

A FUTURE FOR THE HUMAN RACE?

BY DAVID ENGLAND

Author: David England is a psychotherapist in private practice, the author of "Soulfulness : The Marriage of Shamanic and Contemporary Psychology", and co-author of "Berkshire Folk Tales" and "Lancashire Folk Tales".

AIMS AND SCOPE OF THE PAPER

According to Julian Jaynes, in his book *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (1976), from the second millennium BCE, natural disasters, mass migrations, and the emergence of ferocious warfare brought about disruption, dislocation, and most of all discontinuity in human affairs. The outcome was a change in human mentality, the advent of the conscious mind.

In today's world, the human race faces: a climate emergency that could result in the extinction of the human race and many other species; devastating wars and well-financed terrorism causing mass migrations; and an environment that cultivates pandemics. The human race is facing worldwide disruption, dislocation, and discontinuity on an unprecedented scale.

We contend that the outlook for humanity is much as it was 3000 years ago, either extinction or a change in mentality. What saved humanity from extinction then was the evolution of consciousness. What can save humanity from extinction now, and secure a future for the human race, is the evolution of what we might call a "beyond-conscious mind".

FROM BICAMERAL MIND TO CONSCIOUS MIND

The Bicameral Mind

In his book, Julian Jaynes sets out the case for a change in human mentality and the emergence of consciousness through the period from about 1300 BCE to about 700 BCE. Here is his summary (p201):

"I have endeavoured ... to examine the record of a huge time span to reveal the plausibility that man and his early civilizations had a profoundly different mentality from our own, that in fact men and women were not conscious as are we, were not responsible for their actions, and therefore cannot be given the credit or blame for anything that was done over these vast millennia of time; that instead each person had a part of his nervous system which was divine, by which he was ordered about like any slave, a voice or voices which indeed were what we call volition and empowered what they commanded and were related to the hallucinated voices of others in a carefully established hierarchy."

So, with a bicameral mind, volition and being empowered to act depended upon the hallucinated voices of the gods.

A Future for the Human Race? By David England

Jaynes' use of the word "bicameral" relates to the left and right hemispheres of the brain. He points out (p106) that the Wernicke's area in the left hemisphere, an area involved in understanding speech, has a corresponding area in the right hemisphere to which it is connected via a bundle of fibres called the anterior commissures. The central feature of his hypothesis is that "the amalgamating of admonitory experience was a right hemisphere function and it was excitation in what corresponds to Wernicke's area on the right hemisphere that occasioned the voices of the gods." In other words, the right hemisphere told the left hemisphere what to do.

"The evidence to support this hypothesis," says Jaynes (p106), "may be brought together as five observations: (1) that both hemispheres are able to understand language, while normally only the left can speak; (2) that there is some vestigial functioning of the right Wernicke's area in a way similar to the voices of gods; (3) that the two hemispheres under certain conditions are able to act almost as independent persons, their relationship corresponding to that of the man-god relationship of bicameral times; (4) that contemporary differences between the hemispheres in cognitive functions at least echo such differences of function between man and god as seen in the literature of bicameral man; and (5) that the brain is more capable of being organised by the environment than we have hitherto supposed, and therefore could have undergone such a change as from bicameral to conscious man mostly on the basis of learning and culture."

In his book, he goes on to elucidate the evidence for these observations. He further goes on to chart the shift in mentality that is evidenced in Assyrian, Greek, and Biblical texts.

Jaynes' reference to part of a person's nervous system being "divine" needs clarification; he maintains (p74) that, "The gods were organisations of the central nervous system and can be regarded as personae in the sense of poignant consistencies through time, amalgams of parental or admonitory images. The god is a part of the man, and quite consistent with this conception is the fact that the gods never step outside of natural laws. ... The gods are what we now call hallucinations." From the evidence of "psychosis-prone persons", Jaynes concludes that what triggered "excitation" in the right hemisphere that occasioned hallucinations was stress (p93), "which occurs when a change in behaviour is necessary because of some novelty in a situation. Anything that could not be dealt with on the basis of habit, any conflict between work and fatigue, between attack and flight, any choice between whom to obey or what to do, anything that required any decision at all was sufficient to cause an auditory hallucination."

In other words, a man would accept a hallucinated—right hemisphere—voice in his head as being the voice of a god, rather than a part of himself, and would follow its instructions. Moreover, he would have known and followed the god's voice all of his life. "Volition, planning, initiative is organised with no consciousness whatever and then 'told' to the individual in his familiar language. ... The individual obeyed these hallucinated voices because he could not 'see' what to do by himself (p75)."

To clarify how a man could live and act without consciousness, writer and psychiatrist Iain McGilchrist points out (2009, p186) that Julian Jaynes, "systematically disabuses the reader of the idea that consciousness is needed for any of the defining features of human mental life. He points out that very little brain activity is in fact conscious (current estimates are certainly less

A Future for the Human Race? By David England

than 5 per cent, and probably less than 1 per cent), and that we take decisions, solve problems, make judgments, discriminate, reason, and so on, without any need for conscious involvement.”

Moving from the individual to society (p302), “In the bicameral period, the strict hierarchy of society .. and the common upbringing of its citizens, all co-operated in the organisation of different men's bicameral voices into a stable hierarchy. Whose bicameral voice was the correct one was immediately decided by that hierarchy, and the recognition signals as to which god was speaking were known by everyone and reinforced by priests.” A bicameral society, then, is strictly ordered, hierarchical, and unquestioned; in the absence of consciousness, of subjectivity. There is simply no mental space from which to question. Each person, at each level of society, follows the directions of their god. A bicameral society is reminiscent of the hymn *All things bright and beautiful*:

The rich man in his castle,
The poor man at his gate,
God made them high and lowly,
And ordered their estate.

Jaynes (p205) describes a bicameral society as having a benign form of social control: “In peaceful times, with the god of the city basking in prosperity, the human tilling of his fields, the harvesting, storing, and sorting out of his produce all going on without hitch or question, as in a colony of ants, it could be expected that his divine voice would be basically amicable, and that indeed all man's voice-visions would tend to be beautiful and peaceful, exaggerating the very harmony this method of social control was *evolved* to preserve.” [author's italics]

A colony of ants is a fitting metaphor for a bicameral society. There is a species of ant common in Europe that farms aphids, scale insects that suck sap from citrus trees to produce honeydew. The honeydew is then feasted upon by the ants. The ants look after and protect the aphids in return for the sweet sticky secretion they emit. So, farming goes on outside the human race, each individual ant acting unconsciously, yet the whole colony responding to the one intelligence.

Breakdown of the Bicameral Mind

But, the second millennium was not a peaceful time. Many factors came together to undermine the order of bicameral societies and to threaten the integrity of bicameral mind:

Auditory control was inherently fragile, and the growth of cities made bicameral control increasingly remote and precarious.

The invention of writing weakened auditory control by shifting the admonishments of the gods from hallucinated voices to stone tablets.

Between 1642 and 1540 BCE a major catastrophic volcanic eruption on the island of Thera (Santorini) filled the stratosphere with poison vapours and created a 700 foot high tidal wave, with devastating consequences for the bicameral communities around the Aegean.

Survivors from these communities became refugees. When people with different ‘gods’ encountered one another, their hallucinated voices called for conflict, and this led to wars.

A Future for the Human Race? By David England

With the growth of cities, natural disasters, mass migrations, and invasions, auditory control was unworkable, the gods were silent, and this brought an end to ordered bicameral societies.

Evolution of Consciousness

With a bicameral mind, will and empowerment was dependent upon the voices of the gods. But, when those voices were conflicted, or not heard at all, what were we to do? We needed to develop the capacity to assess novel situations, to make choices, and to have the will to carry them through. This means, we needed to realise an inner space for thinking, feeling, deciding, and exercising will, a subjective consciousness with a capacity for metaphor, an analogue self, and—as Jaynes points out (p219)—the capability to deceive.

Jaynes (pages 220-222) discusses the subject of natural selection. He points out that people differ in their mentality, and suggests, albeit hesitantly, that there may have been some who were better fitted to survive the bicameral breakdown and began to develop a metaphoric space with an analogue self. “But,” he writes, “such aberrant mentality in a bicameral theocracy would, I think, be short lived and scarcely what we mean by consciousness today.” Quite! But after the discontinuity of bicameral theocracy breakdown, maybe those with “such aberrant mentality” are best fitted to survive. And, maybe this is also true today.

Jaynes (p251) provides a delightful quotation from about 650 BCE, from *The Epic of Gilgamesh* (see Foster, 2001), expressing the experience of subjective sadness at the loss of a friend:

Why is thy heart so sad, and why are thy features so distorted?
Why is there woe in thy heart?
And why is thy face like unto one who has made a far journey?

This is the origin of consciousness in the breakdown of the bicameral mind.

However! From the outset, the products of the conscious mind have often been abominable. An early stirring of consciousness was in the mind of Assyrian king Tiglath-Pileser I (p214),

“The Assyrians fell like butchers upon harmless villagers, enslaved what refugees they could, and slaughtered others in thousands. Bas-reliefs show what appear to be whole cities whose populace have been stuck alive on stakes running up through the groin and out the shoulders.”

Those still clinging to their bicameral mentality shifted to the margins of society. Jaynes paints a bleak picture (pp293-294) of these excluded people, “A mixture of men coming together precariously for a time .. raiding more settled lands, or fighting over water holes .. or in the desperation of hunger, bartering control over their lives for bread and seed. The city people thought of them .. as robbers and vagrants .. either singly, miserable homeless wretches stealing by night the grapes which the vine-dressers scorned to pick, or as whole tribes raiding the city peripheries for their cattle and produce.”

THEN AND NOW

When we skip over the millennia to the present, we see millennia of conflict, slaughter, heartless cruelty, mass migrations, burgeoning cities, as well as the flowering of philosophy, literature, art,

A Future for the Human Race? By David England

architecture, science, and engineering, all the products of the conscious mind. Added to which are plagues and natural disasters.

We suggest, there is a parallel between the challenge faced by the bicameral-minded population and the challenge faced by our conscious-minded population. They faced the growth of cities, we face population growth: the world population increased from 1 billion in 1800 to 7.7 billion today, putting pressure on water and other finite resources. They suffered Assyrian invasion and wholesale butchery, we have known dehumanised cruelty and production-line extermination of millions of men, women, and children, and devastating wars, as well as the actual use of nuclear weapons and the ongoing threat of nuclear conflict. They faced mass migrations as a result of natural disasters and armed conflict. We face massive migrations: of a pre-war Syrian population of 22 million, 5.6 million have fled the country, 6.6 million are displaced, and 2.98 million are in besieged or hard-to-reach areas, totalling about 70% of the population (Figures from UNHCR).

They faced natural disasters, we face extinction. Extinction! Yet, there are powerful people and organisations who deny there is a climate emergency and choose to maintain the status quo.

There have been plagues throughout history. The Plague at Athens in 430-427 BCE killed one third of a population of 250-300 thousand. In the 14th Century the Great Bubonic Plague reduced the world population by about a quarter, from 475 million to 350–375 million. The influenza pandemic of 1918, called the Spanish flu, infected 500 million people, about one third of the then world's population. The death toll was estimated to have been between 17 million and 50 million. Though the coronavirus Covid-19 is nothing like so deadly as the plague, the Covid-19 pandemic has brought disruption of communities worldwide and has exposed the fragility of the world's financial and commercial systems. What will the next pandemic bring?

This is now: uncontrolled population growth with finite natural resources, devastating wars, the threat of nuclear conflict, dehumanised cruelty and disregard for human life, uprooting and migration of large populations, the prospect of a pandemic with a high mortality, the fragility of the world economic order, threats to and actual destruction of the natural world, and the well-attested prospect of human extinction. This is an existential threat that is at least comparable with that faced by the bicameral population 3000 years ago. The Covid-19 virus has had acute consequences for the world order. Covid-19 is the catalyst that has exposed the existential threat of total discontinuity in human affairs.

REFLECTION ON THE EVOLUTION OF BEYOND-CONSCIOUSNESS

The human race could not have survived then without the evolution of a more robust mentality, a paradigm shift from the bicameral mind to a conscious, subjective, wilful mind. We suggest, the human race cannot expect to survive now without evolving a more robust mentality. We cannot predict what that paradigm shift might be; evolution follows its own course, but we can give a name to this development in human mentality, "beyond-conscious mind". We cannot predict what a beyond-conscious mind might be like, yet, unlike with the bicameral mentality, we have the benefit of consciousness to help us chart the path. The human species needs a "consciousness pandemic" (from the Greek pan, meaning "all" + dēmios, meaning "people").

A Future for the Human Race? By David England

Societies based on the conscious mind are characterised by power, ambition, competition, greed, deception, repression, and conflict to varying degrees. We can speculate, societies based on a beyond-conscious mind will choose parity over power, conciliation over ambition, cooperation over competition, honesty over duplicity, toleration over repression, generosity over greed, self-interest modulated by the needs of others. Conflict will be resolved through goodwill, mutual respect, and a commitment to work towards transformation, to search for an outcome that honours the values of both parts of any conflict.

INSIGHTS OF NEUROSCIENCE

Functions of Right and Left Hemispheres of the Brain

We cannot reflect on the evolution of a beyond-conscious mind without considering what is being learnt from neuroscience. In particular, we have drawn and quoted from the writing of Iain McGilchrist (2009 pp: 25, 42, 54-57, 188, 191, 201) and Allan Schore (2012 pp: 4, 7-8, 58, 60, 83), who are agreed on the primacy of the right hemisphere of the brain rather than, as one is accustomed to think, the left hemisphere with its facility for language.

There is a marked difference in function between the right and left hemispheres of the brain, which give attention to the world around them in their different ways. The right sees the big picture. The left brings detailed, focussed attention to bear. The right sees things as a whole and in their context, a gestalt. The left sees things out of their context and broken into the parts that make up the whole. Seeing the whole of a situation in its context, the right hemisphere sees where the attention of the left hemisphere is most needed and directs the left hemisphere accordingly. In other words, the right hemisphere tells the left hemisphere when and where to take action.

The Meaning of Consciousness

McGilchrist explains, if what one means by consciousness is the part of the mind that brings the world into focus, makes it explicit, allows it to be formulated in language, and is aware of its own awareness, it is reasonable to link the conscious mind to activity almost all of which lies ultimately in the left hemisphere. The right hemisphere, by contrast, yields a world of individual, changing, evolving, interconnected, implicit, incarnate, living beings.

Schore states clearly, the human unconscious mind is located in the right brain. What this means is, the right brain sees and processes the big picture, determining when action is needed. This processing is unconscious to the 'conscious' left hemisphere until prompted, or rather motivated, by the right. Such prompting or motivation is part of our living language; we speak of receiving a call or finding a vocation (from Latin *vocātiō*, meaning invitation, bidding).

Motivation and Emotion

Major motivational systems—including attachment, fear, sexuality, play, shame, and disgust—are located in the right hemisphere. (In fact, the only exception to right hemisphere superiority for the expression of emotion is anger.) With its overall perspective, the right hemisphere is dominant for: the reception, expression, and communication of our emotions and passions; our ability to regulate stress; our sense of self, our relationships with others, our empathy with others, our

A Future for the Human Race? By David England

compassion for others, our sense of morality; our understanding of metaphor and our sense of humour; our insight, intuition, and creativity. Everything, in fact, that marks the human spirit, the self-aware, living, feeling, relating, human being who is able to apprehend life in others within the context of the lived world. A world of individual, changing, evolving, interconnected, implicit, incarnate, living beings, but in the nature of things always in flux, never fully graspable, always imperfectly known.

In contrast, the left hemisphere is dependent upon language to name objects and understand how they are constructed. It has the clarity, focus, and power to manipulate things that are known, fixed, static, isolated, taken out of context, explicit, disembodied, general in nature, but ultimately mechanical and lifeless. Everything in fact that has enabled the human species to dominate the world. McGilchrist states, "an increasingly mechanistic, fragmented, de-contextualised world, marked by unwarranted optimism mixed with paranoia and a feeling of emptiness, has come about, reflecting, I believe, the unopposed action of a dysfunctional left hemisphere."

Creativity

The flowering of philosophy, literature, art, architecture, science, and engineering, are indeed the products of the conscious mind. Yet, they rely on the creative inspiration offered by the unconscious mind, the right hemisphere.

TOWARDS THE EVOLUTION OF BEYOND-CONSCIOUSNESS

Sacred Marriage

The above words by McGilchrist underline a 3000 year old flaw in the conscious mind, which is manifest throughout the span from individual to international relations. The irony is that while the right is the primary hemisphere, the left became dominant; the mechanical triumphed over the living. The left hemisphere is dominant in so far as it fails to give *sufficient* cognisance to the promptings of the right hemisphere to act humanely, with feeling, empathy, and compassion, and instead represses these motivations.

We believe this indicates the need for an evolutionary change of balance between the left and right hemispheres, bringing more to the fore the right hemisphere's insight, intuition, creativity, and its capacity for empathy, compassion, relationship with living beings, and for apprehending the whole picture in relation to global issues, whilst affirming the left hemisphere's capacity for getting done what needs to be done.

The concept of a Sacred Marriage of feminine with masculine, Goddess with King, goes back at least to the 1st Dynasty of ancient Uruk (c. 2700 BCE). Now, the Sacred Marriage is a vivid metaphor for the harmonious union of the feminine and masculine aspects of the human psyche, the right and left hemispheres, that realises a beyond-conscious mind. For simplicity, we can call this the union of heart and mind.

The Significance of the Feminine

It is our professional and personal experience that the qualities embodied in the right hemisphere, intuition, feeling, empathy, compassion, etc, tend to be more obvious and more valued by women than they are by men. At the same time, with the feminine dimension of the male, what Carl Jung called the anima—which interestingly he regarded as unconscious—a man can equally value the qualities embodied in the right hemisphere. Be that as it may, those men and women more attuned to the right hemisphere's bidding, even by a fraction, may be better fitted to survive and be progenitors of change. Like these three courageous young women who have stood up to an overbearing prevailing worldview:

Greta Thunberg, who challenges climate change denial, promoting the view that humanity is facing an existential crisis arising from climate change.

Malala Yousafzai, who campaigns to give back to girls what poverty, war, and discrimination has tried to take away from them, the right to education.

Olga Misik (pictured holding a copy of the constitution from which she read to the riot police), who campaigns for democracy against oppressive state power.



The Creative Mind

The right hemisphere is the source of our insight, intuition, and creativity. The feminine side of the human mind provides the inspiration and impulse towards the realisation of philosophy, literature, art, architecture, science, and engineering. These are the products of the Sacred Union of the feminine and masculine sides of the human mind.

Volition and Empowerment : The Will to Love

As to volition and empowerment, we suggest, the exercise of will shall be motivated by love. Love is hardly a new idea; acting humanely, with feeling, empathy, and compassion are expressions of love. Love is present in diverse religious texts: you shall love the lord your god with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbour as yourself; none of you has faith until he loves for his brother what he loves for himself; do not seek revenge or bear a grudge against anyone among your people, but love your neighbour as yourself; love is a gift of one's innermost soul to another so both can be whole.

Jalaluddin Rumi wrote, "Love is the remedy of our pride and self-conceit, the physician of all our infirmities. Only he whose garment is rent by love becomes entirely unselfish."

Apostle Paul wrote, "Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance." (1 Corinthians 13, New English Bible)

A Future for the Human Race? By David England

Nothing love cannot face! No limit to its faith, hope, endurance! Love is not simply a feeling. Love is an act of Will. A sustained act of Will! Love is a tough call. Love has not, so far, been the guiding principle in human affairs. Yet it remains a demanding and radical foundation for human conduct.

A BEYOND-CONSCIOUS WORLDVIEW

In the development of beyond-consciousness, facing profound global and individual challenges, we the human race need to see the big picture, and being motivated by Love to have the Will to act. These profound global and individual challenges are set out in detail by the United Nations as the Sustainable Development Goals (<https://www.un.org/sustainabledevelopment/sustainable-development-goals/>) :

Goals 1-6

- Goal 1. End poverty in all its forms
- Goal 2. Zero hunger
- Goal 3. Good health and well-being
- Goal 4. Quality education
- Goal 5. Gender equality and women's empowerment
- Goal 6. Clean water and sanitation

Goals 7-12

- Goal 7. Affordable and clean energy
- Goal 8. Decent work and economic growth
- Goal 9. Industry, innovation, infrastructure, and industrialization
- Goal 10. Reduced inequality
- Goal 11. Sustainable cities and communities
- Goal 12. Responsible, sustainable consumption and production

Goals 13-17

- Goal 13. Action on climate change
- Goal 14. Clean oceans, sustaining life below water
- Goal 15. Biodiversity, forests, desertification, sustaining life on land
- Goal 16. Peace, justice and strong institutions
- Goal 17. Partnerships

Covid-19 and the Threat of Pandemics

As an example, this paragraph focuses on one particularly relevant challenge that we face, which touches upon several of the Sustainable Development Goals. It is the urgent need to end and then to reverse human encroachment upon natural environments, in order to minimise, and even eradicate, the occurrence of pandemics.

In a Guardian Weekly Special Report on planetary health (*Ebola, Bird Flu, Sars, Mers, Covid-19*, 27 March 2020) John Vidal reports that researchers today think it is actually humanity's destruction of biodiversity that creates the conditions for new diseases to arise. The US Centers

A Future for the Human Race? By David England

for Disease Control and Prevention (CDC) estimates that three-quarters of "new or emerging" human diseases originate in animals. Kate Jones, chair of ecology and biodiversity at University College London, called emerging animal-borne infectious diseases an "increasing and very significant threat to global health, security and economies." Increasingly, these diseases are linked to environmental change and human behaviour. "The destruction of pristine forests is bringing people into closer contact with species they may never have seen before," she said. The resulting transmission of disease is now a "hidden cost of human economic development. There are just so many more of us in every environment. We are going into largely undisturbed places and being exposed more and more."

A FUTURE FOR THE HUMAN RACE

A Consciousness Pandemic

The human race could not have survived disruption, dislocation, and discontinuity in bicameral times without the evolution of a more robust mentality. Consciousness! We suggest, the human race cannot expect to survive now without evolving a new mentality. We have dubbed such a new mentality beyond-consciousness, in recognition that the 'conscious' cannot survive without honouring the 'unconscious'.

We cannot predict what course the evolution of a beyond-conscious mind will take; evolution follows its own path. Nevertheless, unlike the bicameral-minded, every man and woman can choose to employ their conscious mind in the service of human evolution, can be part of a consciousness pandemic.

On present showing, we can hardly expect a human species driven by power and pride, ambition and rivalry, intolerance and xenophobia, fear and repression, greed and self-interest, obfuscation and denial, to be capable of the degree of clarity and conciliation necessary to avoid its own extinction. Fiddling while Rome burns is an apt metaphor.

However, there may already be early signs of a consciousness pandemic in the service of human evolution: a groundswell of popular conviction that the human species can and will move to a new attitude, a new psychology founded upon mutual respect, honesty and clarity, fairness and generosity, cooperation and conciliation. This can happen. It can happen when enough plucky men and women are willing to commit to the Sacred Union, the synthesis of the feminine and masculine sides of the human mind, the union of heart and mind.

Towards a Future for the Human Race

In moving towards a future for the human race, we can begin by recognising that our feminine and masculine sides, heart and mind, have equal weight and are complementary in their function, the one seeing the whole picture and recognising what needs to be realised and the other having the focus, detailed planning, and marshalling of resources necessary to achieve it. As the picture is forever in flux, so the needs are ever changing. Moving forward is thus a cycle, a perpetual dance between heart and mind.

With a commitment to the union of heart and mind, cultivated and spread by a consciousness pandemic, we can begin to move forward as a species, consciously seeking to correct the 3000

A Future for the Human Race? By David England

year old flaw in the conscious mind. The human mind, graced with the facility to conceive philosophy, literature, art, architecture, science, and engineering actually possesses the creativity and ingenuity to bear down on the ills that beset the human race, when motivated by Love to act humanely, with feeling, empathy, compassion, imagination, and wit. Love as a moral imperative guiding human decisions and actions. Love as an act of Will.

In Britain, at the VE Day 75 Celebration on 8 May 2020, we sang the patriotic hymn about love for our country, *I vow to thee, my country* (Sir Cecil Spring-Rice, 1925):

I vow to thee, my country, all earthly things above,
Entire and whole and perfect, the service of my love;
The love that asks no questions, the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

This expresses Love that is active, wilful, unconditional, and utterly committed. This is it! The quality of Love that is needed, not as a patriotic paeon, but as a moral imperative guiding human decisions and actions. Love as an act of Will.

CONCLUDING

It will not be an easy journey, this evolutionary transition from conscious mind to beyond-conscious mind. The evolutionary transition from bicameral mind to conscious mind took 600 arduous years. Even with the benefit of consciousness, the creativity and ingenuity of the human mind, even knowing how much is at stake, the transition might be expected to engage many generations in hardship, struggle, and bloodshed.

Much will depend on the numerical strength, commitment, and determination of those men and women comprising the groundswell of popular conviction that the human species can and will move forward—the proto-beyond-conscious minded—and on the other hand the power of the resolutely conscious minded who would choose to protect the status quo.

During the evolutionary transition from bicameral mind to conscious mind, those clinging to their bicameral mentality were excluded and marginalised. The proto-beyond-conscious minded face a critical dilemma: holding fast to their commitment and determination, and at the same time, in relation to the resolutely conscious minded, holding fast to their guiding principle of Love.

Acknowledgement: *Throughout the writing of this paper, my friend and colleague Jessica Nelson has been an invaluable support, a source of inspired thoughts and ideas, and a creative critic. I acknowledge her contribution by using the personal pronoun 'we' throughout the paper. Jessica is a psychotherapist in private practice.*

BIBLIOGRAPHY

Foster, Benjamin J, 2001. *The Epic of Gilgamesh*. W. W. Norton & Company, Inc, New York.

A Future for the Human Race? By David England

Jaynes, Julian, 1976. *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. Allen Lane, Penguin Books, London.

McGilchrist, Iain, 2009. *The Master and His Emissary: The Divided Brain and the Making of the Western World*. Yale University Press.

Schore, Allan N, 2012. *The Science of the Art of Psychotherapy*. Norton Series on Interpersonal Neurobiology. New York: W.W. Norton & Company.

Spring-Rice, Sir Cecil, 1925. *I Vow to Thee, My Country*. Songs of Praise Hymnal.