



Second Tier Consciousness

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Future Sense is a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at www.bayfm.org. Hosted by Nyck Jeanes and well-known international futurist, Steve McDonald, Future Sense provides a fresh, deep analysis of global trends and emerging technologies.

How can we identify the layers of growth personally, socially and globally? What are the signs missed, the truths being denied? Science, history, politics, psychology, ancient civilisations, alien contact, the new psychedelic revolution, cryptocurrency and other disruptive and distributed technologies and much more.

This is Future Sense.

Nyck: Good morning to you. You're now tuned to Future Sense here with myself, Nyck Jeanes and Steven McDonald. Good morning, Steve.

Steve: Good morning, Nyck. Here we are again.

Nyck: Here we are again after being down in Melbourne last week.

Steve: I love Melbourne.

Nyck: Melbourne's an awesome city. It's a bit like *The Matrix* on one hand. The next minute it feels like it's a really advanced city.

Steve: Well, it is. There's lots of amazing stuff, progressive stuff going on in Melbourne. I always love visiting and just catching up with what's going on down there. If I got to go to a city, then I love Melbourne as a city.

Nyck: Absolutely. Me too. And you lived there for a while, didn't you?

Steve: I did. Seven years, I was there.

Nyck: We're going to be talking a little bit about our journey down in Melbourne shortly. We were there, both of us, for the launch of *Mind Medicine Australia* with Professor David Nutt, who's the Professor of Neuropsychopharmacology at Imperial College London.

Steve: Congratulations on saying that so early in the morning.

Nyck: Neuropsychopharmacology. It's a lovely word. It's one of those, like a German word, isn't it? Twenty seven syllables or more.

Steve: I think the MC on the evening said it was a bit like supercalifragilisticexpialidocious.

Nyck: Exactly.

Nyck: You may have already woken up this morning to the news that the Federal Coalition has caught up, pretty much, with Labor—in striking distance, as they like to say—probably based on the fear generated largely by the Medevac legislation passing and defeating the coalition government on the floor of the House. First time it's happened, I think, in 90 years or something like that. And of course, the fear is out there now about being flooded by 'boat people', and that fear is, I guess, part of the structure of our times in terms of how many of us seem to respond to life, the universe and everything. One could argue it's indicative of a sort of mental condition, a mental illness in people. Not the fear's unnatural—fear is present and everybody has some fear, of course—but we were recently, and I'm just making a bit of a segue here to our journey down to Melbourne, to the launch of *Mind Medicine Australia* which you'll find at www.mindmedicineaustralia.org. That's the website and it's entitled *A New Paradigm for Mental Health*. This was a very serious and professional opening of something extremely important here in Australia.

Steve: It was a wonderful convergence of people from different walks of life, and it's a very important time here in Australia for psychedelic research. Our non-profit research organisation, Psychedelic Research in Science and Medicine, or PRISM for short, was formed in 2011 with considerable assistance and influence from Rick Doblin, the founder of the United States non-profit organisation, MAPS: Multidisciplinary Association for Psychedelic Studies. Rick came out here in 2010 and spoke at a conference and offered some lovely US dollars to help us get something happening here in Australia research-wise. It was just a modest amount, but it was enough to help us get motivated and get organised and create our own research organisation. I'm a co-founder of PRISM, as you know, Nyck, and since then we've been knocking on doors for seven or eight years trying to find an institution that will help us start a psychedelic clinical trial here in Australia. It was only in late 2017 that the doors started to open and so it is a very interesting time.

We had offers of funding, then a couple of institutions, one of which actually approached us, which was, of course, St Vincent's Hospital in Melbourne, asking for assistance to get a psilocybin study up and running, and in a relatively short space of time, we've got that organised. St Vincent's and their staff are very much leading the way on that and PRISM's in an advisory role, but also a collaborative role in that our president, Dr Martin Williams, is co-principal investigator for the psilocybin study which is in their palliative care unit there, giving a spiritual experience, essentially, to terminally-ill people to help take away their anxiety about dying. So on the foundation of that progress, some discussions about furthering the cause here in Australia led to this idea of creating another non-profit organisation, which could be a leader in terms of advocating psychedelic medicine and possibly expand into other areas, certainly including sponsoring research and also perhaps organising training of therapists sometime in the future. That's how *Mind Medicine Australia* came about, and of course, what we were doing in Melbourne was attending the launch event—the public launch event—and we were very, very lucky to have David Nutt in the country at the time.

Nyck: What a wonderful name, David Nutt with two t's, a wonderful professor, as I said, Professor of Neuropsychopharmacology at Imperial College London. As he hastened to point out, there is a large amount of research now being done by some of the top universities in the world, including Cambridge, Harvard, Yale, New York University, John Hopkins and many others in Europe and other countries; and we've been, as you said, a long way behind and finally St Vincent's Hospital is going to do some serious research into one of these psychedelic substances in this way.

But the focus was really on mental illness. 15% of the world's population, that's 1.1 billion people, currently have a mental illness. In Australia, mental illness is the leading cause of non-fatal disease burden and the third leading cause of total disease burden, and of course, it would seem to be getting worse. If you particularly look at disadvantaged communities—Indigenous communities in particular, for example—the state of mental illnesses is far worse with the epigenetic shit coming down the generations on people, and so it is time for a really big reassessment of how we treat these sort of illnesses and diseases in the world.

Steve: Yes, we've got a lot of catching up to do here in Australia, and thanks to amazing organisations like MAPS, and also like the Heffter Research Institute who funded the psilocybin studies that have been done overseas, we're able to stand on the shoulders of giants, as they say and, you know, we don't have to start from scratch ourselves. So we're grateful for that.

Nyck: And it was great that, at the launch, there were about 500 people, I think, in a rather large theatre space at Melbourne University. This was a serious piece of work, a serious launch with serious people, and I say that in the sense that there were a lot of professors, doctors, a lot of mental health professionals there, as well as obviously a lot of very

interested people in the field of this new medicine, of the new psychedelic research in one way or the other that's going on everywhere in the world.

Steve: Yes, it was a wonderful convergence. There was a strong representation, of course, from the psychedelic community and from the science community, as you said; medical people—I sat next to a wonderful lady from St Vincent's Hospital—and also philanthropists. It's the first time I've ever been to a psychedelic-oriented event in Australia where there were philanthropists in the audience, and that's amazing.

Nyck: In fact, the two principles of *Mind Medicine Australia* are Peter Hunt and Tanya De Yong. Peter Hunt is an investment banker and the two of them apparently put in the seed first million dollars, so pretty amazing to see an investment banker who's clearly had some sort of awakening or simply looked at the research and gone 'well, this is valuable, this is important' (<https://www.smh.com.au/national/1m-kicked-into-campaign-for-magic-mushroom-therapy-20190201-p50v52.html>).

Steve: He's quite open about it, both of them are. In fact, they spoke about it at the launch event, that they had some experiences with psilocybin themselves which were life changing and really spurred them on to do something about making it available.

Nyck: Indeed, and Professor Nutt's presentation, the initial part of that, was about the history of psychedelics, and most of us who are somewhat familiar with this area of endeavour would be familiar with that, but it was important, I think for me, to remember that in a sense, the psychedelic revolution was shut down, closed down in the late 60s, early 70s by the Nixon administration and following around the world and all Western democracies because, essentially, of the Vietnam War.

Steve: Yes, it was absolutely political, not scientific, and this has left us with this legacy of drug laws which are based on the political opinions of that era and not based on science. David Nutt has been an absolute pioneer in terms of researching and providing hard data around the harms of those illicit drugs versus legal drugs, and he's shown very, very clearly through his work that some of the drugs which are legal—particularly alcohol and tobacco—are amongst the most harmful drugs in terms of their harm to the user and their harm to wider society; and some of the drugs that are classed as the most harmful on our highest drug schedules—which in Australia is Schedule 9, and overseas in places like the US, they call it Schedule 1—we've got things like psilocybin, like MDMA, which actually in David Nutt's studies show up as being the least harmful and far, far less harmful than even horse riding, as he famously announced in the US.

Nyck: Yes. Got into a bit of trouble saying that, didn't he?

Steve: He got into trouble for saying that.

Nyck: Well, also, in complementary news just this week, Israel's health ministry has approved compassionate use of MDMA to treat PTSD (<https://s3-us-west-1.amazonaws.com/mapscontent/pdfs/Israel+Health+Ministry+MDMA.pdf>). They've sort of jumped the queue a little bit, based in the research that you're referring to there, particularly the research by MAPS and Rick Doblin and co. in America, where the Israeli Health Ministry sent a representative for training in the US and to work, on a confidential basis, through the California-based Multidisciplinary Association for Psychedelic Studies (MAPS). So that's pretty amazing. Of course, Israel is arguably one of the countries with a huge degree of PTSD for fairly obvious reasons.

Steve: Yes, obviously that region there is an important one globally in terms of addressing some of the basic challenges of mental illness in humanity in general, and of course Israel is really following on the tails of the US, where the US FDA—Federal Drug Administration, which is the equivalent of our Australian Therapeutic Goods Administration (TGA)—have declared MDMA-assisted therapy as a "breakthrough therapy" based on the results of the Phase II drug trials.

Nyck: And just explain what a "breakthrough therapy" is. It's kind of obvious, but just explain what that means because it sort of jumps the queue a bit, doesn't it?

Steve: What it means in a practical sense is that it is a way of accelerating the availability of this medicine to the general public. Normally, in the drug development process, you've got a complete Phase I, Phase II and Phase III drug trials before something can be classified a prescription medicine and made available. MAPS has recently finished their Phase II studies and just beginning Phase III right now, and "breakthrough therapy" status given by the FDA allows them to make the medicine available to the general public during the Phase III trials, which is an extraordinary thing. Rick Doblin from MAPS has said very clearly that they plan this year to start licensing clinics in the USA, where the general public will be able to go and pay for treatment via MDMA-assisted psychotherapy with licensed practitioners who are overseen by MAPS, so that's an extraordinary thing. Essentially, Israel has just declared the same thing, that they're going to make this compassionately available to people who need it before the studies are finished.

Nyck: Pretty amazing stuff.

Nyck: Welcome back to Future Sense on BayFM with Nyck and Steve. We were talking about the *Mind Medicine Australia* launch and the new psychedelic revolution; the windows of opportunity that that provides. In another piece of news this week, Colorado Governor John Hickenlooper signed a law that will now allow school nurses to administer medical marijuana to students, the Denver Post reports (<https://www.vice.com/en/article/mbkxx8/school-nurses-can-now-give-kids-medical-marijuana-in-colorado-vgtrn>). But that doesn't mean that the kindergartners are going to start ripping bowls in the nurse's office. The law only applies to cannabis oil and other non-smokable marijuana like CBD oil, and requires that students have a medical marijuana card and written permission from their parents and school principal.

Steve: I guess it's like a fast track to high school, right?

Nyck: Oh dear.

Steve: Very interesting, and of course, when we talk about the change process and the development of human consciousness in our evolution, altered states play a very important role. This is the key link with psychedelic medicines and understanding how these things can be useful, because we've grown up in a society where the use of most altered-state substances has been suppressed for a long, long time—some people would say the last 2,000 years or so with the rise of Christianity and the structured religions. We're now in a place where we need to relearn how to use altered states in a constructive and measured and healthy way, because certainly during my lifetime, the general use of altered states—using substances like alcohol—has been almost the opposite: de-structive and detrimental in some ways.

Nyck: And why do you think that is? I mean, there's good reason, right?

To clarify, what we're moving towards here today is an exposé of Clare W. Graves's Second Tier part of his model—particularly Layer 7 or the yellow layer, as it's also called—and why some of the factors in society and culture are present right now in terms of what they're showing us about where we may be moving to and what it's offering to us.

Steve: That's right.

The researcher whose work we draw from so often on this show, Dr. Clare W. Graves, wrote that each particular value system in this spiral model that he put together tends to prefer certain types of drugs. He also wrote that whenever society is going through change—considerable change—then the use of drugs increases; the prevalence increases. The reasons are that if you look at the process of moving through change—what it feels like and what we experience when we move through change—our perspective on the world comes to a point where it's no longer useful for solving the most severe challenges that we face. So we hit a

bit of a brick wall momentarily, and the first response to that is what we call a regressive value search where we look back into our past and we remember a time when things used to work. We go back and revisit those old value sets to see whether they'll work in this position we find ourselves in.

The whole world is going through this particular phase of the change process right now where we're seeing our leaders saying 'we need to get back to the old values; we need to go back to the old ways in order to solve our problems'. What that does, effectively, is it actually speeds up our progress through the through change, because the old ways are even less appropriate for solving our new problems than our current values are. That creates a larger gap and more evolutionary tension, which actually drives us to move forward through the change process. When we move through that change process, one of the critical factors is being able to see different perspectives on life and being able to get insights into new ways of doing things. And the very best way of doing that is through altered state of consciousness.

Nyck: Of course, we're not advocating drug taking in any sense, but rather the judicious and carefully administered set and setting, as we used to say back in the day, of medicine applications. We've previously talked about this in relation to the trials and research happening, both here in Australia and around the world. The thing is, though, that we still hang on to our old substances—alcohol, tobacco and the like—in that regressive moment. I guess my question is, why are we doing that now? There's a lot of defence of those old industries, and of course, money's the obvious thing there, but there's more than that, isn't there?

Steve: Yes. From a values point of view, Layer 4, which is what mainstream society is regressing to largely at the moment, is an absolutistic way of dealing with the world where you live by a rigid value set, looking for right or wrong; it's just two choices. We look to higher authorities to lay down the rules around what's right or wrong. One of the things that Graves wrote is that that particular value system—Layer 4—prefers alcohol. It's a communal value system and therefore has a long-term outlook on life. You have to work hard for 40 years before you get the gold watch; you have to live your entire life as a good person in God's eyes in order to get to Heaven. There is no immediate reward in Layer 4, so to dull that sense of expectation—the longing for an immediate result—alcohol is the perfect choice.

Nyck: And of course, it's embedded in some of those religions—not in Islam, as I understand, but certainly in Judaism and Christianity—it becomes a ritualistic substance. The blood of Christ and the like. So it's not only just the social factor, but it's actually embedded in Layer 4's authoritative structures.

Steve: That's right: 'Drink this, all of you, and forget your immediate needs. Sacrifice yourself.'

Nyck: We're going to talk now about the drivers between layer 6 and layer 7: The Second Tier.

Steve: Yes, today we are focusing on the transition from what is known as First Tier consciousness—the first six layers that we're often talking about here on Future Sense—to what's known as the Second Tier of consciousness. This is really the headline of the whole story around human development and human evolution in the work of Clare W. Graves—this massive change that takes place between Layer 6 and Layer 7. Clare Graves, himself, called it "a momentous leap".

I'm just going to read a couple of quotes from Clare Graves about this particular transition. He said: "It's the most difficult, but at the same time, the most exciting transition the human race has faced to date. It is not merely a transition to a new level of existence, but the start of a new movement in the symphony of human history." Amazing words there from Clare W. Graves. There really is no precedent for this transition. At the moment, the whole world is going through a transition. However, in terms of the mainstream paradigm in the world right now—the Scientific-Industrial paradigm, which has been dominant for about 300 years—what most of the world is transitioning to is not this Second Tier consciousness, but rather the final layer: Layer 6 in the First Tier. Layer 6 is a humanistic, very values-centred, network-centric perspective and way of living life and way of being.

Nyck: Level playing field, egalitarianism, sustainability, renewability, acknowledgment of differences and diversity ...

Steve: Exactly. So we're pushing a little bit further into the future to talk about this big leap—momentous leap, as Clare Graves called it—into Second Tier consciousness. But we also should remember that when Clare did his research and he gathered his data, mostly during the 1950s, he found a small percentage of people who were living life according to Second Tier consciousness.

Nyck: Seven out of 1,065 or so.

Steve: Well, no, actually, it was at Layer 8 that he found six people out of 1,065, so I don't have a solid figure on the number of people that he found at Layer 7.

Nyck: Right. It sort of befuddled him at the time, didn't it, because he was situated in that era and he discovered these things that didn't fit into the First Tier parameters?

Steve: That's right. At the time that he was doing his study, all of the models of human developmental psychology that existed had no more than seven stages in them. Of course, Maslow's was probably one of the most famous staged models at the time.

In his initial study, Graves picked up seven different sets of human values, however the people who were at the most complex of those sets changed over time. His field study ran for nine years, so he not only gathered data on people, but he also gathered data on how people changed during those nine years, and some of the people who showed up at Layer 7 changed to what was eventually categorised as Layer 8. That put his model outside the box in terms of everything that existed at the time around the understanding of how humans develop and how we mature.

Nyck: You mentioned Abraham Maslow, and his *Hierarchy of Needs*. They were contemporaries—they were friends also—but Maslow said that Graves's model is far superior to his. As we've said before, Graves unfortunately died before his full oeuvre of work could be revealed, and before he could actually speak to it and develop it.

Steve: That's right. He passed away before publishing it academically and was working very hard on that for many years before his death, but his final model—his hypothesis—was never published in a peer-reviewed journal. Consequently, it didn't get academic recognition, so all of the studies that I've done on Clare Graves's work has been outside of academic institutions for that reason.

Nyck: It's fascinating to me, too, that that's the life story of Graves and his work. In a sense, the work was perhaps too early. It was obviously ahead of its time and in some way it probably wouldn't have been received anywhere near as much then as it's beginning to be received now.

Steve: And this is typically the case. The way that change happens is it comes in waves. It starts with a small percentage of people and then slowly spreads out across the population. So the early pathfinders of these higher levels of consciousness were often very isolated and lonely people in terms of their understanding the world. There weren't too many others that they could share it with. Some of the early examples of Second Tier consciousness that showed up in society were things like the theory of quantum mechanics, for example, which is roughly about 100 years old. So, even well before Graves was gathering his data, somebody was thinking in a Second Tier way to come up with these ideas.

Nyck: You could arguably put all of Einstein's work into that.

Steve: Not all of his work, no. If we look at his early work like his theory of relativity, for example, it's Layer 6 thinking because it's network-centric. It's literally about relativity, right?

But certainly his later work was an example of Second Tier, Layer 7 thinking, and isn't that interesting in itself? Here's a man, Einstein, who's been held up as the archetypal genius within the human race and with some of his most celebrated work—the earlier stuff—it was Layer 6.

Nyck: But I guess at that time, there weren't that many expressions of Layer 6 on the planet.

Steve: That's right. So he was way, way ahead of the mainstream.

Nyck: I think it's important to acknowledge that this is just a model and there is definitely not—certainly not in Graves's work—judgment about the layers. It's about what actually works for you, or for a collective of human beings on this planet, in a particular life condition frame that exists. If it works for you, whoever you are, whatever you express in these layers is absolutely fine. However, we are now in a global situation where global challenges are so imperative, so big and so complex, that we really do arguably need a completely different frame in which to operate from to solve a lot of these challenges on the planet.

Steve: Yes. Essentially what Graves's work is doing is taking a kind of empty witnessing perspective on human evolution—at a personal level we call that human development—and he's stepping outside of the value sets as best he can. That's best done from a Second Tier perspective, which I'm sure Graves had. Then you can look at the different value sets that come with each of these layers or stages in the progression. Each value set will be attracted to some things, but will reject other things.

This rejection factor that you're talking about is characteristic of certain values sets. Layer 6, in particular, is very focused on rebalancing the imbalance in society and consequently likes to try and make sure that everybody has equal access to everything and in equal consideration; that nothing is judged and put aside, because one of the characteristics of Layer 5 has been this separation between the 1 per cent and the 99 per cent—the successful and the unsuccessful. That's something that Layer 6 sees that it has to rectify.

Nyck: So let's launch deeper into the momentous leap.

Just following on the back of what you said before about not judging people, there are a couple of aspects of Clare Graves's theory which I think are really, really important to understand before we do this deep dive. The first one is that each layer of consciousness that he identified in his model is perfectly adapted to coping with a particular set of life conditions. The key thing that changes or is different between the sets of life conditions that the layers emerge according to, is the complexity. So at Layer 1, they are relatively simple life conditions, and as you go up the layers, the complexity increases. It's not a way of hierarchically arranging people into 'good' or 'bad'.

Let's, for example, take somebody who's living life according to Layer 5 as their psychological and operating system. If you took them out of the life conditions that fit with the modern scientific-industrial world and put them into the life conditions at Layer 1 or 2, they may not survive, simply because they don't have the coping capacity that's suited to those particular conditions.

Steve: It's important to understand that for a given set of life conditions, the matching operating system—we call it the layer—is the most adapted way of being human in those conditions. So it's not a value judgment in terms of 'good' or 'bad'. The other important thing to understand is that it's not about intelligence.

When Clare Graves did his study, he ran an intelligence test. In his time, there was really only one linear idea of intelligence, and that was logical, rational intelligence, which was known as IQ. He ran a test like that and he found that across the different value sets that corresponded with different layers—and at the time he was aware of and was testing people who showed up as living from Layers 4, 5, 6 and 7—across those layers, he found there was almost no difference in intelligence. So even though somebody was living life in a more complex way and their consciousness had adapted to match the coping capacity required by the complexity of their life conditions, there wasn't an increase in logical, rational intelligence. It was something else. I guess you might call it 'adaptive intelligence' that was at play.

Nyck: Would you go so far as to use the word 'consciousness' in this sense?

Steve: I often do. Consciousness is a very broad word ...

Nyck: It's a bit of a troubled word.

Steve: ... and sometimes I give disclaimers about that. Consciousness can mean a lot of different things to a lot of people, but I use it as an umbrella term to try and capture the whole operating system, both conscious and subconscious, that drives our behaviour—whatever it is that's driving our behaviour—the emergence of our values, our choices, our way of being human in an overall sense.

So as we launch into this talk about Second Tier consciousness—and we're going to start with just looking at the transition factors which are driving the change beyond Layer 6—I do want to point out also that in my humble opinion, there is widespread misunderstanding of Second Tier consciousness, of what the experience of living in Second Tier consciousness is like and what the characteristics of it are. This widespread misunderstanding, particularly within the Spiral Dynamics community, and also within the Integral community, which is following Ken Wilbur's *Integral Theory* work, has come from a problem with the early assessment tools.

Years ago, when the *Spiral Dynamics* movement was still growing, some assessment tools were developed which basically consisted of self-reporting questionnaires that asked about your values. They asked you to choose from a multiple choice set, in the form of: 'which of these values are you most attracted to?' Then, as a result of that questionnaire, they would produce a report on your spread across the value systems. It's generally accepted that people live their life roughly around three of these layers at once. There's usually one layer—your dominant layer—that drives most of your values and behaviour. There's a layer that you've still got one foot in that you're leaving behind, and another layer on the other side, which you are just starting to move into. That's a general broad-brush description of what humans usually do, or where they're usually at. The other thing is that these value systems are layered. Traditionally, they were called 'Stages', but I've come to call them 'Layers' because I think it's much more appropriate. They're nested inside each other, so they're not discrete things that we leave behind as we move to the next one. They are like the layers of skin on an onion where the next system is wrapped over the previous system. So, if you are at Layer 6, you have layers 5, 4, 3, 2, and 1 inside you, and you have access to operating from those layers if your life conditions determine that it's appropriate.

Nyck: 'Transcend and include', is the phrase.

Steve: That's right. We transcend one layer to the next layer and include all the previous layers. It's important, therefore, to also understand that if you're living life with Layer 6 as your dominant operating system, you may switch to operate from Layer 1, or Layer 2, or Layer 3 sometimes. This is an unconscious process; it's not something that we do by choice.

So even outside of that three-layer bracket, which is your main area of operation, you can still spiral down to previous layers when your particular set of life conditions demand it. We might find ourselves around little kids and we will spiral down to operate from Layer 2, for example, to try and match where they're at. If we're faced with genuine concern that we might not survive in a threatening situation, then we might spiral down to Layer 1 and operate from there. But in the First Tier of consciousness—Layers 1 through 6—that is an unconscious process. We're not aware that we're doing it. It's only when we make the transition into Second Tier that the awareness arises.

But just back to this widespread misunderstanding—the misunderstanding came from the assessment tools. The problem with the assessment tools was that if a person was addressing the questions from a base of Layer 6, then the Layer 8 questions or the Layer 8 responses looked extremely attractive: 'Yeah, that's me', or, 'that's what I want to be like'. So what happened was that a whole bunch of people who were living life according to Layer 6 as an operating system ended up being told by the outcome of these assessment reports that they were at Layer 8. What that did was, it skewed the understanding of Second Tier consciousness for a large part of the *Spiral Dynamics* community; and also, with overflow into the *Integral* community as well because there's a lot of cross-over there. Ken Wilbur based one of his books, at least, almost entirely on Clare Graves's model—it was called *Boomeritis*—talking about Layer 6. I am really aware that this could be troubling for a lot of people to hear, and even disturbing, but I'm offering it as my observation—my humble

opinion—and I invite you to dive into Clare Graves's work more deeply and investigate the issue yourself.

There's a very popular book circulating at the moment called *Reinventing Organizations* by an author called Frederic Laloux, which quite famously talks about creating a "Teal organization". Teal is the colour that the *Integral* movement—Ken Wilbur—has given to the *Spiral Dynamics*' 'Yellow' or Layer 7, which is the first step into Second Tier consciousness. Because of this general misunderstanding about the characteristics of Second Tier, Laloux himself has written a book which he thinks is about creating a Second Tier organisation; and most, if not all of the people who are reading the book probably have the same impression. However, if you look at the book, it is essentially about transition organisations out of Layer 5 and into Layer 6. It takes a network-centric systems approach to work, talking about flattening hierarchies in organisations and moving to an equal access, network-centric kind of interaction in the workplace with greater self-awareness. All of those things are Layer 6 characteristics. It lacks the multi-dimensionality that you would find if it was truly written for and from Second Tier consciousness.

Nyck: The metaphor occurs to me of a two-dimensional versus a three-dimensional chess game.

Steve: Exactly. Layer 6 is a very level playing field kind of perspective. So it tends to be flat in that respect. Let me say, though, that Laloux's book is a wonderful book. It's very well written for that transition from Layer 5 to Layer 6, so I'm not criticising the book in any way.

Nyck: It is extremely important at this time because we're seeing the passing away—slowly but surely, and yet faster perhaps than we even imagined or hoped for—of Layer 5. The industrial, consumerist, competitive, capitalist mind frame that has been dominating the earth for so long has both created amazing and wonderful things through science and technology and reductionism, and also created a whole raft of new issues and problems on the planet which require a different layer; a different level of thinking.

Steve: That's right. So the book is definitely relevant to what's next and what's appropriate right now. It's a leading edge book.

Nyck: But as we say on this program, in our humble opinion, it's going to be a fairly short transition through Layer 6 on the planet to a much bigger leap—the "momentous leap" that Graves articulated—because that's actually what is necessary on a global level to solve the issues and challenges that we have in front of us.

Steve: That's right.

Just before I get off the topic of misunderstanding, the other thing that I have seen, particularly through reading Ken Wilbur's work, is that there is confusion about the transition into Second Tier and what that looks like. I think this has come about because Ken Wilber has brought together a wide range of research and integrated it. While that's been done in the most amazing way—and I'm deeply grateful for his work; using his Integral Therapy has been a very important part of my own development, and I still use it every day—it has resulted in some confusion.

The developmental psychology models put forward by Susanne Cook-Greuter, for example, classify the layers or stages differently than Graves did. So, think about a temperature scale where you've got a Fahrenheit measurement and a Celsius measurement. Those don't exactly correspond to each other, so you can't say that it's 3 degrees Celsius and 3 degrees Fahrenheit. It's just not. They don't fit together if you try and put them on a linear scale. So we're talking about a different way of classifying, and Susanne Cook-Greuter has used that different way. She has placed one of her stages in the transition space between Green [Layer 6] and Yellow [Layer 7] on Graves's model, and that, I think, has created some confusion, even, might I dare to say, in Ken Wilbur's mind. As he's tried to encompass all of the perspectives of all of the researchers, it's ended up being rather muddy, and it's contributed to this misunderstanding about the clear distinction of Second Tier consciousness, which I've seen described by Graves.

Moving to the transition from 6 into 7, what is it that drives that? I want to draw on Graves's words exactly here, from his book, *The Never Ending Quest*, which was published by Christopher Cowan and Natasha Todorovic.

Nyck: Fabulous book, but it's 600-odd pages, so refer to the new one that Steve mentioned before [Editors Note: the latest book released on this topic as at February, 2020 is *The Change Code* by Monica Bourgeau with the forward written by Steve McDonald].

Steve: Yes, *The Never Ending Quest* is a collection of research notes so it's not all that readable, but in it, Graves said: "Picture, if you will, FS (which is his code for Layer 6) man seated in a yoga position contemplating his inner self. He has completed the last theme of the subsistence movement of existence"—he's talking about First Tier consciousness there. "There are no new deficiency motivations to rouse him from his meditations", and there he is referring to the fact that each one of the first six layers has a particular deficiency which plays out as compulsive behaviour that has to try and fill a hole, so by completing Layer 6, he has filled himself up and he is no longer driven by compulsive behaviour. Back to Graves: "In fact, he might well go on contemplating his navel to the day of his death if he only had some suitable arrangement to care for his daily needs, and it's quite possible for a few Layer 6 individuals to live this way. But what happens when the majority of the population begins to arrive at this level of existence? Who is left to care for their daily needs? Who is left to look after the elaborate technology which assures their survival? If we return to this man seated in a yoga position, we see that what finally disturbs him is the roof falling in." So, in other words, the world around him starts to collapse and this is what rouses him out of his

comfortable position, into action and into change. Then the transition begins into Second Tier.

Graves says: "The roof can be called the 'A' problems: the ecological crisis, the energy crisis, the population crisis, limits to growth or any other such thing, which is enough of a disturbance to awaken Layer 6 man." And remember that Graves's passed away in '86, so he's writing this decades and decades ago, but look at the insight that he had at that time. Graves said: "Naturally enough, his first reaction will be that evil technology is taking over, and all the good feeling and greenery which made the Earth great is in the process of being wrecked forever." And isn't that a story that we hear a lot?

Nyck: And of course, he's writing this, probably in the 1970s.

Steve: Yes, it's likely. Graves said: "He's correct in the sense that his entire way of life, his level of existence, is indeed breaking down. It must break down in order to free energy for the jump into A'N' state"—that was his labelling of Layer 7, Second Tier, the "First Level of Being".

Graves classifies the first six layers, Layers 1 through 6, as "Subsistence Layers" or "subsistence ways of being human", and he classifies Second Tier as "Levels of Being". So the focus has gone from 'how do I subsist?' or 'how do I survive?', which is a key driver in all the first six layers, to 'who am I being?', which is now the driver. Survival is basically in the bag. We've sorted that out: 'I've got everything I need. Now, who am I? Who am I being?' So that's really interesting.

Just one more quote from this section: "These individuals do not, of course, see their striving for harmony with the human element as merely a stage that they're going through, but as the ultimate permanent goal of all life." So when they're in Layer 6—and this applies to all the layers—once you crack it, it's like, 'okay, I've got it sorted, this is it, I've reached the pinnacle of human existence.' At Layer 5, it's more like, 'I've got the two story house on the country block of land, and my big boat, and my share portfolio, and my Aston Martin in the garage. This is it. I've done it.' You can go back through the layers and find that every time, once we get over the big challenges, then we think we've reached the pinnacle of human existence. And yet over time, problems develop and we realise, 'oh, no, wait, there are other things to do.'

Nyck: So, at Layer 6, it becomes the first time that we're able to be present to the global problems that emerge, and while we might be comfortable sitting in that meditation position, for many of us the world might actually be falling down around us with the complex problems that exist now. And they can't be solved by just agreeing that they exist. We actually have to find a different way to take action to resolve them.

Steve: Yes. Graves also wrote that "sixth level values are a great step forward for man", and remember that his work was done from the 50s through the 70s and early 80s, so society

hadn't quite moved into the politically correct phase of not referring to humanity as 'man'. His writing may sound sexist to us now, but that's the era that he was writing from. He said: "They reflect the beginning of man's humanism, the demise of his animalism." It's interesting to think about that, because even with all of our sophisticated technology from the scientific-industrial era, we're still killing each other in a very animalistic way for various reasons.

Nyck: And treating each other very unkindly.

Steve: We are. You've only got to look at the Australian government's treatment of refugees in the offshore detention camps to get a great example of that. At the moment, they're trying to block medical attention for those people.

Nyck: One of the Coalition [right wing] members must have had lights lit up over their head when they realised 'Holy shit, we just lost the vote in Parliament for this Medevac thing [Editor's note: legislation passed by the Australian government providing urgent medical care in Australia to critically ill refugees who are held in offshore detention centres]. But wow, we can turn this to our advantage. Let's turn the fear level right up to 11 and pull back some of our lost constituents for the next election that's coming up soon.' It's very sad.

Steve: Instinctively they understand that there's this underlying fear of not surviving in the First Tier, so fear is always a great motivator.

Clare Graves wrote about the actual transition process between 6 and 7, and he said: "My own thesis is that there will be an acceleration up to the time that produces very horrendous problems", and by acceleration, he means an acceleration of change and acceleration of the deterioration of our social systems, which were constructed according to Layer 5 or previous.

Nyck: Exponential change, which I think is what makes people feel very uncomfortable. When that level of change is accelerating at that rate, it becomes confusing, it becomes paradoxical, it becomes very difficult to get a hold of the truth, and it's hard to know what is actually true and real.

Steve: And we're really living in this at the moment. Graves also said: "When it produces problems of such a degree, things are going to have to slow down tremendously in order to deal with the resulting problems. The accumulation of unsolved problems is such that it's actually going to produce the most dramatic change in human behaviour that has yet occurred in all of man's history."

Nyck: Huge.

Steve: It's important to understand that there is no precedent for this shift from First Tier to Second Tier. If there's anything that we can compare it to, the only thing might be our transition into being human—into Layer 1—with the emergence of *Homo sapiens* from our predecessors. That kind of scale is the only thing that might come close to it. But actually, it doesn't even come close to it because the amount of coping capacity that's coming with Second Tier consciousness is just off the scale.

So let's dive into it and talk about Layer 7 and what it's like. One of the defining characteristics of Layer 7 and the whole Second Tier of consciousness as far as we know, is that it's primarily operating from a trans-rational way of being. We've moved out of a rational way of being in Layers 4, 5, and 6. What that means is, in Layers 4, 5, and 6, the rational mind is king, so we can be impacted by our pre-rational feelings, sensory perceptions, urges, and instincts which are our drivers at Layers 1, 2, and 3, but at 4, 5, and 6, the rational mind is laid over the top of that and we can say, 'okay, I'm feeling really scared, but I know that I'm safe here because nothing's going to happen to me. Therefore, I'll go ahead and do this.' In the transition to Second Tier, we leave that rational mind and move beyond it—transcend it—into the trans-rational. So, when I say that we leave it, it's important to note that it's still there, but it's layered inside us now and we have an extra and more capable layer in the trans-rational layer over the top of it.

The trans-rational is not rational, so in the shift between Layer 6 and Layer 7, we typically go through a very confusing time where we're not quite sure how we make decisions because we've come from a place where the rational mind is our ultimate determinant. That's not to say we always use the rational mind. Some people will still use the pre-rational, in cases like, 'that doesn't feel right' or 'I'm too scared', or whatever. But typically in 4, 5, and 6, it's the rational mind that says, 'okay, I have all the information now and I figure out that this is the choice that's best for me.' So in the transition space, we're leaving the rationality behind and we're moving back to something that's not rational. It often feels like we're going backwards to the pre-rational again, and in the early stages of the transition, that's typically what people do. They start to go with their fears or their superstitions or anything that comes from the pre-rational layers. That can be a very confusing time because often those choices don't work out like they expected them to, but it's all perfect and it's all part of building the evolutionary tension that's going to shift us further into Second Tier. Once we start to really tap into the trans-rational, we're getting an awareness—we're getting knowledge and information—that's not coming through the rational mind. So it's coming through accessing other dimensions of information; new dimensions that we didn't have access to before. It's very hard to describe this.

Nyck: I guess intuition is the word that goes closest to describing that.

Steve: Yes, I sometimes call it a 'deep intuition'.

One of the places of confusion can be, if we are having a fear response to a choice then often we will feel that in our gut, and people say, 'I'm going to go with my gut here and

choose this'. Sometimes—although not always—that feeling can be the result of trauma stored in the body, in the gut area. There's a big band across that gut area where trauma is often stored, and that's part of the vagal nerve complex.

Nyck: Because you can make a correlation with trauma, early childhood, and that pre-rational state of being that can appear to be intuition.

Steve: That's right, and it can be misinterpreted as this higher order, trans-rational intuition, but it's actually not. So there's a learning space there.

Ken Wilbur calls this area that we have to pass through the Pre/Trans Fallacy Zone: 'Pre' as in pre-rational; 'Trans' as in trans-rational; Fallacy Zone where we often mistake one for the other. But eventually we come out the other side of that and it just emerges through practice. We keep practicing, we keep trying to tap into something that's not rational, and eventually through practice, we get into the trans-rational zone.

I often call this 'quantum consciousness'. Think about those experiments where they split a photon, creating two particles that are remotely located in different parts of the planet that are connected through their spin. If the spin of one is changed, the other one immediately responds because there is a communication there that's not through the local domain. It's an interdimensional communication, which seems to be beyond our First Tier awareness of space-time.

Nyck: Another way of looking at that, is through the notion of synchronicity, which Carl Jung pointed to at that time, because at that moment of trans-rational awareness, quantum conscious is the recognition, to a degree, of synchronicity that may be occurring.

Steve: That's right. A lot of Jung's work was done from Layer 6, but in his later years he started to poke into Second Tier. When he talks about synchronicity, that was a symptom of that.

So, emerging into Layer 7. Layer 7 is the first step into the Second Tier, so in some ways it's similar to Layer 1 as the first step into First Tier, or the first step into being human.

Nyck: Baby steps.

Steve: Baby steps, right, and if you look back now from where we are to the First Tier of consciousness as a species and you look at Layer 1, it looks goddamn primitive and it doesn't actually look much like being human, really. It's very animalistic in its appearance—that's the hunter-gatherer existence. So, to mature Second Tier consciousness, Layer 7 is going to look the same, because what we do know is that there are certain patterns in how this all pans

out. The patterns seem to be consistent as far as we know. So Layer 7 is a baby step into Second Tier operation.

Later on when our species is evolved further, we will look back at Layer 7 and say 'well, it's not really a good example of Second Tier, but it's certainly the first step into Second Tier.' It's true to say, though, that it has more coping capacity in terms of its capacity to comprehend and deal with complexity than all of the first six layers combined. That's a little bit hard to get your head around, but if you think of all of the amazing leaps and bounds that humanity has made throughout history, like, for example, leaping from living on a small plot of land in a local area to being able to travel great distances like Genghis Khan in the third layer and conquer whole societies; and then another leap into being able to sail around the entire world and colonise it, and figure out that it's actually a sphere and not a disc that we're living on; and then, the jump to leave the planet and fly to the moon and back that came with Layer 5; and then the jump that we're making as a species in terms of the global dominant paradigm right now, to the cryptocurrency-driven, amazingly technically supported, network-centric, humanistic-values-driven way of living, which we're yet to see play out in full; and you add up all of those leaps and think about the suggestion that this leap from 6 to 7 is all of that plus more, just between one stage and the next, it's mind-blowing. It literally is a quantum leap of consciousness.

Nyck: So just take a breath, folks, because it is a lot, and I think for a lot of people out there who are interested in this, you might be resonating in some way with it, but it's confusing and it's paradoxical. This is part of Layer 7 as well: the ability to handle, to live with, to sit with paradox. And there are other elements that are really profound too, like not being driven by fears or compulsions to the same degree. That's a very big one.

Steve: It is. So, let me run through the key indicators now, as you're suggesting.

There are some key things that indicate that somebody might be operating from Second Tier consciousness. The first one, as Nyck just said, is that fear is no longer a driver. Fear is a major driver in the First Tier layers. There's always a fear of something, whether it's a fear of not succeeding, or a fear of not surviving, or a fear of not being liked by your peers. There's always a fear. But from Layer 7, once we get a solid foundation in it, that fear aspect of motivation dies down and goes away. So we're no longer motivated by fear. It doesn't mean we don't feel fear. We can still feel fear. We don't become unfeeling, but sometimes, when people who are still operating out of the First Tier layers talk about Layer 7, they'll often see it as unfeeling because it doesn't have the same strong emotional responses that they do. It's simply because fear is not a motivator anymore; not a driver of behaviour.

Nyck: It can look sort of cold and self-interested in some way, can't it, from that perspective that you're talking about?

Steve: It can, simply because it doesn't get tossed around by emotions in the way that other people do.

Nyck: And the same with compulsions, which is another big thing: indulgences, compulsions, those idiosyncratic things that you may be continually falling into. Whether it may be that you think you're addicted to smoking or sexuality or love for that matter, or going down to the same café every single morning because that's where you feel safe. Any sort of thing that you see as a compulsion also starts to drop away in Layer 7.

Steve: Yes. Graves wrote that compulsive behaviours, which are a characteristic of the First Tier, are no longer there, and if we look at the key drivers of each layer in the First Tier, we can figure out what the main compulsions are. The key driver for Layer 6 is deep human connection, and so the compulsive behaviour is around wanting to experience that. Often that plays out practically as constant talking: 'I want to talk to you and I want to delve deep inside you. You can do the same to me so that we can connect deeply, so let's keep talking.'

Nyck: I guess that the well-known fear, FOMO—Fear Of Missing Out—is part of that, too: 'I've got to be there because everybody else is there.'

Steve: Exactly. Another quick example would be in Layer 5. The key driver is personal success, so the compulsive behaviours come around that: 'Sorry, I'm too busy. I have to keep working. I've got to work harder and I've got to work faster because otherwise I'm not going to be successful.' And we could go on.

So, we have the absence of fear as a driver, an absence of compulsive behaviours, and also there is an absence of the rejection factor. In the First Tier of consciousness, when we move from one layer to the next layer, there's always a very strong rejection of the previous layer and generally there's a rejection of ALL of the other layers. Because we're immersed in our layer, we feel like 'I've found the right way to live and people who aren't living the way that I live, people who have different values, are wrong.'

Nyck: 'Because look at the world that they've created before us and all the problems that we now have to live with and try and solve.'

Steve: Exactly. So you'll hear people talking about different layers, different value sets, as broken, wrong, misguided.

Nyck: Diseased.

Steve: Diseased is another one. And that kind of language in describing other value sets disappears with Second Tier because there's a general acceptance that each one of these layers has its place.

We're in a nested system here, so you can't get rid of one of the layers. It just doesn't work. And of course, the capacity to do that comes from the fact that for the first time, at Layer 7, the layered arrangement of human value systems is visible, whereas when we're in the First Tier, we don't have any inherent capacity to sense that. When we bump into somebody who is operating from a different set of values, we can feel that their values are not the same as ours, but like I just said, we tend to make a moral judgment and say 'it's wrong' or 'I don't like it' or 'I just don't vibe with that person'.

From Layer 7, though, we develop this capacity to sense the frequencies of the different layers. I'm saying frequencies, just to use the analogy of radio frequencies associated with each of the different layers. It's like skipping between radio stations as we go up the spiral of development. When we get to 7, we actually have the capacity to see and directly sense that, 'okay, gosh, I'm living in a world where people are all operating from different frequencies' and you realise that the frequencies are associated with these value sets. So when you meet somebody who's coming from a particular value set, you can read their frequency. You might not even notice that you do that. If you've never come across a framework like Clare Graves's model to describe your personal experience, you might be just living the experience and knowing that, 'oh, yeah, I get that. I realise that when I meet a person like that, they're living life from a particular understanding.' So you don't necessarily have to have this theoretical framework behind you to live from Second Tier—certainly not—but that capacity to directly sense a frequency is a characteristic of Second Tier in general, and it means that we no longer act out this rejection factor.

Nyck: So, in a sense, it's a deeper acceptance of different values then, isn't it? It's not just about what's politically correct or what appears to be true at a certain level, all of which is okay. It's actually a much deeper appreciation.

Steve: It is. It's more than just an acceptance, it's a visibility. You can actually see—not necessarily literally, although some people can—but you can directly sense this. It's not just a logical-mind understanding. It's a direct sensing thing, and over time, for a Second Tier individual, as they get more comfortable and understand that process further, they can read someone's frequency very, very quickly. Within moments of meeting somebody, they can read their frequency and therefore immediately understand what value set they're living life from, which makes it very easy to interact with people. You're not stumbling and falling over things in a clumsy way like you might do in the First Tier. In First Tier, when you meet somebody with different values, you've usually got to get onto particular topics before you realise that, 'oh, hell, I'm talking to somebody here who really doesn't have my understanding or my value set around that.'

So, we've spoken so far about the absence of fear as a driver, the absence of compulsive behaviours, and the absence of rejection around other values sets. Another characteristic of

Layer 7, this first step into Second Tier consciousness, is the capacity to understand and be comfortable with paradox. The rational mind finds paradox very difficult because it tends to default to thinking: 'if it's this then it's not that' or 'if it's that then it can't be this', whereas actually, it's this and it's ALSO that, which is very confusing.

Nyck: I've always said I think that paradox is an indication of the language of the divine, so to speak. That's my little take on it.

Steve: And I think it's definitely that ... unless it's not.

Nyck: Thank You.

Steve: And so, a rational, logical-mind example of paradox would be—and this is just an analogy—a childproof lock on a cupboard door. The child only knows that you pull doors to open them. Usually with childproof locks, though, you can't pull the door by opening it; you've got to open it first and then push it back and flick a lever inside. That, in a general sense, is a paradoxical situation for the child, and that's why the child can't cope with it because they don't have that coping capacity. Understanding and comfort with paradox brings a capacity to deeply understand complex system dynamics as well as why a complex system might exhibit certain symptoms that are opposite to the actual way that the system is trending overall. Of course, there's no better example of that in current society than the climate that we often bang on about.

So, comfort with a capacity to work with paradox. You'll see Second Tier individuals taking these paradoxical steps and that's often why they can seem kind of strange to folks who are looking at them from the First Tier, because they seem to be doing stuff that looks like the opposite of what they ought to be doing. Yet they're working in a paradoxical way with complex systems.

Nyck: So, Layer 7 is about systems of systems: I've been able to accept different values by not being driven by previous fears or compulsions, may be able to recognise others and see where they're coming from, and this enables the possibility of bringing the best of everything into a system and to adapt and to adopt it; to create new systems of systems that may not be the solutions that one thinks they've got to be. They're not necessarily going to go in the direction that you rationally think they should. They may be completely different, but they incorporate the ability to accept all sorts of different angles, so to speak, that can or may provide elements of solutions in a new system of systems.

Steve: And often there's confusion about that topic when it's looked at from Layer 6. Layer 6 is very focused on systems theory, so people at that level like a system to include EVERYTHING that they see as appropriate or relevant in the system.

Nyck: Like the Gaia hypothesis.

Steve: Yes, whereas Layer 7 is looking at systems of systems. The obvious example in our discussion here is looking at the value systems—the layers of consciousness—in the First Tier; seeing them all, and understanding that, 'well, actually there's a whole system of systems here that I'm living within and I'm part of it.' In the transition from 6 to 7, one of the things that trips people up is this difference between diversity within a single system, and systems of systems. There's a key distinction there. Just because you've got a lot of diversity doesn't necessarily mean that you're looking at a system of systems. That's a key understanding that emerges with Second Tier.

Steve: So, we just spoke about systems of systems—some people call that a systemic approach—and the capacity that comes with the ability to read other people's frequencies. In other words, this capacity allows us to directly sense which operating system a lay person is operating from at any given time, remembering that this is a dynamic thing, so people are not locked into operating from one layer all the time.

It's a dynamic process, and depending on clues that our life conditions give us, we will, in the First Tier, subconsciously shift and move between layers to operate according to the complexity that's required by our life conditions. What happens in Second Tier, from Layer 7 and onwards, is that it becomes a conscious process. Because we have this capacity to directly sense someone's operating frequency, we can then shift our frequency to match. So Yellow, or Layer 7, has what you might call a kind of shape-shifting adaptability capacity to meet somebody where they're at in the most amazing way; to make the other person feel like you are actually doing that—you're meeting them right where they're at and you're matching their particular operating frequency in an exchange. That's one of the things that makes Layer 7 operation so capable.

Remembering that in the progress through the layers, as we come up through the First Tier, there's an alternation between left brain and right brain, which gives rise to individually-oriented values and then, alternatively, community-oriented values. We swing backwards and forwards between those as we progress up the spiral. Continuing this pattern into Second Tier, Layer 7 does have an individual theme to it, but it's much less extreme than in the First Tier because what's happening is we're getting, for the first time, an integrated operation between left brain and right brain in a way that hasn't happened before. We understand that we're no longer biased one way or the other like we were in the First Tier. That tendency reduces and we're able to operate and switch between left brain and right brain much more easily, which is part of where this quantum leap in capacity comes from.

The other thing that happens is that our entanglement with the issues of the first layer falls away significantly. As we go through the First Tier of consciousness, what happens is that we're building a stack of operating systems, and each one has an entanglement with certain

aspects of our life. The first layer has entanglement with our survival issues, the second layer with our family issues, the third layer with our power issues, the fourth layer with our duty-based issues, the fifth layer with our issues of success, the sixth layer with our issues of acceptance within our peer group. So, by Layer 6 we've got a whole collection of these things, each with its own compulsive behaviour. We become overloaded by the time we reach Layer 6 with all of these competing capacities and liabilities, getting torn around like, 'I'd really like to do that, but I'm torn by my family', or 'I really feel like I want to do that, but I am torn by my religious beliefs'. These things fill up our psychologic capacity, and as we transition into Second Tier, for some reason we become disentangled from all of that and it falls away. We can still access all of those capacities, we can still access all of those experiences, and we can still live according to those previous layers, but they no longer dominate our behaviour.

Nyck: We don't have to lose anything, but we're not driven by it the same way.

Steve: Exactly. The extra coping capacity that we get in Second Tier comes from the fact that all of that stuff just dies down and it leaves us with this big, big space that we can play around in, in terms of our psychological capacity.

Another thing that we find emerging with Layer 7 is the ability for pattern recognition. Again, I think this comes from this fact that we can start to see systems of systems, so pattern recognition capacity really climbs up.

Each layer has a theme, and in Clare Graves's model, the theme of the seventh layer, Yellow, first step into the Second Tier is 'I learn'. It's 'I learn' because all of a sudden we're experiencing life effectively through new eyes. We're experiencing life in a place of being able to sense dimensions of existence that we just couldn't sense before. You could liken that to the experience of Neo in *The Matrix* movie when he was kind of pulled out of what could be the First Tier of consciousness—pulled out of the matrix—and he then was able to go back in and experience it with new eyes. He experiences it like he's never seen it before, and he literally sees the code.

Nyck: That's an incredible example in recent pop culture. This film is resonating with a lot of people for reasons that they probably don't even know in most cases.

Steve: It's an amazing analogy. It really is.

Our way of operating now from Layer 7 is that we look for what works. So we have all of this access to extra information, we can shift and move between operating frequencies, and we start to learn that these value systems, this band of frequencies, is like our artist's palette. We've got all of these options available, all these different colours, and we can shift our own frequency to meet other people's frequency. We can approach problems from whatever level of coping capacity is most appropriate for them. If we've got, for example, a success-oriented business issue, then it's probably best approached from Layer 5—that kind of

thinking and that frequency—and we can shift ourselves to do that. So this is where the extra capacity comes from. We are no longer locked into a single frequency, a single way of thinking, a single set of values. We have access to a whole range—everything that humanity has developed ever since it first emerged—and we can apply whatever systems, whatever value systems, whatever frequencies are most appropriate for the complexity of the problem at hand.

Nyck: Exciting times, folks, and thanks for the couple of text that came in. Someone has asked about the title and author of the 200-page or so book that we mentioned before that Steve has. It's *Clare W. Graves: His Life and His Work*, by Rainer Krumm and Benedict Parstorfer. We'll post this on our Twitter feed @futuresenseshow and on Facebook (<https://www.amazon.com/Clare-W-Graves-Life-Work/dp/1532038437>).

Steve: It's a brand new book. It was only published last year.

Nyck: You can order that. Thanks for joining us here today and the podcast will be up in a few days of the show, minus sponsorships and announcements and even the music, which is a bit of a shame sometimes, but you can always check out the full show on the www.bayfm.org website, and also if you want to check out what sort of music we have played today, if any of that interests you. We will be with you next Monday morning. Thanks, Steve.

Steve: Thanks, Nyck.

Nyck: Great pleasure.

Steve: Yeah, it's been good.

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