

EPILOGUE

WHERE DO WE GO FROM HERE?

In the end, what seems to lie at the core of the crisis in evolution and in leadership revealed by America's worst years and the hope now rising for some much, much better years?

Normally an epilogue should be very short. But dealing with abnormality requires something a bit longer.

We're flooded with books with good answers for all that ails us—e.g., ways of ending the trashing of the environment. The same for nuclear proliferation. The escalating gap between rich and poor. Sexism. Racism. Moral bankruptcy. Lunacy and the pathological mania for power.

One could go on and on. But everything we have looked at in this book indicates that at the core of all of this, along the track we've pursued, lies the end-game battle for the mind of the world and the winner's choice of destiny.

One choice, however tempting, equals evolutionary annihilation. The other choice, however difficult, equals evolutionary fulfillment.

On one side are those who, driven by the old "Darwinian" ethos of survival of the fittest and selfish genes, armed with the top down unity of many voices speaking as one, entice us with confident promises of ever bigger and better entertainments and gadgets in order, again oh yes indeed, to better exploit us to serve their personal ends.

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On the other side, driven by a “new” Darwinian ethos of love and caring for others, are those who argue among themselves, ask us for patience, and implore us to join them in floundering uncertainly toward a greater end.

On one side are those who under the guise of offering us health and happiness blindly poison our land, air, water, children, and themselves.

On the other side are those who, despite repeated set backs, persist in caring for the health and wellbeing of our world and others.

On one side are those who whip us with fear to cling to the world as they see it and run it.

On the other side are those who ask, What’s wrong with us?

How and why did this happen?

What can be done about it?

And how do we keep it from coming back again—even worse next time?

What’s wrong with us?

In terms of the bankrolling versus bankrupting of evolution, what periodically drives these ungodly large numbers of our fellow human beings to raise an immense amount of money, and—as we saw in chapter two and continue to see—invest an immense amount of time in trying to drive us backward?

We’ve seen how what happens is like an epidemic of a particularly malignant virus spawned by the regression syndrome to again and again try to gain its ends.

We have seen the most powerful nation on the planet seized by the fearful mindset driven by an increasingly fierce and backward-driving backlash against progressive goals and periods of significant

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evolutionary advance.

We have seen this life-threatening illness for our species—which if not checked, can devastate the 21st century—even long term threaten an end to our species and all life on this planet.

How and why did this happen?

Historically the fact of our similarity to one another as all members of the same species repeatedly seems to fool us into thinking that both the regressives and their blinded cohort among conservatives are probably harmless.

They look like us. We share much in common. They have children like ours and our children play together.

But what century after century invariably lies behind the smiling facade is the old attunement to the call of the authoritarian personality, conformity, obedience to authority, and all the other symptoms of the ancient pathology of leadership and of enablers and followers we examined in Part I—of which modern progressive science has repeatedly warned us only to be widely and persistently ignored.

The matrix for the Global Sounding reveals a vital aspect of the problem at a glance. The difference between our investment in *and use of* the sciences of the three levels below and our investment in *and use of* the sciences of the eleven levels and activities above “the brain line” for evolution once again shows why we’ll be saddled with an unbalanced America and an unbalanced world as long as our lives are grounded in an unbalanced science.

The weighting of our world toward war rather than peace, for example, can be seen as one consequence of the immense harnessing of the power of the natural sciences by the prevailing system, in contrast to

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treatment of the social sciences so often as only a novel after-thought.

In terms of the perspective of the skewed management science of regression, social science is not just the “science in exile.” Whatever can’t be used to sell a product or a candidate is seen as something to be financed by the “grown ups” solely to keep its teachers and students, kindergarten through graduate studies, safely fenced in a sandbox for harmless play.

What happened during the Bush years in America also seems a case of what we might call the National or Global Family Breakdown Factor.

Familiar to family counselors and therapists is the case where after a period of stability, where both parents and children pretty much knew what to expect of each other, one or more of the parents begins to act not at all “like himself or herself normally,” or a disruptive new mate comes into the picture who’s not “like mom or dad was.”

Suddenly the children begin to whine, become defiant, to hit and fight among themselves, one or more may become so violent this family literally falls apart and winds up in the police station or in mandatory therapy.

The same dynamics can be seen in the fall of empires—as in Thucydides’ portrayal of the death of the Golden Age of Greece out of the insanity of the launching by Athens and Sparta of the 27 year Peloponnesian Wars.

Even when rulers are tyrannical and hated, history shows us that troubled nations and empires tend to hang together as long as they are acting according to reasonable expectation. A grounding fact for a psychiatry and management science of evolution, however, would be recognition that central power figures serve among nations as analogues to the father or the mother in a family. And when the actions of these power figures exceed a certain limit—when they depart so radically from

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expectations long established through customs, laws, treaties, and values in common that leaders elsewhere have no idea of what they might do next—like a jug dropped to the floor breaking into pieces, or like breakdown in a family, the region or world falls apart.

So it was for America.

What can be done about it?

Slam, after slam, after slam, the thinking and the caring world has been forced to face the disconnect from reality that to the eye and training of the psychiatrist most reliably separates madness from normality.

In this book's last chapter is a list of suggestions for healing through progressive political action, progressive money, progressive science, progressive education, progressive entertainment, progressive morality, and progressive spirituality. To this social pharmacopeia we must add the case made in this book for the inevitably controversial but now essential development and use of a new psychiatry and management science of evolution.

In the days of King George IIIrd, crazy though the situation was, the British government and nation could dutifully stagger along with policies and actions alternating between madness and ostensible normality linked to the condition of George the IIIrd, who flipped in and out of his malady. But back then there was no equivalent to the power to engineer elections that so often prevails today, or anything remotely equivalent to the hypothetical "red button" to unleash nuclear holocaust.

The worst King George IIIrd could do was lose a colony. But on the whim of the pathology of leadership in America—or anywhere else on this planet—now we can lose a whole world.

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In the case of America, from the beginning an aroused horde of progressive journalists, writers, historians, and others decried what was happening in and to America.

But why for so long did the voice of science remain silent or oddly muted?

Some forceful statements and petitions by aroused Nobel Laureates and other natural scientists were signed en masse and cautiously issued from behind the shield of the Union of Concerned Scientists and similar organizations. But with the exception of scientists of an eminence and independence beyond intimation, only after global warming and other impending disasters became obvious beyond all contradiction, did the aroused individual feel safe enough to speak out boldly.

As for social science, other than the biting lamentations of a few economists and political scientists, by and large the rest remained silent.

Most unsettling of all, as earlier indicated, was the silence of hundreds of thousands of psychiatrists and psychologists—who alone among scientists were specifically empowered by training and experience to detect and decry the pathology of leadership, enablers and followers, money, and consequences that in Part I we saw now threatens the future for our species and our planet.

What we are looking at is a crisis of the failure of American—as well as global—scientific and educational leadership. Why in this ostensible land of the free and home of the brave could such an unsettling silence prevail?

For scientists and educators in general, in part behind this silence lay the fact most of them cannot afford to alienate the sources of governmental, corporate, foundation, or client funding upon which they depend for a living.

Nor do they want to endanger their chances for advancement within

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the cautious and hidebound world of academia through the death sentence for one's career of being labeled "controversial."

But here were thousands of American psychiatrists and psychologists alone empowered to recognize—and with the necessary credible authority to clearly label and warn us of—this multi-pronged pathology that periodically erupts to drive us toward destruction rather than fulfillment.

When driven to write this report and book, here is all I could find of reasonably well-grounded, authoritative, and outright in public stated observations of the link between symptoms and disastrous events and course for the world.

Some relentless psychoanalytic analyses for the tiny, insider circulation of *The Journal of Psychohistory*. The occasional whacks in *Tikkun* of psychologist, rabbi, and political scientist Michael Lerner. A paragraph buried within a book by psychiatrist Robert Jay Lifton. Two brief statements by other psychiatrists deeply buried within the internet. Two accurate and prescient columns by psychiatrist Carol Wolman, M.D., in *Counterpunch*.

Standing alone was psychiatrist Justin Frank's single pioneering book *Bush on the Couch: Inside the Mind of the President*, which from cover to cover boldly, openly, and publicly exposed the situation outlined in chapter one of this report.

However bold and venturesome we may think we are, and may occasionally be, we are all bound by traditions, and for psychiatrists and psychologists heavily more so than normally.

But is it not by now evident that the psychiatric early warning system of which this bloody, battered, and baffled planet is in such great need must be established?

Is it not apparent we must establish the new field of an over-riding

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professional loyalty wedding psychiatry and management science to evolutionary systems science, which in turn draws on the sprawl of both natural and social science?

That there must be established this planetary equivalent of canaries in a mine to warn the miners of the air going bad? Or to serve like the sentinels posted by herds of all kinds for protection against predators in the animal world?

Can there not from the beginning here be developed the formal psychiatry and management science of evolution for which this book provides a first grounding?

And in the Global Sounding—as with the MMPI or IQ test for the individual—provide a first local, national, and global psychiatric measure and management guide for our species?

And shouldn't there be established professional entities for using the expertise of psychiatry, psychology, and management science to monitor and endorse or not endorse candidates for high offices in government, as the National Lawyers Association does?

Isn't it by now evident that over the years ahead these ventures could spell the difference for life or death for millions of us on this planet?

Should the professionals officially drag their feet—as they will—surely our huge national survey industry could for the time being fill the breach with the X, Y, or Z National Poll of Psychiatrists, Psychologists, and Management Scientists on Global Well-Being and Candidates for High Office.

I write this with the fervent hope of reaching the proverbial young turks (or for that matter, outraged old turks) who will seize these ideas and run with them.

And not just in America. Worldwide.

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How do we keep it from coming back again —and worse next time

Development and wide use of the early warning system of a psychiatry and management science of evolution, as just described, is the best answer I know.

But obviously there is much more to do.

On top of everything else, racked against all of us who simply want to live a good life and see its benefits spread to all others, is the pressure of the billions moving toward trillions in all shades of money riding on the outcome of what in America has become the hollering, beer or pop swilling and banner waving political football game of winners and losers.

Has the economic, social and spiritual corruption of regressive money become so great that without massive change it will become not just almost but truly and wholly impossible for anyone of the needed caliber and standards to run for or be elected to high office in America?

Must every two to four years all the billions for bankrolling evolution, which might otherwise have gone elsewhere to build the better world, go on having to be dumped into the appalling insanity of the battle with regressive money over the future of America—and the future of the world?

As extensively documented in the books of the Darwin Anniversary Cycle, of which this is the first, we all arrive with the inborn higher limbic and prefrontal brain guide for moral action for which the Global Sounding and the Global Sounding Moral Code are new scientific expressions.

What either develops or warps and diverts this programming are the kind of families, neighborhoods, schools, regions, and nations into which

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we're born, which not only most powerfully impact and thereby shape us in early childhood. They ready us to thereafter follow the leadership voice of either the higher or the lower calling.

The Leadership Voice of the Lower Calling

If we are to prevent the resurgence of the repression syndrome—and much tells us it will be worse next time—the way that catharsis and therapy works in the case of the individual tells us this about the pathology of leadership, of enablers and followers, of regressive money, and of consequences probed in Part I.

To begin to free us from the grasp of this species-suicidal syndrome what happened to us must be so memorably laid bare that the patient—in this case America—cannot wiggle away, and excuse itself, and remain open to re-infection.

The fundamental “snooker the rubes” hypocrisy and even brazen criminality of the Bush years and the moral bankruptcy primarily of the Republican political party must be officially exposed.

Through congressional hearings and court proceedings covered by a responsible media who, what, why, where, when and how what happened to America must be more effectively written into the historical record and the living memory than the Watergate or any prior scandal. Otherwise, the power of the pathology of the religious, industrial, financial, political, and military alliance that so rapidly drove us backward will persist long after its current figureheads are gone.

Many centuries of the record of our species on this planet show how strong is the temptation to simply forget and move on.

But this time the lesson must be learned or the syndrome will come roaring back worse next time.

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Through official exposure of how the Republican party and its regressive religious allies tried to steal the progressive moral vision, and brazenly claim it for themselves and themselves alone, this time America must be immunized with an inoculation of sanity that can endure.

This time how, in lockstep talking of freedom for the oppressed, they trashed the progressive vision to drive America and the world toward ever more fearfully escalating disaster must gain a reasonably lasting understanding.

This time America must learn how easily the higher calling can be mimicked, co-opted, and corrupted by the strategy of the wolf who dons sheep's clothing.

The Leadership Voice of the Higher Calling

At the same time, over-riding the necessary fray, the great president and re-awakened people will reassert the commonality of the progressive moral vision across divisions of ideology, and begin the process of both American and global reconciliation and healing.

Routinely "invisibilized" by the prevailing paradigm is this fact touched on earlier, of which we need to become ever more surely aware. It is that a wide range of generally ignored progressive scientific findings show that, except for a tiny fraction of us warped through measurable brain damage or genetic deficiencies, at the core all of us are "born good."

That is, we come into the world pre-programmed for the development of what over thousands of years has been expressed by progressive religion, and now by progressive science, as a "conscience."

This tells us that within almost all of us, however warped, diverted, or deeply buried it may be, there remains this voice of a higher calling.

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This is why those who hear it, and—as in the Asch and Milgram experiments—stand up to what appear to be majorities or authorities convinced otherwise, are not only cherished today. They become the icons for what sooner or later becomes the winning side.

By the eloquent force of character they unconsciously or deliberately assert the kind of progressive leadership that can change minds and thereby move human evolution up another notch. By standing up not for waffling but for firm standards, they inspire others to rise and join the higher common denominator, rather than cater or sell out to the lowest common denominator.

What are the standards that can transcend ideology and bridge the gulf between liberal and conservative?

What are the values in common that, as in Philadelphia during the writing of the American Declaration of Independence and the U.S. Constitution, can join liberal and conservative in common cause?

The pilot study for the Global Sounding shows how uncannily, albeit unconsciously, the presidential and congressional stances and policies of the Bush years were calculated to shove us backward on all fifteen levels and activities for evolution—as well as how more of the same could doom our species.

But a second look reveals this arresting fact. Both the fifteen level matrix for the Global Sounding Measure and its analogue for the Global Sounding Moral Code disclose not a single progressive indicator or moral statement that would not find agreement among liberals.

And among most true conservatives.

And, whether rich or poor, young or old, of both genders and all races, most of the thinking and caring people on this planet.

This shows why, along with relentless exposure of the hard core persisting threat of the regression syndrome, the evolutionary force of the

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mutually respectful liberal-conservative interaction and leadership, upon which democracy rests, remains the strongest force for preventing the resurgence of the ancient sickness from which we seek to recover.

The Choice Still at Hand

With disaster barreling down toward us from all sides if we persist in “business as usual,” isn’t it at last beyond question apparent that within the context of the cliff-hanger evolutionary situation of our time we must transcend our differences?

Isn’t it apparent by now that the choice before us is, as Sigmund Freud put it long ago, of Eros or Thanatos—that is, of planetary life or death?

Many still believe that somehow we will be rescued by “The Great Transformation.” Many more believe that somehow, in some less exotic way, we will manage to muddle through. Many, many more do not care and do not give a damn because they do not know enough to care.

But the glory that was Minoan Crete, the golden age of Solon and Pericles in Greece, the years of the so-called Roman Republic before it became the Empire, the Islam of Ibn Khaldun and the great mathematicians, philosophers, and artists prior to the take down by the Turks and the rise of the Ottoman Empire, Jesus, Gautama, the Magna Charta, and out of all this the original vision of America—show us the fact of the better world that evolution assures us is within our capability and calls upon us to realize.

Once again the ancient choice is now squarely before us. Are the old antagonists to rise above the animosities of the lesser history, and together reject the wholly contrary regressive direction for human evolution that has been posing as American?

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Can the bankrolling rather than the bankrupting of evolution
become our common cause?

What will our children, and grandchildren, and their children read
some day in the history books of what we did?

Or that we didn't do?