled organisms developed multicellular organisms. The next level of order to be developed or integrated by Negative Entropy (or God) was societies or colonies or ordered arrangements of multicellular organisms. It was at this point that another impasse occurred.

The DNA unit of inheritance is called a gene and the study of the process of change that genes undergo has been labelled genetics. This genetic tool for Negative Entropy, or God's development or refinement of the order of matter on Earth, was very powerful—it was able to develop the great variety of ordered matter we call life. Yet for all its effectiveness in integrating matter it had a particular limitation—it couldn't develop unconditional selflessness in individuals. If an unconditionally selfless or altruistic trait appears, such as the inclination to sacrifice yourself in defence of your group, then that trait doesn't tend to survive. Selflessly behaving and even self-sacrificing individuals don't tend to reproduce their genes. Unconditional selflessness disadvantages the individual that practises it and advantages the recipients of the selfless treatment—such is the meaning of selflessness. It follows that only selfish traits carry on from generation to generation and become established in a species.

This inability to develop unconditional selflessness posed a serious limitation for the genetic information processing ('information' because each individual represents a unit of information) or learning system (the system is 'learning' how to integrate) because in the process of developing larger and more stable wholes the parts of the developing whole must be able to develop the capacity for unconditional selflessness if the fully integrated whole is to form. As mentioned in Part 1, Arthur Koestler said that in terms of behaviour, **'the integrative tendency'** requires **'coordination'**. It requires that the parts of the new whole cooperate, which means behave selflessly, place the maintenance of the whole above maintenance of self. Put simply, selfishness is divisive or disintegrative while selflessness is integrative. Unconditional selflessness is the glue that holds parts of a whole together. For instance, the reason our body functions so well is because all the parts have subordinated their individuality to work for the good of the whole body. Similarly, many

trees survive the winter because their leaves are prepared to be dropped, sacrificed, throughout autumn. The old Christian word for love is ‘*caritas*’ (see the *Bible*, Col. 3:14, 1 Cor. 13:1–13, 10:24 & John 15:13), meaning charity or giving or selflessness, therefore ‘*God is love*’ (1 John 4:8,16), or unconditional selflessness, or commitment to integration. Selflessness or love is the theme of existence, the essence of integration, the meaning of life.

True selflessness, namely unconditional selflessness or altruism, where the welfare of the group is placed above your own, can’t under normal circumstances be developed genetically. In this situation where each individual can’t become a fully integrated part of a whole and has to carry on as a separate individual fighting selfishly for its own reproduction, the most cooperation that can develop is that of reciprocity, where one individual helps another on the proviso that they are helped in return.

The result of this selfish individualism is that members of a multicellular animal species end up competing relentlessly for food, territory, shelter and a mate. The more social or integrated those members become, the more that competition develops, until it reaches a point where no further integration can take place.

The question to be raised then is could Negative Entropy, or God, find a way to overcome this impasse to developing fully integrated multicellular animals—or had the limit to the amount of order that could be developed on Earth finally been reached?

### **The Selfish Gene ‘Excuse’**

It will be proposed that there have been two ways in which multicellular animals have been able to become fully integrated. However, before presenting these explanations it is necessary to re-examine humanity’s need to live in denial of the condemning truth of integrative meaning, and all other human condition-confronting truth.

The main point argued thus far is that while genes behave selfishly, the genetic learning system is primarily concerned with developing the order of matter on Earth. In fact, as has been emphasised, genetic refinement gave rise to the great variety of ordered matter we call life. However, as a tool for developing order genetic refinement has a particular limitation, in that it requires traits to always be selfish since unconditionally selfless traits tend to self-eliminate.

Although genetic refinement is dedicated to integrating matter, humans’ need to find an excuse for our divisive behaviour has been so great that we chose to ignore this greater truth and focus only on the fact that genes are selfish as a means to justify our own competitive, selfish and aggressive behaviour. Indeed an entire industry of denial has developed around the ‘selfish gene’ excuse. (If we could be honest with ourselves we would admit that our competitiveness and aggression is psychologically derived, as will be explained in the synopsis of Part 4 of this proposed series.)

The history of humans’ misrepresentation of the gene-based learning system had its origins with the excuse that argued competitive and aggressive behaviour ‘is only natural because, after all, we are only animals and animals are always competing with each other, fighting and killing one another. Animals are “red in tooth and claw”—so that’s why we are.’

With the development of science this original misrepresentation of what is going on in nature, namely the integration of matter, was given an equally erroneous biological basis. It was referred to as Social Darwinism, the corruption of Charles Darwin’s theory of natural selection as being concerned with ‘the survival of the fittest’. As emphasised, the real concern or objective of genetic refinement, or ‘natural selection’ as Darwin originally termed the concept in his 1859 book, *On the Origin of Species by Means of Natural Selection*, was the integration or development of order of matter on Earth. Order is what

was being learnt or refined or developed. Indeed the word ‘development’ will come to replace the word ‘evolution’ in biology because evolution can be, and has been, misrepresented as meaning change is undirected, meaningless and random.

It was Darwin’s associates, Herbert Spencer and Alfred Russel Wallace, who persuaded him to replace the term ‘natural selection’ (as used in the first editions of this great book) with the term ‘survival of the fittest’. They argued the term ‘natural selection’ could be interpreted as implying the involvement of a personal selector. Darwin’s friend and great defender, Thomas Huxley, called it an **‘unlucky substitution’** (*Charles Darwin*, Sir Gavin de Beer, 1963, p.178 of 290), and it certainly was. While a personal, interventionist God was not involved, God in the form of an integrative purpose to existence was. While Darwin’s idea of natural selection did not recognise the involvement of integrative purpose in change, the concept of natural selection did not preclude it. Natural selection simply recognised that some varieties of a species reproduced more than others. Whether those that reproduced more could be viewed as winners, as being ‘fitter’ or more worthwhile or ‘better’ than others, was not decided. With integrative meaning acknowledged, it can be seen that ‘losing’ in the sense of not reproducing can be consistent with integration. Acts of unconditional selflessness, where an individual gives their life for the maintenance of the larger whole, and as a result does not reproduce, can be very meaningful, a fitter, ‘better’ way of behaving.

Social Darwinism became further refined with the publication of Harvard biologist Edward O. Wilson’s famous 1975 book, *Sociobiology: The New Synthesis*. This work claimed to be **‘the systematic study of the biological basis of all social behavior’**, and asked readers in its final chapter to **‘consider man in the free spirit of natural history, as though we were zoologists from another planet.’** Sociobiology maintains that all behaviour can be explained in terms of genetic selfishness. In the case of social behaviour, Sociobiology argues that individuals will foster others who are related to them because they will, in effect, be selfishly fostering the reproduction of their own genes. Much social behaviour in animals can be explained by this ‘genetic nepotism’ or ‘kin selection’ as it is termed, however not all social behaviour. As will be explained shortly, cooperative, social behaviour in humans is not a result of genetic selfishness but of genuine selfless, loving concern for others. Wilson’s encouragement to view ourselves as biological free spirits is a reference to his view that God or purpose is not involved and that both our selfish and cooperative behaviour can be explained by gene selfishness.

The latest refinement of this contrived excuse that ‘genes are selfish and that’s why we are’ appeared under the guise of Evolutionary Psychology. This theory argues that even acts of unconditional selflessness or altruism amongst humans can be explained in terms of genetic selfishness. In his 1994 book *The Moral Animal: Why We Are The Way We Are—The New Science of Evolutionary Psychology*, Robert Wright attributed a cooperative inclination in humans—our **‘morals’**—to biological situations of reciprocity, to situations where animals cooperate for mutual benefit. He maintained that acts of selflessness amongst humans are really acts of biological selfishness, of our genes ‘saying’ ‘I’ll scratch your back on the condition you scratch mine’. With this theory, denial-compliant biologists finally found a means to misportray the cooperatively orientated, altruistic, moral, ideal-world-aware instinctive self or soul in humans as being nothing more than an expression of a subtle form of selfishness in the human make-up. How humans’ genuinely altruistic instinctive self or soul was formed will be explained shortly.

In his 1998 book, *Consilience: The Unity of Knowledge*, Wilson took the art of denial to its absolute extremity, suggesting Evolutionary Psychology’s supposed ability to explain the moral aspects of humans means biology and philosophy, the sciences and the humanities—indeed science and religion—could be reconciled. He spoke of **‘the attempted**

linkage of the sciences and humanities...of consilience, literally a “jumping together” of knowledge...to create a common groundwork of explanation’ (p.6 of 374), and went so far as to say, ‘The strongest appeal of consilience is...the value of understanding the human condition with a higher degree of certainty’ (p.7). An extract from *Consilience*, published in the prestigious journal *The Atlantic Monthly* (Apr. 1998), and boldly titled ‘**The Biological Basis of Morality**’, featured this introduction: ‘**Philosophers and theologians have almost always conceived of moral instincts as being transcendent or God-given. Is it possible, though, that ethical reasoning derives not from outside but from our very nature as evolving material creatures?**’ Just how bold Wilson was in his claims to have made sense of the philosophical aspect of human life using biology can be illustrated by one of the headings used in the extract, ‘**The Origins of Religion**’. Religions have been the custodians—albeit using abstract, metaphysical terms—of the truth of the existence of the Godly, integrative ideals of life, and all the other great truths associated with those ideals. In particular it has preserved the truth that within humans there exists a soul and spirit imbued with awareness of the Godly, moral, integrative, ideal state. These truths *can* be explained biologically (as will be done shortly), as can ‘**the human condition**’, the dilemma of the existence of good and evil in the human make-up (this will be done in the synopsis of Part 4 of this proposed documentary series). However to use biological lies to ‘explain’ them is an act of extreme dishonesty, the ultimate denial.

Having dismissed the human soul as merely a subtle form of selfishness, Wilson brazenly summarised his argument by saying ‘[Jean-Jacques] Rousseau claimed, [that humanity] was originally a race of noble savages in a peaceful state of nature, who were later corrupted...[but what] Rousseau invented [was] a stunningly inaccurate form of anthropology’ (*Consilience*, 1998, p.37 of 374). As will be explained shortly, the ‘stunningly inaccurate form of anthropology’ is Evolutionary Psychology and the stunningly *accurate* interpretation is in fact Rousseau’s view that humans have a pure, altruistic instinctive awareness or moral nature within them.

In the following quote, Randolph Nesse, Professor of Psychiatry and Psychology at the University of Michigan, expresses a justified feeling of alarm and revulsion towards the theory of Evolutionary Psychology: ‘**The discovery that tendencies to altruism are shaped by benefits to genes is one of the most disturbing in the history of science. When I first grasped it, I slept badly for many nights, trying to find some alternative that did not so roughly challenge my sense of good and evil. Understanding this discovery can undermine commitment to morality—it seems silly to restrain oneself if moral behavior is just another strategy for advancing the interests of one’s genes. Some students, I am embarrassed to say, have left my courses with a naïve notion of the selfish-gene theory that seemed to them to justify selfish behavior, despite my best efforts to explain the naturalistic fallacy**’ (*The Origins of Virtue*, Matt Ridley, 1996, p.126 of 295).

A comprehensive list of the contrived excuses that have been used for humans’ divisive behaviour include the original excuse that ‘animals are red in tooth and claw and that’s why humans are’; Social Darwinism, with its focus upon the need to compete for survival; B.F. Skinner’s Operant Conditioning Theory, which argued that man is a slave to reward and punishment; Konrad Lorenz’s Theory, which excused humans’ divisive behaviour by saying it is stereotyped and the product of past experiences—that it is instinctive; Robert Ardrey’s Theory, which stated human competitiveness was due to an imperative need to defend our territory; Edward O. Wilson’s Sociobiology Theory, which argued that our selfishness is due to humans’ need to perpetuate our genes; Chaos Theory, with its emphasis (at least in its title) on the world being chaotic rather than ordered; and finally, Evolutionary Psychology, with its use of reciprocity to account for any acts of altruism in human behaviour.

While proponents of the excuse that humans' divisive behaviour is a result of selfish genes have seen their contrivance through to what is now the ultimate denial—that humans don't have genuinely altruistic, moral instincts—evidence will shortly be given showing we do have an ideal-world-aware, unconditionally selfless, moral instinctive self or soul.

In summary, the genetic learning or refinement or information processing system is an *integrative* process, a way of developing the order of matter on Earth. It is *not* a 'survival of the fittest', divisive process, as Social Darwinism, Sociobiology and Evolutionary Psychology have argued. While genetic refinement has enabled the development of a great deal of ordered matter, the great variety of 'life' on Earth, as a tool for developing order it was limited in that it could not develop unconditionally selfless traits. Unconditional selflessness—the ability to consider the good of the whole above the good of self—is the ultimate integrative trait for parts of a whole to have, and the inability to develop it is a serious limitation in the development of larger wholes.

### Elaborating the Reproductive Unit

To return to the story of the development of matter on Earth, it was mentioned that there were two means by which Negative Entropy or God could overcome the impasse to integrating multicellular animals that was created by the limitation of genes having to be selfish.

Since each reproducing individual had to ensure its own reproduction, one obvious means of getting around the problem was to elaborate the reproductive individual, make it bigger. Ant and bee colonies, for example, became totally cooperative, fully integrated wholes or collectives or societies of many multicellular individuals by elaborating the reproductive unit. This was achieved by deferring the sexual reproduction of the workers and soldiers so that the colony consists of just one sexual queen and one, or very few at the most, sexual males. Deferring their own sexual reproduction eliminated the divisive competition amongst the individual ants/bees to reproduce. Their reproduction was ensured through their support of the sexual queen; they foster her and she reproduces them.

Elaborating the reproductive unit was the way single-celled organisms integrated to form multicellular organisms. *Volvox*, one of the best-known genera of green algae, offers one example of an organism in transition from the single-celled to the multicellular state. The following honest description of the process of integration occurring in *Volvox* is taken from a 1938 biological text book: ***Volvox is seen in fresh-water ponds as a small, green sphere which may be one-tenth of an inch in diameter. The sphere is composed of thousands of flagellates embedded in the surface of a jelly ball...Volvox is a colony of unicellular animals rather than a many-celled animal, because even the simplest many-celled animals have considerably more differentiation between cells than appears among the cells of Volvox. The colony swims about, rolling over and over from the action of the flagella; but, remarkably enough, the same end of the sphere is always directed forward, and thus we can distinguish front and rear ends. Its behaviour can be explained only by supposing that the activities of the numerous flagellates are subordinated to the activity of the colony as a whole. If the flagella of each member of the colony were to beat without reference to the other members, the sphere would never get anywhere. In such subordination of the individual cells of a colony to the good of the colony as a whole we see the beginnings of individuality as it exists in the higher animals, where each animal behaves as a single individual, although composed of millions of cells...The co-ordination of numerous components into an individual is usually followed by the specialisation of different individuals for different duties. Only the slightest degree of specialisation is seen in the Volvox colony; the flagellates of the back part of the colony are capable of reproduction, while the front members never reproduce but have larger***

**eyesspots and serve primarily in directing the course of the colony'** (*Animals without Backbones*, R. Buchsbaum, 1938, p.50 of 401).

The problem for large animals is they can't employ the device of elaborating the reproductive unit for developing a fully cooperative, integrated whole or unit or colony because it involves too great a loss of variability. For example, if one reproducing queen zebra had ten non-reproducing offspring dedicated to her protection, and this became a common practice amongst zebras, then the genetic variety of a population of 1,000 zebras would be reduced to just 100, a drastic loss of variability. All it would take for such a scenario to occur would be for a zebra mother to be born who happened to have a genetic make-up that meant her milk contained a chemical that retarded the sexual maturation of her offspring—similar to the 'royal jelly' employed by queen bees to 'enslave' their offspring. If this situation were to occur, where the offspring aren't sexual, the only way their genes could reproduce would be through their mother reproducing. Therefore, if this zebra mother with the retarding milk also had offspring that tended to act as her protectors then the development of the larger integrated zebra colony would be underway. However, as mentioned earlier, the problem is the drastic reduction in genetic variability resulting from such a scenario, for species need variability in order to adapt to change. Since ant and bee colonies are only small in relation to their environment they have been able to develop a fully integrated colonial way of living without any significant loss of variability. For example, thousands of ant colonies can exist in an area that would support 1,000 zebras, but only 100 zebra colonies. It follows then that developing colonies by elaborating the reproductive unit was not a viable option for large animal species. Negative Entropy or God had to find another way to form fully cooperative colonies or societies or integrated wholes of large animals.

Interestingly, quite a number of animal species, such as blue wren birds and naked mole rats, are, to varying degrees of success, attempting to elaborate their reproductive units. Blue wrens delay their sexual maturation and these sexually immature adults support the raising of their parents' subsequent offspring. Ensuring their eventual sexual maturation, as opposed to the permanent suppression of it that occurs in ants and bees, protects their species against the loss of too much variability. Naked mole rats form fully integrated colonies of up to 300 individuals, comprising non-sexual 'workers' and 'soldiers' as well as a special sexual 'disperser caste' that escape their natal burrow to access other colonies and, in doing so, help maintain the genetic variety of the species.

### **Maternalism**

The other means by which Negative Entropy or God could overcome the impasse to integrating multicellular animals created by the limitation of genes having to be selfish was through nurturing. Evidence overwhelmingly indicates that it was this nurturing path to integration that our ape ancestors took.

The nurturing trait is selfish, as genetic traits normally have to be, for through the act of nurturing and fostering the next generation the nurturing trait is selfishly ensuring its survival from generation to generation. However while nurturing is a selfish trait, from an observer's or recipient's point of view it *appears* to be selfless behaviour. After all, the mother is giving her offspring food, warmth, shelter and protection for *apparently* nothing in return. This point is significant because it means from the infant's perspective, its mother is treating it with real love, unconditional selflessness. The infant's brain is therefore being trained or conditioned or indoctrinated with selflessness, and with enough training in selflessness that infant will grow to be an adult that behaves selflessly.

The ‘trick’ in this ‘love-indoctrination’ process lies in the fact that nurturing is encouraged genetically because the better infants are cared for the greater are their chances of survival. There is however an integrative side effect, in that the more infants are nurtured the more their brain is trained in unconditional selflessness. There are very few situations in biology where animals appear to behave selflessly towards other animals; as mentioned, they normally compete selfishly for food, shelter, territory and mating opportunities. Maternalism, a mother’s fostering of her infant, is one of the few situations where an animal appears to be behaving selflessly towards another animal. It was this *appearance* of selflessness that provided the opportunity for the development of love-indoctrination or training in love in our ape ancestors.

To develop nurturing—this ‘trick’ for overcoming the genetic learning system’s inability to develop unconditional selflessness—a species required the capacity to allow its offspring to remain in the infancy stage long enough for the infant’s brain to become trained or indoctrinated with unconditional selflessness or love. Being semi-upright as a result of their tree-living, swinging-from-branch-to-branch, arboreal heritage, primates’ arms were semi-freed from walking and thus available to hold dependants. Infants similarly had the capacity to latch onto their mother’s bodies. This freedom of the upper body meant primates were especially facilitated for prolonging their offspring’s infancy and thus developing love-indoctrination. A species that cannot carry and thus easily look after its infants and where the infants can’t easily hold onto their mothers cannot prolong infancy and thus develop love-indoctrination. For example, gazelle fawns have to be up on their feet and out of the vulnerable infant state within minutes of being born if they are to survive. It follows then that as the nurturing, love-indoctrination process developed our primate ancestor would have become increasingly upright. Humans’ bipedalism is a direct result of the love-indoctrination process and as such, must have occurred early on in the emergence of humans, as fossil records now confirm.

While bipedalism was the key factor in developing nurturing, other requirements, in particular ideal nursery conditions, also played a pivotal role.

If the available food, shelter and space was compromised, or other difficulties and threats from predators excessive, then we can assume that there would have been a strong inclination to revert to more selfish and competitive behaviour. The successful nurturing of infants required ample food, comfortable conditions and security from external threats. However, it wasn’t enough to simply look after them, the infants had to be *loved*, and so maternalism became about much more than mothers simply protecting their young; it became about actively loving them. Significantly, we speak of ‘motherly love’, not ‘motherly protection’.

Taking into account all of these considerations, love-indoctrination was an extremely ‘difficult’ development even for primates. It also has to be remembered that delaying maturity, as love-indoctrination does, postpones the addition of new generations that are so vital for the maintenance of a species limited mostly to single-offspring births. New generations ensure variety. The many challenges involved would explain why many primate species haven’t been able to significantly develop love-indoctrination and thus cooperative integration.

The bonobos or pygmy chimpanzees, or *Pan paniscus* as they are scientifically termed, live in the food-rich, shelter-affording ideal nursery conditions of the rainforests south of the Congo River and are by far the most cooperative/harmonious/cohesive/integrated primate species. The comparative comfort of the bonobos’ environment and their cooperativeness is evident in this quote: **‘we may say that the pygmy chimpanzees historically have existed in a stable environment rich in sources of food. Pygmy chimpanzees appear conservative in their food habits and unlike common chimpanzees have developed a more cohesive**

**social structure and elaborate inventory of sociosexual behavior. In contrast, common chimpanzees have gone further in developing their resource-exploiting techniques and strategy, and have the ability to survive in more varied environments. These differences suggest that the environments occupied by the two species since their separation by the Zaire [Congo] River has differed for some time. The vegetation to the south of the Zaire River, where *Pan paniscus* is found, has been less influenced by changes in climate and geography than the range of the common chimpanzee to the north. Prior to the Bantu (Mongo) agriculturists' invasion into the central Zaire basin, the pygmy chimpanzees may have led a carefree life in a comparatively stable environment' (*The Pygmy Chimpanzee*, ed. Randall L. Susman, ch.10 by Takayoshi Kano & Mbangi Mulavwa, 1984).**

And yet, in an indication of just how difficult it is developing love-indoctrination, even the bonobos living as they do in their ideal conditions have found it necessary to employ sex as an appeasement device to help subside residue tension between individuals.

Developing love-indoctrination to the point where the indoctrinated love or unconditional selflessness or altruism or morality becomes instinctive (a process that will be explained shortly) was akin to trying to swim upstream to an island; any difficulty or breakdown in the nurturing process and you are 'swept back downstream' once more to the old competitive, selfish, each-for-his-own, opportunistic situation.

In the context of our own human origins, it follows that for our ape ancestors to have become totally cooperative, as is asserted occurred, they must have lived in ideal nursery conditions in their home somewhere in Africa. (We know from fossil evidence that our original ancestors emerged in Africa but we don't as yet know the exact location of this original 'nursery'.)

It should be explained that there is a limiting factor in the development of love-indoctrination that needed to be overcome. While the nurturing of infants is strongly encouraged genetically, because it ensures greater infant survival, the side effect of training infants to behave selflessly as adults is that the selflessly behaving and even self-sacrificing adults don't tend to reproduce their genes as successfully as selfishly behaved adults. The genes of exceptionally maternal mothers don't tend to endure because their offspring tend to be the most selflessly behaved; they are too ready to put others before themselves. The more aggressive, competitive and selfish individuals take advantage of their selflessness, with males in particular seizing any mating opportunities for themselves. It's that old joke, 'the meek will inherit the Earth, if that's alright with you blokes'; in other words, 'you've got fat chance of that ever happening mate while we tough men are around'.

While the problem of selfish opportunism breaking out could be substantially countered by ensuring all members of the group were equally well nurtured with love, equally trained in selflessness, this all-equally-nurtured situation would be a delicate one to maintain. As mentioned, any breakdown in nurturing and the situation reverts to the old each-for-his-own structure. It is clear then that ideal nursery conditions were critical to ensure there was no disruption to the all-important task of nurturing.

While unconditional selflessness can be developed through love-indoctrination, due to the greater initial survival rate of infants who have been well nurtured—and their selfless training—it was clearly a very difficult and slow process. What was needed was a mechanism to assist and speed up the development of integration. That mechanism took the form of sexual or mate selection.

In the synopsis of Part 3 of this proposed documentary series it will be explained how the nurturing, love-indoctrination process liberated consciousness in our ape ancestors. It was the emerging conscious intellect in our forebears that began to support the development of selflessness. As our ape ancestors gradually became conscious they began to recognise the importance of selflessness and as a result began to actively select for it. (With regard to being able to 'recognise the importance of selflessness', while the

integrative, selfless, loving theme and purpose of existence has been denied by humans suffering from the human condition, it is an obvious truth to a conscious being who is not living in denial of it—every object or ‘thing’ around us is a hierarchy of selfless, cooperative, ordered matter.) Our ancestors could carry out this selection for selflessness by consciously seeking out love-indoctrinated mates, members of the group who had experienced a long infancy and exceptional nurturing and were closer to their memory of their love-indoctrinated infancy; that is, younger. The older individuals became, the more their infancy training in love wore off. Our ape ancestors began to recognise that the younger an individual, the more integrative he or she was likely to be. They began to idolise, foster and select youthfulness because of its association with cooperative integration. The effect, over many thousands of generations, was to retard our physical development so that we lost most of our body hair and became more infant-looking in our appearance as adults compared with our adult ape ancestors. This explains how we came to regard neotenus (infant-like) features—large eyes, dome forehead, snub nose and hairless skin—as beautiful.

The following three photographs, of an adult common chimpanzee, an infant common chimpanzee and an adult bonobo, show the similarity between the adult bonobo and the infant common chimpanzee, indicating the effects of neoteny.



Taronga Zoo

Photo: Michael Rayner, Courtesy *Good Weekend*

Animals Animals

These photographs of an infant and adult common chimpanzee show the greater resemblance humans have to the infant, illustrating the influence of neoteny in human development.

Photographs from *The Mismeasure of Man*, Stephen Jay Gould, 1981



From *The Life of Primates*, Adolph H. Schultz, 1969

This photograph of a common chimpanzee foetus at seven months shows body hair on the scalp, eyebrows, borders of the eye lids, lips and chin, precisely those places where hair is retained in adult humans, again illustrating the influence of neoteny in human development. Clearly, humans are an extremely neotenised ape.

Since before love-indoctrination emerged males were preoccupied with competing for mating opportunities, females must have been first to select for integrativeness by favouring integrative rather than competitive and aggressive mates. This helped love-indoctrination subdue the males' divisive competitiveness.

Despite being unaware of this process of love-indoctrination, primatologists have verified sexual selection of cooperative integrativeness by females: **'Male [baboon] newcomers also were generally the most dominant while long-term residents were the most subordinate, the most easily cowed. Yet in winning the receptive females and special foods, the subordinate, unaggressive veterans got more than their fair share, the newcomers next to nothing. Socially**

**inept and often aggressive, newcomers made a poor job of initiating friendships'** (Shirley Strum, *National Geographic* mag. Nov. 1987); and **'The high frequencies of intersexual association, grooming, and food sharing together with the low level of male-female aggression in pygmy chimpanzees may be a factor in male reproductive strategies. Tutin (1980) has demonstrated that a high degree of reproductive success for male common chimpanzees was correlated with male-female affiliative behaviours. These included males spending more time with estrous females, grooming them, and sharing food with them'** (*The Pygmy Chimpanzee*, ed. Randall L. Susman, ch.13 by Alison & Noel Badrian, 1984, p.343 of 435).

By assessing a primate species' ability to develop love-indoctrination and sexual selection, and hence develop integration, it should be possible to compare where each species stands on the integration ladder.

A comparison between bonobos and common chimpanzees clearly evidences what has been said about the love-indoctrination, sexual selection process, for the bonobos make visible the entire process. Indeed if it wasn't for the bonobos the all-important role played by nurturing in the emergence of humans would be difficult to verify and denial of our nurtured origins might reign forever. (The need for this denial of the importance of nurturing in the emergence of humans and in our individual lives will be explained shortly.)

Common chimpanzees are found in equatorial Africa, north and east of the Congo River. The social model of the common chimpanzee is patriarchal or male-dominated. Although there is a focus on nurturing of the young by common chimpanzee mothers, the environment in which the females live is often disturbed by the males' aggressive competition for mating opportunities. Further, the climatically and geographically unstable environments in which common chimpanzees live means their social bonds are periodically subjected to stress, such as from food scarcities during drier times. This pressured existence also results in fierce inter-group confrontation. Common chimpanzees also regularly hunt colobus monkeys as a source of protein.

In contrast, the bonobos live in the ideal nursery conditions of the warm climate south of the Congo River, a stable environment that offers ample food and the safety of the



Bonobo female (with infant)  
showing large breasts.  
Wild Animal Park Planckendael  
([www.planckendael.be](http://www.planckendael.be))

jungle's canopy for sleeping, travelling and shelter. As a result, the social model of the bonobos is vastly different to that of the common chimpanzees.

Firstly, the social dynamic of the bonobo society features a gender reversal to that of the common chimpanzees. Bonobo females form alliances and dominate social groups—distinctly male activities in common chimpanzee society. Bonobo societies are matriarchal, female-dominated, controlled and led and the entire focus of the social group seems to be concentrated on the maternal or female role of nurturing infants. Bonobo females have, on average, one offspring every five to six years and provide better maternal care than do common chimpanzees. Bonobo infants are born small and stay in a state of infancy and total dependence for a relatively long period of time. They also develop more slowly than other ape infants. Bonobos are weaned at about five years of age while common chimpanzees are weaned at about four years. Amongst primates only the bonobos have well-developed breasts similar to those of humans, presumably due to the bonobos' emphasis on nursing. The

primatologist Takayoshi Kano is one of the world's leading experts on bonobos and, since 1973, has led the longest-running study of bonobos in their natural habitat at a site in Wamba, Democratic Republic of the Congo

(formerly Zaire). In an interview conducted with Kano, his long-time collaborator Suehisa Kuroda commented: **'The long dependence of the son may be caused by the slow growth of the bonobo infant, which seems slower than in the [common] chimpanzee. For example, even after one year of age, bonobo infants do not walk or climb much, and are very slow. The mothers keep them near. They start to play with others at about one and a half years, which is much later than in the [common] chimpanzee. During this period, mothers are very attentive...Female juveniles gradually loosen their tie with the mother and travel further away from her than do her sons'** (*Bonobo: The*

*Forgotten Ape*, Frans de Waal & Frans Lanting, 1997, p.60 of 210). The bond between the mother and her son is of particular importance in bonobo society. The son will maintain his connection with his mother for life and will depend upon her for his social standing within the group. The son of the society's dominant female, the strong matriarch that maintains social order, will rise in the ranks of the group. This presumably ensures the establishment and perpetuation of unaggressive, non-competitive, cooperative male characteristics, both learned and genetic, within the group. Historically it is the primate males who have been particularly divisive in their aggressive competition to win mating opportunities and therefore the gender most needing of love-indoctrination. This quote makes the point: **'Patient observation over many years convinced [Takayoshi] Kano that male bonobos bonded with their mothers for life. That contrasts with [common] chimpanzee males who rarely have close contact with their mothers after they grow up, instead joining other males in never-ending tussles for dominance'** (article *Bonobos: The apes who make love, not war* by Paul Raffaele, Last Tribes on Earth.com website).

Biologist and psychologist Sue Savage-Rumbaugh is America's leading ape-language researcher. In *Kanzi: The Ape at the Brink of the Human Mind* (1994), authors Savage-Rumbaugh and Roger Lewin offer this insight into bonobo society and its emphasis on nurturing: **'Bonobo life is centered around the offspring. Unlike what happens among common chimps, all members of the bonobo social group help with infant care and share food with infants.**

**If you are a bonobo infant, you can do no wrong. This high regard for infants gives bonobo females a status that is not shared by common chimpanzee females, who must bear the burden of child care all alone. Bonobo females and their infants form the core of the group, with males invited in to the extent that they are cooperative and helpful. High-status males are those that are accepted by the females, and male aggression directed toward females is rare even though males are considerably stronger** (p.108 of 299).

An extract from the 1995 National Geographic documentary *The New Chimpanzees* (featured in the pilot DVD of Part 2 of this proposed documentary) provides a good example of the important role a strong matriarchy plays in the prevention of divisive selfish and aggressive behaviour. To quote from the narration: **‘An impressively stern [bonobo] female enters and snaps a young sapling. Once she picks herself up she does something entirely surprising for a female chimp, she displays [the female is shown assertively dragging the sapling through the group], and the males give her sway [a male is shown cowering out of her way]. For this is the confident stride of the group’s leader, its alpha female, whom [Takayoshi] Kano has named Harloo.’**

Bonobos are much gentler in their behaviour than their common chimpanzee cousins. They are relatively placid, peaceful and egalitarian, exhibiting a remarkable sensitivity to others. In fact physical violence almost never occurs in bonobos yet is customary amongst common chimpanzees. Male aggression has been tamed and unlike other great apes, there is little size difference between the male and female of the species. As mentioned, even sex has been employed by bonobos as an appeasement tool for subsiding conflict and tension. While infanticide is not uncommon amongst common chimpanzees it appears to be non-existent within bonobo societies where the group cares for even orphan bonobos. In common chimpanzee society orphans are occasionally adopted by a female but are not especially cared for by the group. Social groups of bonobos are much more stable than social groups of common chimpanzees with bonobos periodically coming together in large, harmonious, stable groups of up to 120 individuals. Anthropologist Barbara Fruth spent nine years studying bonobos in their natural habitat and observed that **‘up to 100 bonobos at a time from several groups spend their night together and that that would not be possible with common chimpanzees because there would be brutal fighting between the rival groups’** (article *Bonobos: The apes who make love, not war* by Paul Raffaele, Last Tribes on Earth.com website).

Bonobos have more slender upper bodies than common chimpanzees and are more arboreal. Bonobos often walk upright; in fact they are by far the most upright of the great apes. It has long been claimed that it was the move to savanna and the need to see over tall grass that led to upright walking yet the bonobos live in the jungle, so some other influence must be at work that is selecting for upright walking and, as described, the evidence indicates that that influence was the need to develop nurturing.

Unlike common chimpanzees bonobos regularly share their food and while the former restrict their plant-food intake to mainly fruit, bonobos eat leaves and plant pith as well as fruit, a diet more like that of gorillas. While bonobos have been known to capture and eat small game they are not known to systematically hunt down and eat large animals such as monkeys, as common chimpanzees do.

As mentioned, bonobos are remarkably neotenous in their physical features. There is also a marked variance in features between individual bonobos, suggesting the species is rapidly changing. This in turn indicates the bonobo species has hit upon some opportunity that facilitates a rapid development. Evidence indicates that that opportunity is the ability to develop integration through love-indoctrination and mate selection.

The following section of dialogue about bonobos comes from a 1996 Discovery Channel documentary titled *The Ultimate Guide: Great Apes*. It confirms some of the main points that have been made about bonobos thus far. The segment commences with the

following observation by primatologist Jo Myers Thompson: ‘A female [common] chimpanzee’s life is rugged. They have hardships just in daily activities. They are probably lower on the hierarchy, the social status, than males throughout the society and for instance males beat them up, chase them, bully them around and that doesn’t happen in bonobo society. The female bonobos are not bullied and chased. Although there can be some male aggression it’s very minor. Female bonobos are never raped as far as we know; they have first choice at feeding sites. Their life is much more peaceful.’ The program’s narrator then states: ‘The physical difference between [common] chimps and bonobos are quite telling. Bonobos have shorter, smaller faces and a more slender physique retaining many of the features seen in juvenile [common] chimps. They’re rather like [common] chimps frozen inside adolescent bodies. Even their voices are high-pitched and child-like. The male aggression that is so common in [common] chimps is much reduced in bonobos and even relations between neighbouring groups are often peaceful.’ Thompson concludes: ‘Why do they [bonobos] need to be aggressive? They don’t have to fight for food, they don’t have to fight for sex, they don’t have to fight for inter-relationships, they don’t have to fight for space. Why would they be aggressive?’

As will be illustrated by the quotes that follow shortly, bonobos are exceptionally intelligent, almost certainly the most intelligent species after humans. In Part 3 of this series, it will be explained how nurturing liberated consciousness and, with it, intelligence. The fact the bonobos have been able to develop such a high degree of nurturing and are also so intelligent will evidence this coming explanation for the origin of consciousness.

In summary, the bonobos are the most peaceful, cooperative and intelligent of all apes. In fact, it is predicted that bonobos will come to be recognised as a species living on the very threshold of the metaphorical ‘Garden of Eden’, ‘golden’, completely cooperative state where humans once lived, as is being asserted here. Alarming however, bonobos—which were only identified as a species separate from common chimpanzees in 1929—are considered an endangered species today. However it is anticipated that once humans overcome our insecurity about our own corrupted, ‘fallen’ state (the topic of Part 4), and realise the acute value bonobos represent in terms of understanding the origins of humanity, bonobos will receive their just recognition; they will become a treasured part of our common heritage. The concern is however, will our ignorance of the bonobo’s true value, and resentment towards them for being so ideally behaved result in their extinction before they are able to take this extremely valuable place in our future. Bold, visionary efforts will be required to preserve them.

The following quote provides insight into how extraordinarily sensitive, cooperative, loving and intelligent bonobos are, and just how few exist in captivity: ‘Barbara Bell...a keeper/trainer for the Milwaukee County Zoo...works daily with the largest group of bonobos (5 males and 4 females, ranging in age from 3 to 48 years) in North America, making it the second largest collection in the world (the largest can be found at the Dierenpark Planckendael, in Mechelen, Belgium). There are only 120 captive worldwide. “It’s like being with 9 two and a half year olds all day,” she says. “They’re extremely intelligent.”...“They understand a couple of hundred words,” she says. “They listen very attentively. And they’ll often eavesdrop. If I’m discussing with the staff which bonobos (to) separate into smaller groups, if they like the plan, they’ll line up in the order they just heard discussed. If they don’t like the plan, they’ll just line up the way they want.” “They also love to tease me a lot,” she says. “Like during training, if I were to ask for their left foot, they’ll give me their right, and laugh and laugh and laugh. But what really blows me away is their ability to understand a situation entirely.” For example, Kitty, the eldest female, is completely blind and hard of hearing. Sometimes she gets lost and confused. “They’ll just pick her up and take her to where she needs to go,” says Bell. “That’s pretty amazing. Adults demonstrate tremendous compassion for each other.” The bonobo’s apparent ability to empathize, in contrast with the more hostile and aggressive bearing of the related [common] chimpanzee, has

some social scientists re-thinking our behavioral heritage' (*The Bonobo: "newest" apes are teaching us about ourselves*, Anthony DeBartolo, *Chicago Tribune*, 11 June 1998).

Primatologist Frans de Waal and photographer Frans Lanting's 1997 book, *Bonobo: The Forgotten Ape*, features another description from Barbara Bell of the truly extraordinary empathy and kindness that exists between bonobos. Fittingly, the extract comes from a chapter titled *Sensitivity*: 'Kidogo, a twenty-one-year-old bonobo at the Milwaukee County Zoo suffers from a serious heart condition. He is feeble, lacking the normal stamina and self-confidence of a grown male. When first moved to Milwaukee Zoo, the keepers' shifting commands in the unfamiliar building thoroughly confused him. He failed to understand where to go when people urged him to move from one place to another. Other apes in the group would step in, however, approach Kidogo, take him by the hand, and lead him in the right direction. Barbara Bell, a caretaker and animal trainer, observed many instances of such spontaneous assistance and learned to call upon other bonobos to move Kidogo. If lost, Kidogo would utter distress calls, whereupon others would calm him down or act as his guides' (p.157 of 210).

The same book contains this description of the bonobo's apparent sensitivity to other creatures: 'Betty Walsh, a seasoned animal caretaker, observed the following incident involving a seven-year-old female bonobo named Kuni at Twycross Zoo in England. One day, Kuni captured a starling. Out of fear that she might molest the stunned bird, which appeared undamaged, the keeper urged the ape to let it go. Perhaps because of this encouragement, Kuni took the bird outside and gently set it onto its feet, the right way up, where it stayed, looking petrified. When it didn't move, Kuni threw it a little way, but it just fluttered. Not satisfied, Kuni picked up the starling with one hand and climbed to the highest point of the highest tree, where she wrapped her legs around the trunk, so that she had both hands free to hold the bird. She then carefully unfolded its wings and spread them wide open, one wing in each hand, before throwing the bird as hard as she could towards the barrier of the enclosure. Unfortunately, it fell short and landed onto the bank of the moat, where Kuni guarded it for a long time against a curious juvenile. By the end of the day, the bird was gone without a trace or feather. It is assumed that, recovered from its shock, it had flown away' (p.156).

In *Kanzi: The Ape at the Brink of the Human Mind*, Savage-Rumbaugh describes the extreme elation and affection shown by the young adult male Kanzi, her famous bonobo research subject, when reunited with his mother Matata after a number of months apart: 'I sat down with him [Kanzi] and told him there was a *surprise* in the colony room. He began to vocalize in the way he does when expecting a favored food—"eeeh....eeeh....eeeh." I said, *No food surprise. Matata surprise; Matata in colony room.* He looked stunned, stared at me intently, and then ran to the colony room door, gesturing urgently for me to open it. When mother and son saw each other, they emitted earsplitting shrieks of excitement and joy and rushed to the wire that separated them. They both pushed their hands through the wire, to touch the other as best they could. Witnessing this display of emotion, I hadn't the heart to keep them apart any longer, and opened the connecting door. Kanzi leapt into Matata's arms, and they screamed and hugged for fully five minutes, and then stepped back to gaze at each other in happiness. They then played like children, laughing all the time as only bonobos can. The laughter of a bonobo sounds like the laughter of someone who has laughed so hard that he has run out of air but can't stop laughing anyway. Eventually, exhausted, Kanzi and Matata quieted down and began tenderly grooming each other' (pp.143–144 of 299).

When thinking of our human plight—of suffering from insecurity about our human condition of being competitive and aggressive when the ideals are to be cooperative and loving—it can be seen that the bonobos, with all their social harmony, gentleness, sensitivity, empathy, selflessness, exceptional maternalism and favouritism towards the more nurtured, cooperative members, are *extremely* exposing and confronting for us. It is no wonder that the bonobos are, as Frans de Waal and Frans Lanting titled their book, *The Forgotten Ape*—or that 'De Waal's bonobo research [which acknowledges the 'sensitivity' of

bonobos, as shown in the quotes from his book] **came under sustained attack**’ from some anthropologists (article *The Future of Bonobos: An Animal Akin to Ourselves* by Douglas Foster, from the Alicia Patterson Foundation website, [www.aliciapatterson.org](http://www.aliciapatterson.org)). Thankfully, as will be revealed in Part 4 of these synopses, humans are in fact the great heroes on Earth, *not* the evil villains we have lived in such fear and insecurity of being.

In *Kanzi: The Ape at the Brink of the Human Mind* Savage-Rumbaugh states: ‘**even though I could describe on paper, with proper scientific documentation, what Kanzi did, I knew that I needed to show people images of Kanzi as a living, breathing, thinking being. My words and numbers were but the pale bits and fragments we call data, data that was dwarfed by the presence and power of Kanzi himself**’ (p.7 of 299). Due to mechanistic science’s compliance with humanity’s need to live in almost complete denial of anything to do with the all-loving, integrative, instinctive world of our soul, it is virtually impossible for the discipline, as it operates today, to allow any truth out about how extraordinarily integratively orientated bonobos are. Visual footage and images of bonobos are about the only means by which the truth can be revealed. Even the anecdotes offered above reveal more holistic, denial-free insights into the world of bonobos than all the mechanistic detail given earlier. The footage of bonobos included in the pilot DVD of Part 2 of this proposed documentary series is testament to this fact. These few precious minutes serve to dramatically evidence all that has been said about the love-indoctrination, sexual selection process. In particular you will see truly extraordinary footage of Kanzi mediating in a dispute between Sue Savage-Rumbaugh and a bonobo called Tamouli. You will see the hurt expression on the face of a bonobo called Panbanisha when she is reprimanded for over-exuberant behaviour. While in bonobo society ‘**infants can do no wrong**’, they are never disciplined, in our human condition-afflicted, chaotic and pressured world discipline is sometimes necessary.

To context how successful other primates have been in developing integration through love-indoctrination and mate selection, gorillas appear to have been more successful than common chimpanzees, yet not as successful as bonobos; for example, gorilla societies are still patriarchal or male-dominated. Interestingly, while bonobos depended on the safety of trees for the secure, threat-free environment needed to develop love-indoctrination, gorillas apparently selected for physical size and great strength, particularly in the males of the species, to protect their groups from outside, predatory threats. To quote anthropologist Adolph H. Schultz, the adult male gorilla ‘**is a remarkably peaceful creature, using its incredible strength merely in self-defence**’ (*The Life of Primates*, 1969).

The legendary and visionary palaeontologist Louis Leakey foresaw ‘**that knowledge of the past would help us to understand and possibly control the future**’ (*Disclosing the Past*, Mary Leakey, 1984), and in 1959, against prevailing views, began the search for fossil evidence of the emergence of humans in Africa. The search was to prove stunningly successful. In another inspired move he handpicked three women to study the great apes in their natural habitat—Jane Goodall, who began her field study of common chimpanzees in 1960; Dian Fossey, who began her field study of gorillas in 1967; and Birute Galdikas, who began her field study of orangutans in 1971.

Dian Fossey proved to be extraordinarily courageous in her readiness to acknowledge the gentleness, cooperativeness and importance of nurturing amongst gorillas. The universally practiced denial-complying variety of science held little sway over her. It seems appropriate that after she was murdered at her research station in Rwanda in 1985 she was buried alongside her gentle gorilla friend Digit, who had given his life defending his group from poachers.

The following extracts from Fossey’s 1983 book *Gorillas in the Mist* reveal the strong relationship between nurturing and integrativeness that is love-indoctrination: ‘**Like human mothers, gorilla mothers show a great variation in the treatment of their offspring. The contrasts**

were particularly marked between [the gorilla mothers] Old Goat and Flossie. Flossie was very casual in the handling, grooming, and support of both of her infants, whereas Old Goat was an exemplary parent' (ch.9).

The effect of Old Goat's 'exemplary parenting' of Tiger (her son) is apparent in the following extract: 'Like Digit, Tiger also was taking his place in Group 4's growing cohesiveness. By the age of five, Tiger was surrounded by playmates his own age, a loving mother, and a protective group leader. He was a contented and well-adjusted individual whose zest for living was almost contagious for the other animals of his group. His sense of well-being was often expressed by a characteristic facial "grimace"' (ch.10). The 'growing cohesiveness' (developing integration) brought about by 'loving mothers and protective leaders' is love-indoctrination.

Dian Fossey's account of the love-indoctrinated Tiger later in life illustrates how nurtured love is required to produce the integrated group. It describes how the secure, integrative, loving Tiger tried to maintain integration or love in the presence of an aggressive, divisive gorilla after the group's integrative silverback leader, Uncle Bert, was shot by poachers: 'The newly orphaned Kweli, deprived of his mother, Macho, and his father, Uncle Bert, and bearing a bullet wound himself, came to rely only on Tiger for grooming the wound, cuddling, and sharing warmth in nightly nests. Wearing concerned facial expressions, Tiger stayed near the three-year-old, responding to his cries with comforting belch vocalizations. As Group 4's new young leader, Tiger regulated the animals' feeding and travel pace whenever Kweli fell behind. Despondency alone seemed to pose the most critical threat to Kweli's survival during August 1978. Beetsme...was a significant menace to what remained of Group 4's solidarity. The immigrant, approximately two years older than Tiger and finding himself the oldest male within the group led by a younger animal, quickly developed an unruly desire to dominate. Although still sexually immature, Beetsme took advantage of his age and size to begin severely tormenting old Flossie three days after Uncle Bert's death. Beetsme's aggression was particularly threatening to Uncle Bert's last offspring, Frito [son of Flossie]. By killing Frito, Beetsme would be destroying an infant sired by a competitor, and Flossie would again become fertile. Neither young Tiger nor the aging female was any match against Beetsme. Twenty-two days after Uncle Bert's killing, Beetsme succeeded in killing fifty-four-day-old Frito even with the unfailing efforts of Tiger and the other Group 4 members to defend the mother and infant...Frito's death provided more evidence, however indirect, of the devastation poachers create by killing the leader of a gorilla group. Two days after Frito's death Flossie was observed soliciting copulations from Beetsme, not for sexual or even reproductive reasons—she had not yet returned to cyclicity and Beetsme still was sexually immature. Undoubtedly her invitations were conciliatory measures aimed at reducing his continuing physical harassment. I found myself strongly disliking Beetsme as I watched his discord destroy what remained of all that Uncle Bert had succeeded in creating and defending over the past ten years...I also became increasingly concerned about Kweli, who had been, only a few months previously, Group 4's most vivacious and frolicsome infant. The three-year-old's lethargy and depression were increasing daily even though Tiger tried to be both mother and father to the orphan. Three months following his gunshot wound and the loss of both parents, Kweli gave up the will to survive...It was difficult to think of Beetsme as an integral member of Group 4 because of his continual abuse of the others in futile efforts to establish domination, particularly over the indomitable Tiger...Tiger helped maintain cohesiveness by "mothering" Titus and subduing Beetsme's rowdiness. Because of Tiger's influence and the immaturity of all three males, they remained together' (ch.11).

It is clear from this account how very easily any disruption to the love-indoctrination process can lead to regression back to the competitive, opportunistic pre-love-indoctrination situation.

In the case of orangutans, love-indoctrinated integration is inhibited by the scarcity of food in their native forests of South East Asia. In fact orangutan infants are nurtured with love in a long infancy only to suffer being 'thrown out of love' when, as adults, they have

to set out and live mostly solitary lives due to the shortage of food. Older orangutans have a reputation for being morose and bad tempered—perhaps this ‘outcast’ existence is the cause.

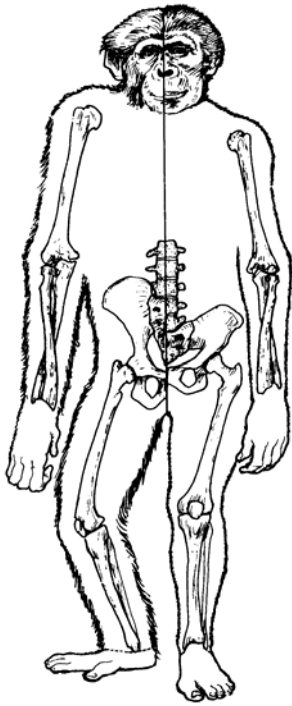
In the case of baboons, a quote included earlier indicated female baboons are beginning to contain competitive male sexual opportunism, which implies baboons are able to develop some integration through love-indoctrination and mate selection. However, again, the environment in which baboons live is normally one in which food is not plentiful and this would seem to be the main limiting factor in developing love-indoctrination and thus integration amongst baboons.

Of the monkeys, the capuchins from South America have by far the largest brain to body size and are considered to be much more intelligent than other monkeys—yet they have not attained the level of consciousness where they have an awareness of the concept of ‘I’ or self and can recognise themselves in a mirror, as can bonobos, common chimpanzees, gorillas, orangutans and humans. Capuchin females are extremely maternal and nurse their infants for a longer period than other monkeys, weaning their infants in their second year. Both male and female capuchins live for over 40 years compared to the 20 odd years managed by most other monkeys, possibly reflecting the drawn out stages of maturation that may result from extending the infancy stage to allow for longer nurturing. Female capuchins decide when and with whom to mate, and have been observed to form successful coalitions against males. Male against male competition is less obvious amongst capuchins than in other monkeys and, like the bonobos, capuchins frequently engage in same-sex sexual interactions.

The following descriptions of the endangered muriqui or woolly spider monkeys indicate this species has been able to develop some degree of love-indoctrination: **‘Wrangham and Peterson suggest that a South American monkey, the muriqui, displays similar behaviours to the bonobo, with females being co-dominant, males less aggressive and females more sexual than other mammals’** (from [www.massey.ac.nz/~kbirks/welcome.htm](http://www.massey.ac.nz/~kbirks/welcome.htm), website of Stuart Birk, senior lecturer at Massey University, New Zealand). **‘The mating system [of the muriqui] is polygamous, with individuals being promiscuous. Embracing is a behavior important to maintaining social bonds. There is very little aggression among group members. Males spend a large amount of time close together without aggressive encounters’** (references: Emmons & Feer 1997, Flannery 2000, Nowak 1999, from *Animal Info—Muriquis* on website [www.animalinfo.org](http://www.animalinfo.org)).

It needs to be explained that with love-indoctrination and mate selection of cooperativeness occurring over many generations, selflessness would have eventually become instinctive or innate. This is because once unconditionally selfless individuals were *continually* appearing, the genes ‘followed’ the whole process, reinforcing that selflessness. Similarly, when the conscious mind fully emerged within humans and, as will be explained in Part 4, went its own way—embarked on its course for knowledge—genetic adaptation followed, reinforcing that development. Generations of humans whose genetic make-up in some way helped them cope with the human condition were selected naturally—making humans’ alienated state somewhat instinctive in humans today. We have been ‘bred’ to survive the pressures of the human condition; to block out or deny the issue of the human condition has been our main way of coping with the dilemma of the human condition. Genes would inevitably follow and reinforce any development process—in this they were not selective. The difficulty was in getting the development of unconditional selflessness to occur, for once it was regularly occurring it would naturally become instinctive over time.

To relate this back to our human ape ancestors, it is being suggested that love-indoctrination and mate selection of cooperativeness occurred for a sufficiently long period for cooperative integrativeness to become an instinctive part of their/our make-up.



Bonobo skeleton left side, early australopithecine, *Australopithecus afarensis*, skeleton right side. Drawing by Adrienne L. Zihlman from her book, *The Human Evolution Coloring Book*, 1982.

Finally, it needs to be described how the bonobos, the most integrated variety of primates, compare with the fossil evidence of our human ancestors. ‘Lucy’, the three and a half million year old *Australopithecus (afarensis)* fossil ancestor of humans discovered in the Rift Valley of Africa, shows an amazing similarity to the bone structure of the bonobo. The two are very similar in brain size, stature and in the length of the lower limbs, and are fairly similar in overall body proportions. Lucy’s pelvis shows that she walked fully upright. The pelvis of bonobos, while not quite as adapted to upright walking as Lucy’s, is significantly more adapted to upright walking than the pelvises of common chimpanzees.

While we have not traditionally thought of humanity’s maturation as progressing through the same stages humans go through in our individual lives, since all the members of a variety of early humans would have shared a relatively similar mental and psychological state it makes sense that each variety of early humans can be described collectively by that shared mental and psychological state.

Individually we each mature from ‘infancy’ to ‘childhood’ to ‘adolescence’ to ‘adulthood’. To elaborate, infancy is when we develop sufficient consciousness to discover that we are at the centre of the changing array of experiences around us. We become aware of the concept of ‘I’ or self, which, as just mentioned, is what bonobos and the other great apes are capable of. Childhood is when we begin to actively experiment or ‘play’ with the power of conscious free will, the power to manage events to our own desired ends. Adolescence is when we become so consciously aware, so thoughtful that we encounter the sobering responsibility of free will and go in search of our identity, in search of who we are—in fact, as will be explained in Part 4, go in search of understanding of our corrupted state of the human condition. Adulthood is when we finally mature from insecure adolescence and become understanding of ourself at last and thus secure conscious managers of our world. In short, infancy is ‘I am’, childhood is ‘I can’, adolescence is ‘but who am I?’ and adulthood is ‘I know who I am’.

Love-indoctrination takes place in our infancy, when we are trained in love and become cooperative and integratively behaved. As will be explained in Part 3, infancy is also the period in which consciousness is liberated by the training in love. Since bonobos are approaching the state of complete integration and are exceptionally conscious and thus intelligent they are clearly approaching the end of the infancy stage, on the brink of ‘childhood’. As predicted earlier, bonobos will come to be recognised as a species living on the threshold of the metaphorical ‘Garden of Eden’, totally integrated, cooperative state.

To context where bonobos are in the journey negotiated by our human forebears, our ape ancestor was Infantman, which emerged some 12 million years ago with the emergence of apes. Infantman then gave rise to fully integrated, happy, untroubled, playful Childman, the australopithecines, which emerged some 5 million years ago. Thus, bonobos are where we were some 5 million years ago. The similarity of bonobo skeletons with the early australopithecine fossil skeleton of Lucy confirms this.

To complete the description of our human journey thus far; some 2 million years ago the australopithecines matured into fully conscious, thoughtful, troubled, upset, human condition-burdened and insecure Adolescentman, *Homo*, us. Now, with the finding of understanding of our human condition-afflicted state of upset—the subject of Part 4 of this series—humanity is brought to the end of its insecure adolescent stage. The search for our species' identity, for understanding of itself, particularly for understanding of why we became divisively behaved, has ended and our species can now enter its secure, fulfilled, peaceful adulthood.

### Summary

In summary, all evidence indicates that it was through nurturing, the process of love-indoctrination and the accompanying mate selection of cooperativeness that humans were able to develop an instinctive orientation to behaving unconditionally selflessly and, as a result, become a totally integrated multicellular species. The evidence is that in our instinctive past, prior to becoming fully conscious, thoughtful and aware, some 2 million years ago—and, as will be explained in Part 4, corrupted by the burden of the human condition—all humans behaved selflessly and considered the welfare of the group above their own welfare. This instinctive memory within us of a loving, cooperative, moral, innocent, alienation-free, all-sensitive, heavenly childhood state is what we have been terming our 'soul', one expression of which is our 'conscience', the instinctive expectation within us that we behave morally, that is selflessly, lovingly and cooperatively. These explanations and the evidence for them show humans do have genuinely altruistic instincts; that our moral nature is not a subtle form of selfishness but true unconditional selflessness.

In his 1992 book, *Born Of A Woman*, Bishop John Shelby Spong said, '**If only human beings have souls** [and not other animals], **as the church has taught, one must be able to say when humanity became human and was infused with its divine and eternal soul**' (p.34). When Bishop Spong refers to '**the church**' teaching that '**only human beings have souls**', he is almost certainly referring to the Genesis passage in the *Bible*, which says that '**God created man in his own image**' (1:27). We can now understand that since God is integrativeness, when humans became totally integrated they *were* finally '**in God's image**'. Animals that have not yet overcome their genetic limitation to developing unconditional selflessness and thus pure integration are not yet '**in God's image**'. They don't yet have an instinctive orientation to integrative meaning or God, like our human instinctive self or soul does. This is not to say that other animals aren't completely part of God or integrative meaning's great plan of developing the order of matter on Earth. Other animals are of course fully involved in that heroic venture. In fact they suffer from 'the animal condition' of not being able to develop unconditional selflessness and of having to relentlessly compete with each other as a result—a condition as harrowing in its own way as the human condition.

### Nurturing Now Becomes Our Priority

The importance of nurturing in the maturation of humanity and in our own lives (for our own maturation follows or recapitulates the path our species is undergoing) is one of those extremely confronting truths, like integrative meaning, that humans have had to live in denial of. The reason it has been so confronting is that with the emergence of consciousness in humans (the subject of Part 3), a terrible battle broke out between our conscious self and our instinctive self (the subject of Part 4) and ever since then no child has been able to receive the totally unconditional love that all children received during this love-indoctrination period and now instinctively expect and need. Since we were, until

now, unable to explain our upset, corrupted state, it hasn't been psychologically safe to acknowledge the full importance of nurturing. Without the explanation of why we haven't been able to nurture our offspring as much as we would like, the immense significance of nurturing had to be denied by all but the very brave. The so-called 'nature versus nurture' debate is really about people needing a way to avoid the significance of nurturing.

Over the years a number of books and articles have attempted to broach the truth of the extent of the damage we cause our children by not nurturing them as much as their instincts expect. Understandably, these attempts have very often been met by a 'deaf' public; by parents unable to cope with the condemnation and guilt that that truth causes. One book that has met with some public acceptance is Jean Liedloff's 1975 book *The Continuum Concept*. Liedloff largely avoids the morality issue associated with the ideal state of altruistic, integrative, cooperative love involved in nurturing, stating simply that we need to give infants the caring treatment that **'is appropriate to the ancient continuum of our species inasmuch as it is suited to the tendencies and expectations with which we have evolved'** (p.22 of 172) in order for them to have **'a natural state of self-assuredness, well-being and joy'** ([www.continuum-concept.org](http://www.continuum-concept.org)).

One of the most truthful and courageous acknowledgments of the importance of nurturing can be found in an article titled *The Social Necessity of Nurture*, by journalist Betty McCollister, published in the January 2001 edition of the *Humanist* journal. Here is an extract from this right-thinking, yet *extremely* confronting, article: **'the United States—a nation with 5 percent of the world's population but 25 percent of its prison population. We can somehow find money for jails but not for measures that could give our babies and children a good start in life and thus drastically reduce the need for such institutions...Will the nation follow California's lead, as it so often does, and ultimately spend more on jails than on education?...Is there no other option?**

**Of course, there is. To find it we must first learn two fundamental things about our species: how we evolved into the large-brained Homo sapiens we are; and the nature of a mother's role as primary caregiver. Once we understand these two factors we will be better able to determine how best to support her during pregnancy and lactation and how to enable her to give more of herself to her infant at least during the crucial first year, when the child's brain doubles in size, and preferably for the first five years, while the brain trebles in size to attain three-fourths of its final growth. How did we become human? What brought our ancestors to the threshold between our animal ancestors and our hominid selves, which we crossed about four million years ago? We can't even begin to solve in any meaningful way our multiple, interlocking social pathologies except from the perspective of our evolution...evolution is the unifying principle that...explains how we descended from our ape ancestors. It offers us clues as to what is going amiss and why...**

**Our ancestors lived in closely-knit tribes in which cooperation and loyalty were essential. It was within that matrix—with devoted infant care and strong interpersonal links—that the brain enlarged from the size of a chimpanzee's to double that in *Homo erectus* and quadruple that in... ourselves...Clearly, then, leaving mothers to cope entirely on their own flouts everything inherent to our nature and risks disastrous results.**

**A look at our hominid past helps us to understand our pathological present. About four million years ago, one line of apes assumed bipedal posture. This freed the hands, with their opposable thumbs, for grasping, which brought eye-hand coordination which led to larger brain development, for which nature selected. However, because the birth canal could dilate only so far and the pelvic girdle not at all in bipeds, the skull had to mature after birth. The hominid solution was to bear increasingly unfinished infants who required increasingly intensive and extensive care. Lacking instincts to make them self-sufficient, the young required assiduous nurture. This pattern continued with the resultant cycle of increased helplessness; need for more care, more social interaction, more communication; formation of more complex and larger brains; demand for even**

**more nurture.’** This is a grand effort to get to the bottom of the fundamental question of how we became human, however the prolonged infancy and exceptional need for nurturing wasn’t a result of the increased brain size and birth canal limitations forcing infants to be born early, rather it was a result of the love-indoctrination process. The large brain didn’t develop until *after* the extended infancy and intense nurturing took place as evidenced by the bonobos, who don’t have a very large brain, but are intensely nurturing and are already neotenous. Also, as will be explained in Part 3, what promoted a conscious, intelligent, large brain wasn’t the availability of hands to manipulate the world, but love-indoctrination training of the brain in selflessness.

McCollister continues: **‘Thus we became a species whose helpless newborns must have others on hand for them twenty-four hours a day, preeminently the mother due to her ability to breastfeed ...the bonding between mother and child...lays the foundation for future growth...Our evolution has resulted in a species whose infants can’t thrive without continual, loving attention. Here, then, is the clue to raising fewer unhappy, alienated, violent youth for jail fodder...Every human infant must have unconditional love; without it, an infant’s health and growth will be stunted... Anthropologists, neurologists, child psychiatrists, and all other researchers into child development unequivocally agree and have sought for decades to alert society.**

For example: ...Ashley Montagu (anthropologist): **“The prolonged period of infant dependency produces interactive behavior of a kind which in the first two years or so of the child’s life determines the primary pattern of his subsequent social development.”** Alfred Adler (psychiatrist): **“It may be readily accepted that contact with the mother is of the highest importance for the development of human social feeling...”** Selma Fraiberg (child psychologist): **A baby without solid nurturing “is in deadly peril, robbed of his humanity.”...George Wald (biologist): “We are no longer taking good care of our young...”** Ian Suttie (psychoanalyst): **“...The infant mind...is dominated from the beginning by the need to retain the mother—a need which, if thwarted, must produce the utmost extreme of terror and rage.”...James Prescott (neuropsychologist): **Monkey juveniles “deprived of their mothers were at times apathetic, at times hyperactive and given to outbursts of violence...showed behavioral disturbances accompanied by brain damage...”** Richard M. Restak (neurologist): **“Scientists at several pediatric research centers across the country are now convinced that failure of some children to grow normally is related to disturbed patterns of parenting.”** Sheila Kippley (La Leche League): **“It is obvious that nature intended mother and baby to be one...”****

**In the face of such overwhelming, unanimous testimony, can we doubt that we are failing our children? The dismal truth is that, on the whole, babies received more and better care 25,000 years ago, 250,000 years ago, even 2.5 million years ago, than many do today...To correct this, we must first recognize that, while both parents play vital roles in an infant’s development, the mother—like it or not—is the primary caregiver. Biologically, that’s how the system works. And such an immeasurably important task cannot be sustainably carried out in her “spare time.”...Humanity was geared for females to cherish offspring in the womb, bond with them at birth, and lavish love on them at the breast. It isn’t sexist to esteem motherhood. It is sexist to trivialize it...Grasping the connection between negligent infant care and adolescent violence...we are obliged to act...Alienated, with low self-esteem, pessimistic about the future, in schools that don’t educate, the children who should be our hope for the future instead drink, smoke, take drugs, get pregnant, commit suicide, and commit crimes which land them in our awful jails.’**

For all her exceptional sensibility and right-thinking, McCollister hasn’t delved to the bottom of the problem and asked the question screaming to be addressed: **‘but why have humans stopped loving their infants?’** There may be a legitimate reason for why and without that reason understood all efforts to properly nurture children may be futile. In fact, as has been emphasised, there *is* a legitimate reason why nurturing has been so compromised, and the understanding of that reason, namely the *unavoidable* and *necessary*

battle between intellect and instinct that emerged during humanity's adolescence (to be explained in Part 4), is the *only* way that the disrupting battle can subside and nurturing be given the consideration it requires.

Of course the imposition of this battle between our instinct and intellect has repercussions beyond that of impairing a mother's ability to focus on the nurturing of her infants. Since this battle only emerged some 2 million years ago, and only became intense in the latter part of those 2 million years, the great majority of human history was spent living cooperatively. This means infants now enter the world firstly expecting it to be one of gentleness and love, and secondly with almost no instinctive expectation of encountering a massively upset, embattled world. It is the *extreme contrast* between our species' instinctive memory of a harmonious, happy, all-loving world, and our species' more recent extremely embattled, angry and egocentric world, that makes the shock infants must experience entering the world now so psychologically damaging. We have been living in denial of both the truth that our ancestors lived in a state of total love and that we are currently living in a state of near complete corruption of the ideal instinctive world of our soul. As a result of these two denials we haven't been aware of how devastating it must be for infants to encounter our world. The whole issue of the extreme innocence of children and lack of it in adults needs to be taken into account when thinking about childhood. Playwright Samuel Beckett was only slightly exaggerating the brevity today of a truly soulful, happy, innocent, human condition-free life when he wrote, **'They give birth astride of a grave, the light gleams an instant, then it's night once more'** (*Waiting for Godot*, 1955). To describe the shock effect of innocence's encounter with our human condition-afflicted, upset, corrupt world, psychiatrist R.D. Laing borrowed the words of the 19th century French poet Stéphane Mallarmé: **'L'enfant abdique son extase', 'To adapt to this world the child abdicates its ecstasy'** (*The Politics of Experience and The Bird of Paradise*, 1967, p.118 of 156).

It should also be pointed out that except for one reference to **'unconditional love'**, McCollister's account of the importance of nurturing makes no mention of the training in altruism and resulting morality that is the true purpose and significance of nurturing. The love-indoctrination process is not recognised; it is in fact being blatantly denied for it is an insight readily deduced from the information presented. Such is the extent of the denial/alienation in the human make-up now. As novelist Aldous Huxley once said about the insecurity of our human condition, **'We don't know because we don't want to know'** (*Ends and Means*, 1937, p.270).

Without the understanding necessary to ameliorate that insecurity, it has been psychologically unsafe to acknowledge the importance of nurturing as both an instinctive expectation, and as the creator of our sense of morality. Admitting to our inability to adequately relate and be affectionate to our children, as McCollister bravely does, is confronting enough in itself, let alone having to face the truth of the integrative, cooperative ideal state that children's instinctive selves expect. There is guilt enough in just attempting to be a loving parent without also having to face the truths of integrative meaning, our integratively-orientated, ideal-world-aware soul, and our own corrupted condition. Children and the issue of nurturing have the potential to expose us terribly. The quotes included in this section about the importance of nurturing are amongst the bravest that exist on this subject and even they comply with this position of avoiding the real significance of nurturing, which is the training of altruism.

With the arrival of the dignifying and thus liberating understanding of why humans become so preoccupied and corrupted (see Part 4) all focus will be able to return to nurturing. When this occurs, those brave (or, depending on how you look at it, reckless) books that did at least acknowledge its importance will prove particularly useful.

One particular example of a work that discusses the importance of nurturing and the psychological impact of the failure to do so is *Thinking About Children*, the 1996 compilation of the extremely honest writings of the renowned child psychiatrist D.W. Winnicott: ‘There are certain difficulties that arise when primitive things are being experienced by the baby that depend not only on inherited personal tendencies but also on what happens to be provided by the mother. Here failure spells disaster of a particular kind for the baby. At the beginning the baby needs the mother’s full attention...in this period the basis for mental health is laid down [p.212 of 343]...the essential feature [in a baby’s development] is the mother’s capacity to adapt to the infant’s needs through her healthy ability to identify with the baby. With such a capacity she can, for instance, hold her baby, and without it she cannot hold her baby except in a way that disturbs the baby’s personal living process [p.222].’

In 1967 psychologist Bruno Bettelheim wrote an extremely confronting book about autism, which he titled *The Empty Fortress* in reference to some (in truth all) mothers’ inability to provide a secure and loving environment for their offspring. He also coined the term ‘refrigerator mothers’ for the cold-heartedness of what we can now understand (see Part 4) is all humans’ unavoidable, human condition-afflicted, immensely alienated state.

In his brave 1970 book, *The Primal Scream*, world leading psychologist Arthur Janov dealt head-on with the consequences of parents’ inability to love their children with anything like the amount of love children received before the intruding battle of the human condition emerged. Note the acknowledgment of the extent of the denial that sets in to cope with becoming extremely corrupted. ‘Anger is often sown by parents who see their children as a denial of their own lives. Marrying early and having to sacrifice themselves for years to demanding infants and young children are not readily accepted by those parents who never really had a chance to be free and happy [p.327 of 444]...neurotic parents are antifeeling, and how much of themselves they have had to cancel out in order to survive is a good index of how much they will attempt to cancel out in their children [p.77]...there is unspeakable tragedy in the world...each of us being in a mad scramble away from our personal horror. That is why neurotic parents cannot see the horror of what they are doing to their children, why they cannot comprehend that they are slowly killing a human being [p.389]...A young child cannot understand that it is his parents who are troubled...He does not know that it is not his job to make them stop fighting, to be happy, free or whatever...If he is ridiculed almost from birth, he must come to believe that something is wrong with him [p.60]...Neurosis begins as a means of appeasing neurotic parents by denying or covering certain feelings in hopes that “they” will finally love him [p.65]...a child shuts himself off in his earliest months and years because he usually has no other choice [p.59]...When patients [in primal therapy] finally get down to the early catastrophic feeling [the ‘primal scream’] of knowing they were unloved, hated, or never to be understood—that epiphanic feeling of ultimate aloneness—they understand perfectly why they shut off [p.97]...Some of us prefer the neurotic never-never land where nothing can be absolutely true because it can lead us away from other personal truths which hurt so much. The neurotic has a personal stake in the denial of truth [p.395].’

It is worth including the following quote to illustrate how the human condition—the ‘personal stake [very many humans have] in the denial of truth’—has manifested itself in mechanistic science. In his 1989 book, *Peacemaking Among Primates*, Frans de Waal records: ‘For some scientists it was hard to accept that monkeys may have feelings. In [the 1979 book] *The Human Model*...[authors] Harlow and Mears describe the following strained meeting: “Harlow used the term ‘love’, at which the psychiatrist present countered with the word ‘proximity’. Harlow then shifted to the word ‘affection’, with the psychiatrist again countering with ‘proximity’. Harlow started to simmer, but relented when he realized that the closest the psychiatrist had probably ever come to love was proximity.”’

In his 2002 book *They F\*\*\* You Up: How to Survive Family Life*, child psychologist Oliver James acknowledges that ‘Our first six years play a critical role in shaping who we are as

adults', and says **'One of our greatest problems is our reluctance to accept a relatively truthful account of ourselves and our childhoods, as the polemicist and psychoanalyst Alice Miller pointed out'** (Intro), and that **'believing in genes [as the cause of psychoses] removes any possibility of "blame" falling on parents'** (ch.1).

The following dialogue from the 1989 film *Parenthood* illustrates how our near total inability to be honest has impaired any advance in science: Counsellor: **'He's a very bright, very aware, extremely tense little boy who is only likely to get tenser in adolescence. He needs some special attention.'** Karen: **'It's because he was first.'** Counsellor: **'Hm?'** Karen: **'It's because he was our first. I think we were very tense when Kevin was little. I mean, if he got a scratch, we were hysterical. By the third kid, you know, you let him juggle knives.'** Counsellor: **'On the other hand, Kevin may have been like this in the womb. Recent studies indicate that these things are all chemical.'** Gil: **'[points at Karen] She smoked grass.'** Karen: **'Gil! I never smoked when I was pregnant... Will you give me a break?'** Gil: **'But maybe it affected your chromosomes.'** Counsellor intervening: **'You should not look on the fact that Kevin will be going to a special school as any kind of failure on your part.'** Gil: **'Right, I'll blame the dog.'**

The last word on the importance of nurturing is best left to Olive Schreiner who, in her extraordinarily honest 1883 book *The Story of an African Farm*, wrote: **'They say women have one great and noble work left them, and they do it ill... We bear the world, and we make it. The souls of little children are marvellously delicate and tender things, and keep for ever the shadow that first falls on them, and that is the mother's or at best a woman's. There was never a great man who had not a great mother—it is hardly an exaggeration. The first six years of our life make us; all that is added later is veneer... The mightiest and noblest of human work is given to us, and we do it ill'** (p.193 of 301).

The hitherto unacknowledged, unexplained and all-important, guilt-lifting reason *why* women have only been able to 'do' the task of nurturing 'ill' is because of the *unavoidable* and *necessary* intrusion of the battle of the human condition (see Part 4). Now, with the arrival of this immensely overdue ameliorating understanding, it becomes a matter of great urgency and priority that humanity returns to focusing on the nurturing of its infants.

To come back to the theme of this documentary proposal, we can see that the insecurity about our corrupted human condition was the missing element in resolving a debate about a critically important question concerning our existence; in this case, the importance of nurturing in the maturation of humanity and in our own lives.

## **Recognition of the Prolonged Infancy/Nurturing Process (Love-Indoctrination)**

The central part played by the love-indoctrination process in the emergence of humans has received little or no recognition, at least in recent times. These three quotes do allude to the process: **'the basis of all primate social groups is the bond between mother and infant. That bond constitutes the social unit out of which all higher orders of society are constructed'** (*Origins*, Richard Leakey and Roger Lewin, 1977). **'Man is born of love and exists by reason of a love more continuous than in any other form of life'** (anthropologist Loren Eiseley from his essay *An Evolutionist Looks at Modern Man*, c. 1959). **'But, far more deeply, [the human brain] depends on the long preparation of human childhood... The real vision of the human being is the child wonder, the Virgin and Child, the Holy Family'** (*The Ascent of Man*, Jacob Bronowski, 1973).

While researching scientists to receive this documentary proposal we found a summary by linguist Robin Allott of some of the current biological explanations for the origins of human love. (Allott's paper, *Evolutionary Aspects of Love and Empathy*, published in 1992 in the *Journal of Social and Evolutionary Systems* [Vol.15, No.4 353-370], can be viewed at <<http://www.percepp.demon.co.uk/lovempat.htm>>.) Allott first

acknowledges mechanistic science's deep psychological denial of the subject of love, saying 'Love has been described as a taboo subject, not serious, not appropriate for scientific study'. He then tries to define love but finds it virtually impossible to find a definition for it. He then asks 'how did human love evolve?' He answers that it must have evolved out of the 'mother/infant bond'. He then, in essence, presents the 'large-brain-caused-early-birth' argument for the long infancy and the need for intense nurturing that human infants now expect and need that was addressed earlier in the extract from McCollister's nurturance article. Apart from saying 'Love then would become essential...insofar as the success of the group ...depended on effective coherence of the group', altruism, morality or training in cooperative, integrative selflessness aren't mentioned—that is except for this one reference: 'Amongst psychologists, Stanley Hall (see Ross, Dorothy, 1972, *G. Stanley Hall: The Psychologist as Prophet*) in the United States attracted a good deal of opprobrium [abuse] by making love a central topic ..."altruistic love", he suggested, developed in the course of evolution from the necessities of maternity.'

The American Granville Stanley Hall (1844–1924) has been described as 'the founder of organized psychology as a science and profession, the father of child psychology, and as a national leader of educational reform in America' (*PSI Cafe*—psychology resource site and *Gale Encyclopedia of Psychology*). The reference to 'altruistic love' developing 'from the necessities of maternity' in Dorothy Ross' book about Hall appears on page 262. Ross says that Hall was concerned with 'constructing a synthetic view of psychology along evolutionary lines'—an undertaking which Hall completed and enunciated in 1896. Relevantly, Ross says 'an important catalyst' in Hall's endeavour 'was a more popular biological treatise, Henry Drummond's *Ascent of Man*, published in 1894 from his Lowell Lectures of the previous year'. Ross writes: 'Drummond presented evolution as "the final revelation of the unity of the world" which could..."explain everything by one great end." To Darwin's principle of natural selection by means of the struggle for survival, he added another principle that he considered far more important—"the Struggle for the Life of Others," or "altruistic Love," which developed in the course of evolution from the necessities of maternity. The human mother he regarded as virtually the highest product of evolution.'

Henry Drummond (1851–1897) was a Scottish scientist, evangelist and author. In Drummond's 1894 book, *Ascent of Man*, his account of how 'altruistic love' developed 'from the necessities of maternity' is given in the chapter, *The Evolution of a Mother*. The following is a condensation of this chapter: 'The...pinnacle of the temple of Nature...is...The Mammalia, THE MOTHERS...[it is] That care for others, from which the Mammalia take their name...All elementary animals are orphans...But as we draw nearer the apex of the animal kingdom, the spectacle of a protective Maternity looms into view...[the] love of offspring...Now, before Maternal Love can be evolved out of this first care...Nature must...cause fewer young to be produced at a birth...have these young...hidden...in the body...[so that they are] produced in such outward form that their Mothers will recognize them, ...make them helpless so that for a time they must dwell with her...and...she...dwell with them...In the Mammal child...infancy reaches its last perfection. Housed, protected, sumptuously fed, the luxurious children keep to their Mother's side for months and years, and only quit the parental roof when their filial education is complete...[these] drawings together of parent and child are the inevitable preliminaries of the domestication of the Human Race...On the physiological side, the name of this impelling power is lactation; on the ethical side, it is Love. And there is no escape henceforth from communion between Mother and child...Mother teaches a Child, but in a far deeper sense it is the Child who teaches the Mother...Maternity existed in humble forms [in other animals], but not yet Motherhood. To create Motherhood and all that enshrines...Tenderness, gentleness, unselfishness, love, care, self-sacrifice...required a human child ...The only thing that remains now is...that they [human mother and child] shall both be kept in that school as long as it is possible...[to] give affection time to grow...No animal except Man was permitted to have his education thus prolonged...Why...The question has been answered for us by

**Mr. John Fiske, and the world here owes to him one of the most beautiful contributions ever made to the Evolution of Man. We know what this delay means ethically—it was necessary for moral training that the human child should have the longest possible time by its Mother’s side—but what determines it on the physical side?...a human brain...[where relatively speaking] no storage of habit has been handed down from the past...the higher brain is comparatively a new thing in the world...[and] are in perfect order only after a considerable interval of adjustment and elaboration. Now Infancy...means the fitting up of this extra machinery within the brain...Childhood in its early stage is a series of installations...In the savage state, where the after-life is simple, the adjustments [for life] are made with comparative ease and speed; but as we rise in the scale of civilization the necessary period of Infancy lengthens step by step until in the case of the most highly educated man, where adjustments must be made to a wide intellectual environment, the age of tutelage extends for almost a quarter of a century. The use of all this to morals, the reactions especially upon the Mother, are too obvious...A sheep knows its lamb only while it is a lamb. The affection in these cases, fierce enough while it lasts, is soon forgotten, and the traces it left in the brain are obliterated before they have furrowed into habit...To the human mother alone was given a curriculum prolonged enough to let her graduate in the school of the affections...Patience, Carefulness, Tenderness, Sympathy, and Self-Sacrifice...It may or may not be that the child will acquire its Mother’s virtue. But unselfishness has scored; its child has proved itself fitter to survive than the child of Selfishness...However short the earliest infancies, however feeble the sparks they fanned, however long heredity took to gather fuel enough for a steady flame, it is certain that once this fire began to warm the cold hearth of Nature and give humanity a heart, the most stupendous task of the past was accomplished. A softened pressure of an uncouth hand, a human gleam in an almost animal eye, an endearment in an inarticulate voice—feeble things enough. Yet in these faint awakenings lay the hope of the human race. “From of old we have heard the monition, ‘Except ye be as babes ye cannot enter the kingdom of Heaven’; the latest science now shows us—though in a very different sense of the words—that unless we had been as babes, the ethical phenomena which give all its significance to the phrase ‘Kingdom of Heaven’ would have been non-existent for us. Without the circumstances of Infancy we might have become formidable among animals through sheer force of sharp-wittedness. But except for these circumstances we should never have comprehended the meaning of such phrases as ‘self-sacrifice’ or ‘devotion.’ The phenomena of social life would have been omitted from the history of the world, and with them the phenomena of ethics and religion.” ’**

Drummond acknowledges John Fiske as the originator of the idea of the long infancy creating a sense of morality in humans, sourcing the remarkable quote that concludes the above extract to John Fiske’s 1874 *Outlines of Cosmic Philosophy: based on the Doctrine of Evolution* (Vol.IV, Part II, Ch.XXII ‘Genesis of Man, Morally’, p.162).

John Fiske (1842–1901) was an American philosopher, historian and author. In the preface to one of his books he wrote: ‘The detection of the part played by the lengthening of infancy in the genesis of the human race is my own especial contribution to the Doctrine of Evolution’ (*Through Nature to God*, 1899). The following is a condensation of the ‘Genesis of Man, Morally’ chapter from Fiske’s 1874 *Outlines of Cosmic Philosophy*: ‘There are two things, said [Immanuel] Kant, which fill me with awe...the starry heavens above us, and the moral law within us...in the study of the moral sense we contemplate the last and noblest product of evolution...it is well to state, at the outset, that the existence of a moral sense and moral intuitions in civilized man is fully granted...emotions, leading him to seek the right and avoid the wrong...actions deemed right are those which conduce to the fulness of life of the Community...We approve of certain actions and disapprove of certain actions quite instinctively. We shrink from stealing or lying as we shrink from burning our fingers...In short, there is in our psychical structure a moral sense which is as quickly and directly hurt by wrong-doing or the idea of wrong-doing...It is now time to propose an answer to the question...How did social evolution originate?...In the permanent family we have the germ of society...while the nervous connections accompanying a simple

intelligence are already organized at birth, the nervous connections accompanying a complex intelligence are chiefly organized after birth. Thus there arise the phenomena of infancy...the period during which the nerve connections...are becoming permanently established. Now this period, which only begins to exist when the intelligence is considerably complex, becomes longer and longer as the intelligence increases in complexity. In the human race it is much longer than in any other race of mammals, and it is much longer in the civilized man than in the savage. Indeed among the educated classes...it may be...more than a quarter of a century...Throughout the animal kingdom the period of infancy is correlated with feelings of parental affection...The prolongation [of infancy] must... have been gradual, and the same increase of intelligence to which it was due must also have prolonged the correlative parental feelings, by associating them more and more with anticipations and memories. The concluding phases of this long change may be witnessed in the course of civilization. Our parental affections now endure through life...I believe we have now reached a... satisfactory explanation of...Sociality...The prolongation of infancy accompanying the development of intelligence, and the correlative extension of parental feelings...The prolonged helplessness of the offspring must keep the parents together for longer and longer periods in successive epochs... primeval...family groups...differ widely...from modern families...The sociality is but nascent: infants are drowned, wives are beaten to death...in modern families evanescent barbarism shows itself in internal quarrels...Savages are not unfrequently capable of extreme devotion and self-sacrifice when the interests of the tribe are at stake...But...savage virtues are, in general, confined to the clan. The...savage...is also capable of the most fiendish cruelty...toward the members of another clan...Fijis, are exceptionally ferocious...though the savage has the germ of a moral sense, which prompts him...to postpone his personal welfare to that of his clan, he can by no means be accredited with a fully developed moral sense...In asserting that we possess an instinctive and inherited moral sense, it is not meant that we possess, anterior to education and experience, an organic preference for certain particular good actions, and an organic repugnance to certain particular bad actions. We do not inherit a horror of stealing, any more than the Hindu inherits the horror of killing cattle. We simply inherit a feeling which leads us, when we are told that stealing is wrong, to shun it, without needing to be taught that it is detrimental to society...the civilized man surpasses the lowest savage by a far greater interval than that by which the lowest savage surpasses the highest ape; just as the gulf between the cerebral capacity of the Englishman and that of the non-Aryan dweller in Hindustan is six times greater than the gulf which similarly divides the non-Aryan Hindu from the gorilla...In this new suggestion as to the causes and the effects of the prolonged infancy of man, I believe we have a suggestion as fruitful as the one which we owe to Mr. Wallace.' The chapter then concludes with the quote Drummond used to end his dissertation.

Fiske was right in recognising the immense significance of the long infancy and resulting exceptionally maternal mothers as providing the basis for the development of a sense of morality in humans. He has recognised the basic elements of the love-indoctrination process. In 1874, only 15 years after Darwin's *The Origin of Species* was published, he described it as 'the latest science'. We see that Drummond re-emphasised Fiske's idea in 1894, describing it as 'another principle...far more important' than 'Darwin's principle of natural selection'. Hall again re-emphasised it not long after in 1896. Then, apparently, this 'more important' idea than natural selection, and 'latest science', died, to now be rediscovered and resurrected 92 years later. Such is the magnitude of the problem of the human condition, our insecurity about our loveless state—as Allott said, love has become a subject that is 'not appropriate for scientific study'. (The reason '92 years later' is given is because the 'love-indoctrination' explanation was first published in *Free: The End of The Human Condition* in January 1988. In fact in December 1983 an 8,000 word summary of *Free: The End of The Human Condition* was personally submitted to John Maddox, the then editor of *Nature* magazine, considered the leading science journal in the world, and to Colin Tudge, the then Features Editor of *New Scientist* magazine in London. Both declined

to publish the article, with Maddox saying the concept of integrative meaning arising from Negative Entropy **'is wrong'** [transcript of 15 Dec. 1983 meeting with Maddox]. Maddox, now Sir John Maddox, wouldn't allow the argument to progress to 'base one', to 'get off the ground'. Mechanistic science has prided itself in being rigorous—rigorous in denying/blocking any information that brings the human condition into focus. The importance of this documentary in opening up debate about the human condition can be appreciated when it is seen how embedded in denial the established institutions are. There is an 'elephant' in mechanistic science's 'living room' and no one is talking about it. Mechanistic scientists are just having fun now, playing around in what is essentially a dead institution, one that has passed its 'used by' date.)

There are deficiencies in Fiske's explanation of the origin of our morality, which is not surprising given the newness and scarcity of scientific knowledge in his time. **'Prolonged infancy'** didn't **'accompany the development of intelligence'**; rather, as will be explained in Part 3, prolonged infancy, and the nurturing of selflessness, *liberated* consciousness, which only strongly developed *after* the love-indoctrination process was completed. As was pointed out with McCollister's explanation of how we became human, the large brain didn't develop until after the extended infancy and intense nurturing took place as evidenced by the bonobos, who don't have a very large brain, but are intensely nurturing and are already neotenus.

How the trained love became instinctive is particularly unclear. While Drummond is specific about how the instinct for strong nurturing affections of tenderness, self-sacrifice, etc became instinctive in mothers, he doesn't say the selfless qualities become instinctive in the offspring. In fact Drummond says, **'It may or may not be that the child will acquire its Mother's virtue.'** On this matter, Fiske begins by saying, **'We [humans] approve of certain actions and disapprove of certain actions quite instinctively. We shrink from stealing or lying as we shrink from burning our fingers'** and **'there is in our psychical structure a moral sense'**. However he later says: **'In asserting that we possess an instinctive and inherited moral sense, it is not meant that we possess, anterior to education and experience, an organic preference for certain particular good actions, and an organic repugnance to certain particular bad actions. We do not inherit a horror of stealing, any more than the Hindu inherits the horror of killing cattle. We simply inherit a feeling which leads us, when we are told that stealing is wrong, to shun it, without needing to be taught that it is detrimental to society.'** This last quote seems to imply that Fiske believes the extent of our instinctive conscience doesn't go beyond a kind of predisposition to acquiring a conscience, this despite having said, **'We approve of certain actions and disapprove of certain actions quite instinctively.'**

It is clear that both Fiske and Drummond have difficulty reconciling humans' recent morality-defying, upset, corrupted state—the fact that people can be extremely brutal and aggressive—with the view that we have moral instincts. They attempt to resolve the problem by saying these instincts for love have only emerged in relatively recent times within **'civilized'** people who have a fading, **'evanescent barbarism'**, despite the fact this theory does not allow anything like sufficient time for altruistic training to become instinctive. Drummond says: **'In the savage state, where the after-life is simple, the adjustments [for life] are made with comparative ease and speed; but as we rise in the scale of civilization the necessary period of Infancy lengthens step by step until in the case of the most highly educated man, where adjustments must be made to a wide intellectual environment, the age of tutelage extends for almost a quarter of a century.'** Fiske similarly notes that infancy **'is much longer in the civilized man than in the savage. Indeed among the educated classes...it may be...more than a quarter of a century.'** He proceeds to say: **'primeval...family groups...differ widely...from modern families ...The sociality is but nascent: infants are drowned, wives are beaten to death...in modern families evanescent barbarism shows itself in internal quarrels...Savages are not unfrequently capable of**

**extreme devotion and self-sacrifice when the interests of the tribe are at stake...But...savage virtues are, in general, confined to the clan. The...savage...is also capable of the most fiendish cruelty... toward the members of another clan...Fijis, are exceptionally ferocious...though the savage has the germ of a moral sense, which prompts him...to postpone his personal welfare to that of his clan, he can by no means be accredited with a fully developed moral sense.'**

Overall, what Fiske and Drummond are unaware of is what happened since we acquired an instinctive orientation to cooperative integration, namely the intervention of the immensely upsetting battle of the human condition (to be explained in Part 4); innocent, completely integrated man was the australopithecines who lived from 5 to 2 million years ago.

Fiske's claimed moral superiority of 'civilized' people and 'cerebral capacity' comparisons between the 'Aryan' 'Englishman' and the 'Hindustan' are false and morally abhorrent. As will be explained in Part 4, civility is the mask humans have used to conceal the full extent of our upset, human condition-afflicted state. Indeed, to some degree, the more upset we have become, the greater need we have had for civility. There are significant differences in alienation between individual humans and between races of humans arising from their different encounters with the necessary and heroic, but upsetting, battle of the human condition (see Part 4), but no human or race is 'better' than or 'superior' to another. Understanding of the necessary but upsetting battle of the human condition eliminates the concept of 'good' and 'evil' from all conceptualisation of ourselves.

Before finishing this section on the 'Recognition of the Love-Indoctrination Process', it should be mentioned that some initiatives have been established to counter mechanistic science's state of denial of the issue of altruistic love. In particular the John Templeton Foundation, which annually awards the Templeton Prize for '**increasing man's understanding of God**' (*The Templeton Prize*, Vol.3, 1988-1992, p.108 of 153), recently provided an \$8 million grant to the Institute for Research on Unlimited Love. The Foundation was established in 2001 and is headed by bioethicist and author Stephen G. Post, co-editor of the 2002 book, *Altruism and Altruistic Love: Science, Philosophy, and Religion in Dialogue*. Post has noted '**that more than 100,000 scientific studies have been published on depression and schizophrenia [the negative aspects of human nature], but no more than a dozen good studies have been published on unselfish love**' (*Science & Theology News*, Feb. 2004). Clearly the extent of the insecurity of our human condition is phenomenal and until we could understand ourselves it was simply too dangerous to confront ourselves.

### **Recognition of the Significance of Mate Selection**

While the explanation of how the nurturing, love-indoctrination process created humanity has received virtually no recognition since the work of Fiske, Drummond and Hall in the 19th century, the role of mate selection has been recognised by a number of leading thinkers, both early on and in recent times. Charles Darwin recognised its importance when, in 1871, he wrote *The Descent of Man, and Selection in Relation to Sex*. Here is an extract from the final chapter: '**He who admits the principle of sexual selection will be led to the remarkable conclusion that the nervous system not only regulates most of the existing functions of the body, but has indirectly influenced the progressive development of various bodily structures and of certain mental qualities...and these powers of the mind manifestly depend on the development of the brain.**' Note that Darwin recognised we needed to have developed a degree of consciousness to be able to practice sexual selection of '**certain mental qualities**'. This need for consciousness applies especially to the ability to select for mental qualities of cooperative, selfless morality since, as will be explained in Part 3, recognition of the integrative, selfless, loving moral values depended on the love-indoctrination process

liberating consciousness from historic blocks in the mind against any recognition of the importance of cooperative selflessness.

Science historian Jacob Bronowski recognised the significant role played by sexual selection when he stated: **‘We have to explain the speed of human evolution over a matter of one, three, let us say five million years at most. That is terribly fast. Natural selection simply does not act as fast as that on animal species. We, the hominids, must have supplied a form of selection of our own; and the obvious choice is sexual selection’** (*The Ascent of Man*, 1973).

Geoffrey Miller is an evolutionary psychologist from the University of New Mexico whose thinking, importantly, differs from the early, selfish-gene-emphasising school of thought. Author of *The Mating Mind: How Sexual Choice Shaped the Evolution of Human Nature* (2000), Miller is among a small but growing number of scientists who in very recent years have been brave enough to acknowledge the importance of mate selection in the development of humans’ cooperative, moral nature. This courageous ‘break-out’ of honesty is possibly a result of a backlash to the extreme dishonesty of denial-complying scientists in claiming our morality or soul is nothing more than a subtle form of selfishness. To quote Miller: **‘We think survival of the fittest couldn’t go the whole distance in accounting for human nature, and we think there must have been something else to fill that gap, and I’m saying sexual selection is what fills the gap, because it’s capable of noticing anything that we can even talk about. If I notice that somebody else has a rich consciousness and I sort of wonder, why do they have that, my capacity for noticing that contains the answer, it says, I noticed that that might influence a sexual choice I make with regard to that person, it might make them more attractive to me, and just by admitting that you’re saying that’s subject to sexual selection. We have this amazing window in to the minds and souls of other people that other animals don’t, because we have language, because we have rich social lives. And that means sexual selection has the power to reach in to these moral virtues and these spiritual interests and to shape them in a way that it couldn’t do in any other species. When I think about how sexual attraction might have worked among our ancestors, as they were sort of going through the final spurt on the way to becoming modern *Homo sapiens*, I tend to think of them as conspicuously displaying their capacities for sympathy and kindness, so anything that would have been sexually attractive, would have been subject to sexual choice. Sexual choice could have amplified these traits, made them more elaborate, more conspicuous, more easily displayed. It is an argument for runaway kindness in the same way that runaway sexual selection can explain the size of the peacock’s tail. In our species it explains the size of our hearts and our capacity for romantic commitment, and I think the sort of intricacy and depth of our consciousness as well’** (*Testing God: Darwin and the Divine*, documentary produced by Mentorn Barraclough Carey/Channel 4, 2001).

### **Recognition of Humans’ Fully Integrated, Cooperative Past**

The overwhelming evidence is that it was through nurturing, the process of love-indoctrination and the accompanying mate selection of cooperativeness that humans were able to develop an instinctive orientation to behaving unconditionally selflessly—develop an aptitude for ‘runaway kindness’ as Miller so bravely acknowledges. The instinctive memory of this time, of living completely cooperatively, is what we term our soul.

Mechanistic science has for the most part complied with humanity’s need to live in denial of the extremely confronting and dangerously depressing truth that our ancient ancestors lived innocently, sensitively and cooperatively ‘in God’s image’. Science has traditionally maintained the view that our forebears were competitive, survival-of-the-fittest-driven, reproduce-your-own-genes-at-all-cost, selfish and aggressive ‘wild’, ‘primitive’ ‘savages’ and ‘brutes’. One notable exception has been the work of renowned anthropologist Richard Leakey. The 1977 book *Origins*, which Leakey co-wrote with

Roger Lewin, features the following denunciation of this mechanistic viewpoint: **‘We emphatically reject this conventional wisdom [that war and violence are in our genes]...the clues that do impinge on the basic elements of human nature argue much more persuasively that we are a cooperative rather than an aggressive animal...With the growth of agriculture and of materially-based societies, warfare has increased steadily in both ferocity and duration...We should not look to our genes for the seeds of war’** (ch.9). Another very recent exception is anthropologist Robert W. Sussman. Discussing *The Origins and Nature of Sociality*, the 2004 book he co-edited with Audrey R. Chapman, Sussman says that **‘instead of being genetically predisposed to competition and aggression, humans—and perhaps other animals as well—have a biological foundation for unselfish social interaction’** (Washington University in St. Louis News & Information at <http://news-info.wustl.edu>).

The concept of a soul in humans has especially proven an anathema for denial-complying, mechanistic science—despite the fact that ‘soul’ is one of the most commonly used words and we frequently talk of ‘the child within’ and of having a ‘conscience’ and an ‘inborn sense of morality’. As psychologist Ronald Conway acknowledged, **‘Soul is customarily suspected in empirical psychology and analytical philosophy as a disreputable entity’** (*The Australian*, 10 May 2000). Of course the concept of love, the central aspect of our soul, has also been an anathema for mechanistic science; as Robin Allott said, **‘Love has been described as a taboo subject, not serious, not appropriate for scientific study’** (*Evolutionary Aspects of Love and Empathy, Journal of Social and Evolutionary Systems*, 1992, Vol.15, No.4 353-370).

The extent of humans’ denial of their integratively-orientated, loving instinctive self or soul can be gauged from the fact that it has been pushed so far beyond our conscious awareness, has been so psychologically repressed, that it now resides deep in our subconscious. From there this **‘collective unconscious’** self, as psychoanalyst Carl Jung termed our shared-by-all instinctive self, emerges only in dreams and on other occasions when our conscious self is subdued, such as when praying or meditating. As Jung wrote: **‘The dream is a little hidden door in the innermost and most secret recesses of the psyche [soul], opening into that cosmic night which was psyche long before there was any ego consciousness’** (*Civilization in Transition*, The Collected Works of C.G. Jung, Vol.10, 1945).

While traditional science has largely ignored the existence of a time in humanity’s past when humans lived innocently, in a loving, harmonious and cooperative state, there is ample recognition of this period in the mythologies and religions of the world. Possibly the most widely recognised phrase in Christian mythology is **‘the Garden of Eden’**, the biblical state in which humans once lived before our so-called **‘fall from grace’**. Greek mythology contains references to a **‘golden age’** in humanity’s past, as seen in *Theogony*, written by the renowned 8th century BC Greek poet, Hesiod: **‘When gods alike and mortals rose to birth / A golden race the immortals formed on earth / Of many-languaged men: they lived of old / When Saturn reigned in heaven, an age of gold / Like gods they lived, with calm untroubled mind / Free from the toils and anguish of our kind / Nor e’er decrepit age misshaped their frame / The hand’s, the foot’s proportions still the same / Strangers to ill, their lives in feasts flowed by / Wealthy in flocks; dear to the blest on high / Dying they sank in sleep, nor seemed to die / Theirs was each good; the life-sustaining soil / Yielded its copious fruits, unbribed by toil / They with abundant goods ’midst quiet lands / All willing shared the gathering of their hands’** (tr. Elton).

In *The Songlines* (1987), the explorer and philosopher Bruce Chatwin wrote: **‘Every mythology remembers the innocence of the first state: Adam in the Garden, the peaceful Hyperboreans, the Uttarakurus or “the Men of Perfect Virtue” of the Taoists. Pessimists often interpret the story of the Golden Age as a tendency to turn our backs on the ills of the present, and sigh for the happiness of youth. But nothing in Hesiod’s text exceeds the bounds of probability. The real or half-real tribes which hover on the fringe of ancient geographies—Atavantes, Fenni,**

**Parrots or the dancing Spermatophagi—have their modern equivalents in the Bushman, the Shoshonean, the Eskimo and the Aboriginal'** (p.227 of 325).

In *The Heart of The Hunter*, Laurens van der Post acknowledged that **'There was indeed a cruelly denied and neglected first child of life, a Bushman in each of us'** (1961, p.126 of 233). D.H. Lawrence recognised that **'In the dust, where we have buried / The silent races and their abominations [their confronting innocence] / We have buried so much of the delicate magic of life'** (*Son of Woman: The Story of D.H. Lawrence*, D.H. Lawrence, 1931, p.227 of 402). As mentioned, Jean-Jacques Rousseau acknowledged that **'nothing is more gentle than man in his primitive state'** (*The Social Contract and Discourses*, 1755; tr. G.D.H. Cole, pub. 1913, Book IV, *The Origin of Inequality*, p.198 of 269).

In *Phaedo*, written so long ago now in approximately 360BC, Plato acknowledged that humans are born with not only what we now refer to as a 'conscience', an ability to recognise what is 'right' and 'wrong' behaviour, but with an awareness of what is beautiful and what is not. He talked about humans having **'knowledge of these standards...these absolute realities, such as beauty and goodness...before our birth, and possessed it when we were born, we had knowledge, both before and at the moment of birth, not only of equality and relative magnitudes, but of all absolute standards. Our present argument applies no more to equality than it does to absolute beauty, goodness, uprightness, holiness, and, as I maintain, all those characteristics which we designate in our discussions by the term "absolute"'**. Plato linked our innate awareness of **'these absolute realities, such as beauty and goodness'** with our soul, saying, **'it is logically just as certain that our souls exist before our birth as it is that these realities exist...[and our] soul is in every possible way more like the invariable [absolute entities] than the variable [non-absolutes].'** With a clarity not often seen in contemporary, extremely denial-complying, alienated works, Plato said the **'soul resembles the divine'** (tr. H. Tredennick). Since the divine, ideal, heavenly state is living in accordance with integrative meaning then humans once lived in that state—and will be able to again return to it now that the dignifying, liberating understanding of the human condition has been found (see Part 4 of this series).

William Wordsworth's awesomely truthful poem, *Intimations of Immortality from Recollections of Early Childhood* (1807), contains the line: **'But trailing clouds of glory do we come / From God, who is our home'**. It is worth including more of this poem because of its acknowledgment of humans' past uncorrupted, alienation-free innocent state: **'There was a time when meadow, grove, and streams / The earth, and every common sight / To me did seem / Apparelled in celestial light / The glory and the freshness of a dream / It is not now as it hath been of yore / Turn wheresoe'er I may / By night or day / The things which I have seen I now can see no more // The Rainbow comes and goes / And lovely is the Rose / The Moon doth with delight / Look round her when the heavens are bare / Waters on a starry night / Are beautiful and fair / The sunshine is a glorious birth / But yet I know, where'er I go / That there hath past away a glory from the earth.'** Wordsworth proceeded to describe how nature and the innocence of youth reminded him of this lost paradise: **'Thou Child of Joy / Shout round me, let me hear thy shouts, thou happy Shepherd-boy! / Ye blessed Creatures, I have heard the call / Ye to each other make; I see / The heavens laugh with you in your jubilee / ...While Earth herself is adorning / This sweet May-morning / And the Children are culling / On every side / In a thousand valleys far and wide'**. He is then reminded of his loss of innocence and the alienation that has set in, adding: **'But there's a Tree, of many, one / A single Field which I have looked upon / Both of them speak of something that is gone / ...Whither is fled the visionary gleam? / Where is it now, the glory and the dream? // Our birth is but a sleep and a forgetting / The Soul that rises with us, our life's Star / Hath had elsewhere its setting / And cometh from afar / Not in entire forgetfulness / And not in utter nakedness / But trailing clouds of glory do we come / From God, who is our home / Heaven lies about us in our infancy! / Shades of the prison-house begin to close / Upon the growing Boy / ...And by the vision splendid / Is on his way attended / At length the Man perceives it die away /**

**And fade into the light of common day / ...Forget the glories he hath known / And that imperial palace whence he came.'**

*Memories & Visions of Paradise*, a remarkably brave book by Richard Heinberg, contains evidence from many mythologies of the existence of an integrated, cooperative past in humanity's journey to enlightenment. The following is a sample from the 1990 edition: **'Every religion begins with the recognition that human consciousness has been separated from the divine Source, that a former sense of oneness...has been lost...everywhere in religion and myth there is an acknowledgment that we have departed from an original...innocence...the cause of the Fall is described variously as disobedience, as the eating of a forbidden fruit, and as spiritual amnesia'** (pp.81–82 of 282).

The crucial question of why humans departed from innocence, 'fell from grace', became corrupted, buried their all-sensitive, loving soul will be addressed in Part 4 of this proposed documentary series.

However, before we look at that all-important issue we first need to address how and why consciousness emerged in humans. This particular question of consciousness is the subject of Part 3 of this proposed documentary series.

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## **Part 3 Consciousness: The Question of Consciousness, What Is It and How Did It Emerge—and The Human Condition**

The following synopsis outlines the subject matter of Part 3 of the proposed documentary. It is intended that the views of scientists studying consciousness, such as William H. Calvin, Nicholas Humphrey, Daniel Dennett, Roger Penrose, John R. Searle and Thomas Nagel will be sought for this part of the documentary. It is also envisaged that interviews will be conducted with psychologists and philosophers on the limitations imposed by our human condition, in particular our state of alienation.

### **SYNOPSIS**

(Note to reader: All underlinings have been added for emphasis.)

A phenomenon that should become abundantly clear by the end of this documentary is that wherever there is polarised debate, it is a sure sign that the issue of the human condition is involved. The subject of ‘consciousness’ is one such example, for it has caused as much polarised debate as the question of purpose or meaning, and the issue of nurturing—the respective subjects of Parts 1 and 2 of this proposed documentary. In examining the question of God, purpose and integrative meaning, Part 1 of this series sought to demonstrate that the real issue lies in the extremely confronting nature of the subject. It was established that integrative meaning leaves humans feeling condemned as ungodly, guilty, even evil beings for being divisively behaved. To cope with this feeling of condemnation humans have lived in denial of integrative meaning, evasively claiming there is no purpose or meaning to existence.

In the case of the importance of nurturing in both the maturation of the human race and in our own lives, the explanation put forward in Part 2 argues that no child today is able to receive the amount of nurturing all infants received prior to the emergence of the embattled, upset state of the human condition. This inability to nurture our infants as much as we would like has meant the concept of nurturing is now an extremely confronting subject, which in turn has made it impossible to universally recognise its immense importance.

The concept of consciousness has met with similar resistance. While there are many definitions of the word ‘consciousness’, an appropriate one would be ‘the ability to make sense of experience’. Using such a definition immediately highlights the problem with the issue of consciousness, for due to the depressing implications humans haven’t wanted to ‘make sense of experience’, in particular recognise the truth of integrative meaning. To ask people to look into the issue of consciousness was to expect them to confront the issue of their own less than ideal, human condition-afflicted state. The issue of consciousness is tantamount to the issue of self, the subjective dimension to life, the issue of the human condition which humans have found so difficult to accept and confront. Indeed ‘consciousness’ has become a relatively safe, ‘keep-at-arms-length’ code word for the issue of the human condition.

In his acclaimed 1993 book *Complexity*, Roger Lewin refers to the philosopher Colin McGinn’s observation about the study of consciousness: **‘an understanding of consciousness is beyond the reach of the human mind...complex cognitive openness is not guaranteed for human**

beings and it should not be expected...an understanding of [consciousness] is simply closed to us ...because consciousness fundamentally is a subjective experience' (p.167). Since mechanistic science is not holistic, it can't deal with the subjective experience, namely the experience of the human condition. As Templeton Prize-winning biologist Charles Birch once said, 'Science can't deal with subjectivity...what we were all taught in universities is pretty much a dead-end' (public address, Sydney 1993).

In the following quote, renowned Scottish psychiatrist R.D. Laing acknowledges both the importance of the issue of consciousness (the human condition), and how truly difficult a 'realm' it is to study: 'Our alienation goes to the roots. The realization of this is the essential springboard for any serious reflection on any aspect of present inter-human life [p.12 of 156] ...We respect the voyager, the explorer, the climber, the space man. It makes far more sense to me as a valid project—indeed, as a desperately urgently required project for our time—to explore the inner space and time of consciousness. Perhaps this is one of the few things that still make sense in our historical context. We are so out of touch with this realm [so in denial of the issue of the human condition] that many people can now argue seriously that it does not exist. It is very small wonder that it is perilous indeed to explore such a lost realm [p.105]' (*The Politics of Experience* and *The Bird of Paradise*, 1967).

Just as the debate over the question of God, meaning and purpose became evasively focused away onto irrelevant issues such as whether God has been destroyed by science's ability to explain the origins of the universe, the debate about consciousness has likewise become evasively focused away onto spurious questions like 'how do we know we are conscious?' and 'how do we know other people are conscious?'

The inhibiting subjective issue of the human condition aside, surely the real questions about consciousness are, 'what is consciousness?' and 'why and how did it develop in humans?'

## What is Consciousness?

To respond to the question of 'what is consciousness?' we need to consider—with the need for denial put aside—whether consciousness, like integrative meaning, is actually a simple and obvious phenomenon to explain.

Humans can be distinguished from other animals by the fact we are fully conscious, sufficiently able to understand the relationships between cause and effect to manage events to our own chosen ends.

This consciousness is a product of the nerve-based learning system's ability to remember, for it is memory that allows understanding of cause and effect to develop.

To elaborate, nerves were originally developed as connections for the coordination of movement in multicellular animals. An incidental by-product of the development of nerves was that of memory. Electric impulses that pass along a nerve pathway leave an imprint that can be accessed afterwards. This ability to store impressions formed the basis of memory and once you have memory you have the ability to develop understanding of cause and effect.

Nerves have the ability to remember past events, compare them with current events and identify regularly occurring experiences. This knowledge of, or insight into, what has commonly occurred in the past enables the mind to predict what is likely to occur in the future and to adjust behaviour accordingly. Thus, the nerve-based learning system, unlike the gene-based learning system, can associate information, reason how experiences are related, learn to understand and become conscious of the relationship of events that occur through time.

In the brain, nerve information recordings of experiences (memories) are examined for their relationship with each other. To understand how the brain makes these comparisons, think of the brain as a vast network of nerve pathways onto which incoming experiences are recorded or inscribed, each on a particular path within that network. Where different experiences share the same information, their pathways overlap. For example, long before we understood what the force of gravity was, we had learnt that if we let go of an object, it would invariably drop to the ground. The value of recording information as a pathway in a network is that it allows related aspects of experience to be physically related. In fact the area in our brain where information is related is called the 'association cortex'. Where parts of an experience are the same they share the same pathway, and where they differ their pathways differ or diverge. All the nerve cells in the brain are interconnected, so with sufficient input of experiences onto a nerve network of sufficient size, similarities or consistencies in experience show up as well-used pathways, pathways that have become highways. (It has been found that in the vast convolutions of our cortex there are about 8 billion nerve cells with 10 times that number of interconnecting dendrites which, if laid end to end, would stretch at least from Earth to the Moon and back.)

An 'idea' describes the moment information is associated in the brain. Incoming information could reinforce a highway, slightly modify it or add an association (an idea) between two highways, dramatically simplifying that particular network of developing consistencies to create a new and simpler interpretation of that information. For example, the most important relationship between different types of fruit is their edibility. Elsewhere the brain has recognised that the main relationship connecting experiences with living things is that they appear to try to stay alive, at least for a period of time. Suddenly it 'sees' or deduces ('tumbles' to the idea or association or abstraction, as we say) a possible connection between eating and staying alive which, with further experience and thought, becomes reinforced as 'seemingly' correct. 'Eating' is now channelled onto the 'staying alive' highway. Subsequent thought would try to deduce the significance of 'staying alive' and, beyond that, compare the importance of selfishness and selflessness. Ultimately the brain would arrive at the truth of integrative meaning.

The process of forgetting would also play a part in understanding the relationship between experiences. Since duration of nerve memory is related to use, our strongest memories will be of those highways, those experiences of greatest relationship. Our experiences not only become related or associated in the brain, they also become concentrated because the brain gradually forgets or discards inconsistencies or irregularities between experiences. Forgetting serves to cleanse the network of less consistently occurring information, preventing it from becoming cluttered with meaningless (non-insightful) information.

Our language development took the same path as the development of understanding. Commonly occurring arrangements of matter and commonly occurring events were identified (became clear or stood out). Eventually all the main objects and events became identified and, as language emerged, named. For example, those regularly occurring arrangements of matter with wings we named 'birds' and what they did we termed 'flying'.

Once insights into the nature of change are put into effect, the self-modified behaviour starts to provide feedback, refining the insights further. Predictions are compared with outcomes, leading all the way to the deduction of the meaning of all experience, which is to order or integrate matter.

Thus consciousness is the ability to understand the relationship of events sufficiently well to effectively manage and manipulate those events. For example, common chimpanzees demonstrate consciousness when they stack and then climb boxes in order to

reach bananas tied to the roof of their cage. Consciousness is when the mind becomes effective, able to understand how experiences are related. It's the point at which the confusion of incoming information clears, starts to fit together or make sense and the mind becomes master of change.

It should be pointed out that it is one thing to be able to stack boxes to reach bananas—to manage immediate events—but quite another to manage events over the long term, to be secure managers of the world. In fact, as mentioned in Part 2, infancy is when we discover conscious free will, the power to manage events. Childhood is when we revel in free will, 'play' or experiment with it, while adolescence is when we encounter the sobering responsibility of free will and, as will be described in Part 4, encounter the agonising identity crisis brought about by the dilemma of the human condition, the question of whether we are meaningful beings or not.

As has been argued, consciousness has been a difficult subject for humans to investigate, not because of the practical difficulties involved in understanding how our brain works, as we're often told, but because we did not want to know how it worked. We have had to avoid admitting too clearly how the brain worked because admitting information could be associated and simplified—admitting to insight—was only a short step away from realising the ultimate insight, integrative meaning, immediately confronting ourselves with our inconsistency with that meaning. Better to evade the existence of purpose in the first place by avoiding the possibility that information could be associated. It is for the same reason we sidestepped the term 'genetic refinement', preferring instead the more vague term, 'genetics'. We had to evade the possibility of the refinement of information in all its forms because admitting that information could be simplified or refined was admitting to an ultimate refinement or law, again confronting us with our inconsistency with that law.

In fact we have avoided not only the idea of meaningfulness but also any deep, meaningful thinking that might lead to confrontation with integrative meaning, against which we had no defence. Ensuring deeper insights remained elusive saved us from exposure but in the process buried the truth. As a result we became extremely superficial in our thinking, masters of not thinking—in short, alienated beings.

Demonstrating our masterful evasion of the nature of consciousness we used words like 'conscious', 'intelligent', 'understanding', 'reason' and 'insight' regularly without ever actually identifying what we are conscious of, being intelligent about, understanding, reasoning or having an insight into, which is how events or experiences are related. The conventional obscure, evasive definition of intelligence is 'the ability to think abstractly'. It was a slip of our evasive guard to name the area of the brain that associates and simplifies information as the 'association cortex'. Of course when we weren't 'on our guard' against exposure few would deny that information can be associated, simplified and meaning found. In fact, most of us would say we do it every day of our lives. If we didn't, we wouldn't have a word for 'insight'. That is the amazing aspect about our denial of anything that brings the dilemma of the human condition into focus. It is not unusual for humans to accept an idea up to a point and then as soon as it starts to lead to a confronting conclusion, pretend it doesn't exist—and do so without 'batting an eyelid'.

To illustrate how we evaded acknowledging the fundamental ability of the brain to associate and reduce information to essentials (and thus be forced to deduce the meaning or theme or purpose in experience), take the following case of a cover story for *Newsweek* magazine (7 Feb. 1987). While the title and subject of the nine-page article posed the crucial question of 'How the brain works', the author referred to the association capability of the brain in such a garbled way that it was effectively buried: **'Productive thought requires not just the rules of logic but a wealth of experience and background information, plus the ability to**

**generalise and interpret new experiences using that information**'. The **'ability to generalise'** is the ability to associate information but the meaning is all but lost in the sentence.

In case it is thought this 'garbled' description may have been due to poor expression rather than deliberate evasion on the part of the article's author, it should be pointed out that apart from a mention of **'chunking or grouping of similar memories together'** and one unavoidable mention of the **'association cortex'**, there is no other reference to the brain's fundamental ability to associate information. The entire article, on how the brain works, hangs on this one inept description. If we are not intending to be evasive then it is not difficult to clearly describe the mind's ability to associate information, as is demonstrated in the next paragraph.

Our ability to evade the truth—to use Plato's imagery, block out all the 'searing light'—has never been completely successful. If we looked long and hard enough the truth would always slip under our guard somewhere. For instance, in a one-page *Newsweek* article (9 Aug. 1982) that dealt with a slightly less sensitive (less exposing) subject than the human brain and was possibly not written as carefully as the aforementioned cover story, the guard was dropped and the truth exposed. Referring to the development of a 'superbrain' mechanical computer (sometimes referred to as the fifth generation computer), the article stated: **'We'll be trying to set up in the machine an associative memory like the one in the human brain...Instead of giving each piece of information a numerical address in the computer's memory, the new system would tag it with an equation that shows its relationship to other pieces of information...The objective is a machine that can memorise images and store them by association...Our ideal...is to create a computer that programs itself...that will have the capacity to "learn" on its own...to organise that knowledge for its own use [like the human brain can].'**

Incidentally, should such an information-relating computer be developed, it would soon deduce the theme of integration in changing events. Indeed, its operation would be based upon integration and the development of order. If the biological understanding of the human condition was not found before this occurred humans would have been left dangerously exposed to criticism of our divisive state. To quote another *Newsweek* story on computers: **'Mankind has long been...frightened by the prospect of creating machines that think'** (4 July 1983).

Our evasion and denial is often obviously false and yet we believed it, because we had to. For instance, consider our evasion of integrative meaning. We are surrounded by examples of integration everywhere—every object we look at is a hierarchy of ordered matter, testament to the development of order of matter—and yet we deny it. In another example, mechanistic science doesn't even have a definition for two of humanity's most commonly used and important words/concepts, 'love' and 'soul'. The hypocrisy is palpable yet understandable.

In summation, 'insight' was the term given to the nerve highways, the correlation our brain made of the consistencies or regularities it found between events through time. Once humans could deduce these insights—these laws governing events in time past—we were in a position to predict or anticipate the likely turn of events. We could learn to understand what happened through time. Our intellect could deduce or distil the purpose to existence or the design inherent in change in information; it could learn the predictable regularities or common features in experience.

## Why and How did Consciousness Emerge in Humans?

We now need to examine the question of why and how consciousness developed in humans.

We can start by asking ‘why haven’t other animals become fully conscious?’ Since consciousness occurs at a certain point in the development of a mind’s efficiency in associating information, and since conscious intelligence is such an asset in managing situations, one would assume fully developed consciousness would have appeared in many species. The fact that it hasn’t prompts the real question: what has prevented its development in other animals—and why was it humans were able to reach consciousness?

It is true other animal species have been able to develop all manner of extraordinary mental abilities, many superior to our own, yet not full consciousness. For instance, in the USA the nutcracker bird buries 30,000 nuts throughout the summer months, each in a different location, yet come winter and the cover of snow, it can recall the location of 90 per cent of them. The goby fish can memorise the topography of the tidal flats at high tide so that when the tide retreats it knows the exact location of the next pool to flip to when the one it is in evaporates. And then there is the male common canary, with a brain that expands dramatically every spring in order to learn new mating songs, then shrinks again once the mating season ends.

As emphasised in Part 2 of this series, one of the limitations of natural selection, or more properly labelled, genetic refinement, is that it can’t reinforce selfless behaviour. In fact, it actively resists it.

For instance, whenever a female kangaroo comes into season, the males pursue her relentlessly. Despite both parties almost falling with fatigue, the chase continues. It is easy to see how this behaviour developed. If a male relaxed his efforts he would lose his chances of producing offspring. Self-interest is fostered by natural selection. As was explained in Part 2, genetic selfishness is an extremely strong force in animals. It is clear then that there would be no chance of a variety of kangaroo that considered others above itself developing. This is unless they could develop love-indoctrination and while kangaroos can look after a joey in its pouch, the pouch is more an external womb, allowing little behavioural interaction between mother and infant. It is the selfless treatment—the active demonstration of love—that trains the infants in selflessness or love. Also, marsupials spend most of their time grazing so there is relatively little time for social interaction between mother and infant and thus limited training in love.

Genetic refinement normally acts against any inclination towards selfless behaviour because selflessness disadvantages the individual that practises it and advantages the recipients of the selfless treatment—such is the meaning of selflessness. Selflessness normally can’t be reinforced by genetic refinement; in fact it is emphatically resisted by it.

It follows then that in terms of the development of consciousness, genetic refinement was, in effect, in total opposition to any altruistic or selfless thinking. In fact, genetic refinement developed blocks in the minds of animals to prevent the emergence of such thinking.

It is this block against truthful, selflessness-recognising-thinking in most animals’ minds that prevents them from becoming conscious of the true relationship or meaning of experience.

For instance in what are termed ‘visual cliff’ experiments, newborn kittens venture toward the edge of a table yet prevent themselves from falling. Presumably, they have an instinctive orientation against doing so, for any kitten that did venture too close to a precipice invariably fell to its death, leaving only those that happened to have an

instinctive block against such self-destructive practices. Natural selection or genetic refinement develops blocks in the mind against behaviour that doesn't tend to lead to the reproduction of the genes of the individuals who practise that behaviour.

Just as surely as cats were eventually selected for their instinctive block against self-destruction, most animals have been selected with an instinctive block against selfless thinking. The effect of this block was to prevent the developing intellect from thinking truthfully and thus effectively.

As was explained in Part 1, selflessness or love is the theme of existence, the essence of integration, the meaning of life. Christ emphasised the importance of love and the selfless meaning of existence when he said, '**Greater love has no-one than this, that one lay down his life for his friends**' (John 15:13). While humans have learnt to live in denial of the truth of selfless, loving, integrative meaning it is in fact an extremely obvious truth and one that is deduced very quickly if you are to think honestly about the world. As has been mentioned, we are surrounded by integrativeness. Every object we look at is a hierarchy of ordered matter, witness to the development of order of matter. It follows then that if you aren't able to appreciate the significance of selfless, integrative meaning you can't begin to make sense of experience. Your mind is stalled at a very superficial level of intelligence with virtually no ability to understand the relationship of events occurring around you.

To elaborate, any animal able to associate information to the degree necessary to realise the importance of being selfless towards others would have been at a distinct disadvantage in terms of its chances of reproducing its genes. Those that don't perceive the importance of selflessness are genetically advantaged. Eventually a mental block would have been 'naturally selected' to stop the emergence of mental cleverness (at associating information). At this point in development, genetic refinement favoured individuals that were not able to recognise the significance of selflessness. The effect was that animals remained incognisant, unconscious of the true meaning of life.

Having evaded integrative meaning and the importance of selflessness, it's not easy for us to appreciate that conscious thought depends on the ability to acknowledge the significance of selflessness. However, our own mental block or alienation is in fact the perfect illustration of and parallel for this block in animals' minds. Unable to think truthfully/straight we have been unable to think effectively. As mentioned earlier, alienation has rendered us almost stupid, incapable of deep, penetrating, meaningful thought.

This documentary series is primarily concerned with showing how our human condition-produced alienation has deliberately kept the human mind ignorant, unable to recognise many obvious and very important scientific truths. The critical issue of thinking and the acquisition of knowledge is not based on how clever a person is, how high their IQ is, as all our learning institutions stress, but how free of denial/alienation a person is. These all-important, breakthrough explanations in these synopses, in particular how love-indoctrination gave us our integratively orientated soul and liberated consciousness, and how the battle between our instinct and intellect produced our human condition, are not clever discoveries but sound, denial-free revelations in the sense that these ideas consider subjects and truths all humans are aware of, but have been living in deep denial of. What has happened is that with the advent of denial of the human condition, the human mind retreated from consciousness into virtual unconsciousness.

Psychoanalyst D.W. Winnicott describes how when in denial of a subject that subject '**cannot be remembered because of its being associated with painful feeling or some other intolerable emotion. Energy has to be all the time employed in maintaining the repression, and...there is relatively little energy left for a direct participation in life**' (*Thinking about Children*, 1996, p.9 of 343). This inability to properly '**participate in life**' infers an inability to think freely about life.

Mechanistic science has fully participated in humanity's very necessary strategy of denial. It has prided itself in being rigorously objective when in truth it has been rigorously subjective, avoiding any truths that bring the human condition into focus. Winnicott made this point when he asked, **'Can you see the one essential way in which science and intuition contrast with each other? True intuition can reach to a whole truth in a flash (just as faulty intuition can reach to error), whereas in a [mechanistic] science the whole truth is never reached'** (ibid, p.5).

Philosopher Arthur Schopenhauer (1788–1860) also said, **'the discovery of truth is prevented most effectively...by prejudice, which...stands in the path of truth and is then like a contrary wind driving a ship away from land'** (*Essays and Aphorisms*, tr. R.J. Hollingdale, 1970, p.120 of 237).

Plato similarly recognised the destructive effect our denial-compliant intellect has on our capacity to think effectively, stating: **'when the soul uses the instrumentality of the body [uses the body's intellect with its preoccupation with denial] for any inquiry...it is drawn away by the body into the realm of the variable, and loses its way and becomes confused and dizzy, as though it were fuddled...But when it investigates by itself [free of intellectual denial], it passes into the realm of the pure and everlasting and immortal and changeless, and being of a kindred nature, when it is once independent and free from interference, consorts with it always and strays no longer, but remains, in that realm of the absolute, constant and invariable'** (*Phaedo*, tr. H. Tredennick). Incidentally, the reason our 'soul' is 'immortal' is because it is perfectly orientated to the everlasting and universal truth of integrative meaning.

Plato also spoke of the need to **'put sight into blind eyes'** and identified what was required to end our historic 'confused', 'dizzy', 'fuddled' state of denial: **'this capacity [of a mind...to see clearly] is innate in each man's mind, and that the faculty by which he learns is like an eye which cannot be turned from darkness to light unless the whole body is turned; in the same way the mind as a whole must be turned away from the world of change until it can bear to look straight at reality, and at the brightest of all realities which is what we call the Good [integrative meaning or God]'** (*The Republic*, tr. H.D.P. Lee, 1955, p.283 of 405). Humans had to stop living in denial of integrative meaning, **'the Good'**, if they were to begin to think effectively. Explaining the human condition and ending the need to live in denial—having our mind **'turned from darkness to light'**—is the subject of Part 4 of this documentary series.

While our capacity to see is as Plato said, **'innate'**—as was explained in Part 2, humans are now instinctively orientated to the truth of cooperative meaning—denial and its alienating effects came about through our encounter with the human condition-afflicted, corrupt world. This encounter began at birth and continues over the course of our life. It follows then that we are least alienated from truthful, effective thinking when we are young. Christ recognised the mental integrity of the young when he said, **'you have hidden these things from the wise and learned, and revealed them to little children'** (Matt 11:25). Many exceptionally creative people have made similar statements to the effect that genius is the ability to think like a child. As the artist Pablo Picasso (1881–1973) once said, **'It's taken all of my life to have the mind of a child.'**

Laing elaborated on the alienating effect of encounter with the human condition when he wrote: **'We are born into a world where alienation awaits us. We are potentially men, but are in an alienated state [p.12]...the ordinary person is a shrivelled, desiccated fragment of what a person can be. As adults, we have forgotten most of our childhood, not only its contents but its flavour; as men of the world, we hardly know of the existence of the inner world [p.22]...The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man [p.24]...between us and It [our soul] there is a veil which is more like fifty feet of solid concrete. *Deus absconditus*. Or we have absconded [p.118]...The outer divorced from any illumination from the inner is in a state of darkness. We are in an age of darkness. The state of outer darkness is a state of sin—i.e. alienation or estrangement from the inner light [p.116]'** (*The Politics of Experience and The Bird of Paradise*, 1967). **'We are dead, but think we are alive. We are asleep, but think we are awake. We**

are dreaming, but take our dreams to be reality. We are the halt, lame, blind, deaf, the sick. But we are doubly unconscious. We are *so ill that we no longer feel ill, as in many terminal illnesses. We are mad, but have no insight*' (*Self and Others*, 1961, p.38 of 192).

The term 'asleep' was also employed by the English poet Percy Bysshe Shelley (1791–1822) to describe humans' current state: '**Our boat is asleep on Serchio's stream / Its sails are folded like thoughts in a dream.**'

Artist Francis Bacon depicted the alienated state of the human condition as honestly as anyone has ever managed to write about it. His 1976 *Study for Self Portrait* (owned by the NSW Art Gallery in Australia), below, features one of Bacon's characteristic twisted, smudged, distorted—alienated—human faces which in this case happens to be his own, a nuance that significantly adds to the honesty of the painting. The figure's arms appear tied behind his back while his entire body is confined to a box. The painting represents the human predicament under the duress of the human condition and is reminiscent of Plato's analogy in which humans are confined in chains to a cave-like prison.



Our alienated intellectual self is committed to avoiding and blocking out the truthful, beautiful, natural world to which our intuitive, instinctive self has clear access. Thus to think truthfully and thus effectively, to access all the truth and beauty the world has to offer, to create and behave naturally without inhibition or distortion, requires freedom from the mental state of living in deep denial and alienation. Necessary as it has been, alienation has massively thwarted humans' real potential. Schopenhauer recognised this when he wrote: '**The unpremeditated, unintentional, indeed in part unconscious and instinctive element which has always been remarked in the works of *genius* owes its origin to precisely the fact that primal artistic knowledge is entirely separated from and independent of will, is will-less**' (*Essays and Aphorisms*, tr. R.J. Hollingdale, 1970, p.158 of 237).

Laing described how humans are so alienated and our capacity to think so limited that only '**an intensive discipline of un-learning**' can reconnect us with the true world: '**Our capacity to think, except in the service of what we are dangerously deluded in supposing is our self-interest, and in conformity with common sense, is pitifully limited: our capacity even to see, hear, touch, taste and smell is so shrouded in veils of mystification that an intensive discipline of un-learning is necessary of *anyone* before one can begin to experience the world afresh, with innocence, truth and**

**love'** (*The Politics of Experience and The Bird of Paradise*, 1967, p.23 of 156). As has been mentioned, this **'un-learning'**, this dismantling of alienation, depended on finding understanding of the human condition. This all-important liberating understanding of the human condition will be presented in Part 4 of this proposal.

Isaiah in the *Bible* described the extent of humans' alienation when he said, **"You will be ever hearing, but never understanding; you will be ever seeing, but never perceiving."** This **people's heart has become calloused [alienated]; they hardly hear with their ears, and they have closed their eyes'** (*Bible, New International Version*, 1978, Isaiah 6:9,10, footnote).

The Russian philosopher George Gurdjieff described the resigned, alienated state truthfully when he wrote: **'It happens fairly often that essence dies in a man while his personality and his body are still alive. A considerable percentage of the people we meet in the streets of a great town are people who are empty inside, that is, they are actually *already dead*'** (*In Search of the Miraculous*, P.D. Ouspensky, 1950, ch.8, p.164).

That humans have been prepared to pay the price of such deadening alienation, as these quotes reveal, offers incredible insight into just how painful the dilemma of the human condition has been. Deep, meaningful thinking has been so painful for humans we have learnt to avoid all but superficial thoughts, as Australian comedian Rod Quantock once commented, **'Thinking can get you into terrible downwards spirals of doubt'** (*Sayings of the Week, Sydney Morning Herald*, 5 July 1986). As was mentioned in Part 2, Aldous Huxley summarised the situation of our refusal to make sense of the world when he said, **'We don't know because we don't want to know'** (*Ends and Means*, 1937, p.270).

While humans will readily focus on a safely sectioned-off area of inquiry or activity, such as solving a maths equation, or mastering a computer problem, or ordering our wardrobe, or polishing our car, or making a cake, or even sending man to the Moon, we won't go beyond those safety limits and risk encountering anything to do with the issue of 'self', the depressing subject of the human condition. The result is an immense disparity between our superficial outer world and the miles-deep inner world that we won't go near. As Albert the alligator in the old Pogo comic strip said: **'The inner me? Naw, got no time fer him...he goes his way, Ah go mine'** (mentioned in Charlton Heston's autobiography, *In The Arena*, 1995). The real frontier is not outer space but inner space. This extraordinary, indeed mad, situation was well summarised by General Omar N. Bradley when he said, **'The world has achieved brilliance...without conscience. Ours is a world of nuclear giants and ethical infants'** (Armistice Day Address, 10 Nov. 1948, *Collected Writings of General Omar N. Bradley*, Vol.1). We will apply all our vigour to protesting an environmental cause or the rights of an indigenous race or the demand for peace, but we will *not* look at the nightmare of angst in ourselves; the real devastation and issue of our own condition and beyond that, the human condition that needs to be addressed if we are to bring about a caring, equitable and peaceful world. In short, the truth of the matter is we will look at anything but the human condition. As R.D. Laing said, **'Our alienation goes to the roots...We are mad, but have no insight [into the fact of our madness]'**.

The point is when it comes to thinking truthfully and thus soundly, humans are now almost as mentally incognisant as animals. In fact the animated cartoon *Wallace & Gromit* plays on this state of affairs. Wallace is a lonely, sad—alienated—human figure whose dog Gromit is very much on an intellectual par with him in his world. Both have the same blank, stupefied expression as together they muddle their way through life's adventures.



Wallace & Gromit is cowritten by Nick Park & Bob Baker & produced by Aardman Animations

What is being proposed is that the human mind has been alienated from the truth twice in its history. Once when we were like other animals, instinctively blocked from recognising the truth of selflessness, and again in our species' adolescence when we became insecure about our divisive nature and chose, albeit reluctantly, to live in a dark cave of denial of the significance of loving selflessness and the truth of integrative meaning.

While humans have gradually retreated from consciousness into virtual unconsciousness because of our insecurity about our non-ideal, 'fallen', human condition-afflicted state, we were, to our knowledge, the first animals to become fully conscious. The question then that needs to be asked is how were humans able to overcome this block that exists in the minds of other animals and achieve this consciousness.

The explanation given in Part 2 about the nurturing of moral instincts in our human forebears allows us to answer this crucial question. The reason we were able to become fully conscious is that, quite by accident, the nurturing of moral instincts in our forebears breached the block against thinking truthfully by superimposing a new, truthful, selflessness-recognising mind over the older, blocked one. Since our ape ancestors could develop an awareness of cooperative, selfless, loving meaning they were also able to develop truthful, sound, effective thinking and so acquired consciousness, the essential characteristic of mental infancy.

To use a comparative example, common chimpanzees are in mental infancy and demonstrate rudimentary consciousness, making sufficient sense of experience to recognise that they are at the centre of the changing array of events they experience. They are beginning to relate information or reason effectively. Experiments have shown they have an awareness of the concept of 'I' or self and, as mentioned earlier, are capable of reasoning how events are related sufficiently well to know that they can reach a banana tied to the roof of their cage by stacking and climbing upon boxes.

In the case of bonobos or pygmy chimpanzees, evidence suggests they have been able to develop the nurturing of moral instincts to such a degree that they are now the most intelligent or conscious animals next to humans. This level of consciousness or intelligence is well documented in the footage of the bonobo Kanzi that features in Part 2 of the enclosed pilot documentary and is evident in this quote: **'Everything seems to indicate that [Prince] Chim [a bonobo] was extremely intelligent. His surprising alertness and interest in things about him bore fruit in action, for he was constantly imitating the acts of his human companions and testing all objects. He rapidly profited by his experiences...Never have I seen man or beast take greater satisfaction in showing off than did little Chim. The contrast in intellectual qualities between him and his female companion [a common chimpanzee] may briefly, if not entirely adequately, be**

described by the term “opposites” [p.248]...Prince Chim seems to have been an intellectual genius. His remarkable alertness and quickness to learn were associated with a cheerful and happy disposition which made him the favorite of all [p.255]...Chim also was even-tempered and good-natured, always ready for a romp; he seldom resented by word or deed unintentional rough handling or mishap. Never was he known to exhibit jealousy...[By contrast] Panzee [the common chimpanzee] could not be trusted in critical situations. Her resentment and anger were readily aroused and she was quick to give them expression with hands and teeth [p.246]’ (*Almost Human*, Robert M. Yerkes, 1925).

So how did the process of nurturing overcome the instinctive block? It is proposed that at the outset the brain was relatively small with only a small amount of cortex, the matter in which information is associated. These brains had instinctive blocks preventing the mind from making deep meaningful/truthful/selflessness-recognising perceptions. At this stage however, these small, inhibited brains were trained in selflessness, so although there was not a great deal of unfilled cortex available, what was available was being inscribed with a truthful, effective network of information-associating pathways. The mind was being taught the truth and given the opportunity to think clearly, in spite of the existing instinctive ‘lies’ or blocks. While at first this truthful ‘wiring’ would not have been very significant due to the small size of the brain, it had the potential for greater development.

Thus the mind was trained or programmed or ‘brain-washed’ or ‘indoctrinated’ with the ability to think in spite of the blocks working against it. It had been stimulated by the truth at last. Of course it must be remembered that in this early stage of the development the emphasis was on training in love, not liberation of the ability to think, which was incidental to Negative Entropy’s push for our forebears to become an integrated group of multicellular animals.

The development of thought—the incidental by-product of love-indoctrination—would have been gradual. The association cortex didn’t develop strongly until thinking became an absolute necessity in humanity’s adolescence when, as will be explained in Part 4, we had to find understanding in order to defend ourselves against ignorance. Adolescence is regarded as the time when the search for identity takes place and in the case of the human race, this identity crisis was to understand itself, particularly understand why it was divisively rather than cooperatively behaved. It is not surprising then to learn that the large association cortex is a characteristic of Adolescentman *Homo* which emerged around 2 million years ago.

Incidentally, there would also not have been a strong call for language until the adolescent state emerged some 2 million years ago when the battle of the human condition developed, and with it alienation. The australopithecines or Childman lived from 5 million years ago to 2 million years ago and were instinctively coordinated and instinctively empathetic with little need for language. It was only when we became variously alienated in self and thus variously alienated from each other, that there emerged a strong need to try to defend and explain ourselves to one another. Anthropological evidence supports this assertion that language emerged with the onset of *Homo* 2 million years ago. According to Richard Leakey and Roger Lewin, the study of brain cases in fossil skulls for the imprint of Broca’s area (the word-organising centre of the brain) suggests ‘*Homo had a greater need than the australopithecines for a rudimentary language*’ (*Origins*, 1977).

Traditionally (meaning, for the purposes of this synopsis, ‘during the time when humans had to find ways of denying confronting truths’), the long primate infancy was said to have developed so infants could be taught survival skills, could have passed on to them learnt traditions that are important for survival, but evidence indicates that learning wasn’t strongly required nor promoted until adolescence—after the extended infancy. The long infancy was solely for the development of integration.

Moreover, the ‘need to learn survival skills’ argument implies that survival was an issue, but for the training in love to develop there had to be ideal nursery conditions, which in itself translates to an environment free of survival pressures. For instance, as argued in Part 2, selfless training and consciousness are more developed in the bonobo or pygmy chimpanzees than in the common chimpanzees as a result of the extra comfort and security of the bonobos’ historic environment.

The following quote about the comparative comfort of the bonobos’ environment appears in Part 2 but is included once more with slightly different emphasis: **‘we may say that the pygmy chimpanzees historically have existed in a stable environment rich in sources of food. Pygmy chimpanzees appear conservative in their food habits and unlike common chimpanzees have developed a more cohesive social structure and elaborate inventory of sociosexual behavior. In contrast, common chimpanzees have gone further in developing their resource-exploiting techniques and strategy, and have the ability to survive in more varied environments. These differences suggest that the environments occupied by the two species since their separation by the Zaire [Congo] River has differed for some time. The vegetation to the south of the Zaire River, where *Pan paniscus* [bonobo] is found, has been less influenced by changes in climate and geography than the range of the common chimpanzee to the north. Prior to the Bantu (Mongo) agriculturists’ invasion into the central Zaire basin, the pygmy chimpanzees may have led a carefree life in a comparatively stable environment’** (*The Pygmy Chimpanzee*, ed. Randall L. Susman, ch. 10 by Takayoshi Kano & Mbangi Mulavwa, 1984).

This observation would seem to indicate that common chimpanzees, having to live in more variable and less food-rich environments, have the greater need for intelligence. Only nurturing however can liberate that intelligence, and, as has been described, the bonobos are the more conscious or intelligent of the two species.

It was mentioned in Part 2 that McCollister, Allott, Fiske and Drummond all believed our increase in intelligence and the emergence of our large brain *accompanied* the extended infancy and increase in nurturing. It can be understood now how the increased intelligence and larger brain in our forebears came *after*, and not during, the longer infancy, nurturing phase of our development. An understanding of how consciousness and the large brain emerged depends firstly on being able to recognise the truth of integrative meaning and its theme of unconditional selflessness—and from there why animals would have developed blocks in their minds preventing selfless, truthful, effective thinking and thus consciousness—and from there how the nurtured training of selflessness in humans would have liberated truthful thinking and thus consciousness—and from there how the emergence of consciousness would have led to a battle with our instinctive self (see Part 4)—and from there how the alienation of our human condition that resulted from the battle would have demanded a more developed, intelligent, bigger brain in order to understand ourselves.

In summary, the processes of nurturing love-indoctrination and the selection by females of non-aggressive, cooperative males as mates not only gave us our moral, instinctive orientation to behaving cooperatively—our soul—it also liberated consciousness in our forebears. Since nurturing is largely a female role and females controlled the selection of cooperative mates, it could be said that the female gender created humanity.

As was explained in Part 2, throughout humanity’s infancy and childhood, a period of time that lasted from 12 to 2 million years ago, nurturing played the most important role in the group. It was a matriarchal society in which males had to support this focus on nurturing and protect the group from external threats. As will be explained in Part 4 of this series, humanity’s matriarchal structure came to an end when the threat of ignorance from our instinctive self emerged during its adolescence and males, in their role as group

protectors, went out to tackle the threat. At this point, the patriarchal society came into being.

Incidentally, another consequence of love-indoctrination was that it freed our hands to hold tools and carry out innumerable tasks. As was explained in Part 2, the more love-indoctrination developed and the longer infants were kept in infancy and the more dependent they became, the more we had to stay upright in order to hold and care for them. This freedom of our hands from walking proved extremely useful later when the intellect needed to assert itself, because it could direct the hands to manipulate objects. A fully conscious mind in a whale or a dog would be frustrated by its inability to implement its understandings.

It can be seen that love-indoctrination was an extremely fortuitous development.

This completes the synopsis of Part 3 of the proposed *The Human Condition* documentary. Part 4 will examine the all-important biological question of the human condition, the question of why humans became competitive, aggressive and selfish when the ideals are to be cooperative, loving and selfless.

*The Human Condition Documentary Proposal*, written by Jeremy Griffith.

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## **Part 4 The Human Condition: The Question of How to Reconcile and Ameliorate Our Estranged, Alienated Human Condition**

The following synopsis outlines the subject matter of Part 4 of the proposed documentary. It envisages the views of biologists, philosophers and psychologists will form a particularly important component of this concluding part of the proposed documentary series.

### **SYNOPSIS**

(Note to reader: All underlinings have been added for emphasis.)

The riddle of human nature must be one of the greatest of all paradoxes. Humans are capable of immense love and sensitivity, yet we have also been capable of extreme greed, hatred, brutality, rape and murder. It raises the question: are humans essentially good and if so, what is the cause of our evil, destructive, insensitive and cruel side? The eternal question has been why ‘evil’? In metaphysical religious terms, what is ‘the origin of sin’?

More generally, if the universally accepted ideals are to be *cooperative, loving and selfless* then *why* are humans *competitive, aggressive and selfish*? Does our inconsistency with the ideals mean we are essentially bad? Are we a flawed species, a mistake—or are we possibly divine beings?

The agony of being unable to answer this question of why we are the way we are, divisively instead of cooperatively behaved, has been the particular burden of human life. It has been our species’ particular affliction or condition—the ‘*human condition*’.

In fact, the fundamental issue of human life, the issue of humans’ divisive nature, has been so troubling and ultimately depressing that humans eventually learnt the only practical way of coping with it was to stop thinking about it, avoid even acknowledging its existence, block the whole issue from our minds, despite the fact it was the real issue before us as a species. Philosopher Ludwig Wittgenstein made the point in his now-famous line: ‘**About that which we cannot speak, we must remain silent**’ (*Tractatus Logico-Philosophicus*, ch.7, 1921).

If we refer to the embodiment of the ideals that govern our society as ‘God’, then humans have been a ‘God-fearing’ species—a people living in fear and insecurity, made to feel guilty as a result of our inconsistency with the cooperative, loving, selfless ideals. The human predicament, or condition, is that humans have had to live with a sense of guilt—albeit an undeserved sense of guilt, as will shortly be explained. Whenever we attempted to understand why there was such divisiveness and, in the extreme, ‘evil’ in the world, and indeed in ourselves, we couldn’t find an answer and eventually had to force the question from our minds. T.S. Eliot recognised our species’ particular frailty, of having to live psychologically in denial of the issue of the human condition, when he said, ‘**human kind cannot bear very much reality**’ (*Four Quartets, Burnt Norton*, 1936).

It is a measure of how adept humans have become at overlooking the hypocrisy of human life and blocking out the question it raises of our guilt or otherwise that, although we are surrounded by that hypocrisy, we fail to recognise it or the question it raises. Revealingly, while adults now fail to recognise the paradox of human behaviour, children in their naivety still see it, asking a myriad of confronting questions: ‘*Mum, why do you and*

*Dad shout at each other?* and *‘why are we going to a big, expensive party when the family down the road is so poor?’* and *‘why is everyone so unhappy and preoccupied?’* and *‘why are people so fake?’* and *‘why do men kill each other?’* and *‘why did those people fly that plane into that building?’* The truth is these are the real questions about human life. As Nobel Prize-winning biologist George Wald pointed out, **‘The great questions are those an intelligent child asks and, getting no answers, stops asking’** (mentioned in Arthur Koestler’s 1967 book *The Ghost in the Machine*, p.197). The reason children **‘stopped asking’** the real questions was because they soon realised adults couldn’t answer their questions and in fact were made distinctly uncomfortable by them.

The truth is the hypocrisy of human behaviour is all around us. Two-thirds of the world’s population starves while the rest bathe in material comfort and still go on seeking more wealth and luxury. Humans can be heartbroken when they lose a loved one yet are capable of shooting one of their own family. We will dive into raging torrents to help others without thought of self but are capable of molesting children. We torture one another but are so loving we will give our life for another. A community will pool its efforts to save a kitten stranded up a tree yet humans will **‘eat elaborately prepared dishes featuring endangered animals’** (*Time*, 8 Apr. 1991). We have had the sensitivity to create the profound beauty of the Sistine Chapel, yet are so insensitive as to knowingly pollute our planet to the point of threatening our very own existence.

Good or bad, loving or hateful, angels or devils, constructive or destructive, sensitive or insensitive, what are we? Throughout our history we’ve struggled to find meaning in the awesome contradiction of the human condition. Neither philosophy nor science has, until now, been able to give a clarifying explanation. For their part, religious assurances such as *‘God loves you’* may provide temporary comfort but fail to explain *why* we are lovable.

Until the clarifying explanation for our contradictory nature was found, humans had no choice but to live in denial of the issue—extremely dishonest, false and limiting a strategy as that was. In fact so practiced have humans become at denying the issue of the human condition many people no longer believe it even exists—and that human behaviour is in the main normal, natural and essentially unchangeable.

However the truth is humans’ divisive nature is not an unchangeable or immutable state, rather it is the result of the human condition, the inability to understand ourselves, and therefore subsides when that understanding is found.

Due to our species’ historic denial of the issue of the human condition, it does not come as a surprise that it is extremely rare to find clear acknowledgment and description of both the denial and the underlying task of finding understanding of the human condition; we had to play the *‘game’* without ever admitting what we were doing.

Literary Nobel laureate, Albert Camus, is one of the few who has been capable of such acknowledgment. In his 1940 essay, *The Almond Trees*, he wrote: **‘men have never ceased to grow in the knowledge of their destiny. We have not overcome our condition, and yet we know it better. We know that we live in contradiction, but that we must refuse this contradiction and do what is needed to reduce it. Our task as men is to find those few first principles that will calm the infinite anguish of free souls. We must stitch up what has been torn apart, render justice imaginable in the world which is so obviously unjust, make happiness meaningful for nations poisoned by the misery of this century. Naturally, it is a superhuman task. But tasks are called superhuman when men take a long time to complete them, that is all.’**

Camus proceeded to talk about a state of near terminal depression and alienation overcoming the world, but says that even in this **‘winter for the world’** there will still be enough strength left in the human race to defy the rampant denial (he talks of the **‘strength of character’**, the **‘sap’**, that **‘stands up to all the winds from the sea’** of denial) and find **‘the fruit’**, which is the liberating understanding of **‘our condition’**. He wrote: **‘This world is**

poisoned by its misery, and seems to wallow in it. It has utterly surrendered to that evil which [Friedrich] Nietzsche called the spirit of heaviness [depression]. Let us not contribute to it. It is vain to weep over the mind, it is enough to labour for it. But where are the conquering virtues of the mind?...Before the vastness of the undertaking, let no one in any case forget strength of character. I do not mean the one accompanied on electoral platforms by frowns and threats. But the one that, through the virtue of its whiteness [innocence] and its sap [defiance of the alienated world of denial], stands up to all the winds from the sea [of denial]. It is that which, in the winter for the world, will prepare the fruit' (*Summer*, 1954, pp.33–35 of 87).

Camus referred to a 'world which is so obviously unjust' and to 'nations poisoned by the misery of' the 'infinite anguish' of our depressing state of 'contradiction'. To deny the issue of the human condition successfully, humans had to deny the reality of their corrupted state. Part of that strategy of denial was avoiding the true extent of our devastation of the world around us, and indeed within us. We had to, as we say, 'put on a brave face', 'keep up appearances'. This delusion sustained us but it also blinded us to the extent of the devastation about us and within us. Hence the importance of Camus' exceptional honesty.

Despite our 'brave face', our denial, the reality is humanity had reached the stage where for any real advance in the human journey to be achieved this question of the human condition had to be solved; in fact finding the solution had become a matter of urgency. The human race was entering *end play*, the situation where the Earth could not absorb any further devastation from the effects of our corrupted condition, nor could the human body itself endure any more alienation.

Humanity had arrived at a situation where we desperately needed clear biological understanding of ourselves, understanding that would make sense of our divisive condition and liberate us from criticism, lift the burden of guilt, give us meaning—'calm the infinite anguish'. There had to be a scientific, first-principle-based, biological reason for our divisive behaviour and finding it, finding 'those first few principles that will...stitch up', reconcile and ameliorate our estranged, alienated, damaged, 'torn apart' state was, as mentioned, a matter of great urgency. We were involved in a race between self-destruction and self-discovery.

It is true that some now feel humans have become so alienated we no longer have the strength to cope with facing the truth about ourselves. They feel there is too much soul damage to have to look at and that the human race should remain living in alienation/denial forever; 'wallow' in our predicament as Camus said—but they are underestimating the healing power of the 'fruit' of understanding.

The arrival of understanding of the human condition does bring truth-day, honesty-day, exposure-day, self-confrontation-day—in fact 'judgement day'. However this historic term imparts the wrong impression for it is not a 'day' of critical judgement, but rather a 'day' of compassionate understanding. Understanding is the means by which we can at last love ourselves. It is the means by which we can finally put an end to the criticism that has so upset us. An anonymous Turkish poet expressed this point when he said judgement day is 'Not the day of judgment but the day of understanding' (*National Geographic*, Nov. 1987).

Euphemisms that state 'understanding is compassion', 'the truth will set you free' (John 8:32), 'honesty is therapy' and 'in repentance lies salvation' are true—but first we had to find the 'understanding' of ourselves, find 'the truth' about our condition to be able to be 'honest' about ourselves. We had to explain why we have been divisively rather than cooperatively behaved and, in so doing, end our insecurity. Only then would we be in a position to be able to 'repent', change our ways and ameliorate our lives.

The real need on Earth has been to find the means to love the dark side of ourselves, to bring understanding to that aspect of ourselves—because that is where the inability to

love others comes from. As Carl Jung emphasised, **‘wholeness’** for humans depended on the ability to **‘own their own shadow’**—or as philosopher Laurens van der Post said, **‘True love is love of the difficult and unlovable’** (*Journey Into Russia*, 1964, p.145). Real compassion is ultimately the only means by which peace and love can come to our planet and it can only be achieved through understanding. Drawing from van der Post once more: **‘Compassion leaves an indelible blueprint of the recognition that life so sorely needs between one individual and another; one nation and another; one culture and another. It is also valid for the road which our spirit should be building now for crossing the historical abyss that still separates us from a truly contemporary vision of life, and the increase of life and meaning that awaits us in the future’** (*Jung and The Story of Our Time*, 1976, p.29).

Some people have become so fearful of the exposure associated with facing the truth about ourselves they have hoped humanity might ‘solve’ the problem of our corrupted condition by simply forbidding its expression, by imposing an ideal state upon it. However repression was not a real solution; it simply added another form, or layer, of denial to the alienation on Earth, driving humanity closer to the end play situation of terminal alienation. On a more dangerous level, repression inhibited the search for understanding by denying humans the freedom to explore and question, thereby distancing humanity further from the only doorway to freedom and peace on Earth. As philosopher Thomas Nagel said, **‘The capacity for transcendence brings with it a liability to alienation, and the wish to escape this condition...can lead to even greater absurdity’** (*The View From Nowhere*, 1986).

Over time a litany of movements have emerged, attempting to dogmatically impose upon humanity an ideal world. These include the Socialist or Communist Movement, the Peace Movement, the New Age or Alternative Movement, the Think Positive Self-Improvement and Human Potential Movements, the Green or Environment Movement, the Animal Liberation Movement, the Feminist Movement, the Multicultural and Disenfranchised People Movements, the Politically Correct Movement and most recently the Deconstructionist, Postmodern Movement. Lead by false prophets, merchants of delusion and dogma, these movements were false starts to a new age for humans and seriously discredited that potential state, for rather than bring about peace and freedom, they lead humanity deeper into alienation. These movements were in fact pseudo-idealistic in nature because they attempted to shut down human thought and dogmatically enforce an ideal world. True idealism depended on having the freedom to pursue the search for understanding, ultimately self-understanding, understanding of the human condition. Only understanding could truly ‘deconstruct’ or remove the hurtful ‘good versus bad’ differentiation within and between humans.

Karl Marx, whose theories underpinned socialism and communism, wrote, **‘The philosophers have only interpreted the world in various ways; the point is [not to understand the world but] to change it’** (*Theses on Feuerbach*, 1845). By **‘change it’** he meant *make it* social or communal or integrated. Marx was wrong—the whole purpose and responsibility of being a conscious being *is* to understand our world.

Science historian Jacob Bronowski appreciated the great danger of dogma and delusion when he wrote: **‘I am infinitely saddened to find myself suddenly surrounded in the west by a sense of terrible loss of nerve, a retreat from knowledge into—into what? Into Zen Buddhism; into falsely profound questions about, Are we not really just animals at bottom; into extra-sensory perception and mystery. They do not lie along the line of what we are now able to know if we devote ourselves to it: an understanding of man himself. We are nature’s unique experiment to make the rational intelligence prove itself sounder than the reflex [instinct]. Knowledge is our destiny. Self-knowledge, at last bringing together the experience of the arts and the explanations of science, waits ahead of us’** (*The Ascent of Man*, 1973).

Despite having helped inspire the artificially utopian, pseudo-idealistic 1980s New Age Movement with her book *The Aquarian Conspiracy* (1980), Marilyn Ferguson got it right when she wrote about the real need being to reconcile our ‘inner conflict’: **‘Maybe [the Jesuit scientist] Teilhard de Chardin was right; maybe we are moving toward an omega point— Maybe we can finally resolve the planet’s inner conflict between its neurotic self (which we’ve created and which is unreal) and its real self. Our real self knows how to commune, how to create ...From everything I’ve seen people really urgently want the kind of new beginning...[that I am] talking about [where humans will live in] cooperation instead of competition’** (*New Age* mag. Aug. 1982). To bring about the peaceful, integrated, environmentally considerate world we all seek, we ultimately *had to* understand our divisive nature. Without the reconciling, ameliorating explanation for why humans have been divisively behaved the underlying insecurity about being so would only result in ever more upset, angry, divisive behaviour.

In summary, the real problem on Earth is humans’ predicament or condition of being insecure, unable to make sense of the dark side of human nature. The real struggle for humans has been a psychological one.

It should be emphasised that finding understanding of humans’ non-ideal, upset, corrupted, divisive behaviour does not condone such behaviour, it does not sanction ‘evil’; rather, through bringing compassion to the situation, it allows the insecurity that produces such behaviour to subside and ultimately disappear.

The reason past tense has been used throughout this synopsis when referring to the human condition is because science has finally made it possible to explain and understand the human condition and, in doing so, bring about a new human condition-free, psychologically healed world.

### **What Caused The Human Condition, and How is it Ameliorated?**

What then is the answer to this question of questions, this problem of good and evil in the human make-up, this dilemma of the human condition? What is the ‘origin of sin’? What caused us to become divisively behaved and how is this divisive behaviour brought to an end?

Part 3 explained how humans’ conscious state emerged and how the ensuing consciousness allowed humans to extricate the management of our lives from our instincts. Essentially what will be explained in this segment is that our instincts resisted this wresting of management, and that it was this resistance that led to the upset angry, egocentric and alienated state of the human condition. It will be further explained that understanding how we became upset is what allows that upset to subside.

What distinguishes humans from other animals is our fully conscious state, our ability to understand the relationship between cause and effect. However prior to becoming fully conscious and able to self-manage—consciously decide how to behave—humans were controlled by and obedient to our instincts, as other animals still are. As novelist Aldous Huxley acknowledged, **‘Non-rational creatures do not look before or after, but live in the animal eternity of a perpetual present; instinct is their animal grace and constant inspiration; and they are never tempted to live otherwise than in accord with their own...immanent law’** (*The Perennial Philosophy*, 1946).

Science’s discovery of the existence of nerves and genes and how they work enables us to understand that the nerve-based learning system, unlike the gene-based learning system, can associate information, reason how experiences are related and learn to understand and become conscious of the relationship of events that occur through time. The gene-based learning system on the other hand, can orientate species to situations, but is incapable of insight into the nature of change. Genetic selection of one individual over

another individual (in effect, one idea over another idea, or one piece of information over another piece of information) gives species adaptations or orientations—instinctive programming—for managing life, but those genetic orientations, those instincts, are not understandings.

It follows then that when our conscious mind emerged it was neither suitable nor sustainable to be orientated by instincts. It *had to* find understanding to operate effectively and fulfil its great potential to manage life. However, when the conscious mind began to exert itself and experiment in the management of life from a basis of understanding in the presence of already established instinctive behavioural orientations, a battle broke out between the two.

Our intellect began to experiment in understanding as the only means of finding out the correct and incorrect understandings for managing existence, yet the instincts, being in effect ‘unaware’ or ‘ignorant’ of the intellect’s need to carry out these experiments, ‘opposed’ any understanding-produced deviations from the established instinctive orientations. The instincts in effect ‘criticised’ and ‘tried to stop’ the conscious mind’s necessary search for knowledge. Unable to understand and thus explain why these experiments in self-adjustment were necessary, the intellect was unable to refute this implicit criticism from the instincts. The unjust criticism from the instincts ‘upset’ the intellect and left it with no choice other than to simply defy ‘opposition’ from the instincts.

The intellect’s defiance expressed itself in three ways. It attacked the instincts’ *unjust criticism*, tried to deny or block from its mind the instincts’ *unjust criticism*, and attempted to prove the instincts’ *unjust criticism* wrong. Humans’ upset angry, alienated and egocentric state—precisely the divisive condition we suffer from—appeared. (Note, the dictionary defines ‘ego’ as ‘conscious thinking self’, so ego is another word for the intellect. The word ‘egocentric’ then means that the intellect became centred or focused on trying to prove the instincts’ criticism wrong; it became focused on trying to prove its worth, prove that it was good and not bad.)

The following analogy serves to clarify what took place.



Drawing by Jeremy Griffith  
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Many bird species are perfectly orientated to instinctive migratory flight paths. Each winter, without ever ‘learning’ where to go and without knowing why, they quit their established breeding grounds and migrate to warmer feeding grounds. They then return each summer and so the cycle continues. Over the course of thousands of generations and migratory movements, only those birds that happened to have a genetic make-up that inclined them to follow the right route survived. Thus, through natural selection, they acquired their instinctive orientation.

Consider a flock of migrating storks returning to their summer breeding places on the rooftops of Europe from their winter feeding grounds in southern Africa. Suppose that in the instinct-controlled brain of one of them (let’s call him Adam) we place a fully conscious mind. As Adam flies northwards, he sees an island off to the left laden with apple trees.

Using his newly acquired conscious mind Adam thinks, ‘I should fly down and eat some apples’. It seems a reasonable thought but he can’t know if it is a good decision or not until he acts on it. For his new thinking mind to make sense of the world, he has to learn by trial and error and decides to carry out his first grand experiment in self-management by flying down to the island and sampling the apples.

But it’s not that simple. As soon as he deviates from his established migratory course, his instinctive self tries to pull him back on course. In effect, it criticises him for veering off course, condemns his search for understanding. Adam is in a dilemma. If he obeys his instinctive self and flies back on course, he will be perfectly orientated but he’ll never *learn* if his deviation was the right decision or not. All the messages he’s receiving from within tell him that to obey his instincts is good, is right. But there’s also a new message of disobedience, a defiance of instinct. Going to the island will bring him apples and understanding, yet he already sees that doing so will also make him feel bad.

Uncomfortable with the criticism his conscious mind or intellect receives from his instinctive self, Adam’s first response is to ignore the apples and fly back on course. This makes his instinctive self happy and wins the approval of his fellow storks, for not having conscious minds they are innocent, unaware or ignorant of the conscious mind’s need to search for knowledge. They are obeying their instinctive selves by following the flight path past the island.

Flying on however, Adam realises he can’t deny his intellect. Sooner or later he must find the courage to master his conscious mind by carrying out experiments in understanding. This time he thinks, ‘Why not fly down to an island and have a rest?’ Not knowing any reason as to why he shouldn’t, he proceeds with his experiment. Again his instinctive self criticises him for going off course.

This time he defies the criticism and perseveres with his experimentation in self-management. But it means he has to live with the criticism and is immediately condemned to a state of upset. A battle has broken out between his instinctive self, perfectly orientated to the flight path, and his emerging conscious mind, which needs to understand why it is the correct path to follow. His instinctive self is perfectly orientated, but he doesn’t understand that orientation.

As mentioned earlier, when the fully conscious mind emerged it wasn’t enough for it to be orientated by instincts. It had to find understanding to operate effectively and fulfil its great potential to manage life. Tragically the instinctive self didn’t ‘appreciate’ that need and ‘tried to stop’ the mind’s necessary search for knowledge, as represented by its experiments in self-management. Hence the ensuing battle between instinct and intellect.

To refute the criticism from his instinctive self, Adam Stork needed to understand the difference in the way genes and nerves process information, yet he was only taking the first steps in the search for knowledge. It was a catch-22 situation for the fledgling thinker.

In order to explain himself, he needed the very understanding he was setting out to find. He had to search for understanding without the ability to explain why. He couldn't defend his actions. He had to live with the criticism from his instinctive self and, without that defence, was insecure in its presence.

But what could he do? If he abandoned the search he'd gain some momentary relief, but the search would nevertheless remain to be undertaken. All he could do was retaliate against the criticism, try to prove it wrong or simply ignore it, and he did all of those things. He became angry towards the criticism. In every way he could he tried to demonstrate his worth—to prove that he was good and not bad. And he tried to block out the criticism. He became angry, egocentric and alienated or, in a word, upset.

Adam Stork found himself in an extremely difficult position. We can see that while Adam was good he appeared to be bad and had to endure the associated upset until he found the defence or reason for his mistakes. Suffering upset was the price of his heroic search for understanding; it was an inevitable outcome in the transition from an instinct-controlled state to an intellect-controlled state. His uncooperative, divisive aggression and his selfish, egocentric efforts to prove his worth and his need to deny and evade criticism became an unavoidable part of his personality. Such was his predicament, and such has been the human condition.

Of course humans aren't birds, nevertheless all animals, including humans, have an instinctive self. Carl Jung called our common, or shared by all, instincts 'the collective unconscious' as the following quote makes clear: **'Jung regards the unconscious mind as not only the repository of forgotten or repressed memories, but also of racial memories. This is reasonable enough when we remember the definition of instinct as racial memory'** (*International University Society's Reading Course and Biographical Studies*, Vol.6, c, 1940).

As was explained in the synopsis of Part 2 of this proposed documentary, humans' original instinctive self wasn't orientated to a migratory flight path as is the case with many species of bird. Our particular instinctive self or soul, the voice of which is our conscience, was orientated to the ideals of being unconditionally selfless, cooperative and integrative. This particular instinctive orientation meant the emerging battle between our instinctive self and our conscious self, as represented by the Adam Stork story, was inevitably going to become extremely heated. This is because the emerging angry, aggressive, selfish and competitive behaviour was completely at odds with our particular instinctive orientation, which was to behave lovingly, selflessly and cooperatively. We weren't challenging an orientation to a flight path; we were challenging integrative meaning or God. This means that from an initial state of upset humans had to then contend with a sense of guilt and it was this sense of guilt that greatly compounded our insecurity and frustration, making us *extremely* angry, egocentric and evasive or alienated.

Extrapolate this situation over the 2 million years since full consciousness and the struggle against our perfectly orientated but ignorant instinctive self—the battle of the human condition—emerged in humans and it is not hard to imagine how much hurt and frustration humanity has accumulated. Just one day of having to live so unjustly condemned would make anyone furious; how enraged must humans be after 2 million years of such injustice! While we have learnt to significantly restrain and conceal our extreme upset—'be civilised' as we termed it—it follows we must, under the surface, be boiling mad with anger. We can now at last understand humans' capacity for astounding acts of aggression and atrocity.

Author and explorer Bruce Chatwin made reference to Arthur Koestler's recognition of this extremely upset state arising from the conflict between our instinct and intellect in his 1987 book, *The Songlines*: **'London, 1970: At a public lecture I listened to Arthur Koestler airing his opinion that the human species was mad. He claimed that, as a result of an inadequate**

co-ordination between two areas of the brain—the “rational” neocortex and the “instinctual” hypothalamus—Man had somehow acquired the “unique, murderous, delusional streak” that propelled him, inevitably, to murder, to torture and to war.’ Koestler explains his ‘inadequate co-ordination’ theory more fully in his prologue to *Janus: A Summing Up*, 1978, in which he states, ‘Thus the brain explosion gave rise to a mentally unbalanced species in which old brain and new brain, emotion and intellect, faith and reason, were at loggerheads.’ It wasn’t, as Koestler suggests, an ‘inadequate co-ordination’ between two areas of our brain that caused the human condition, but the difference in the way genes and nerves process information. Koestler does however recognise the basic elements involved in the conflict of our instinctive self and our rational self and just how upset humans have become.

Other than Koestler, only a handful of writers have recognised this conflict. The poet Alexander Pope acknowledged the pain of the criticism emanating from our conscience when he wrote, ‘our nature [conscience—is]...A sharp accuser, but a helpless friend!’ (*An Essay on Man*, Epistle II, 1733). It was a sentiment echoed by William Wordsworth in his astonishingly truthful 1807 poem, *Intimations of Immortality*: ‘High instincts before which our mortal Nature / Did tremble like a guilty thing surprised’. Albert Camus is another who certainly felt the pain from the criticism that our conscience, with all its naive, ignorant, innocent allies, represented when he wrote, ‘[can] innocence, the moment it begins to act...avoid committing murder [?]’ (*L’Homme Révolté*, 1951, [pub. in English as *The Rebel*, 1953]).

The following extract from a play by the 16th century English parliamentarian and author Fulke Greville features another rare acknowledgment of our intellect’s struggle with our instinctive self’s perfect orientation to the integrative ideals of life: ‘Oh wearisome Condition of Humanity! Borne under one Law, to another bound: Vainely begot, and yet forbidden vanity, Created sicke, commanded to be sound: What meaneth Nature by these diverse Lawes? Passion and Reason, selfe-division cause:’ (*Mustapha*, c. 1594–96).

Considering how unjustly hurtful our instinctive self or soul’s world has been it is no wonder we learnt to psychologically block it out, deny and bury it to the point where we now refer to it as ‘the child within’ and the ‘collective unconscious’. We banished it to our subconscious where it only now occasionally bubbles up in dreams, during prayer and meditation. As Carl Jung wrote, ‘The dream is a little hidden door in the innermost and most secret recesses of the psyche [soul], opening into that cosmic night which was psyche long before there was any ego consciousness’ (*Civilization in Transition*, The Collected Works of C.G. Jung, Vol.10, 1945).

Eugène Marais, who in the 1930s was the first person to study primates in their natural habitat, described the emergence of the conflict between instincts and intellect in humans in his remarkably sound, denial-free book, *The Soul of the Ape*: ‘The great frontier between the two types of mentality is the line which separates non-primate mammals from apes and monkeys. On one side of that line behaviour is dominated by hereditary memory, and on the other by individual causal memory...The phyletic history of the primate soul can clearly be traced in the mental evolution of the human child. The highest primate, man, is born an instinctive animal. All its behaviour for a long period after birth is dominated by the instinctive mentality...As the... individual memory slowly emerges, the instinctive soul becomes just as slowly submerged...For a time it is almost as though there were a struggle between the two’ (written in 1930s, first pub. 1969, pp.77–79 of 170).

Erich Neumann, an analytical psychologist who has been described as Carl Jung’s most gifted student, recognised the battle and rift between humans’ already established non-understanding, ‘unconscious’, instinctual self and their newly emerging ‘conscious’, intellectual self in his 1949 book, *The Origins and History of Consciousness*: ‘Whereas, originally, the opposites could function side by side without undue strain and without excluding one another, now, with the development and elaboration of the opposition between conscious and unconscious, they fly apart. That is to say, it is no longer possible for an object to be loved and

hated at the same time. Ego and consciousness identify themselves in principle with one side of the opposition and leave the other in the unconscious, either preventing it from coming up at all, i.e., consciously suppressing it, or else repressing it, i.e., eliminating it from consciousness without being aware of doing so. Only deep psychological analysis can then discover the unconscious counterposition' (p.117 of 493).

Despite Bronowski's earlier reservations, Zen Buddhism acknowledges that the corruption of humans' instinctive state was caused by the interference of the conscious mind, referring to the loss of innocence as **'the affective contamination (*klesha*)'** or **'the interference of the conscious mind predominated by intellection (*vijnana*)'** (*Zen Buddhism & Psychoanalysis*, D.J Suzuki, Erich Fromm, Richard Demartino, 1960, p.20). The Christian *Bible* states we were once **'in the image of God'** (Genesis 1:27), and in Christ's words there was a time when God **'loved [us] before the creation of the [upset] world'** (John 17:24), and a time of **'the glory...before the [upset] world began'** (John 17:5). A passage in Ecclesiastics says **'God made mankind upright [uncorrupted], but men have gone in search of many schemes [understandings]'** (Eccl. 7:29).

Laurens van der Post similarly recognised the battle between our instinct and intellect when he wrote, **'I spoke to you earlier on of this dark child of nature, this other primitive man within each one of us with whom we are at war in our spirit'** (*The Dark Eye in Africa*, 1955). In the aforementioned book *The Songlines*, Chatwin also acknowledged a **'contradiction'** between our instinct and intellect, writing: **'[the 3rd century theologian Origen argued that] at the beginning of human history, men were under supernatural protection, so there was no division between their divine and human natures: or, to rephrase the passage, there was no contradiction between a man's instinctual life and his reason'**.

The overall situation was that our instinct had no sympathy for the pursuit of knowledge and would have stopped the search if it could. The reality was humans had no choice but to defy our perfectly orientated and all-sensitive instinctive self or soul, the voice of which was our conscience, and suffer its unjust and thus upsetting criticism.

It's an explanation that runs parallel with the story of Adam and Eve. Genesis (1:27) tells us we were **'created...in the image of God'**, perfectly orientated to cooperative, selfless, loving ideals; then Adam and Eve ate the fruit from the tree of knowledge in order to **'be like God knowing'** (Gen. 3:5). Having eaten the fruit Adam and Eve were demonised and cast out of Eden. In short, when we went in search of understanding, our upset, corrupted, 'fallen' state emerged.

Bestselling author M. Scott Peck wrote that our 'banishment' from 'the garden of Eden' was for a positive reason, namely our conscious search for understanding, particularly self-understanding, understanding of why we had become corrupted: **'Take the wonderful story of Adam and Eve, the Garden, the apple, and the snake...Is it a story of our fall from grace and alienation from our environment? Or is it a story of our evolution into self-consciousness...? Or both? It is also a story of human greed and fear and arrogance and laziness and disobedience in response to the call to be the best we can be'** (*The Different Drum*, 1987).

In his 1974 book, *He: Understanding Masculine Psychology*, Robert A. Johnson described the agony of adolescents having to resign themselves to a life of denial of the unfrontable issue of the human condition. In doing so Johnson recognised the **'unconscious perfection'** of the pre-conscious 'Eden' state that humans had to suffer the **'pain'** of leaving in order to eventually achieve **'a conscious reconciliation of the inner and outer'** worlds. Johnson wrote: **'It is painful to watch a young man become aware that the world is not just joy and happiness, to watch the disintegration of his childlike beauty, faith, and optimism. This is regrettable but necessary. If we are not cast out of the Garden of Eden, there can be no heavenly Jerusalem...According to tradition, there are potentially three stages of psychological development for a man. The archetypal pattern is that one goes from the unconscious perfection of childhood, to the conscious imperfection of middle life, to conscious perfection of old age. One moves**

from an innocent wholeness, in which the inner world and the outer world are united, to a separation and differentiation between the inner and outer worlds with an accompanying sense of life's duality, and then, hopefully, at last to satori or enlightenment, a conscious reconciliation of the inner and outer once again in harmonious wholeness...we have to get out of the Garden of Eden before we can even start for the heavenly Jerusalem, even though they are the same place. The man's first step out of Eden into the pain of duality gives him his Fisher King wound...Alienation is the current term for it' (pp.10,11 of 97). (The 'Fisher King' is a character in the great European legend of King Arthur and his knights of the round table.)

In a bid to explain humans' corrupted state and associated loss of sensitivity to the world around us, Rob Schultheis, in his 1985 book *Bone Games*, summarised Julian Jaynes' concept of the bicameral mind: **'One semi-plausible theory is Julian Jaynes's idea of the bicameral mind [see Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, 1976]. According to Jaynes, humankind was once possessed of a mystical, intuitive kind of consciousness, the kind we today would call "possessed"; modern consciousness as we know it simply did not exist. This prelogical mind was ruled by, and dwelled in, the right side of the brain, the side of the brain that is now subordinate. The two sides of the brain switched roles, the left becoming dominant, about three thousand years ago, according to Jaynes; he refers to the biblical passage (Genesis 3:5) in which the serpent promises Eve that "ye shall be as gods, knowing good and evil". Knowing good and evil killed the old radiantly innocent self; this old self reappears from time to time in the form of oracles, divine visitations, visions, etc.—see Muir, Lindbergh, etc.—but for the most part it is buried deep beneath the problem-solving, prosaic self of the brain's left hemisphere. Jaynes believes that if we could integrate the two, the "god-run" self of the right hemisphere and the linear self of the left, we would be truly superior beings.' It wasn't a switching of dominance from the more lateral and imaginative right side of our brain to the more sequential, logical left side of our brain that caused the human condition, but rather the difference in the way the genes and nerves process information. Nevertheless Jaynes, like Koestler, does bravely recognise the basic elements in the conflict of our intuitive instinctive self or soul and our more recent conscious self.**

Throughout our history, theologians, writers, poets and artists have described and represented our predicament (as the story of the Garden of Eden does so well), but ultimately none could explain it. Only through the development of science could biological explanation clarify the question of our guilt and reconcile the warring factions.

The development of science has allowed all the details, or mechanisms, of our world to be unravelled and the clarifying, biological explanation of why we became upset to be synthesised. It was only last century that science achieved understanding of the gene and nerve-based learning systems. This provided the means to resolve the riddle of the human condition. Until this time, we were unable to explain that there are two different learning systems, both of which need to learn about integration in its own way. The result is our upset state or condition. Knowing that genes can orientate but only nerves can understand explains our 'mistakes'. We can now see that we weren't bad or guilty after all, which frees us from our sense of guilt and ends the human condition. Laurens van der Post made the essential point when he said **'how can there ever be any real beginning without forgiveness?'** (*Venture to the Interior*, 1952). Only the dignifying understanding of our condition could liberate us. Adam and Eve were heroes, not villains. Humanity was unjustly banished from the Garden of Eden. We lost innocence because we appeared to be bad and couldn't explain that we weren't, thus is the paradox of the human condition.

This paradoxical turn of events in which our 'good side' is revealed to have been the 'bad side' is the theme of Agatha Christie's famous play, *The Mousetrap*.

This play, which was first performed in 1952, is just another 'whodunnit' murder story yet it has become the longest running play in history and to this day is still going

strong. All enduring myths and stories contain truths that resonate. In the case of *The Mousetrap*, the police inspector involved in the murder investigation, regarded as the pillar of goodness and justice throughout the play, is revealed at the very end of the play to be the culprit. This is the essential story of humanity where the apparent ideals of the soul's selfless, loving world are revealed, at the very last moment, to have been the unjustly condemning villains. The truth was not as it appeared. We discover at the very end of our journey to enlightenment that conscious humans, immensely corrupt as we are, are good and not bad after all.

In G.K. Chesterton's 1908 book, *The Man Who Was Thursday*, a policeman representing the 'good' side has to infiltrate and expose the sinister members of a quintessentially corrupt organisation, but consecutively each of the apparently corrupt members are also revealed to be forces for good commissioned to fight evil. Again it is a story of the essential paradox of the human situation; that which was apparently 'bad'—humans in our competitive and divisive state—turns out to be 'good', and that which was 'good' turns out to be the cause of our 'sin'.

Yet to gain this enlightenment, we *had to* battle the ignorance of our instinctive self or soul. Corruption and upset was *unavoidable*. This predicament was summed up in *The Man of La Mancha*, when it was said we had to be prepared '**To march into Hell for a Heavenly cause.**' We had to lose ourselves to find ourselves. Upset was the price of our heroic search for understanding. As Samuel Taylor Coleridge recognised, we became '**a sadder and a wiser man** [people]' as a result of our journey (*The Rime of The Ancient Mariner*, 1797).

Our hope and faith was that one day we would be able to explain the paradox of the human condition, and thus liberate ourselves from our sense of guilt. That great day has arrived. The human journey to enlightenment has a happy ending, as we always trusted it would: '**The happy ending is our national belief**' (Mary McCarthy, *On the Contrary*, 1961).

This understanding that all humans are fundamentally good even though they are variously soul-corrupted and alienated as a result of encounter with the heroic battle of the human condition means we can now explain the underlying principle in democracy; that 'all people are created equal', that they are 'all equal before God'. The Constitution of the United States of America describes this truth as '**self-evident**'. We don't have to rely on it being a self-evident truth any more, we can actually explain and therefore understand it. The concepts of 'good' and 'bad', and 'superior' and 'inferior', are removed from our conceptualisation of ourselves. Understanding the origin of our upset state brings the real 'deconstruction' of the concepts of 'good' and 'evil'.

Men in particular will now be able to understand themselves and be understood. It will be seen that the heroic battle to champion our conscious thinking self or ego over the ignorance of our instinctive self or soul posed a threat to humanity and since men's historic role has been one of group protectors, men had no choice but to take on the responsibility to fight this battle. The female-centric ways that saw humanity nurtured throughout its infancy and childhood were superseded in importance during our adolescence by a patriarchal world where men *necessarily* and *unavoidably had to* defeat the ignorance of our instinctive self or soul, for if that battle wasn't won humanity would self-destroy from perpetual ignorance and resulting terminal alienation.

So while both men and women have suffered from the corrupted state of the human condition, men in particular have felt guilty about the anger, egocentricity and alienation they were especially beset with as a result of battling so determinedly and heroically against our ignorant soul. For 2 million years men have had the loathsome and upsetting task of defying our all-sensitive and loving, yet unjustly condemning instinctive self or soul. Now, having finally completed their job of championing our ego or conscious part of ourselves over the ignorance of the instinctive part of ourselves, men will finally find

peace. It has been a wretched position for men to not be able to explain themselves, explain why they have been so egocentric, competitive and aggressive, as this quote makes clear: **‘One of the reasons that men have been so quiet for the past two decades, as the feminist movement has blossomed, is that we do not have the vocabulary or the concept to defend ourselves as men. We do not know how to define the virtues of being male, but virtues there are’** (Asa Baber, *Playboy*, July 1983). Indeed there are virtues. While women created humanity, men have been the heroes of the great battle against ignorance; they saved humanity.

With men finally in a position to metaphorically ‘put down the sword’, rest and recover, so too will women be finally able to return from looking after, supporting and inspiring men with their ‘attractive’, sex-object image of innocence, to focusing once again on the all-important task now of nurturing of their infants.

To briefly explain this inspiring ‘attraction’ of the image of innocence in women; when men became upset as a result of the emergence of the battle of the human condition some 2 million years ago, they began to ‘pervert’ sex, use it as a means of attacking—‘fucking’ as we say—the criticising comparative innocence and naivety of women. Instead of being attracted to cute, neotenous features of large eyes, dome forehead and snub nose for their youthful association with integrativeness, as occurred during humanity’s infancy and childhood (see Part 2), those innocent features became attractive for sexual destruction during humanity’s adolescence. As feminist Andrea Dworkin acknowledged in her 1987 book, *Intercourse*, **‘All sex is abuse’**. Importantly however, while at base sex is abuse it became much more than that—it became an act of love. When all the world disowned men for their unavoidable divisiveness, women in effect came with them, giving them the only warmth, comfort and affection they would know. The image of innocence in women, their beauty, while attractive for sex, also became an inspiration for men, in fact the only representation in their lives of their lost pure world that they were fighting to have reinstated. As Laurens van der Post acknowledged, **‘We lose our soul, of which women is the immemorial image’** (*The Heart of the Hunter*, 1961, p. 134 of 233), and as Teilhard de Chardin said, **‘Women stands before him [man] as the lure and symbol of the world’** (*Let Me Explain*, 1966; trs. Rene Hague & others, 1970, p. 67 of 189).

The extraordinarily honest South African writer, Olive Schreiner, understood the longing women have for an end to men’s soul-destroying battle and its needs when she wrote: **‘if I might but be one of those born in the future; then, perhaps, to be born a woman will not be to be born branded [as a sex-object]...It is for love’s sake yet more than for any other that we [women] look for that new time...Then when that time comes...when love is no more bought or sold, when it is not a means of making bread, when each woman’s life is filled with earnest, independent labour, then love will come to her, a strange sudden sweetness breaking in upon her earnest work; not sought for, but found’** (*The Story of an African Farm*, 1883).

Above all, finding the liberating understanding of the human condition, the explanation of the fundamental goodness of all humans, means humanity can now at last return to the ideal state. Our upset can subside now that we know we are good and not bad. Our soul’s criticism no longer need upset us. We are secure now. We can return to the non-upset ideal state we’ve longed for, be it Heaven, Paradise, Eden, Nirvana or Utopia. The difference is where we were once instinctive participants in the ideals, instinctively orientated to integrative meaning, indoctrinated with love, this time we’ll return in a knowing, conscious state. We will be **‘like God knowing’**. We will be upset-free managers of the world. As T.S. Eliot wrote, **‘We shall not cease from exploration / And the end of all our exploring / Will be to arrive where we started / And know the place for the first time’** (*Four Quartets*, from Part 5 of *Little Gidding*, 1942).

The following extraordinarily honest quote from the writings of Laurens van der Post describes how **‘before the dawning of individual consciousness’** humans lived in a state of

**‘togetherness’; a state to which we have had such a hunger to return that it has been ‘like an unappeasable homesickness at the base of the human heart’: ‘This shrill, brittle, self-important life of today is by comparison a graveyard where the living are dead and the dead are alive and talking [through our soul] in the still, small, clear voice of a love and trust in life that we have for the moment lost...[there was a time when] All on earth and in the universe were still members and family of the early race seeking comfort and warmth through the long, cold night before the dawning of individual consciousness in a togetherness which still gnaws like an unappeasable homesickness at the base of the human heart’** (*Testament to the Bushmen*, 1984, pp.127–128 of 176).

In summary, it is the biological explanation of humans’ corrupted condition that liberates humans from the sense of guilt that has caused us to have to live in a ‘dead’, cave-like state of denial and alienation. The historic ‘burden of guilt’ has been lifted from the human race. We can at last understand that there was a sound (that is, integrative) biological reason for why humans became divisive and corrupted.

As such, science is the liberator of humanity. In discovering the existence of genes and nerves and learning how they work, science has made clarification of the human condition possible. By doing so it has ended the need for humans to live estranged and alienated from our beautiful soul, with all the horror that that destructive, dishonest and shallow existence entailed. A peace and happiness, such as we have hardly dared to dream of, now comes to Earth. Indeed, as we emerge from our dark ‘cave’ where we have been incarcerated to stand at last in the warm, healing ‘sunlight’ of reconciling knowledge, we are going to be staggered by the beauty of this world. As William Blake famously prophesied in his appropriately titled poem, *The Marriage of Heaven and Hell*, **‘When the doors of perception are cleansed, man will see things as they truly are. For man has closed himself up, till he sees all things through narrow chinks of his cavern’** (1790).

Buddhist scripture accurately describes how humans will be once the ameliorating understanding of the human condition arrives and is absorbed; the time, in the words of the scripture, when humans **‘will with a perfect voice preach the true Dharma, which is auspicious and removes all ill’**. Of that time the scripture says, **‘Human beings are then without any blemishes, moral offences are unknown among them, and they are full of zest and joy. Their bodies are very large and their skin has a fine hue. Their strength is quite extraordinary’** (Maitreyavyakarana, tr. Edward Conze, *Buddhist Scriptures*, 1959, pp.238–242).

At the conclusion of *Cry, the Beloved Country*, author Alan Paton alluded to humanity’s dream of one day finding understanding of the human condition and, by doing so, freeing itself from our terrible **‘bondage of fear’**. He wrote: **‘But when that dawn will come, of our emancipation, from the fear of bondage and the bondage of fear, why, that is a secret’** (1948). Thankfully that day has arrived and all the horror and suffering that resulted from the human condition will now end. Bob Dylan wrote and sang that we have been, **‘Knock, knock, knockin’ on heaven’s door’**; well we have finally broken in (*Knockin’ On Heaven’s Door*, 1973).

Humanity’s journey has been astonishing. The greatest, most heroic story ever told is our own.

*The Human Condition Documentary Proposal*, written by Jeremy Griffith.

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