The Worldviews of Foresight: From the Creature Present to Integral Foresight

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Introduction - what is foresight?

Foresight is an attribute, or a competence; it is a process that attempts to broaden the boundaries of perception in four ways.

1. By assessing the implications of present actions, decisions, etc (consequence assessment)
2. By detecting and avoiding problems before they occur (early warning and guidance)
3. By considering the present implications of possible future events (pro-active strategy formulation)
4. By envisioning aspects of desired futures (normative scenarios).

This act of consciously looking forward permits a broader perception to be gained and from this broadened perception can come a range of possible foresight actions.

To make preparation for a likely event (provisioning)

To discern and then adopt the most suitable course of action (practical wisdom)

To act with discrimination, profundity, compassionate understanding and anticipation (sagacious wisdom).

What then is a foresight worldview? It is an aspect of the mental model of the world, held by an individual, from which the perception of possible implications of actions, problem detection, strategy formulation and envisioning occurs. It is a cognitive construct, something that an individual assembles in their consciousness and then acts as if this construct is the real world. The view taken in this paper is that foresight behaviour arises from an individual’s particular foresight worldview.

Whilst a foresight worldview is to some extent an individual construction, that construction occurs within a cultural milieu. The culture within which an individual is immersed provides the language, symbology, archetypes and myths from which the worldview is constructed. The culture provides the raw material for the cognitive assembly process. While the finished product, the foresight worldview, will bear the particular stamp of the individual who fashioned it, those raw materials which went into its construction will still be discernible, albeit, not in an obvious manner.

While foresight is a capability which operates to increase the biological continuation of a human organism, by reducing risk, employing prudence and taking care, certain individuals have evidenced something which appears to transcend individual, biological foresight. What this appears to be is a social or cultural form of foresight, rather than, ‘what actions I should take’; they speak of actions that transcend the needs of the individual.

As cultures have evolved over time then so too have the worldviews of foresight. These foresight worldviews can be hypothesised and compared to determine their trajectory and developmental structure.
That will be the hypothesis which will be tested in this paper. That worldviews of foresight have evolved over time and that the evolutionary stages have a broad directionality. That in this evolution is directionality towards greater inclusion and forms of foresight with an explicit social interest that transcends individual interests.

How might these foresight worldviews be uncovered and explained? Modes of thinking do not leave an archaeological record for later discovery. There is no straightforward way of proving how individuals and their cultures perceived their times and practiced foresight. There has, however, been research into the evolution of human consciousness. Jean Gebser’s work was a study ‘into the forms of consciousness manifest in various epochs of mankind’. He found evidence of a series of ‘mutations’ of consciousness that presented a developmental structure. A structuring that commenced in human pre-history and that extended up to, and beyond, the present day.

If, in the course of the following discussion, we are able to establish the contents, forms of realisation, and attitudes expressed by these structures, we should be able to determine to what extent the one or other of these structurations predominates in us and predisposes our attitude to the world and our judgement of it.

The worldviews of foresight can be located within the contents, realisations and attitudes of Gebser’s structures. Not only will this permit the explanation of ‘past’ worldviews of foresight but also it will give a method for diagnosing the current manifestations of foresight. In effect Gebser’s work provides a methodology to understand both the evolution of foresight and the lineages of present foresight.

Jean Gebser and the structures of consciousness

Before commencing the specific examination of the worldviews of foresight it is best that Gebser’s theory be generally outlined. From this generalised understanding a deeper and more particular examination of those contents, realisations and attitudes that are relevant to foresight can be made.

Jean Gebser in brief

Gebser’s work can be located in that epoch of Western thinking (that was manifested) around the two world wars.

In the wake of materialism and social change, man had been described in the early years of our century as the ‘dead end’ of nature. Freud had redefined culture as illness - a result of drive sublimation. Klages had called the spirit (and surely he was speaking about hypertrophied intellect) the ‘adversary of the soul’...and Spengler had declared the ‘Demise of the West’ during the years following World War One. The consequences of such pessimism continued to proliferate long after its foundations had been superseded...As early as Planck it was known that matter was not at all what materialists had believed it to be, and since 1943 Gebser has repeatedly emphasised that the so-called crisis of Western culture was, in fact, an essential restructuration.

Gebser presented evidence that human consciousness structures had undergone three mutations from the archaic or primordial structure; the magic, the mythical and the mental structures. The term ‘consciousness structures’ means the ‘perception of reality throughout the various ages and civilisations’.

Generally speaking, then, how does each of Gebser’s structures perceive reality?

The Archaic structure - in general

The initial stage of human consciousness is almost impossible to conceive of, due to the reason that individual consciousness is not operating in it. Gebser describes this phase as ‘origin’, a consciousness structure where there is a complete undifferentiation of the person and their environment. He cites statements from post-archaic thinkers that demonstrate an understanding of the archaic structure. ‘Dreamlessly the true men of earlier times slept’, quoted from Chuang-tzu in ca 350 BC. In that statement ‘sleep’ is equated to the lack of individual consciousness at this stage and ‘dreamless’ to the
statement ‘sleep’ is equated to the idea of individual consciousness at this stage and ‘dreamless’ to the apparent harmony between inner and outer concepts of identity demonstrated by the absence of any dualistic or constructive notions of ‘reality’. *The soul [came into being] simultaneously with the sky*, quoted from Plato. 7 Here the ‘sky’ is not regarded as any more existential that the ‘soul’. Both not only co-exist but appear to emerge simultaneously, although emerge should not be mistaken for any idea of them being differentiated. There is no difference that can be noted because both exist simultaneously.

Here it is appropriate to highlight the method followed by Gebser in his explication of theory.

In retrospect it may seem as though this conscious mutation occurring in man were directed towards us: towards present-day man and our consciousness structure; but we must guard against such a one-sided relativization of these events. Our present mode of thinking would insist that everything be regarded from the vantage point of the present and would proceed to trace in reverse the path of events. Yet if we did this, we would draw conclusions and results from fragmented manifestations and would never reach the nearly inaccessible origin. It is for this reason that we have attempted to avoid this retrograde mode of inquiry and have begun our investigations with the original structure. 8

For Gebser, then, the tendency of the rational mind to inquire into previous modes of consciousness, from its rational viewpoint, must be acknowledged as potentially distorting. Instead an understanding of the structure of consciousness comes from sensing the mode, attributes and attitudes of the structure ‘from within’, rather than ‘from without’. Gebser called this presentiating, sensing what was actually present, rather than interpreting what was present through another structure. The deliberate suppression of the rational mode of thought in trying to understand un-, pre- and non-rational structures of consciousness is fundamental to Gebser’s research.

The observations of the Chinese and Greek sages which make previous unseen domains accessible, tell more about the archaic structure than would any retrospective conclusions and prognostications. Anyone capable of sensing and presentiating the significance of these utterances will at least be able to perceive some measure of the splendour of origin - the first radiance of the emergent world and man that suffuses the words of ancient time still present in us.

*The Magic structure - in general*

The next conscious structure signifies the release of consciousness from its simultaneous identity of inner and outer. From ‘sleep’ to a ‘waking-state’ awareness of an external world. This is still not the emergence of a subject regarding an object. There is no subject-consciousness at this structure. Also, the world is not seen in the detail of pattern, causality and relationship. Instead, the external world is experienced as ‘point-like’ phenomena. Not a conception of the world as a whole, instead, a consciousness of details that in themselves are the world. How then would consciousness navigate existence from such a structure?

Impulse and instinct thus unfold and develop a consciousness which bears their stamp - a natural and vital consciousness which enables man, despite his egolessness, to cope with the earth and the world as a group-ego, sustained by his clan. Here, in these attempts to free himself from the grip and spell of nature, with which in the beginning he was still fused in unity, magic man begins the struggle for power which has not ceased since; here man becomes the maker. Here too, lie the roots of that tragic entanglement of fighter and fought: to ward off the animal that threatens him - to give but one example - man disguises himself as that animal; or he makes the animal by drawing its picture, and to that extent gains power over it. 10

Gebser cites the hunting ‘ritual’ as emblematic of the magic structure of consciousness.

Leo Frobenius in his book *Unknown Africa* ... describes how, in the Congo jungle, dwarf-sized members of the hunting tribe of Pygmies drew a picture of an antelope in the sand before they started out at dawn to hunt antelopes. With the first ray of sun that fell on
the sand, they intended to ‘kill’ the antelope. Their first arrow hit the drawing unerringly in the neck. Then they went out to hunt and returned with a slain antelope. Their death-dealing arrow hit the animal in exactly the same spot where, hours before, the other arrow had hit the drawing. 11

The characteristics of the magic structure are all present in that last quotation. There is no ego present, the pygmy does not kill the antelope, the sun does that when it touches the drawing. A causal relationship between the ritual and the hunt does not exist (because causal thinking is not operating at this structure), instead there is a vital or natural nexus. The ritual is the hunt, they are not different points or phenomena but the same phenomena. Absolute reality is based on phenomena, it is ‘magical’ but ‘this character loses its effectiveness with the injection of consciousness’. 12 All the phenomena are ‘merged’ into something ‘magical’, something that gives power to the group.

The Mythical structure - in general

The magic structure is about the relationship between the individual/group (there is no real individual identity at the magic structure but there is a form of group identity) and nature manifested in emotion and instinct. The next consciousness structure, mythical, differs from this in that it is about the relationship between the individual and their consciousness mediated through their imagination. Whereas the magic structure is about the emotional and instinctual responses to external phenomena, the mythical structure is about inward focussed contemplation. This is still not what the modern mind would regard as fully awakened consciousness. Gebser likened it to becoming aware of the dream in awakening. ‘Are you and I perchance caught up in a dream from which we have not awakened’? Gebser cites a quote from Chuang-tzu, as an expression of the mythical structure. 13 Likewise a quote from Sophocles in Greece at about the same time mirrors that same sentiment, ‘I see that all of us who are alive are but figments of a dream - no thicker than the thickness of a shadow’. 14

The symbol of the magic structure is the point, representing the point-like unity of the person and nature, whereas the mythical structure differs through the emergence of an internal world and so its symbol is the circle, the age-old symbol of the soul. The circle also exemplifies the linking of the polarities of daylight and darkness, the seasons and the orbits of the planets. The sun mythologemes, which emerged in the East and West around the eighth century BC, are also considered emblematic of the brightening of consciousness. 15 Another significant element that appears at this time is the ‘hero’ who asserts his independence from magic enmeshment. ‘Divine wrath’ which is described as a fire immanent in man, is often expressed through the hero. The Iliad begins with the words ‘Sing, goddess, the wrath of Peleus’ son Achilles’, words in which we can recognise a summons to consciousness. 16

Gebser finds archaeological evidence of this step out of the magic consciousness structure. In figure one is a mosaic relief from the second millennium BC.
It expresses man’s extrication from his intertwining with nature in two ways: first, by presenting terrestrial man (and not a divinity) standing out in partial relief from the background which surrounds and protects him, and thereby depicting the body in partial extrication from his surroundings; and second, by placing the upper torso against the ‘sky’ – ‘the sky is simultaneous with the soul’, and we would also add ‘simultaneous with time’. The upper torso is free, as it were, and only the actual vegetative-vital region of the body, from the waist to the feet, is surrounded by nature; and even this is no longer an enmeshment, for the ‘nature’ surrounding him, is a nature already illuminated.

**The Mental structure - in general**

Finally the structure of consciousness that operates today is reached. For Gebser the root of the word ‘mental’ contains many of the characteristics of what is regarded as ‘modern’ thought. From the Greek we have *menis* (wrath or courage) and *menos* (resolve, anger, courage and power). In Latin we have *mens* (intent, anger, thinking, thought, understanding, deliberation, disposition, mentality). The mode of consciousness representative of those characteristics is discursive and directed. No longer the mythical imaginative process within the polar cycle, but ‘directed towards objects and duality, creating and directing this duality and drawing energy from the individual ego’.

The point was ascribed to the magic structure representing its point-like unity with nature. The circle was assigned to the mythical structure as both representing the interior (soul) and also the polar relationship attendant in that structure. The triangle is assigned to the mental structure, the two points on the base of the triangle representing oppositional or antithetical positions held and the apex as the directionality inherent in the structure. The characteristic attribute of magic was the emotional/instinctual interpretation of nature and the characteristic attribute of mythical was the imaginative interpretation of the soul/psyche. With the mental structure the characteristic attribute is the abstraction and quantification of material world.

Every act of abstraction results from the presence of measuring thought in the ostensible invisibility of what is being calculated, while every quantification results from the presence of measuring thought in the semblance of what is actually measured. This process is reflected in the reality of our world of thought; the symbol, always inherently polar and imagistic, is reduced to allegory, then to mere formula, as in the formulas of chemistry and physics and even the formulas of philosophy. In its extreme forms of exaggerated abstractness, it is ultimately void of any relation to life and becomes autonomous; empty of content and no longer a sign but only a mental denotation, its effect is predominantly destructive.

**The Integral structure - in general**

Gebser suggested a fourth mutation was eventuating but that it was not widespread and by no means certain. It was not merely the synthesis of what the mental structure has dualistically separated but an integration of all the previous structures of consciousness. For Gebser this is the ‘conscious’ return to origin, instead of existing in the non-conscious archaic structure.
By integration we mean a fully completed and realised wholeness - the bringing about of an *integrum*, i.e. the re-establishment of the inviolate and pristine state of origin by incorporating the wealth of all subsequent achievement. The concretion of everything that has unfolded in time and coalesced in a spatial array is the integral attempt to reconstitute the ‘magnitude’ of man from his constituent aspects, so that he can consciously integrate himself with the whole.

Gebser saw the characteristic attribute of the mental structure of abstraction and quantification tending towards immoderation and ultimately existential disconnection. This disconnection precipitated the typical reactions of either reversion to mythical consciousness and the sense of unity found in the circle or to the search for synthesis. ‘Either we run in a circle, inexorably confined and imprisoned, or we run to and from one opposite to another in the belief that this compulsive back-and-forth will find a synthesis’. 24

The next mutation was not the next step on the existing path but a ‘leap’.

Rather we are dealing here throughout with an intensification of consciousness; not because of any qualitative character which might be ascribed to it, but because it is by nature ‘outside’ of any purely qualitative valuation or quantitative devaluation. 25

In summary, Gebser identified a series of mutations in human consciousness that could be evidenced in archaeology, language and the like. At origin humans existed in a non-conscious unity of body/mind /nature. The first mutation, magic, saw humans waking up from their ‘sleep’ to sense the point-like phenomena of nature surrounding them, and to find power in their ‘magical’ enmeshment. With the next mutation, mythical, humans were awakened to their internal consciousness and, through imagination, they saw polarities in natures that mirrored the polarities they found in themselves. In the final mutation, mental, humans became fully awake to ego-consciousness and through the attributes of abstraction and quantification the ‘material’ world was brought forth. While a structure of great power this ‘modern’ consciousness tends towards atomisation and disconnection and so a fourth mutation, integral, is a potential. This mutation would return unity, however, it is not a step along the continued path of consciousness evolution but a leap into an intensification of consciousness.

Those then are the Gebser structures in general and now it is possible to specifically examine how the consciousness of time is manifested through the structures.

**Time, space and perspective through the structures**

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<thead>
<tr>
<th>Structure</th>
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<th>Perspectivity</th>
<th>Emphasis</th>
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<tr>
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<td>None</td>
<td>Prespatial, Pretemporal</td>
</tr>
<tr>
<td>Magic</td>
<td>One-dimensional</td>
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<td>Mythical</td>
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<td>Mental</td>
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<td>Integral</td>
<td>Four-dimensional</td>
<td>Aperspectival</td>
<td>Space-free, Time-free</td>
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Table One - Time, space and perspective (from Gebser)

Each of Gebser’s structures of consciousness brings forth a new dimension and with each new dimensioning the space/time world of the structure changes as well. Table one represents this. The archaic structure, in its non-conscious state, can have no perspective and so brings forth no dimension. As no dimension is brought forward then this structure is prespatial and pretemporal. The mutation to the magic structure has the perspective of point-like phenomena in nature. Gebser called this pre-perspectival and what it brought forth was a single dimension. On this single dimension all phenomena are related and interchangeable. There is no causality, instead a unity through a natural nexus, and so it is both spaceless and timeless. Importantly, though, while the magic structure is timeless there is a time concept latent in it. From the growing awareness of periodicity in nature then what arises is a sense-of-time rather than a knowledge-of-time.
Wherever we encounter seasonal rituals in the later periods of the magic structure, and particularly in astronomical deliberations and various forms of the calendar, as for example amongst the Babylonians and later in Egyptian and Mexican civilisation, we find anticipations of the mythical structure. 26

The magic/mythic transition is the point where time emerges. The late magic structures evidence the maturity of the awareness of a rhythm in nature that weakens the point-like single dimension perspective and so mythical thought literally steps out of nature and into consciousness.

Although still distant from space, the mythical structure is already on the verge of time. The imaginary consciousness still alternates between the magical timelessness and the dawning awareness of natural cosmic periodicity. The farther myth stands removed from consciousness, the greater is its degree of timelessness...By contrast, the closer its proximity to consciousness, the greater emphasis on time...Slowly the timeless becomes temporal; there is a gradual transition from remote timelessness to tangible periodicity. 27

From the emergence of consciousness comes an expanded perspective and so the second dimension is brought forward. The single point in one-dimension is now the encompassing circle in two dimensions. This is the time-sense of polarities. The rising and settling of the sun, the movement of the celestial bodies and the cycle of the seasons. Still this form of time-sense should not be mistaken for merely the observation of external phenomena. The key element here is that through imagined consciousness ‘time’ is found.

With the transition between mythical and mental natural complementarity disappears and dualistic opposition replaces it. This duality is resolved through abstract and synthetic thought. Human thought now encompasses the perspective of three dimensions and that creates both time and space as realms that the human consciousness can range over. This is ‘the world of man, that is a predominantly human world where ‘man is the measure of all things’, where man himself thinks and directs his thoughts’. 28 There are two significant aspects that arise from this mutation in consciousness towards discursive and directed thought. First is that its capacity for identification and measurement sets up a one-sidedness that ‘embodies the greatness as well as the ominousness of this structure’. 29 The perspective that reason and right follows from identification and measurement strengthens everything that pertains to consciousness and displaces all that is immeasurable and non-conscious.

The unmeasured and autonoetic, that is, self-thinking world of mythical images has no place in the world measured and thought by man; at best, it is assigned a place in opposition, for there is no bridge to the inestimable in the world of measuring thought; in terms of its measurement, it does not exist, or at the very most it exists as ‘non-being’. 30

The second significant aspect is that the future now emerges as a realm that this consciousness can shape. There is a partial rejection of the past, to the extent that it is unmeasurable, and in its place the future becomes the focus of attention.

To the thinking person the past exists only to the extent that he can measure it or fix its outlines with dates. As for himself, he one-sidedly sets his sights on the future, particularly as he thinks - from his anthropomorphic attitude - that he can shape this temporal sector at will, as if it were dependant upon him. In view of this one-sidedness...it is evident in the conviction of present-day man that he is the maker of the future. 31

The point-like unity of magic in its pre-perspectival single dimension gave way to the polar unity of the mythical circle and its two-dimensional perspective. Likewise the magic attribute of emotion was replaced with the mythical attribute of imagination. Now with the advent of the mental structure the full force of perspective brings forth three-dimensions and the idea of abstract space, especially the abstract space of the future. Dualistic thought replaces polar thought and so the circle becomes a triangle with the two points and the base representing thesis and antithesis and the apex as the synthetic unity discovered by discursive and directed thought. The identifying characteristic of the mental structure is abstraction:
discursive and directed thought. The identifying characteristic of the mental structure is abstraction: this thinking removes man from the impulsive world of emotion, as well as the imagistic world of the imagination, replacing them with the world of mental thought which inevitably tends towards abstraction.32

There is now the understanding of how time, space and perspective emerges through the structures and how a sense-of-time and then a sense-of-the-future emerges as well. With this understanding of the structures of consciousness the evolution of the foresight worldviews will be explored.

The creature present

Between twelve to fifty thousand years ago small bands of 20-30 people roamed the earth as hunter/gatherers. In the Gebser structure these bands were operating from the magic consciousness structure. The people lived pretty much moment to moment, or at most, day-to-day. The sense of self at this structure is distinguished from the environment, but it is still mixed up with it in a seemingly ‘magic’ way. This is likened to the cognition operating in dreams where images are displaced and transformed in a way that is would be considered non-logical if the images were operating that way in the ‘waking’ state but still an association is ‘known’ by the dreamer. With a sense of self not clearly differentiating subject and object then preservation of self would be associated with what happens in the immediate present. There is no future time orientation operating at this structure, hence there is no future. There is no worldview of foresight - only the creature present shown in figure two.

Figure Two - The creature present To describe this as the ‘creature present’ is not to suggest that these people were any less human than we are today. Rather it makes the point that the structure of consciousness that was operating in them was ‘creature-like’. A short digression into evolutionary neurobiology will elaborate this point.

Primary consciousness

Edelman posited a theory of the evolutionary and biological development of two forms of consciousness.
Edelman posited a theory of the evolutionary and biological development of two forms of consciousness, a primary consciousness (a creature present) and a ‘higher-order’ consciousness that shares much in common with Gebser’s later mutations of consciousness. His theory was premised upon two neurological capacities, 'value determination' and 'categorisation', and it explains how they interact and evolve to enable individual consciousness.

**Value** is the property of the brain stem together with the limbic (hedonic) system. These two systems manage the body and its functions. They are not directed towards stimuli in the external environment, rather, the regulation of the body in order to maintain the conditions for life by way of evolutionarily selected value patterns. It is important to note that the successful evolution of a species, in this case Homo Sapien, results from those value patterns have proven successful in attributing ongoing fitness to Homo Sapien. Thus, these value patterns are enduring and they deeply affect individual consciousness. Edelman is not saying that these evolutionarily selected values make our responses predetermined, however, they are universal those values cannot be denied. 35

**Categorisation** is the property of the thalamocortical system (the thalamus and the cortex). This system does receive its information from outside of the body and it creates detailed mappings of the signals received through each of the sensory modalities. These mappings are the means by which the sensory signals are categorised. The thalamocortical system evolved later than the brain stem and limbic system and the two systems were linked. This linking meant that the categorisations were mediated by the evolutionary values and from this emerged the further properties of value-memory and learning.

The mapping of the sensory stimuli produces a ‘scene’ and the value-memory would highlight the salient events in that scene. Events could be identified which had a higher relative value than others. Behaviours could be adapted to better suit the value patterns. This combined system has a clear evolutionary advantage as it served adaptive behaviour that better suited the environment. This is what Edelman calls primary consciousness.

This form of consciousness still lacks a notion of self, cannot model the past or future and to a significant extent is only able to correlate external perceptions. Edelman describes an animal with only primary consciousness as seeing ‘the room the way a bean of light illuminates it. Only that which is in the beam is explicitly in the remembered present; all else is in darkness’. 36 Still primary consciousness is necessary for the development of higher-order consciousness.

It is this primary consciousness that would be predominant at the magic structure of consciousness. There is, of course, a capacity for higher-order consciousness that is latent in humans at this structure. That consciousness, however, does not become fully manifest until the next mutation of structure.

**The hint of what is latent**

The magic structure’s natural and vital nexus with nature contains a latent time-sense. While the magic perspective only draws forth a one-dimensional view of the world, with its point-like observation of phenomena, within it is the source of the next mutation.

In a sense one may say that in this structure consciousness was not yet in man himself, but still resting in the world. The gradual transfer of this consciousness, which streams towards him and which he must assimilate from his standpoint, and the awakening world, which he gradually learns to confront (and in the confrontation there is always something hostile) is something that man can master. Man replies to the forces streaming towards him with his own corresponding force: he stands up to Nature. He tries to exorcise her, to guide her; he strives to be independent of her; then he begins to be conscious of his own will. Witchcraft and sorcery, totem and taboo, are the natural means by which he seeks to free himself from the transcendental power of nature, by which his soul strives to materialise within him and to become increasingly conscious of itself. 38

This need to overcome nature in order for ego to develop will be a recurrent theme in later worldviews of foresight. In it can be found much that resonates with the ‘future’ of human interaction with nature. Magic
man had a need to dominate nature in order to grow but did not possess the instrumental power to do so. Nature much damage unless the ecosystem was particularly resilient and localised. The other harmonic that resonates from the magic structure of consciousness into later worldviews of foresight is the will-power-drive dynamic that is established in this struggle.

This remarkable and deeply inveterate impulse to be free from miracles, taboos, forbidden names, which, if we think back to the archaic period, represent in the magic a falling away from the once-prevailing totality; this urge to freedom and the constant need to be against something resulting from it (because only this ‘being against’ creates separation, and with it, possibilities of consciousness) may be the answering reaction of man, set adrift on earth, to the power of earth. It may be a curse, blessing or mission. In any case it means: whoever wishes to prevail over the earth must liberate itself from its power. 38

Already it will be sensed that there is much that seems ‘modern’ and not ‘antique’ in those assessment of humans operating one hundred centuries removed from our own. What this exemplifies is that the ‘earlier’ structures of consciousness still operate even though later structures of consciousness can be prevailing in our times. The mental structure is adept at giving at producing a conceptual-level understanding of what is experienced at the emotional and instinctual level. Still, this does not mean that humans are necessarily ‘slaves’ to their emotions and instincts. Later structures of consciousness would be elaborated by imagination and abstract thought, and give humans, at least, the potential to moderate what has the potential of immoderation. Foresight is one such capacity for moderation, however, at the magic phase of the ‘creature present’, a foresight worldview was not in operation. A mutation of consciousness was needed to bring the first worldview of foresight into being.

Out of the darkness

In the magic structure were identified characteristics like the need to dominate nature and the need to oppose something in order to find consciousness and power. These are characteristics that resonate in expressions of modern consciousness and their worldviews of foresight. The mythical structure also has unique characteristics that also have later resonances for this study.

One such characteristic of the mythical structure is the strong connection with darkness and emerging individual interiority. First, the mythical structure embraces a two-dimensional, spaceless, perspective. The night is a realm of two dimensions as it is devoid of spatial depth. Language contains references to nocturnal, rather than, daytime periodicity; consider the word ‘fortnight’ - fourteen nights rather than fourteen days. In German there is ‘Fastnach’ - Shrove Tuesday (night) and ‘Weihnacht’ - Christmas night. 39 Second, Plato spoke of the soul emerging simultaneously with the sky which has also been linked to the idea that natural periodicity was first observed in the movements of the celestial bodies in the night sky. 40 This regularity of movement in the environment corresponds with awareness of movement in the interior of the individual, hence the emergence of the ‘soul’ simultaneous with the (night) sky. 41 Third, is the myth of Kronos, the father of the gods who populated the night, who ate his children rather than let one of them succeed him, whose act was defeated by Metis who made him disgorge the children whole and who was eventually banished to ‘the realm of the shades’. 42 Gebser argues that this is a clear example of wakefulness (daytime) predominating over the dreamlike (evening), that the link between ‘chronos’ - Greek for time - and the myth of Kronos illustrates the root of time consciousness is from the nocturnal. 43

What this establishes is the link between the interior imagination, soul or psyche, as the generative source of time-sense. The word root shared by chronos and Kronos is ‘gher’ - to desire, strive for, need - and therefore evidences a tendency towards goal directed movement’. 44 This juncture is the appropriate point to complete the brief expedition that was begun previously into the territory of human neurobiology. Primary consciousness was operating in the previous structure and now what was latent would became manifest. The predominant aspect of the mythical structure is imagination and this too is the predominant aspect of higher-order consciousness.

Higher-order consciousness
The key to the evolution of higher-order consciousness is concept formulation. This is the ability to identify a thing, which is not an external perception, and on the basis of the thing identified control behaviour. In comparison to perceptual categorisation which is unconscious and externally focussed, conceptual categorisation is conscious and internally focussed. With concept formulation then comes selfhood, past and future, symbolic memory, symbolic relations, semantics and lexical learning.

One property of describing the evolution of consciousness this way is to give the entire process a sequential feeling. First this, then this and now, voila, we think. This structuring might help the reader understand the ‘story’ but it will not do for an explanation of the evolution of higher-consciousness. From this point forward the order in which capabilities are described are not done so to indicate causality. It serves little benefit to try and work out which bit comes next as each of the new capabilities emerge epigenetically rather than sequentially.

The evolution of linguistic capabilities in Homo Sapiens is an obviously critical step in the evolution to higher-order consciousness. Articulated sounds and their symbolic meaning required a new, or at least dramatically enhanced, form of conceptual memory. Not only the memory of the process but the memory of the sound and finally to semantic memory itself. Further, the conceptual categorisations of linguistics were linked to value-category memory so to ensure that communication too would be categorised with evolutionary value-patterns. This adaptation of conceptual categorisation would give further evolutionary fitness to Homo Sapiens in continuing to adapt behaviour to environmental complexity.

As the semantic lexicon increases then syntax emerges as a new form of conceptual categorisation. Symbolic meaning can also be conveyed through the plasticity of the syntactical items themselves. Thus a sense of self and its link to primary consciousness through value-category memory can emerge. With a sense of self can also arise a sense of a world the self occupies and changes in that world. The ‘ever-present’ present of primary consciousness is now expanded by a memory of a present recently removed, the past. With a memory of past comes the anticipation of a present not yet arrived, the future. These concepts arise within an interaction with other members of the same species, through social transmission and learning. All of which is still mediated by the evolutionary value patterns.

The freeing of parts of conscious thought from the constraints of an immediate present and the increased richness of social communication allow for the anticipation of future states and for planned behaviour. With that ability come the abilities to model the world, to make explicit comparisons and to weigh outcomes; through such comparisons comes the possibility of reorganising plans. Obviously these capabilities have adaptive value. The history of humanity since the evolution of hunter-gatherers speaks to the adaptive and maladaptive properties of the only species with fully developed higher-order consciousness. 45

Agrarian foresight emerges

Around the tenth millennium BC there occurred ‘a prodigious transformation, certainly the most important in the history of the world’. 46 The tribes stopped their roaming and instead began to farm the earth. This was a dramatic change in their behaviour and environment and so it brought forward a dramatically different structure of consciousness, mythical. Farming as an activity was totally different to the activities of the hunter/gatherer. It required a great deal of cooperation in how the farming activities were done. The activities themselves were now systematic; you plough, then plant, then tend, and then harvest. It takes time, it is seasonal or cyclical rather than immediate. So the conception of time had to now include the idea of time that would occur after the present - future-sense conceived through circularity. ‘I sow the seeds now to harvest the plants later and I (and my children) will sow the seeds again as I (and my ancestors) have done before’. In addition to the emergence of a future-sense the people would have had to learn impulse control, ‘I need to do this now to get something in the future,’ and also to learn the discipline needed to stay at tasks for long periods of time. While language as a individual capacity had emerged earlier, language had to be elaborated to convey all these new concepts so that people would be clear on what they needed to do and when/where they needed to do it. All this, and more, was needed for farming to be successful.
Concept formulation, linguistic capability, co-operation, task complexity, social role complexity and impulse control acted in concert to moderate the modes of emotion and instinct that were operating in the magic structure. It has already been noted that the appearance of seasonal rituals and calendars were associated with the last stages of the magic structure and the emergence of the mythical structure. Those social innovations would also have been advantageous to the farming behaviour that was strongly associated with this mutation.

The first worldview of foresight emerged as is shown in figure three. The worldview of agrarian foresight encompasses this broadening of perception. The hunter of the magic structure would practice consequence assessment but the temporal space for the consequences would be the present. ‘Do I go this way or that, do I pursue this animal or that one”? The farmer, however, would practice consequence assessment for present actions in terms of future, if circular, consequences. Time orientation must be extended. Rather than harvesting all available food, some food would be allowed to ‘go to seed’ in order for a ‘future’ planting to occur. Cropping the same piece of ground, over and over again, would have the consequence of reducing soil fertility and yields in the ‘future’. Likely actions arising from this assessment would encompass fertilising and crop rotation. Dependency on food stocks and the weather would see the storage of food ‘until a rainy day’.

Figure Three - Agrarian foresight

Problem detection would arise from things in the present but also from a sense of history or the repetition of time. So not only is time extended forward but also backwards. A form of strategy formulation and envisioning might have also existed at this stage but not to a significant extent.

There is a broad correlation between the structures of consciousness, as outlined by Gebser, and the type of cognition associated with the structure of consciousness as outlined by Piaget. Gebser’s mythical structure correlates to Piaget’s concrete operational thinking ‘operating on the world, farming the world’. 48 Here the thinking focuses on the actual, a form of causality but not true cause and effect. ‘I did this and this happened, I did something different and something different happened’. The thinking here allows for reversibility so, if ‘I want this to happen then I need to do this (and not that)’. Hypothetical thought, ‘what-if” thinking, is not possible with concrete operational thinking. The foresight processes of strategy formulation and envisioning, therefore, would be limited to actualities and reversibles.
This is important in considering how a person of this time considered the matter of their own thoughts. With concrete operational thinking prevailing at the mythical structure then it cannot be said that a person would reflect on ‘their’ thoughts (at least not how ‘we’ would consider such reflection. Studies in transactional analysis have shown how there are four degrees of internal dialog that run through a person’s consciousness.

In the first degree, the words run through a [person’s] head in a shadowy way, with no muscular movements, or at least none perceptible to the naked eye or ear. In the second degree, he can feel his vocal muscles moving a little so that he whispers to himself inside his mouth. In the third degree, he says the words out loud. There is also a fourth degree, where one or more internal voices is heard coming from outside the skull. 49

What then would the mythical structure make of these voices? The voices of the ‘bicameral’ mind were concerned with simple day-to-day tasks. As situations arose, an inner voice would supply advice or commands from the vast store of all the admonitory advice ever given to the individual. As the function of the gods was chiefly the guiding and planning action in novel situations then it was thought that the gods were giving admonitory advice. 50 This would be consistent with the worldview of agrarian foresight that would see much of the strategy formulation and envisioning roles being ceded to the gods of the respective culture.

In summary, the worldview of agrarian foresight would have a strong focus on the actualities. What worked in the past would be a strong influence on the perceptions of foresight thinking, especially around consequence assessment and problem solving. Ritual would be seen as a way of ensuring a desired causal outcome. Allied to this was the sense of the guidance of the gods. A foresighting process here would be divination where an oracle or medium would contact the gods to learn of future events or who would interpret omens in natural events or the behaviour of animals. This worldview still lingers on today in astrology and palmistry in the West but in mythical times it had the status of a science. 51 There is the recent experience of astrology being considered as an input into the decision making of one White House incumbent which would support the idea of the worldview of agrarian foresight still operating today.

The urge to break the circle

Directionality without spatiality is a circular movement. The polar movements of the celestial bodies (like the moon) are seen as the energy source that drives the tides. Polarities seen in the natural world thus contain and provide sustaining energy. Farming is largely a circular activity too. Yet farming mostly takes place in the daytime, whereas the energy of the mythical structure is based in the nocturnal realm of the imagination. Day and night can been seen as a polarity but they can also be seen as opposite too.

As ‘gher’ was the word root shared by chronos and Kronos then its opposite, or ‘mirror’ root was ‘regh’ - straight-line movement. 52 ‘And those words which signify ‘right’ and ‘direction, orientation’ in the Western languages are derived from this particular mirror root regh’. 53

With this we leave the rhythmic temporicity which sustains and encloses the stars as well as our hearts: the zone in which the inexorable course of events harnesses man’s fate to the periodic tides, the inescapable destiny of ascent and decline. Let us rather return to the attempt by Western man to extricate himself from the restrictions of destiny and the confines of the soul. When we view this struggle henceforth from a temporal aspect, we will perhaps better understand how the step from the circular or cyclic image of temporicity was able to usher in the predominance of the rational concept of time. 54

Immortal foresight

Somewhere within the mythical period the ‘gods’ who guided mankind’s actions on earth were transformed into kings. From ethereal beings whose plans and designs were mediated through flesh and blood oracles and priests, to individuals on earth who were regarded as gods-on-earth, or divine. This was a change within the mythical structure, not a fundamentally new structure itself.

Within the mythical structure sacrifice to the gods was often practiced, often seen as part of the cycle.
Within the mythical structure sacrifice to the gods was often practiced, often seen as part of the cycle where the god dies, like the plants die in winter, only to be reborn with the coming of the spring. When the gods came down to live amongst the people as kings then the sacrifice ritual still continued. Campbell records one ritual where the king would cut off his body parts and toss them to his populace before slitting his own throat. Clearly an individual who would voluntarily commit ritual regicide was operating from the mythical consciousness structure and imagined the importance of reinvigorating the circle of life. This belief, then, underwent a change. Instead of the king committing self-regicide the ritual was altered so the king would merely be humiliated and a proxy would be sacrificed instead.

That this change in ritual behaviour would still be considered appropriate would indicate a change in structure. Within Gebser’s methodology that change is the coming of the mental structure of consciousness. Whereas mythical thinking was circular, mental thinking is directional, objective orientated and turned towards the objective world. Why was such a change in worldview occurring? One explanation is that the nature of the evolution of social groups from hunting tribe to farming community and then to early city-state was providing stimulus to develop the individual’s cognitive processes. With the advent of urban living, ‘mythic’ life meant that faculties that had little opportunity for use were exercised. New concepts and patterns of behaviour including planning of actions extending over months or even years were now developed.

The rising complexity of social conditions was developing greater cognitive complexity but probably not in everyone. Certainly those in control of the mythical rituals were displaying the changed thinking. This change released the king from the need to serve the circle of time to the service of the objective present. With the focus of service of the present then the time orientation went from circular to linear. From the continuation of the present into the future by respect of the past to the continuation of the present into future immortality. Now the foresight worldview shifts to include the thought of projection of the present into the future, forever, immortal. The worldview of immortal foresight emerges as is shown in figure four. An example of immortal thought is illustrated by the Sumerians who attributed the early dynastic reigns of their legendary kings as a quarter of a million years for eight kings before the Flood and twenty-five thousand years for the two dynasties after it. No sense here that the king would be sacrificed for the good of the group. This was divine reign for keeps. How was such a reign to be achieved? Through the exercise of total power.
Figure Four - Immortal foresight

Mumford describes this kingship as the organisation of an archetypal machine composed of human parts. The features of this machine were:

- the centralisation of political power, the separation of classes, the lifetime division of labour,
- the mechanisation of production, the magnification of military power, the economic exploitation of the weak and the universal introduction of slavery and forced labour for both industrial and military purposes. Slavery had never really existed on any large scale before this. 59

These institutions would have completely discredited the primal myth of divine kingship and the derivative myth of the machine had they not been accompanied by another set of collective traits that deservedly claim admiration: the invention and keeping of the written record, the growth of the visual and musical arts, the effort to widen the circle of communication and economic intercourse far beyond the range of any local community: ultimately the purpose to make available to all men the discoveries and inventions and creations, the works of art and thoughts, the values and purposes that any single group have discovered. 60

To what end, then, was this total power put? First was the projection of demonstrable power through gargantuan construction projects. Projects of such a scale, complexity, and perfection as to clearly state that the power behind them was divine and immortal. The Great Pyramid is 755 feet square at the base, rising to a height of 481 feet and yet it has joints of one ten-thousandth of an inch while the dimensions at the side differ by only 7.9 inches in a structure that covers acres. ‘Only a divine king could demand such a massive effort of the collective will and effect such a large-scale material transformation’. 61 Second was the wish to exercise absolute control over nature. Recall here the aspect of the magic structure that was directed towards the demonstration of power over nature as synonymous with the emergence of consciousness. This worldview of foresight could give full reign to that desire. The Mesopotamian canal system and the Roman aqueduct system were both attempts to wrest control of destiny from nature and to bring it under divine control. While the machine was capable of great engineering feats it still lacked the means to significantly impact on the forces of nature. That state of affairs, however, would change in later times. The third was the need for speed which was both a means of effectively deploying power and a demonstration of it. 62 Arrow straight roads, bridges over impassable rivers and canals where water does not flow in order to link the empire, to enable trade and, most importantly, to get the imperial army to wherever it needed to be. The divine hand now shapes time which was once perpetual. Fourth was to bring order and predictability into everyday life. Food supply, flood control, common weights and measures were all attempts to impose the rational and efficient universally rather than allowing what was customary or traditional to exist. 63 Fifth was the concept of sovereignty, the projection of the absolute power of the sovereign by the sacrifice and service of its population. In effect, the projection of a universal culture. 64

In summary, Immortal Foresight was a worldview that evolved from the one that preceded it. Agrarian Foresight would still, however, be practiced during the period of Immortal Foresight as is shown in figure four. At the micro level there would still be the attention to ritual and repetition. Groups would still be following the lessons of the past and their ancestors. Their attention would still be on the actualities. There would still be the bicameral mind operating in the majority of people and the belief of the godlike status of the king. At the macro level, however, a new worldview was operating. This worldview was of a scale of complexity and capability far above that of the mythical structure. The scale of the physical achievements of those who practiced it is testimony to its effectiveness. Apart from the quantum jump in the operating effectiveness of this worldview over its predecessor, the other significant difference was the envisioning of desired futures of a man-made design. The foresight project was the projection of power into immortality. ‘My name is Ozymandias, king of kings: Look on my works, ye Mighty and despair’. 65 Monumentalism, control of nature, control of time through speed, removal of variability, directionality and projection of universal culture were all collective actions of this worldview. The minds that produced
and projection of universal culture were all foresight actions of this worldview. The minds that produced this worldview and operated the machine were ‘minds of the highest order with a unique combination of theoretical analysis, practical grasp and imaginative foresight’. Unfortunately:

once mankind got the means for large-scale manipulation of the world, the lust for power began to take a devastating toll. This new arrangement unleashed on mankind regular and massive miseries that primitive societies encountered only occasionally and usually on a small scale. Men only succeeded in laying waste to themselves with the new plagues unleashed by their obedience to the politicians.

The minds that produced and operated the Immortal Foresight worldview had almost certainly moved beyond Piagetian concrete operational cognition (conop) and were now able to practice what is described as formal operative (formop) thinking. The change from conop to formop occurs when the actualities that conop saw as the only realities are now seen as possibilities instead. Another actuality was possible if a different action was taken or if circumstances were different. This is the beginning of hypothetical or abstract thought. In terms of cognitive processing power this mode of thought can do more than conop.

certainly theoretical thought would depend upon formop cognition being available. The machine did not require everyone in the machine to be formop thinkers. In fact, the machine would probably be more effective if those forming the ‘parts’ of the machine were not capable of abstract thought. This was an extremely effective foresight worldview if it is measured by the criterion of projected power into the future. That makes this worldview still attractive today, especially where there are not counterbalancing forces present which can restrict its excesses.

Still, at some point in time formop thought became more widespread and the worldview of many people began to change. This change, which began between the ninth and sixth century BC, was a change of the inner against the outer. This change did not depend on physical power and so it could not be suppressed by the military power of the machine. The next foresight worldview was emerging.

Revelatory foresight

The human machine built upon Immortal Foresight was effective at producing spectacle and material goods. It was also very effective at producing inequality and excess. A revolt began to be quietly expressed, by seemingly ordinary people.

An Amos who was a shepherd, a Hesiod who was a farmer, a Socrates who was a stone-cutter, a Jesus of Nazareth who was a carpenter and by Siddhartha Gautama who was a prince who left his royal family, and a Confucius who was an unemployed scholar.

These ordinary people were largely responsible for bringing down much of the human machine of immortal foresight. How was this possible?

To find the beginnings of an answer it is necessary to return to the period of Immortal Foresight, to the point where the ‘divine’ kings were changing from circular time to linear time. What also emerged at this time was ego sense. In the period sixteen hundreds to four hundred BC the Bronze Age civilisations collapsed and the Iron Age civilisations emerged. As instinct and tradition was being proved inadequate the individual was being compelled to rely on his own mental processes for guidance. The individual was now increasingly following his own thought processes. As the individual became aware of his own thoughts then decisions were made in accordance with the norms internal to himself.

As the hero kings emerged to take a linear view of time then other individuals saw the failure of the agrarian worldview of foresight. This began the transformation to the egoic structure of self. The good news was that the apprehension of linear time and historical realities was necessary for the evolution of consciousness, the bad news was the vast new world of linear horizons stretching out beyond seasonal circles played directly into the hands of the often ‘power-crazed’ appetites of the heroic ego. Here too is the harmonic from the magic consciousness structure of opposition and of the mythical structure of the wrath of the hero. Ego, opposition, wrath and power make for a dangerous cocktail and to those ingredients was added a rise in sensual instinctualism. Under pre-egoic consciousness the individual’s
The final realisation of the newly emergent ego was a rising sense of the individual’s own mortality, or more accurately, the ego’s self-sense of a rising fear of physical death. Along with emerging self-consciousness the individual also was experiencing emerging body-consciousness. The mind and the body were becoming separated and, importantly, the mind begins to associate the corporal flesh with death. The mind attempted to suppress the rising sensuality of the body-consciousness as a way of suppressing the thoughts of death.

By deadening the body, the self can pretend to gain some distance from it, mortal flesh that is. The ego can, that is, split itself from the body by deadening the body’s hold on it. By attempting, as it were, to kill the body, the ego can pretend to be aloof from the flesh, free of its mortality and death taint.

The actions of the becoming-rational mind and its suppression of the body ‘gives us a soul (disassociated) from the body’. While soul or psyche is associated with the development of the imaginative experience of consciousness, what the mental structure enables is the ‘concept’ of a soul. Not felt or imagined but instead a thought or an idea.

Gebser considers that in the Greek sculpture of the Seventh and Sixth centuries BC what appears is the ‘awaking sense of the body’, ‘the archaic smile...reflecting the awakening and dawn of human consciousness’ and the ‘free and clear forehead, which in the earlier sculpture, is covered by artfully plaited hair down to the eyebrows’. This changed emphasis on the human consciousness is also evidenced by the strengthening sense of ‘direction’ and ‘right’.

Since ancient times, the left side has stood for the side of the unconscious or the unknown; the right side; by contrast, has represented the side of consciousness and wakefulness. The degree to which this valuation has been reinforced over the years is evident from the fact that in the present-day European languages ‘right’ does not merely mean ‘to the right’ or ‘on the right-side’ but also ‘correct’ and ‘direct’, in the sense of leading towards a goal.

Religion, also, reflected the emergence of the mental structure. The original meaning of ‘religion’, comes from relegare indicating ‘careful observance’ and is the opposite of ‘negligence’ (neglegare), ‘careless non-observance’. Gebser places this meaning squarely in the mythical structure where everything is charged with significance, language was nuanced and little was seen as arbitrary. Whereas under the mental structure the interpretation of religion was based upon religare, ‘to tie back, constrain’, partly as a defence of Christianity in the face of magic/mythic structurally-driven persecution, and partly as the structuring of church and priestly power as lawgiver (rights) and direction setters (redemption).

In the Christ figure there is the demonstration of a figure who through consciousness (mental structure) manages the soul (mythical structure). Christ survives a shipwreck and is not immersed in the sea (psyche) but rather ‘walks on water’ and; with this deed he overcomes the depths of the chaos and is entitled to say not ‘I am Christ’ but ‘I am the light of the world’. With that declaration the first wholly self-assured resplendence of humankind breaks forth, a resplendence venturing to state for the first time that it will assume the burden for the world’s darkness and suffering.

All the necessary ingredients for the next worldview shift now exist. The burgeoning ego, the becoming-rational mind, the focus on direction and right, the rising physical death-sense and the idea of a ‘soul’
whose fate could be managed by the mind rather than led by the emotions.

This is now the worldview of Revelatory Foresight as shown in Figure Five. Still linear but with the direction towards a monotheistic sky/sun god. 82 A movement embodying the journey from darkness to light. 83 The mental-ego was on a search for truth and it saw the truth being found in the heavens. The most dominant heavenly body is the Sun and so the Sun became associated with the light of reason. 84 Still ‘immortal’ in scope but the immortality is not earth bound but is instead sky/mind directed. Not a change in the attributes of foresight, but a significant change in the envisioning of a desired future. To an extent this worldview represented the emergence of a form of sagacious wisdom. Another aspect of this worldview is that as the immortality project departed the physical realm it became less important to be strongly concerned about the sanctity of the physical earth. As our bodies are temporary then so too is the earth. The earth will not go on, but is merely something that was constructed and will pass away. There is still the magic harmonic of the express need to control nature and in Genesis there is clear expression of this viewpoint.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be Fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 85

Figure Five - Revelatory foresight

Some interesting developments came from the practice of revelatory foresight. One was the idea of the work of the free man as opposed to the labour of a slave. ‘Work is no disgrace, it is idleness which is a disgrace ... Whatever be your lot, work is best for you’. 86 The offering up of a life of gainful employment became, itself, a foresight project. The Benedictine Order added the performance of daily work as a Christian duty, to prayer, obedience and poverty. Yet the power of this was that the individuals themselves self-managed this discipline, not the coercive overseer of Immortal Foresight. The monasteries laid down the basis of a self-governing society within which individuals cooperated in order to survive. Labour and service were humanised in the monasteries, labour roles were shared as were the profits of labour. If Immortal Foresight had a trade label it would be ‘Sagacious. The monasteries...
labour itself. Importantly labour of the hand was balanced with the labour of the mind. The monasteries introduced the labour saving power of water and wind so as to reduce unnecessary labour to create more energy for prayer and meditation. ‘Rewarding work they kept for themselves; manuscript copying, illumination, carving. Unrewarding work they turned over to the machine: grinding, pounding, sawing’. 87 Many of these patterns of behaviour have adapted well to the demands of capitalism.

Another development was the ordering of the day in accordance with the relevant timekeeping device. Now the ringing of bells would signify to all what task was to be undertaken next. Calendars were not invented in this era but calendar use certainly became widespread as hours, days, weeks, seasons and years all became factors governing the labour of the hand and the labour of the mind.

Finally came the removal of slavery. With the combination of the growth of moral thought in individuals, the operation of ordered life and the technological advances of wind and water power, came a growth in productivity. The productive efficiency of medieval society can be attested to in the number of holidays enjoyed. A worker in medieval Europe received 189 holidays per year (including Sundays). 88 Slavery became unnecessary. The wishes of the enlightened apostles of Revelatory Foresight had called for the abolition of slavery and finally the economics of medieval society had made it unnecessary. Of course, the exploitation of people would not disappear from the world and in some ways slavery in other forms would reappear.

A path forsaken

With the advent of the mental-ego of Revelatory Foresight the worldview moved closer to the modes of thought operating in the present day. The next foresight worldview, Progressive Foresight, is one that is still dominant in the West today. Before we move on, however, it needs to be noted that different paths of foresight were opening up and one that was chosen by Western civilisation was not by any means the only one available to it. ‘It is at this point where the paths of mankind, East and West, are to diverge’. 89

Another path, almost a point of bifurcation, is the path that was opened up by spiritual development. Certain enlightened individuals, certainly operating from a different worldview to the bulk of the population, were able to spread messages of humanity, moderation, piety and dedication to the population at large. These messages swept away the old god-kings and their megamachines. In their place came new forms of societal organisation around incipient cooperation, voluntary labour and ongoing spiritual development. Heaven on earth did not necessarily come from these changes, but moral thought was certainly injected into the ruling worldview. Yet what later emerged in the West from this development, was not predestined to emerge. To understand what emerged and, more importantly what did not emerge, the evolution of religious thought must be examined.

The Eastern religious traditions divide consciousness into three realms; the material, gross or physical realm, the purely unmanifest causal realm and the subtle realm which is everything between the physical and causal realms. The emergence of mythic consciousness from magic consciousness is associated with the emergence of monotheistic religions from polytheistic religions. The description of Moses’ meeting with God on Mount Sinai; fire, light, angel, and disembodied voice is a description of a subtle level religious experience.

A higher God exists, which is Fire and Light, which can be contacted in revelation and prophetic ecstasy, which confers meaning on personal destiny, which must be contacted through discipline and struggle but which remains ultimately an Other - ultimately a Creator separated from all creation, a God separated from the world and the soul. It is possible to deeply commune with this God, but not absolutely become one with it. 90

What Moses confronted when he came down off Mount Sinai was the old magic religion of animism and nature gods (physical realm) encountering the new mythic religion (subtle realm). This is the thematic battle of the Old Testament, the physical realm religion versus the later evolving subtle level religion. One reading of the revelations of Christ, ‘I and the Father are One’, and of the Upanishads, ‘you and God are ultimately one’, is that these are articulations of a causal level religion. In Christian gnostic texts are also found instructions such as ‘Abandon the search for God and the creation and other matters of a similar
found instructions such as ‘Abandon the search for God and the creation and other matters of a similar sort... Look for him by taking yourself as the starting point... Learn who it is within you’. A religion operating at the subtle level never took firm hold in the West. Its viewpoint would be seen as blasphemous and it was opposed by the bishops and banker-priests who had a vested interest in the existing expression of a causal level religion thought that granted them political power on earth. It was only in the East that the subtle level spiritual evolution took hold in Hinduism, Buddhism, Taoism and Neo-Confucianism.

This reading of the evolution of religious thought does provide an explanation of the difference between the apparent duality of Western Religion (God and man) when compared to the synthesis presented by the Eastern religions. When the further duality between man and nature is added then you have all the elements for the Western worldview ‘Man is against God, Nature is against God and Man and Nature are against each other’. There was nothing, therefore, predetermined about the way that foresight would continue to evolve in the West. Had the gnostic aspects of Western religious evolutionary taken hold then a different worldview of foresight could well have developed.

**Progressive foresight**

The mental-ego continued its search for truth. The previous worldview believed that the heavens contained the light of reason and from here the future destination of humankind was found. Back on earth that proposition was questioned. With the emergence of the mental structure is the increasing emphasis on the emancipation of consciousness from the ‘confines’ of the mythical psyche and magical emotional vitality.

Every emancipation is a process threatened by a latent perspectivisation and sectorisation; these become acute whenever the emancipation is deficient; that is; when it does not merely aspire to a rearrangement or an equalisation of emphasis, but to dominance or predominance. The degree of slackness or tautness of the bonds between the psyche and the mind depends on the intensity of the mind; as long as the mind moderates and directs the psyche, the psyche is to a certain extent dependent on it. But whenever the mind in its intellectualised form loses it moderating ability and is dispersed without direction, the relationship is reversed: the negative aspect of the psyche imperceptibly gains dominance over the rational. Because the potentiality of the mental world grew out of the mythical world with its psychic emphasis, it necessarily evidences the dual aspect of everything psychic as a latency within itself, if only in the diminished and mentalised form of duality.

Gebser observes a juncture where the mental structure began to part with moderation and become hyper-rational. Parmenidies quote ‘for thinking and being is one and the same’, captures the idea of moderation and balance in thought. The quote by Hobbes ‘thinking is calculation in words’, instead changes the qualitative nature of thought into quantitative measure alone. Descartes, ‘I think therefore I am’, continues this intellectualisation of thought to an individual act, one apart from environment, imagination and society. ‘What takes place here is typical of all ‘thought processes’ that result in extreme abstraction: they denature and invert the genuine interdependencies’.

Still, the mental structure of consciousness, even with its tendency towards extreme intellectualisation was still a powerful instrument. To escape from the seeming limitations of the mythical polarities, was to be felt more powerful, more instrumental. Able to direct more, to bring the future more within the sphere of the ‘right-thinking’ mind. In others words, a new worldview of foresight, progressive, emerged as shown in figure six.
The eighteenth century intellectual movement, the Enlightenment, brought forward the questioning of the nature of authority, the promotion of scientific inquiry and a rising interest in social and cultural conditions on earth. While many names were associated with that rise in rational intellectualism, one who exemplified the new emerging worldview of foresight was the Marquis de Condorcet.

Human enlightenment was believed a fact proven by the evidence of historical experience. As science had demonstrated laws that governed the properties of physical bodies so then history demonstrated the laws of human and social advance. The operation of these laws was how humanity had risen from primitive society to enlightenment society. On the basis of these laws, Condorcet projected the progress of humankind into the future. His vision of the future was a world ‘free of military strife and the cruelties of conquest, a world liberated from ignorance and disease, a federation of man bestowing the blessings of security and prosperity for all’. 96 In Condorcet’s naive and optimistic view of the inevitability of human progress was the essence of this foresight worldview. Although the worldview would be further developed in the next century, Condorcet represented all its key elements. Consequence assessment is to be managed by scientific methods and not superstition or myth. Strategy formulation was to use history as the highway into the future. 97

History helped the student to modify his views of the present and his forecast of the future ... it ought to exhibit the general tendency of English affairs in such a way as to set us thinking about the future and divining the destiny which is reserved for us. 98

Finally, the normative scenario, the vision splendid of the future was of humanity that had redeemed itself by cumulative improvements in knowledge, technique, education, government all based upon the premise of justice for all. 99

The future was now of prime interest to experts in their chosen fields. In the last thirty years of the nineteenth century there were articles by military officers, social scientists, engineers and industrialists, all setting out the coming developments in their area of expertise. 100 What also began to emerge were foresight methods employed by nascent foresight experts. In 1897 a study of the Franco-German War of 1870 by an economist applying statistical techniques to troop numbers, rates of fire and casualties led him to announce that the next war would be a war of entrencheds, with conscript armies and immense firepower leading to tremendous slaughter and a stalemate. 101 This might be one of the earliest recorded examples of a piece of useful foresight research being ignored by senior-decision makers because its findings did not accord with the facts of history and their own experience.
HG Wells then arrived on the scene. Wells represented the high point of one worldview and he also acted as the bridge to a later one. As one of the prime exponents of Progressive Foresight, Wells pronounced on the future of humankind. His *Anticipations* series (1902) announced the upcoming benefits to human kind that were to be provided by science. Those scientific achievements were then coupled with social changes and outlined in *Mankind in the Making* (1903). The culmination of all those changes were finally set out in *A Modern Utopia* (1905). What made Wells different to the expert commentators who had come before him was that he was able to foresee how scientific achievements would accelerate social change. Rather than merely applying new technologies onto existing cultures, Wells saw that the new technologies would reshape the cultural values that currently existed and create social innovations.

Wells also saw a need for the professionalisation of futures research.

> Why were there so many thousands of professors of history, and ‘not a single professor of Foresight in the world’ ... When would the human race decide to take its affairs in hand and make a livable world? 102

Coming with the technologies he outlined would be an increase in the scale and pace of life. The old order would breakdown, the nation-state system would prove ineffective and war would come. 103 What was needed was a planetary system to govern the change in life on a global scale. While there was much of Condorocet in Wells’ early work, the optimism in human progress and the belief in a social utopia, Wells understood that it was with social development rather than material progress that human advancement would occur. The First World War, however, changed his thinking.

> I feel that I have been coming awake and finding out things ever since that tremendous shock of August 1914. I had what I may call a sense of change before, but my sense of change was enormously quickened by that illuminating catastrophe and its desolating consequences. 104

The Wellsian foresight worldview had now moved from Progressive Foresight to something different. He no longer saw anything inevitable about human progress. There could still be utopias, he outlined three more in his post world war one writings, but these were not to be delivered on the back of scientific advancement; rather they were to be brought to fruition by world reorganisation. He first supported and then gave up on the League of Nations after the Versailles peace settlement.

> This civilisation in which we are living is tumbling down, and I think tumbling down very fast ... I think rapid enormous efforts will be needed to save it; and ... I see no such efforts being made at the present time. 105

His target now was reform of education and the revolution of human minds in order to create ‘knowledgeability’ in the public. It was ‘a race between education and catastrophe’. 106 HG Wells, personally, lost that particular race. In his final book, *A Mind at the End of Its Tether* (1945), he said

> the writer is convinced that there is no way out or round or through the impasse. It is the end ... The stars in their courses had turned against Man ... and he has to give place to some other animal better adapted to face the fate that closes in more and more swiftly upon mankind. 107

The Wells who wrote that was sick and dying while World War Two was six years old. His attempts to create world revolution, the Open Conspiracy, had seemingly failed. He lived just long enough to hear the news of the bombs dropped on Hiroshima and Nagasaki. It is reported that he wanted his epitaph to say ‘God damn you all: I told you so’. 108 Still progressive foresight lives on in confident pronouncements about the future, as is often heard from the techno and bio-optimists. Condorocet was somewhat ahead of his time, his worldview would still make good copy for *Wired* magazine.

**Political foresight**

The next worldview of foresight evolved out of the tumultuous changes brought forward in the period
The next iteration of foresight evolved out of the tumultuous changes brought forward in the period during and between the world wars. In some respects it was a continuation of the Progressive foresight worldview, albeit, with a more pragmatic outlook than the naïve optimism of its predecessor. In this same time, however, the dominant foresight worldview seems to hark back to even earlier ones. In terms of Gebser’s structures of consciousness this is a further mutation of the mental structure in terms of the abstract and intellectual aspects gaining preeminence in the form of consciousness.

The need for the coordination of industry and the national mobilisation of workforces and armies on a scale that was, hitherto, unknown gave impetus to national planning and this became the dominant raison d’être for foresight. The Great Depression added the sense of collective failure caused by a lack of human controls and that foresight should serve as an aid to control mechanisms to ensure that such an event should not occur again. Communist Russia and Nazi Germany also gave rise to the idea of a planned economy being directed towards economic, cultural and political ends. The Thousand Year Reich envisaged by Hitler would be the extreme demonstration of foresight employed towards these ends. Communist Russia, Nazi Germany and Fascist Italy can be seen as examples of both Immortal and Political foresight working hand-in-hand.

After World War Two:

national planning blossomed nearly everywhere. Wartime economic controls over such things as consumer goods, raw materials, and foreign exchange gave a new respectability to the idea of planning in private enterprise-driven economies. Now, public expenditures were reviewed and policies formulated several years ahead, usually to raise the rate of economic growth. 109

Now foresight was very closely allied to the expression and maintenance of national power in all its forms: political, economic and social. One quite explicit example of this was the RAND corporation, originally established to support war management in 1945, it went on to undertake a range of military foresighting actions including developing scenarios for nuclear war. 110

The Political Foresight worldview was now fully established (figure seven). Consequence assessment was based in science, economics and mathematics with its methods directed towards extrapolation and prediction. Strategy formulation was premised around planning for enduring growth in economic and political power while maintaining social stability. Normative scenarios were still largely positivistic, an improved future arising from stability and growth. The high point of the Political Foresight worldview has been referred to by some as the ‘golden era of future studies’ when there was a strong preparedness to fund and support futures work. 111 The work was supported because it promised what the owners of power wanted to hear; or, perhaps, the owners of power heard what they wanted to hear and disregarded the rest.
The so-called ‘golden era’ did not last for long. With the OPEC oil shock, economic instability became greater and as the forecasts and extrapolations of the Political Foresighters were proven wrong, the owners of power withdrew their support. The owners of power went elsewhere to find the means of their maintaining control and stability, finding it instead in the ideas of neo-conservative economic monetarism. Political institutions, by and large, have not regained any confidence in foresight as a means of maintaining control and so very few national foresight bodies still exist. The fact that some foresight bodies survived at all shows that all owners were not operating from only the Political Foresight worldview.

Some commercial institutions, however, have continued to operate from within the Political Foresight worldview. For them foresight is valued if it can offer stability and commercial opportunity which lead to growth in profit and market share. To this end a cut-down version of Political Foresight still operates on a smaller and quite pragmatic scale. However, the practice of foresight within the traditional twelve-month business cycle, or even the three-month financial market cycle, is really foresightful in name only.

Critical foresight

After World War One, HG Wells was very critical of the actions of the existing owners of power and he came to the view that the necessary change would not occur through those owners but in spite of them. Thus Wells adopted a foresight worldview that was antithetical to Political Foresight, seeking a revolution of enlightened opinion arising from education and communication. Increasingly, the actions of those operating from the Political Foresight worldview assisted in the creation of an alternative viewpoint for foresight: the Critical Foresight worldview (figure eight). Once again, this worldview could be a nuanced version of Progressive Foresight, as Political Foresight appeared to be. Critical Foresight certainly arises out of an awareness of the excessive tendencies of both Progressive and Political Foresight.
Gebser had ‘anticipated’ this development in his explanation of the mental structure of consciousness and the consequence of perspective and dualism becoming more dominant in thinking.

Perspective fixes the observer as well as the observed: it fixes man on the one hand, and the world on the other. Compelled to emphasize his ego even more strongly because of the isolating fixity, man faces the world in hostile confrontation. The world, in turn, reinforces this confrontation by taking on an ever-increasing spatial volume or extent, which the growing strength of ego attempts to conquer. 114

Europe, particularly France, operated from this differing worldview. Rather than foresight to give stability and certitude, in France the emphasis was on choosing and shaping one’s future. 115 This different emphasis was demonstrated in the different language used to encompass these foresighting actions. Terms such as ‘prospective’, meaning to adopt a stance towards the future which accepts a responsibility for taking action. To take this stance is to ‘avoid walking into the future backwards’. 116 Another term is ‘conjecture’. Instead of forecasting, conjecture means to open up the mind to possibilities different from one frame of reference, from one culture, from one discipline. 117

The dominant role played by military interests in Political Foresight in organisations like the RAND corporation gave impetus to a counterbalancing peace movement which banned military topics and funding. 118 This counter movement culminated in the founding of the World Futures Studies Federation which focussed research into areas such as hunger, education and alienation; areas that did not come within the interest realm of the practitioners of Political Foresight. 119

The methods of Political Foresight were turned against the owners of power when the Club of Rome’s report, *The Limits to Growth*, employed extrapolation and computer modelling to show that population and industrial growth will stop within the next century. 120 Such a prediction was deeply shocking to many operating from the Political Foresight worldview and this explains why it caused such a large public controversy at the time. It is ironic that the report’s opponents were able to show that the conclusions of the report were specious because of the ‘assumptions’ that it was based upon, and yet, the assumptions of its opponents were not open to the same challenge. The *Limits to Growth* report was symptomatic of a bifurcation within foresight where camps of ‘growth v zero-growth’ proponents formed. 121 Many environmental movements can be located within the zero-growth camp of Critical Foresight along with many of the anti-global free traders and anti-free marketeers. The Critical Foresight worldview is attractive to groups who wish to displace the traditional power structures of Political Foresight.

Non-western cultural influences also found the Critical Foresight worldview hospitable to their efforts to introduce an alternative voice to counter the hegemonic American viewpoint contained in Political Foresight. One such voice was the development of a Latin American World Model (LAWM) as a response to the models employed in the *Limits to Growth* project. The LAWM was based upon a
response to the models employed in the Limits to Growth project. The LAWM was based upon a non-Western viewpoint that the problems faced the non-Western world were sociopolitical and not physical ones. 122 The viewpoint underpinning that model can be seen as directly contrasting the Political Foresight worldview, especially in its focus on equity and non-consumerism as basic elements in a desirable society. Another ‘dissenting’ view is the concept of the ‘shaman’. The viewpoint of a person both within and without society who is not part of stability but, instead, part of revolution. The half-mad, non-sense of the person who chooses to not see what is there but who imagines what else could be. But this is not a comforting figure because there is often savagery in such wildness. 123 This viewpoint is a challenge to the ‘scientific’ nature of Western thought. Finally is the view that the West regards the non-West as something to be either made Western or rejected, the dark or inferior side of Western civilisation. 124

The search for inspiration and hope and the revealing of options for renewal and recovery is another theme with the Critical Foresight worldview. Here is the ‘flatland’ of instrumental reason that is eminently capable of producing material comforts and diversions but is unable to give meaning to life itself. 125 Where socialised modernity continues to produce risks and contradictions, however, it is still the duty and the necessity of the individual to cope with them. 126 To this can be added the idea of the hazards of modernity (environmental damage), pre-modernity hazards (plagues, famines and natural disasters) and post-modernity (the destructiveness of the modern mega-technologies). Ironically these post-modernity hazards arise from decisions on points of techno-economic advantages and opportunities, the consequences are simply accepted as part of progress. ‘They have a ‘peaceful origin’ in the centres of rationality and prosperity with the blessing of the guarantors of law and order’. 126 Discussing these aspects of the Critical Foresight worldview are political statements as they go to the core of the existing power structures.

The consequence of the perspectivisation of the world evident in the isolation and mass-phenomena of our day are patently characteristic of our time. Isolation is visible everywhere; isolation of individuals, of entire nations and continents;...in every-day life in the form of the inmoderate ‘busy’ activity devoid of any sense-direction or relationship to the word as a whole; isolation in thinking in the form of the deceptive dazzle of premature judgements or hypertrophied abstraction devoid of any connection with the world. And it is the same with mass-phenomena: overproduction, inflation, the proliferation of political parties, rampant technology, atomization in all forms. 128

These then, are some of the aspects of the worldview of Critical Foresight. Consequence assessment has moved from single point forecasting to participatory action learning. 129 Strategy formulation is based in the interrogation and critique of the symbolic foundations of social life in order to discern the grounds of new, or renewed, options. 130 Normative scenarios are now about the justification of preferable futuresxxxii rather than merely giving a range of options without defending any set of values or goals. Whereas the Political Foresight worldview equates progress with change, the Critical Foresight worldview does not. 131 Progress is instead a path towards greater meaning.

Whither from here?

The intention of this paper is threefold. First, to demonstrate how foresight may have evolved over time. Second to establish if it had a broad directionality. Third to explore how Gebser’s framework of the structure of consciousness could describe the evolution of foresight. What iy has shown is that the worldviews of foresight have undergone a series of transformations that have altered the perceptions of foresight and, consequently, the nature of foresight actions. The paper concludes that the two dominant foresight worldviews currently operating are Political Foresight and Critical Foresight with traces of the earlier worldviews also operating in certain circumstances as well.

A foresight worldview will be sustained, seen as legitimate, as long as it continues to be efficacious in its perception-broadening and action-generating properties. Thus we would continue to see perceptions of foresight and foresightful actions that are congruent with that worldview. Someone operating from a later foresight worldview who observed someone else applying an earlier worldview could find it very difficult to accept that person’s foresight perceptions and actions. It would be very easy for a person operating
to accept that person's foresight perceptions and actions. It would be very easy for a person operating from Political Foresight to see Progressive Foresight as 'idealistic' and Critical Foresight as 'impractical'. Whereas someone from Critical Foresight could see Political Foresight as 'superficial'. Debating the relative merits of a particular worldview would be unlikely to resolve those differences as each person would see their worldview as the exemplar. There is also the not insignificant matter of the power of the vested interests of a particular foresight worldview.

Some of the worldviews of foresight better suit the interests of the owners of power in a society. Immortal Foresight is conducive to the assembling of the ‘megamachines’ and Political Foresight is directed towards the continuity of power and stability. Alternatively Revelatory Foresight and Critical Foresight work towards to dissolution of the existing power arrangements. History indicates that power structures are not transformed from within but rather from without. The withdrawal of legitimacy appears to be key in the changing of vested interests. Similarly the appeal of the anti-power interest worldviews are diminished when the existing power structures demonstrates that they can satisfy the existential needs of its culture.

What the twenty-first century holds is a continuation of the ‘struggle’ between Political and Critical Foresight. A cycle of legitimisation and de-legitimisation of power with, of course, the existing structures of power supporting Political Foresight.

The rational phase of the mental structure has not yet come to an end, and its actual end is not yet in sight. None of the structures we have described ever completely ‘ended’. There are still unsuspected, although probably merely one-sided technological and dehumanising ‘progressive’ developments within the realm of possibility...If a new mutation does not take effect - and only a completely new attitude will guarantee the continuation of the earth and mankind, not some sectored partial reforms (reforms are always merely efforts to revive something) - then the consequences of the deficient residua of an age such as ours, which is in itself deficient, will soon assume forms, will necessarily assume forms that will make the previous events of our time look mere child’s play. 133

There is also the likelihood of the emergence of the ‘next’ worldview of foresight. That worldview could seek commonality amongst the earlier worldviews in an attempt to sidestep the differences that exist and to focus on what is shared, perhaps Consensus Foresight. Another possibility is something more dramatic, something akin to the impact of the leaders of Revelatory Foresight where existential needs were broadened to reflect the interior needs of the individual as well as those exterior needs. The emergence of a new consciousness structure, a ‘leap’ to a new, fundamentally different worldview of foresight. Gebser’s next consciousness structure, Integral, and the work of other ‘integral’ theorists does offer insight into what the characteristics of the next worldview of foresight could include.

Integral foresight

For Gebser the integral structure was neither the reactivation of those structures that preceded or the synthesis of those perspectives. The integral structure of consciousness shall be neither forward directed or backward orientated, neither qualitative or materialistic, neither fragmenting or unifying. All those earlier structures are critical to the new structure but in isolation they are necessary but not sufficient.

This means that the various structures that constitute him must have become transparent and conscious to him; it also means that he has perceived their effect on his life and destiny, and mastered the deficient components by his insight so that they acquire the degree of maturity and equilibrium necessary for any concretion. Only those components that are in this way themselves balanced, matured, and mastered concretions can effect an integration. The difficulty is that in every instance we are necessarily dealing with the ability of our consciousness to adapt itself to the different degrees of consciousness of the various structures...There are two important observations that indirectly result from these observations. One is that consciousness is not identical with intelligence or rational acuity. The other is that the completion of integration is never an expansion of consciousness as spoken of today particularly by psychoanalysis and certain ‘spiritual’ societies of a quasi-occult kind. The expansion of consciousness is merely a spatial conceived quantification of consciousness and consequently an illusion. Rather we are dealing here throughout with an intensification of consciousness; not because of any qualitative character which might
throughout with an intensification of consciousness; not because of any qualitative character which might be ascribed to it, but because it is by nature ‘outside’ of any purely qualitative valuation or quantitative devaluation. 134

It follows, then, that an Integral worldview of foresight (figure nine) arises from a personal mastery of each individual’s consciousness structures, with personal mastery referring to balanced structures. The worldviews of foresight outlined in this writing have arisen from the late-mythical and mental conscious structures. While mastery of those worldviews of foresight would represent part of the ‘sufficiency building process’ alone that would not be enough. There are earlier consciousness structures that need to be accessed and balanced. In addition to the rational wakefulness of the mental structure there is the dream-sleep of the mythical, the sleep-like state of the magic and the deep sleep of the archaic. ‘A mere conscious illumination of these states, which for the most part are only dimly conscious, does not achieve anything; in fact, to illuminate these states from consciousness is to destroy them’. 135

Figure Nine - Integral foresight

At this stage this is all that can be said about the characteristics of a possible further mutation of consciousness structures and any resultant worldview of foresight arising from it. The rational perspective will, of necessity, find any suggestion of another consciousness structure that is ‘above’ it as objectionable, if not faintly ridiculous. It will find such talk as reminiscent of retrograde mythical notions of psychic unity when, from Gebser’s viewpoint, it is clearly not. The best action that can be suggested is for individuals to note such doubt but to suspend the urge to act upon it. What seems paradoxical or
nonsensical when viewed from a particular worldview, can, when viewed from a ‘different’ worldview seem acceptable. What can be agreed upon now is that if another mutation of consciousness structure eventuates and a ‘new’ worldview of foresight emerges from it then that worldview will appear, at least, paradoxical, to individual’s operating from those earlier worldviews outlined herein.

As it always does, time will tell.

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