

Social Evolution in Summary

I created this table as part of writing an article about patriarchy and childrearing, to summarize the social evolution of humans from matriarchal societies to a possible future. The article itself is still not published. The terms and context are in the footnote.¹

	Biology of Love – Origins	Patriarchy (especially under capitalism)	Biology of Love – Integration
Overall “Manner of Living”	Consistent with the biological lineage; spontaneous <i>and</i> conscious actions to continue and preserve the lineage in humility	Inconsistent with the biological lineage; active attempts to control and override the spontaneous; hubris to the point of threatening the continued existence of the <i>Homo Sapiens-Amans</i> (loving) lineage and drifting into a <i>Homo Sapiens-Aggressans</i> one (see footnote for more explanation)	Consciously, through reflection and new choices, embracing the lineage of love we came from and mourning the loss and trauma; supporting children in having a spontaneous experience of the biology of love and therefore being able to conserve it

¹ The term “**biology of love**” comes from the work of Humberto Maturana, from the book *The Origins of Humanness in the Biology of Love* he coauthored with Gerda Verden-Zöller. It essentially refers to the biological baseline of humans which makes us what he calls “love-dependent” creatures for our entire life, not just in childhood as is the case for other mammals. Biological means physiology, anatomy, and, more than anything, what he calls “manner of living”. Their work also influenced the framing of the integration column and some of what’s in the origins column. *Homo Sapiens-Amans* (loving) and *Homo Sapiens-Aggressans* (aggressive) are two terms used within this framework to refer to the manner of living that has been our “biology of love” lineage and the dominance-submission that preceded it and to which we are now at risk of reverting.

The reference to “**star of life**” is to a body of work done by Arnina Kashtan about how human needs are separated into two triangle clusters of safety (along with belonging and being seen) and freedom (along with truth and presence). The possible integration, now only available to individuals as conscious healing, and projected to be available to generations of humans through adopting new childrearing practices that reinstate the biology of love, is called the star of life. Visually, it is formed by the two triangles being put together into a star of David.

The first column is based largely on reviews of the extensive documentation of matriarchal (egalitarian, mother-centered) societies, past and present, as done by pioneering researchers including Marija Gimbutas and others on matriarchal societies in Europe during the Neolithic times, Heide Goettner-Abendroth and others on present and near-present matriarchal societies, and Genieve Vaughan on the relationship between mothering, gift economies, and language. Their work continues to be contested despite its rigor, and thus a critique of mainstream anthropology, history, and archeology are part and parcel of the body of work these brave women produce.

	Biology of Love – Origins	Patriarchy (especially under capitalism)	Biology of Love – Integration
Mode of thinking / reasoning	Embedded systemic / analogical orientation towards the whole	<i>Local</i> linear causal reasoning; growing reductionism; fragmented or compartmentalized thinking interferes with systemic understanding	Integration of both modes through a conscious “double look”: reflection on whole / system and its composition / parts in tandem
Contribution to Humanity / Life	Ways of organizing human social life that sustain love and embeddedness within life, art, craft	Literature, analytic tools, philosophy, individual artistic and intellectual expression, spiritual practices (e.g. yoga and meditation), scientific knowledge	Conscious application of science, technology, and art in service of regeneration, rebalancing, and stewarding planetary thriving; capacity for chosen reintegration of mind, heart, body, and spirit
Relationship with nature	Embeddedness and continuity with nature’s bounty; no separation between nature and humans	Nature seen as separate, as object, resource, and therefore to be used and exploited for humans’ ends	Conscious reclaiming of collaboration (e.g. permaculture); reciprocity, empowered co-creativity with nature; mobilizing knowledge in service of restoration
Needs	Organic flow of responsiveness to self and others’ needs; all needs in harmony	Unruly, must be tamed (by authority and/or reason; through obedience and shame); divided into two triangles (safety and freedom) in either/or	Conscious integration of safety and freedom triangles into a “star of life” (triangles coming together) that is unique to each person

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		relationship with each other	
Motivation for action	Natural flow of attending to needs and emotions	Needs are fully or partially submerged through obedience and shaming, and thus actions are mediated through abstract principles (obligation, “nice girl”, control, success) whose connection with needs is no longer available to direct experience	Conscious access to needs and choosing actions and requests in connection with needs and with effects on others; reconnecting abstract principles to the needs that gave rise to them in the first place; care for the whole
Body and Sensual Pleasure	Pleasure and reverence for the body	The body and senses as “bad” or as an instrument of manipulation and/or release	Active cultivation of positive relationship with body and with pleasure; seeing the body as a source of internal information and; grounding in the body as an entry point to relational expression and nurturing a collaborative consciousness
Emotions	Emergent, in flow	To be subordinated to reason; weak and/or dangerous	Integrated with reason as sources of information about our needs
Human relations	Fully immersed in the biology of love, based on mutual	Compartmentalized, instrumentalized, and/or commodified	Full reintegration so that we relate to others as their fully

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	acceptance, trust, tending to each other's needs, and play	as necessary to achieve specific aims while retaining capacity for biology of love in some relationships and in some contexts (either by choice as in romantic relationships, or through the expectation of caring behavior assigned to certain roles)	autonomous human people, regardless of how much we like their actions, rather than instruments or obstacles; prioritizing sufficient connection for the purpose at hand
Purpose of life	Enjoyment, learning, love, connection, community	Transcendence of nature and the senses; longing for immortality; material success	Re-learning to care for the whole and steward the earth using everything learned through the break from nature
Core values	Care, empathy, reverence	Rationality, self-control, maximizing self-interest when possible, obedience to authority	Humility, service, interdependence
Decision making – who	Consensual, everyone in small bands; clan mother ultimate <i>natural</i> authority without any enforcement	Person or group in power decides; authority resides in them and is imposed and enforced	Those affected + those with expertise
Decision making – how	Talking until “there’s nothing left but the truth”; care for 7 generations	Rational calculations of factors known to the deciders, often without active consideration for	Conscious practices for decisions that work for everyone involved into the 7 th generation

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		effects on others now; no active consideration for future generations	
Relationship with resources	People belong to and are part of nature	Private property and accumulation	Stewardship for the benefit of the whole; held as a commons
Resource allocation	Giftng based on need and relationships; the maternal principles of giftng extended to the entire society	Exchange and extraction based on ownership, power, rank, competition, or “merit”	Needs-based giftng based on unconditional giving and unconditional receiving with care and consideration for renewability; appreciation and gratitude replace currency
Information flow	Access to all within the clan; shared beyond through relationships	Protected by the elite; shared “as needed”	Active practice of transparency and vulnerability
Feedback loops	Organic, integrated with life	Top-down coercive; otherwise active distortion of feedback through “externalities” (e.g. cost to nature not included in pricing)	Actively sought and shared with all potentially relevant entities; structures put in place for active flow of feedback for learning purposes
Conflict resolution	Organic and restorative; shame-based in extreme cases	Punitive; routinely shame-based; individualized; authority-based	Restorative, needs-based, and community-based for everyone’s benefit and dignity

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Response to Violent Attack	Varied; unprepared; vulnerable to takeover (e.g. original patriarchal invasions; European settling of North America)	Responding to violence with violence; war	Consciously learning to mobilize the power of nonviolent resistance for transcending the attack and including former opponents in the solution
Vision for humans	None necessary; in the flow of life	Purging the world of the bad elements; making it work for the “good guys”	Creating a world that works for all
Spirituality	Goddess, earth, and nature based; nature as an expression of spirit	Transcendent and dualistic: a male god or a godless spiritual realm that is separate from and above the earthly domain	Integrated, consciously chosen; nonviolence as core; conscious welcoming of multiple spiritual and religious frames
Women’s reproduction	Reverence	Fear and control	Respect and autonomy
Sexuality and marriage	Sexuality loosely correlates with and goes beyond reproductive and economic clan partnerships; group marriage of sisters and brothers common	Controlled by men; strict monogamy enforced on women and less so on men	Conscious choice of sexuality and family arrangements through reflection and healing of trauma
Paternity	Unknown and/or unimportant (mother’s brother has larger social role within the clan)	All important	Biological and by-choice parents are all central

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View of children	Children as gift of continuity of life and support for all	Children as in need of being tamed; seen as liability and/or resource	Children as carriers of renewed love legacy into the future
Child rearing methods	Full integration, love, apprenticeship, support; all needs honored in an undifferentiated manner	Obedience, shame, segregation; conditional belonging for the obedient and normative along with constrained freedom for the powerful	Autonomy, contribution, multi-age groups, dialogic power-sharing; conscious cultivation of both safety and freedom