

Chapter 5:7 The role of nurturing in our development has been an unbearably confronting truth

⁴¹⁹ Before continuing, it needs to be re-emphasised just how unbearably confronting this discussion about the importance of nurturing in the development of our species has been without the compassionate understanding of the human condition. The tragic reality has been that ever since the terrible battle broke out between our original all-loving instinctive self or soul and our newer conscious mind and our present immensely upset angry, egocentric and alienated human condition emerged (as was described in chapter 3), no child has been able to be given anything like the psychosis-and-neurosis-free, pure love all infants were given back in this nurturing phase in our primate past. And unable, until now, to explain *why* humans have become so psychologically upset and thus unable to adequately love our infants, such talk about the role that nurturing has played in the maturation of our species—and continues to play in our individual upbringing today, since we are all born still instinctively expecting to receive such pure, unconditional love—*has* been unbearable. So yes, it *is* only now that we can explain *why* humans have become psychologically embattled and unable to adequately nurture our children that we can safely admit the crucial role that nurturing has played in human development. (Much more will be said in chapter 6 about how unfrontable this nurturing explanation of human origins has been and, as a result, how human-condition-avoiding mechanistic science has denied the truth of the nurturing origins of our unconditionally selfless moral nature.)

⁴²⁰ While it has been unbearable and thus unfrontable, the truth, nevertheless, is that nurturing was the all-important influence in the maturation of our species and remains the all-important influence in the maturation of our individual lives. The female gender created humanity, and, while under the duress of the upset state of the human condition it has rarely been possible to adequately nurture our offspring, the importance of nurturing in producing a secure, sound adult remains paramount. The archetypal image of the Madonna and child that is such a feature of Christian mythology—which I depicted in the drawing that appears at the beginning of this chapter—*is* all-meaningful because for Christ to have been such a sound, unresigned, denial-free-thinking person he must have had an exceptionally nurturing mother. So when the author Olive Schreiner wrote the following passage she was, in fact, articulating the agonising reality for virtually all mothers who suffer under the duress of the human condition: **‘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 Story of an African Farm*, 1883, p.193 of 300). Yes, while nurturing *is* crucial in producing a sound, functional human—as the saying goes, **‘The hand that rocks the cradle rules the world’**—this comment in a story about the failure of many mothers to adequately nurture their offspring shows just how unbearable a truth it has been: **‘For a lot of women the only really important anchor in their lives is motherhood. If they fail in a primary role they feel should come naturally it is devastating for them’** (‘The Deserted Mothers’ Club’, *The Weekend Australian Magazine*, 30 Nov. 2013). But, as will be explained in chapter 8:16D, the role that men had to

take up of championing the search for knowledge when the fully conscious mind emerged was so psychologically crippling that they *also* contributed greatly to the corruption of the souls of each new generation of humans—so the unbearable ‘guilt’ from not being able to adequately nurture our children has not been confined to women, as this quote from the bestselling author of books for and about children, John Marsden, makes clear: **‘The biggest crime you can commit in our society is to be a failure as a parent and people would rather admit to being an axe murderer than being a bad father or mother’** (‘A Single Mum’s Guide to Raising Boys’, *Sunday Life, The Sun-Herald*, 7 Jul. 2002).

Chapter 5:8 The emergence of consciousness assisted the love-indoctrination process by allowing the sexual selection of integrativeness

⁴²¹To return now to the description of the biological origins of our moral instincts.

⁴²²Given selfish competition for mating opportunities, particularly amongst males, is such a powerful force, the gender-role reversal apparent in bonobo society—which, as described, scientists are now beginning to confirm also occurred in the society of our ape ancestors—was an absolutely extraordinary achievement. In fact, this reversal from patriarchy to matriarchy is *so* extraordinary an achievement—especially the *speed* of its development, occurring over only some 1 million years since bonobos split with chimpanzees, which is very fast in evolutionary terms—that it must have been facilitated by some special factor. And indeed it was—it was helped along by the emergence of the most powerful tool of all for developing the order of matter on Earth: the conscious mind.

⁴²³As mentioned earlier (in ch. 5:4), the reality is that developing love-indoctrination to the point where love or unconditional selflessness becomes instinctive is a very precarious process, akin to trying to swim upstream to an island in a fast flowing river—any difficulty or breakdown in the nurturing process and you are invariably ‘swept back downstream’ once more to the old competitive, selfish, each-for-his-own, opportunistic, ‘animal condition’ situation. So while love-indoctrination could allow unconditionally selfless behaviour to emerge in our ape ancestors, it was a very difficult, and also a very slow, process to both get underway and maintain. What the situation needed was a mechanism to assist, speed up and help maintain love-indoctrination’s development of integration—assistance that came from the emergence of a conscious mind that enabled the conscious self-selection of integrativeness, especially the female sexual or mate selection of less competitive and aggressive, more integrative males with whom to mate. (As the title of his 1871 book, *The Descent of Man and Selection in Relation to Sex*, intimates, Charles Darwin actually suggested the role mate selection could have played in our human development, although he didn’t understand its significance in the context of the love-indoctrination process.) Again, in 1983 I predicted that there must have been female sexual selection against male aggression in our ape ancestors as part of the love-indoctrination process—a prediction that the aforementioned reports of reduced canine size now confirm.

⁴²⁴While the explanation for why humans became conscious while other animals haven’t is the subject of chapter 7, an extremely brief account of it should be given here to support the forthcoming explanation as to how this conscious self-selection of integrativeness developed. In short, it was the love-indoctrination process that