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## The Goal of History

Philosophers have long debated whether life has meaning and purpose. Our sense of meaning and sense of purpose have evolved over time, but the central issues remain the same. Why, we ask, do specific life forms manifest? Why are people moved to act in certain ways? What forces govern our behaviors?

Our ancestors believed events were set in motion and human behavior was governed by a pantheon of gods. They appeased these gods with sacrifice and honored them through ritual. Around 740 BCE, when Hosea denounced the Israelites for worshipping other gods than Yahweh, we, in the Judeo-Christian world, began to believe our lives are governed by a single organizing principle, or one God. This monotheistic ideology remained paramount in the Christian world until Galileo turned his telescope skyward in 1609. And the natural order of the universe came to light. The Copernican Revolution transformed our sense of meaning and purpose. Suddenly, we no longer totally believed our life purpose was to serve God's purpose. The meaning born home by Galileo's discovery contradicted the understanding of religion as it was expressed in religious

doctrine at that time, and this contradiction led to a split in the conscious process.

Religious interests and scientific interests have since developed two trains of thought running on completely separate tracks.

Human beings develop a sense of meaning through pattern recognition.<sup>1</sup> When Galileo recognized a pattern of order in the movement of celestial bodies, we realized these patterns *mean* the earth is not the center of God's universe. In response to this awareness of meaning, the western psyche became dissociated. Dissociation occurs when one receives information which arouses inner conflict and cannot be immediately integrated. The conflict between religion and science has constituted a dissociative split in the western psyche since the natural order of the universe came to light. Scientists work to bring unconscious aspects of reality to light, and religious interests resist any effort which threatens to displace God as the central organizing principle.

Darwin's theory of evolution deepened the dissociation and destroyed the integrity of our self-image. Christians believe humans are created in the image of God. The God-image was the primary self-image of the western world until 1859, when Darwin's book *The Origin of Species* was published and we became conscious of the fact life forms evolve through a natural selection process. The source of resistance is not the fact itself, but the meaning contained within the form of knowledge. Darwin's findings meant that we could no longer view ourselves as the divinely chosen children of God (the Father) without questioning the role of Mother Nature in our upbringing. Our need to grapple with this meaning produced an identity crisis which remains unresolved to this day.

Darwin's theory of evolution altered the form of consciousness. It cast the nature of reality in a new light. The relationship between the form of consciousness—the light in which matters are held—and the meaning of life is best illustrated by analogy. A writer selects and organizes words in order to transmit meaning. The meaning “comes across” or is conveyed successfully when the form is perfected/ By the same token, humanity seeks to perfect the form of consciousness. We seek to behold the nature of reality is a true and proper light. The evolution of consciousness is directed toward this goal. We struggle to achieve the recognition whereby the meaning of life becomes clear and life makes complete sense. This creative endeavor is impelled by a desire to achieve an effect. The state of being engaged in trying to make sense of life is different than the state of being confirmed in the knowledge life makes sense. The evolution of consciousness is furthered by humanity's desire to make the transition, or “cross-over” from the former to the latter state of being and consciousness.

This goal remains in the offing, yet there are indications humanity is making the transition from a dissociated to a unified state. The forms of consciousness have become more unified and holistic. We have conceived of a World Wide Web uniting all constituent parts of the human organism. We speak of globalization, a one-world economy, the Global Village, and bi-partisan cooperation. Biologists, computer scientists, and mathematicians have begun to reason along nonlinear “lines,” in terms of fractals and emerging patterns in complex dynamic systems. Chaos theory is called a “window into

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<sup>1</sup> Storr, Anthony. *The Essential Jung*. MJF Books, 1983, p. 26.

the whole.”<sup>2</sup> And physicists predict grand unification is a near future possibility.<sup>3</sup> These conceptualizations indicate humanity is beginning to view matters in light of the whole and think in terms of the whole.

Carl Jung identified the archetypal energy patterns which manifest in the complex dynamic system of the individual and collective psyches during the phase transition from the dissociated state of being and consciousness to the unified state.<sup>4</sup> These patterns refer to a process Jung calls *individuation*. The individuation process has a goal. “A sense of hunger drives the hunt for food, a sense of thirst drives the search for water, and a sense of being in the dark drives our quest for knowledge. Humankind innately dislikes being in the dark about important matters which affect our happiness, well-being, and survival. A food source attracts the hungry hunter, a stream attracts the thirsty individual, and the source of enlightenment strangely attracts human interest.”<sup>5</sup> Jung named this yet unconscious attractor the *Self* archetype.

The Self is a Jungian term for the central organizing principle in the complex dynamic system of the psyche.<sup>6</sup> One becomes conscious of this organizing principle when one recognizes the patterns it causes to manifest in the complex life dynamic. This pattern recognition bestows a sense of meaning and purpose, and it has a unifying effect.<sup>7</sup> Life

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<sup>2</sup> Briggs, John. *Fractals, The Patterns of Chaos*. Simon & Schuster, 1992, p. 19.

<sup>3</sup> Weinberg, Steven. “A Unified Physics by 2050?” *Scientific American*, December 1999, p. 68.

<sup>4</sup> Jung, C. G. See “The Psychology of the Transference,” *The Practice of Psychotherapy*, CW-Vol. 16, (1946) Princeton University Press, 1975, pp. 203-323.

<sup>5</sup> Burn, Skye. *The Soul Purpose, Reconciling Science and Religion through an Understanding of the Creative Purpose*. (Not yet published.)

<sup>6</sup> von Franz, Marie-Louise. *On Divination and Synchronicity, The Psychology of Meaningful Chance*. Inner City Books, 1980, p. 64.

<sup>7</sup> Capra, Fritjof. *The Web of Life, A New Scientific Understanding of Living Systems*. Anchor, 1996, p. 26.

makes sense in a new way when one understands how the principle of self-organization structures the life dynamic.<sup>8</sup> One sees the purpose in the movement. Jung's theory of individuation describes the patterns the Self archetype causes to materialize. These patterns have emerged in the American cultural dynamic, just as they do in the dreams of an individual during the individuation process. Individuation refers to the process as it occurs in the complex dynamic system of the individual psyche, however I believe it is more appropriate to speak in terms of Grand Unification when referring to emerging patterns in the collective psyche.

Archetypes relate to instinct. Behavior is a form of life energy in action. Archetypes are recognizable patterns, or forms of life energy human beings replicate as a matter of instinct. Jung considers instincts "specifically formed motive forces" which pursue their inherent goals independent of conscious will.<sup>9</sup> The return to origin archetype is a prime example. Chaologists and complexity theorists have determined complex dynamic systems are extremely sensitive to initial conditions.<sup>10</sup> To make sense of life one must return to the beginning. The human organism has invested a huge amount of energy in producing the "return to origin" behavior pattern since Darwin's discovery cast our origins in doubt. Astrophysicists and cosmologists are gathering gamma rays and looking back in time in an effort to discover the origin of the universe. Archaeologists are disinterring our ancestors in an effort to discover the original human life form. Biologists and chemists are seeking to discover the origin of life, and geneticists are working to

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<sup>8</sup> Bateson, Gregory. *Mind and Nature, A Necessary Unity*. Bantam Books, 1980, p. 12.

<sup>9</sup> Jung, C. G. *The Archetypes of the Collective Unconscious*, CW-Vol. 9-1. (1936) Princeton University Press, 1990, par. 91.

<sup>10</sup> Capra. P. 34.

discover the origins of human nature. This regression is an instinctual behavior, an archetypal energy pattern, and a thing of myth. The mythic formation, the rite of eternal return pattern,<sup>11</sup> informs religious rituals worldwide.<sup>12</sup>

The return to origin behavior pattern is triggered, the archetype is constellated, when conditions of readiness are in effect.<sup>13</sup> These conditions refer to the state of consciousness. Humanity is trying to develop a coherent mental image of reality. We are trying to picture clearly how things work. This mental image is like a puzzle. We have joined many pieces of the puzzle, but we fail to recognize the unifying principle. We fail to see how everything fits together and works as part of a unified whole. We have developed a keen eye for detail, but lack the context of wholeness. That context develops when everything “falls into place,” and we “get” The Big Picture. The return to origin energy pattern is typically triggered by an identity crisis which involves profound dissociation.<sup>14</sup> The regression of energy serves to liberate the being from existential tensions generated by the dissociative split.<sup>15</sup> The liberation occurs when it becomes clear how all parts belong to the whole.

Things become clear when the mind makes a connection. The evolution of consciousness is spurred by our intent to make the connection whereby the meaning of life—the meaning held in common by all parts of the puzzle—becomes clear. There is speculation

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<sup>11</sup> Eliade, Mircea. *The Myth of the Eternal Return, or, Cosmos and History*. (Originally published in Paris, 1949) Princeton University Press, 1991, p. 35.

<sup>12</sup> Campbell, Joseph. *The Hero with a Thousand Faces*. (1949) Princeton University Press, 1973, p.30.

<sup>13</sup> Bateson. P. 51.

<sup>14</sup> Washburn, Michael. *The Ego and the Dynamic Ground, A Transpersonal Theory of Human Development*. State University of New York Press, 1995, p. 174.

this evolutionary process truly commenced with the advent of writing around 3300 BCE.<sup>16</sup> Light is often considered a symbol for consciousness, and this time frame oddly coincides with the prevalent belief among Christians that God said “Let there be light” in 4004 BCE.<sup>17</sup> In the popular idiom, things become clear when one “sees the light.”

In his book, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, Julian Jaynes proposes consciousness originated when the left brain hemisphere began to dominate our mental processes.<sup>18</sup> Psychologist Robert Ornstein explains the evolution of our written language seems to reflect the transition to a dominant left hemisphere.<sup>19</sup> The earliest forms of writing are pictographic. Ornstein explains pictographic systems, which favor a vertical layout and right-to-left eye movement, are processed primarily with the right brain hemisphere, whereas phonographic systems, which favor a horizontal layout and left-to-right eye movement, are processed primarily by the left. The phonographic alphabet originated in Syria, circa 1400 BCE. This consonant system was well established in the Western Hemisphere by 700 BCE, but people still read from right to left. Between 700 and 500 BCE, our ancestors read alternately right-to-left, then left-to-right, like a plow traversing a field. The western world settled into the left-to-right pattern known today by 500 BCE, and Jaynes and Ornstein suggest by this time the western psyche had completed the transition to a dominate left hemisphere.

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<sup>15</sup> Nelson, John. *Healing the Split, Integrating Spirit into our Understanding of the Mentally Ill*. State University of New York Press, 1994, p. 247.

<sup>16</sup> Jaynes, Julian. *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. Houghton Mifflin, 1976, p. 66.

<sup>17</sup> Garraty, John and Gay, Peters, editors. *The Columbia History of the World*. Harper & Row, 1972, p. 140.

<sup>18</sup> Jaynes. A major theme of the whole book.

The left and right hemispheres detect and process different types of visual information. Light waves range from short to long frequencies. The left brain hemisphere detects short waves, which convey the local, or fine details, while the right hemisphere detects long waves, which convey the holistic, or overall meaning.<sup>20</sup> An individual with a damaged right brain but a fully functional left hemisphere can describe in detail all the different parts, but cannot see the big picture.<sup>21</sup> Ornstein explains the left hemisphere can read text, but it cannot decipher context. The right hemisphere enables us to catch meaning.<sup>22</sup> It houses our capacity to put together the information we receive and to perceive the whole.

The left hemisphere processes information in a linear, or sequential fashion, while the right hemisphere ability to see the big picture is a nonlinear mental process informed by the capacity to recognize relationships—to make the connections which bring home the meaning held in common by all of the parts. The left-hemisphere mental process is articulate, focal, and analytic, whereas the right hemisphere process is nonverbal, diffuse, and holistic.<sup>23</sup> This hemispheric asymmetry gains significance within the context of Jungian depth psychology. The core concept of Jung's theory of individuation is the union of opposites.<sup>24</sup> The union is generally pictured as a marriage of the feminine and masculine factors.<sup>25</sup> Jung equates the masculine factor with the power of conscious discrimination and objective analysis, and the feminine factor with the capacity of

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<sup>19</sup> Ornstein, Robert. *The Right Mind, Making Sense of the Hemispheres*. Harcourt, Brace & Co., 1997, p. 38.

<sup>20</sup> Ornstein. P. 151-153.

<sup>21</sup> Ornstein. P. 120.

<sup>22</sup> Ornstein. P. 121.

<sup>23</sup> Hellige, Joseph. *Hemispheric Asymmetry, What's Right and What's Left*. Harvard University, 1993, p. 54-64.

<sup>24</sup> Jung, C. G. *Mysterium Coniunctionis*. CW-Vol. 14. (1955) Princeton University Press, 1977, par. 1.

<sup>25</sup> Jung, C. G. *Psychology and Alchemy*. CW-Vol. 12. (1944) Princeton University Press, 1952, par. 43.



“relatedness.”<sup>26</sup> The feminine and masculine principles roughly correspond to the mental process of the two brain hemispheres, and the union of opposites seems to require parity and cooperation between the left and right. Neither side can dominate the conscious process.

The history of western science began in earnest with Democritus, 460-370 BCE, shortly after the transition to a dominant left hemisphere. The history of western science represents a left hemisphere mental process. The scientific method is a linear, sequential information processing system. Reductionism isolates details. The whole is taken apart, and each part is analyzed before a basic premise is established. This taking-apart has a cost. It eclipses, or repressed the perception of the whole. Transpersonal psychologists call this loss of the unified field and the context of wholeness “primal repression.”<sup>27</sup> In the Biblical frame of reference, primal repression may relate to the “fall from grace.”

Jung’s theory of individuation describes the process whereby primal repression lifts and the sense of unity is restored. The grand restoration commences when the evolving form of consciousness begins to encompass the centerpoint, or nucleus. In mythologies worldwide, the center is considered the point where things come together.<sup>28</sup> A double dream image typically indicates the content symbolically represented by the image is crossing the threshold into consciousness.<sup>29</sup> The image of two nuclear explosions which manifested in the collective psyche at the end of World War II thus symbolically

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<sup>26</sup> Jung, C. G. *Civilization in Transition*. CW-Vol. 19. (1957) Princeton University Press, 1975, par. 255.

<sup>27</sup> Washburn. P. 24.

<sup>28</sup> Eliade. *The Myth of the Eternal Return*. P. 12.

<sup>29</sup> Von Franz. *On Divination and Synchronicity*. P. 107.

indicates the evolution of consciousness had reached the point where things come together, and the two worlds—the mythic archetypal dimension (heaven) and the conscious realm (earth)—could become one. In the Biblical frame of reference, the archetypal dimension may be the Kingdom of God, and the manifestation of archetypal patterns in the “Real World” could correspond with the religious expectation that Grand Unification will result in things on earth being done as they are in the mythic realm, or heaven.

The shadow is the first archetypal figure encountered during the individuation process. Hitler performed a shadow figure role in the complex dynamic system of the collective psyche. Shadow figures characterize disowned traits,<sup>30</sup> and Hitler personified a capacity for evil which the Christian world has self-righteously disowned. Archetypes function as attractors in the dynamic system of the psyche.<sup>31</sup> Their bipolar magnetism is experienced as fundamental opposition. As “Man’s” shadow manifested in the form of Hitler, many were attracted to the Nazi cause, while others were instinctively repelled.

A conflict of opposites manifests when the shadow is encountered. The conflict of opposites is an archetypal life energy pattern created by East–West, left–right, black–white, and feminine–masculine forces acting in opposition. After World War II, the American cultural dynamic entered a phase of intense East–West and left–right opposition. East and West engaged in a Cold War, and the McCarthy hearings

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<sup>30</sup> Gray, Richard. *Archetypal Explorations, An Integrative Approach to Human Behavior*. Routledge, 1996, p. 218.

accentuated left–right opposition. The conflict of opposites continues with varying degrees of intensity throughout the individuation process, until dualism is transcended and the dissociative split heals. Individuation is a self-organized, spontaneous, self-healing process in the human organism, which seems to manifest in the psyche at levels of complexity from the individual holon to the global.

Persona issues come to fore during the next stage. Persona issues relate to the outward manifestation of identity, the forms of behavior and communication perceived by others. These forms must comply with certain compositional requirements imposed by the social environment through operant conditioning. Dysfunctional forms of behavior do not receive positive reinforcement. The outer environment conditions the manifest form of life energy. However that form must also satisfy the requirements of an inner sense of identity, or character. The surface structure requirements imposed on the persona by the external environment generally relate to material well-being and “getting one’s act together,” whereas the deep structure dictated by the inner sense of identity relates to the meaning of life. Persona issues came to fore in the American cultural dynamic during the 1950s, as the American dream became a slogan for the goal of material well-being.

The inner sense of identity also has a collective component. There is a species of stinkbug in Madagascar. Shortly after they hatch, the nymphs instinctively gather around the egg case and wave their legs in the air. This collective behavior pattern replicates a poisonous

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<sup>31</sup> Conforti, Michael. *Field, Form, and Fate, Patterns in Mind, Nature, and Psyche*. Spring Publications, 1999.

caterpillar image designed to fool predators.<sup>32</sup> Each individual stinkbug is moved to perform a role which contributes to the production of that image. The organizing principle which orchestrates their movement on a transpersonal basis is analogous to the Self archetype, and the caterpillar image is to the stink bugging what the self-image is the human. The sense of identity refers to the touchstone. One touches base with oneself to determine precisely what forms of behavior are in order. The sense of identity is an intensely person communication of the soul, however that soul belongs to every manifest form of life energy, including those yet to be conceived and those which have already passed out of existence.

Humanity is striving to make the connection whereby the meaning of life becomes clear. Life makes sense when one “gets” The Big Picture, when one sees how everything fits together and works as part of a unified whole. The Big Picture is a mental image of reality. The western mind has concentrated a vast quantum of highly focused mental energy in working to perfect this image. This work is an artistic endeavor, and, like every great artwork, The Big Picture has an identity, an intrinsic and inherent nature revealed through the work.

The anima and animus archetypes are constellated when the mental image of reality begins to match, or come into syzygy with the inherent nature of reality—when the form of consciousness becomes authentic, or original in an artistic sense. The anima and animus archetypes function as ambassadors for the identity which imposes deep structure

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<sup>32</sup> Watson, Lyall. *Dark Nature, A Natural History of Evil*. HarperCollins, 1995, p. 70.

on the mental image of reality. Rosa Parks, Rachel Carson, and Betty Friedan performed anima roles in the American cultural dynamic. Each of these women is associated with an archetypal dynamism. Rosa Parks helped initiate the civil rights movement, which has worked to integrate black and white factors and liberate a long repressed sense of life. Rachel Carson helped initiate the environmental movement, which has worked to reshape our behavior patterns with respect to the environment. And Betty Friedan helped initiate the women's movement, which has worked to make "Man" more conscious of and responsive to "his feminine side." In abstract terms, the women's liberation movement symbolizes a deeply transformative lifting of primal repression in "Man's" psyche. Perhaps on an ontological level, the left hemisphere has ceased to dominate the processes of the collective mind or psyche.

The archetypal conflict of opposites intensifies when there is a conscious attempt to integrate the masculine and feminine factors.<sup>33</sup> In the 1960s, the archetypal conflict of opposites energy pattern in the American cultural dynamic expanded to include black–white and feminine–masculine forces, and East–West and left–right tensions escalated. Again, archetypal attractors are bi-polar. The conflict of opposites is an archetypal image produced by multitudes of individuals acting in concert to produce the image. Some are naturally drawn to the left, while others are instinctively drawn to the right.

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<sup>33</sup> Von Franz, Marie-Louise. *Archetypal Dimensions of the Psyche*. Shambhala, 1997. P. 249.

The conflict of opposites is an uncomfortable phase transition, a “time of tribulation.” Tribulation means to afflict under pressure. In dreams, mandala images materialize during this stage of the individuation process as a compensatory symbol of wholeness and unity<sup>34</sup>—as the peace symbol mandala manifested in the American cultural dynamic in the 1960s, in conjunction with a dove image. The dove symbol represents the unifying principle.<sup>35</sup>

The preceding discussion delineates the barest outlines of the archetypal patterns which have emerged in the collective psyche since World War II. I believe the presents of these patterns indicates the state of consciousness is becoming unified, after a long, long time of separation and dissociation. This unified state, which has yet to emerge fully into consciousness, acknowledges the imperative of racial integration, the parity of masculine–feminine powers, the need for left–right cooperation, and the need for balanced East–West and North–South relations. It recognizes the essential interconnectedness of all life forms and their eco-systems, the absolutes of sustainability and balance, and the benefits of a clean conscience.

Grand unification is a self-defining process. We understand that socio-economic and geopolitical pressures of the external environment are forcing humanity to become more conscious of and responsive to the interconnectedness of all life forms, but we have only begun to understand how the archetypal organizing principles of the collective psyche structure the complex dynamic system of life itself. This understanding is necessary

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<sup>34</sup> Von Franz. *Archetypal Dimensions of the Psyche*. P. 249.

because the meaning of life “comes across” only when the archetypal images our collective behavior patterns replicate are integrated into consciousness and our creative intent becomes clear—for humanity will not master the art of being until our response to the medium of life is informed by a clear sense of meaning and purpose.

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<sup>35</sup> Jung. CW-Vol. 16, pars. 410 and 454.