



Entering the Chaos Zone, Part 2

Recorded on 10th June, 2020, in Byron Bay, Australia.

Steve: On one of our recent episodes before we took a break, we spoke about social unrest being the next big theme, and that's exactly what we're seeing worldwide at the moment. Particularly, the United States is a hotspot. If you think about COVID-19, which is a virus, a disruption within the body, and how the body has this immune response where it detects that something's not right, there's a disturbance in the body and it sends the immune system's fighters to deal with whatever it is, you can extend that analogy to society. Social unrest is really an example of a social immune response. Whenever we see people protesting, people being disobedient in some way, then we should recognise that something's not right. There's an issue, a problem with life conditions somewhere that needs to be addressed and it needs to be addressed in a very constructive and positive, nonviolent way.

At the moment, what we're seeing is very, very similar to what happened back in the late 1950s and through the 1960s when we saw an early wave of Layer 6 values flaring up within society. These changes, these large-scale changes that we're dealing with here, are very wavelike in the way they emerge. You can think about the tide coming in on a beach. You'll see the waves run up the beach and then they recede again. Then the next wave will run up the beach a little bit further and then recede again. So it's a gradual backwards and forwards process of emergence, and then a falling away, and then a re-emergence. The 1960s were a fairly significant emergence of the very same values that are sweeping the world at this time, and it's good to look back and just understand that. It makes sense of a lot of what is going on right at the moment, because a lot of the issues and the themes around those issues are almost exactly the same as what we saw in the 60s.

Nyck: There's been a replay of the 2016 movie on SBS here in Australia just recently, and you may well have seen it wherever you are in the World, of a well-known movie called *I Am Not Your Negro*, featuring Samuel L. Jackson as the speaker. It is an Oscar nominated documentary based on James Baldwin, the famous African-American writer and commentator and social activist. It's an unfinished manuscript that he wrote called *Remember This House*, which this is based on. It's a stirring personal account of the lives and deaths of his friends, Medgar Evers, who I didn't know much about, Malcolm X and Martin Luther King. It's a very unique documentary, but as you say, it points to that very clear resonance between those times and these times we're now living through, especially this couple of weeks since George Floyd was murdered in Minneapolis and the reactions to that around the world.

Steve: Absolutely. I watched this documentary just recently and was quite disturbed to see the remarkable similarities in terms of particularly racially motivated unrest. There's an image there, I think it's from the 1960s, of a policeman kneeling on the neck of a black person.

Nyck: Exactly. Shocking. It brought me to tears immediately.

Steve: Quite remarkable.

Nyck: And you can look at that as like, 'well, nothing's changed', and look at it very negatively, which is a fair enough interpretation of that, but hopefully you can see a deeper thing going on there. Then, of course, there was success in those civil movements in the 60s, just there was with the feminist movement at the time, the political mood against Vietnam, and the movement for psychedelic drugs at that time, psychedelic medicines, as we now call them. So those movements did actually have success and effect at that time, but that was the first generation and now we're at the next layer up on the spiral, and ready to approach these things with perhaps a bit more of a deeper understanding of what's going on. A better value system, perhaps.

Steve: That's right. Just like the waves running up the beach as the tide is coming in, we saw this flare up. As you say, there certainly was progress made across many of those issues back at that time, but then the wave ran back down the beach again. I think it's really important to keep that big picture perspective on this change in that wavelike emergence, where it will look good for a while, then it will look like it's going backwards, and it will look good again and a little bit better when the next wave comes in. So we just have to trust in that overall large pattern of the tide actually coming in. From my perspective, that is certainly the case. This time we're very close to the high tide mark, so I truly believe sometime within the next 10 years or so, we're going to see the Modern Scientific-Industrial era and its social systems collapse to a point where they really won't be functional anymore, and there will be new systems—more evolved and more capable systems—in their place.

Nyck: I wrote a few quotes down here. We have one we might play from James Baldwin himself around the early 60s. He said some amazing things in this documentary, didn't he? They have his voice as he speaks at various times during his lifelong work. He said at one point, which really struck me, "people can't bear very much reality. They prefer fantasy." He's talking about Americans in particular but I think it applies pretty much across the Western world. "They prefer fantasy. They have enough reality to bear already just getting by, just living life conditions." I think that's a very interesting comment. It's a simple comment, but it goes to that denial the white person—in particular with regards to the 'other', to the black 'other' in this country, and in the USA, of course—it goes to that denial and just turning away; just not seeing, not looking. In our history books, the misreporting, the unreporting, the non-reporting of those affairs. In this country, in Australia, that's certainly true. We both

grew up here knowing very little about our Indigenous people. So there's a blindness there that comes from people basically not wanting to face these things.

Steve: Absolutely. It's tied to the value systems and their perspective. As we were saying earlier, when you're immersed in one of these value systems, you have a particular perspective that you're seeing the world from. There are things that you won't be able to see, and it won't be possible for you to see, from that particular place.

Getting back to James Baldwin suggesting that some people aren't able to face reality, he's most likely speaking from Layer 6 from what I saw of him in that documentary. He's talking about people from the previous layers—Layers 3, 4 and 5—and without a full understanding of these layers of value systems, he's just making the observation that 'some people don't want to see what I can see.' The truth of it is that some of those people aren't able to see what you can see if you're operating from a different value system because you simply have a different sensory perception.

Nyck: We might play this little piece from him, which refers a bit to this, about the one-ninth of the population of the US, which is African-American basis, and the denial of this participation. It refers to what we're saying. So let's have a listen to this piece from James Baldwin. It was about 1963 and we think this was spoken perhaps in Cambridge, in the UK, because he spent a lot of time in France and he spoke at some of the universities in that time there. So this is James Baldwin:

It is a terrible thing for an entire people to surrender to the notion that one-ninth of its population is beneath them. And until that moment, until the moment comes, when we, the Americans, we, the American people, are able to accept the fact that I have to accept, for example, that my ancestors are both white and black. That on that continent, we are trying to forge a new identity for which we need each other. And that I am not a ward of America. I'm not an object of missionary charity. I am one of the people who built the country. Until this moment, there is scarcely any hope for the American dream, because the people who are denied participation in it, by their very presence, will wreck it, and if that happens it is a very grave moment for the West. Thank you.

James Baldwin there, and very salient remarks indeed.

Steve: And you can hear him there calling for inclusion and this idea that everybody should have equal access in social justice issues, which is very much a Layer 6 thing. A wonderful, wonderful piece there by James Baldwin.

Nyck: Indeed.

Steve: Moving forward from where we are now, we can see straight away—if you are watching the news, you've seen what's going on, and the kind of themes that are playing out

around the world with social unrest at the moment—they are the same themes that were playing out in the 1960s. They're being seen from very, very similar perspective because this is about people waking up to Layer 6 values, waking up to the reality of the separation within society that has been created by Layer 5 systems.

Nyck: And you could exchange segregation for separation in that terminology right there.

Steve: Absolutely, and again, as we said before, this narrowing of focus and specialisation within narrow fields on a social scale plays out as separation or segregation for various reasons. This was just a fundamental characteristic of that particular way of being human, the Layer 5 way. So, in order to solve the problems created by that separation and segregation now, we need to move back in the opposite direction and we need to integrate. That needs to happen right across the scale, across every industry and every social sector. We need that integration. It's very much seen as a rebalancing of something that has got out of balance from that Layer 6 perspective.

Nyck: Those of you who are familiar with these issues may well know of Jane Elliott and the "Blue Eyes/Brown Eyes" Exercise. I only just came across it myself, looking at research for today. For those who do know, you'll know that in 1968, "in response to the assassination of Martin Luther King, Jane Elliott (a white woman) devised the controversial and startling Blue Eyes/Brown Eyes Exercise. This now-famous exercise labels participants as inferior or superior, based solely on the upon the colour of their eyes and exposes them to the experience of being a minority. Everyone who is exposed to Jane Elliott's work, be it through a lecture, a workshop, a video, is dramatically affected by it" (<https://janeelliott.com>). I think it's very telling, just that simple fact that you can assign, by some physical difference, superiority and inferiority to a group of people—to kids in this case, or to anybody—and they will actually experience that. They will feel it because it's that easy to be educated to hate somebody, unfortunately. And that's really where we have to make the integration, beginning at childhood in our education system, essentially.

Steve: Yeah, I think that's great. And of course, over the last few decades, there's been a lot of things creeping into the education system, particularly around environmental awareness and those sorts of things, which reflect the emergence of Layer 6 values and the shifting of importance away from being personally successful and having lots of money to taking into account all of these other issues which have been put out of balance through the Scientific-Industrial era.

A common theme during our show over the last couple of years has been the fact that we need to start creating more resilient local communities, and generally, this global shift is very much about just moving back to community, because community has been, in many, many cases, weakened and pulled apart by the way of living associated with the era that is now coming to a close. The COVID-19 crisis has really pointed out clearly to me the faults in

systems that we've been creating that have become totally profit-driven to the point where that drive for success through profit has actually eclipsed the fundamental reason that the systems were designed in the first place, in other words, to look after people.

You can take any social system as an example. The medical system is a wonderful one and very appropriate for this particular pandemic issue. How difficult was it during the last few months to know who to listen to in the face of conflicting advice?: 'You should wear a mask, no you shouldn't wear a mask; you should wait for a vaccine, or no, the vaccines are no good', and experts being rolled out in the mainstream media and social media who would very, very clearly put a strong argument for both cases, which actually contradict each other. Where does that leave us?

That problem of fake news has largely been created by this profit-seeking agenda, which has come out of the Layer 5 era. With the emergence of eras over the very, very long term, the new era always solves the problems which were created by the old era, but then over time, simply living life one particular way creates new problems because of the emerging complexity. So each era goes through a life cycle, which is at first constructive, but then eventually becomes deconstructive. The systems and way of living associated with each era actually start to deconstruct themselves because the problems they're creating are worse than the problems they're trying to solve.

Nyck: It's a good way, as we've said a few times on this show, to see that as compost. We're creating compost of the old value system, of the old structures, rather than trying to fix them as they are and put band-aids on them or destroy them. I mean, some destruction is going to happen—and who knows how that's going to happen, that's another story perhaps—but certainly there is a notion that they are collapsing. To see it, for me anyway, as compost, and to see that the new is arising out of that compost, is a fairly healthy way to see it.

Steve: Absolutely, I agree.

So, at this time, as we think about how to re-emerge and how to re-engage with the world, there is a huge opportunity lying before us to actually change the way we do things. I think for most people, what really is in their face is that, having been released from what we like to call the 'rat race' of that daily commute and then working in a place—many people don't have the opportunity to actually work in a job that they're extremely passionate about, although some of us do, thank goodness—but to be released from the need to do that in order to simply survive, they've had a chance to question: 'Is that the way that we want to live in the future?' Of course, it's not the way that human evolution is taking us. Human evolution is taking us in a different direction because the era of that particular way of living has run its life cycle and is now really, in some cases, more harmful than it is useful.

Nyck: We've got a lovely piece here that I think is appropriate, from the wisdom of Bill Mollison, who's one of the creators, of course, of permaculture
<https://www.facebook.com/FreshLocalProvisionsSamford/posts/recognize-that-life-will-be->

[much-better-afterwards-were-just-transitioning-our-c/3391096407586012/](#)). It's speaking exactly to what you're saying here. The points that he's made, and this is obviously some time ago, are really relevant because it's exactly how many of us have had to become, or start to think about becoming, in this era of COVID-19.

So he makes a few points here. I'll truncate them slightly:

1. Learn to plant, not only an orchard, but also basic crops and trees, fruit, and so forth.
2. Create a bond with some land, whether it's yours or that of a relative. A project, a community garden. Participate with the people who live there, go gradually looking for ways to spend more time in the countryside than in the city. Learn to plant and purify water. Treat organic waste and heal in nature, and so on.
3. Develop practical skills, cooking, carpentry, machine repair, food processing, and so forth. Teach these skills to your children.
4. Seek a mutual support group where people take care of each other, make products of basic need collectively, such as natural hygiene products, natural remedies, and so forth.
5. Simplify your life now, releasing more space and time. Discover everything you can do without money. Walk, exercise, craft, body art, socialise, and so forth.
6. Separate from the logic of consuming more and more. Prefer handmade products that last a long time. Quality made by small producers, social companies and solidarity, economic companies, and so forth.
7. Exchange, store, multiply, and spread seeds—creole seeds, he calls them here—which are native, non-genetically-modified and produced by popular and family farming.

And lastly,

8. Recognise that life will be much better afterwards. We're just transitioning.

And the quote here is: "Creativity is the limit of the system." I like that. Probably 'don't think that creativity has any limits' would be a good place to start in my opinion.

Steve: That's great work by Bill. He's talking there, really, about these themes that are associated with the emergence of the new value set.

One of the things that really stood out for me in the COVID-19 response was the amount of fear that was created, and in some cases, even encouraged—officially encouraged: 'be fearful'—and I think that's entirely unnecessary. In fact, fear responses often create more problems, unfortunately. So if we are able to now understand that this disruption that we've been through is going to happen again, and it may not be related to a pandemic, it may be related to something completely different; perhaps climate-related issues, for example, or something else ...

Nyck: I'd like to come back to that notion of fear. As we move to the end of the First Tier in Graves's work—Layer 6, which we've been talking about moving into today—before we

move to the next layer, over 'the Momentous Leap' as he called it, into the Second Tier of conscious—Layers 7 and 8 by his identification at the time that he did that research—and as we said earlier, it will go on and on—but the qualities that need to be let go of to make that bigger leap are fear and compulsion. So it would seem that as we move more solidly and more quickly into Layer 6 at this time, especially with things like COVID-19 and other crises come in upon us, it's giving us a really good chance to deal with our fear and compulsion, because it's right at us, isn't it? That's the thing.

Steve: Absolutely, and from a Layer 6 perspective, the way that we can deal with that—bearing in mind that in the transition from 6 to 7, it naturally recedes as an influence—but within Layer 6, which is what has really been built on a large scale at the moment and is still in its early days, it's a matter of coming together with a trusted network of people, a trusted the community of people. That's how we address our fear, by knowing that we have each other and we have capable people within our community who know what they're doing and are able to help us out.

If, for example, our supply chains get disrupted again, knowing that we have local sources of food and energy, for example, is going to go a long way to addressing fears. So what we need to do at the moment is turn our focus to building resilient local communities with the understanding that this disruption is going to come again, albeit perhaps in some other form. It may or may not be another pandemic sometime over the next ten years, but there certainly will be other disruptions because we're living in a world where the systems that we've relied on to sustain us and supply us are in the process of gradual collapse.

We haven't really yet understood the economic impact of the coronavirus response, which I feel is much more serious than most people really understand just yet, but that will play itself out over the next few months and years as we try to return to normal and find that some things maybe don't go back to normal at all, but are in fact broken permanently and need to be replaced with more capable systems. So, we need to turn our mind to local communities and the local provision of the necessities of life, including simple things like electricity, like supply chains. We have new technologies coming now like 3D-printers, for example, which allow us to locally produce a whole bunch of things that have traditionally been made, for the last 100 or 200 years, in far off places and travel a long way on ships to get to us. How good would it be if we have a specialist 3D-printing centre in your local village that can really print anything that we can provide digital plans for? So, those sorts of things.

Using the security and the emotional benefit that comes from knowing that you're part of a supportive and cooperative community to address fear within the local community, and address it through practically demonstrating that we can cope as a local community regardless of how bad things get, then you're going to avoid some of the really silly things that happen, like the panic-buying of things that there was no actual reason to panic-buy in the early stages of COVID-19, which just add to the problems. You've got the fundamental problem, which is a pandemic, but then you've got a shortage of toilet paper as well, which has put people under extra stress.

Nyck: Just going back a bit, you were talking about finding simpler ways of living, for example, which was also one of those points in Bill Morrison's piece there. Maybe we can think about the term 'life conditions' itself, which is key to Graves's work. The impulse to move comes from the change in life conditions, a movement in life conditions. That can easily be interpreted as purely economic conditions by some people, but of course, it's not. Many of us now, including myself, are living in a very simple way, but actually, my life conditions are quite great. So it's about having more. I think some people interpret that—through Layer 5 more, I guess—like, 'that means, for me to move forward and evolve, I need more of something.'

Steve: 'I have to get a boat.'

Nyck: 'I have to get a boat', yeah, 'and a trip to Albuquerque', that's a good place to go.

Steve: Yes, exactly. The term 'life conditions' is an all-encompassing thing, so it's not just physical things. It's psychological things and it also encompasses everything that influences us in the moment, such as our history and the psychological impact that it had on us, and all of the skills that we've learnt that help us do things. It's everything.

I'm just skimming through some notes here about resilient communities, local co-operation, collaboration, and you can use the spiral, the collection of layers of consciousness that Graves mapped out, to help you think about all the things that you need as a community.

At Layer 1, for example, it's fundamental survival, hunter-gatherer type stuff there. So you need food, right? And you need to know that you can collaborate with other people and put together a meal on a sustainable basis, for whatever time you need to. Perhaps in the next lockdown, if for whatever reason we have another lockdown, the Layer 2 safety and security that the tribe brings, and all of the cultural richness that comes from the tribe, knowing that there are people within the tribe who have specialties, like healers and whatever else you need to feel safe and secure within community, are very fundamental.

Nyck: Yes, and there's great resilience there because, of course, we have that still in our societies, largely, and we also sometimes romanticise those things because they feel good. I guess, genetically, that was a good time in our evolution.

Steve: Exactly, and there's a particular resonance at the moment, because we're moving into Layer 6, which is communal again, so we get that resonance from the previous communal systems, and particularly from that tribal Layer 2.

Layer 3, the healthy expression of power within the community. If the community needs to take action, who are the leaders within the community that we can go to and say, 'look, this

really needs to happen', and we know that they will have the energy and the engagement and the practical skills to make things happen within the community.

Layer 4, rules and structure, having agreed rules and structure within a community, so then we know we can live peacefully with one another and we have systems for resolving issues, and all of those structural things that really emerged during the agricultural era. The ordered ways of doing things, the formulas that we can rely on, tried and true.

Then Layer 5. Even though we're moving beyond Layer 5 at the moment and there's a natural tendency for people at Layer 6 to want to throw the baby out with the bathwater, it really doesn't help us to do that. A great example I can give you is that some technologies that have come from Layer 5 can actually be really damn useful. Recently, I've been talking to people about new farming methods and looking at these packaged farming kits that you can buy now. The kit comes with everything you need, basically, to lay out a garden bed to grow your veggies, or whatever you want to do. It includes this little set of rails that you put down the side of the garden bed, and a little computerised device that runs backwards and forwards. It's got a camera in it and you can program it through an app.

Nyck: So you can be anywhere in the world and you can tend to your garden.

Steve: You can actually, as long as you've got the Internet. So these things will automatically plant your garden for you and then go and inspect your garden every day using this camera.

Nyck: Yeah, I'm sure some people won't like that approach. I mean, some people in Layer 6 are probably not going to like that because it's all about getting your bare feet in the soil and hands in the dirt and doing that thing, which I certainly love, so, interesting.

Steve: I know, but it frees up your time to do other things if you're just not a gardening kind of person.

Nyck: Fair enough. Not everyone needs to be a gardener.

Steve: Anyway, these computerised farming kits, they do the weeding, actually using the camera, they can look at the colour of the plant and then know that it needs a bit of fertiliser, it needs more water, or less water, and the whole thing. It frees you up to talk to the plants, so if you're that way inclined, you can just sit back, you don't have to do the weeding, you can just go and tell them how beautiful they are every day and all that kind of stuff.

Nyck: And that works, folks, by the way.

Steve: So there are many, many great technologies that have come out of the Scientific-Industrial era, which we don't want to throw out.

Nyck: And there is a tendency with Layer 6 to throw out, as you say, the baby with the bath water; to throw out technology because all technology is bad. Look at what it's done to the world? But as we've often said on this show: Who created the technology? Who's using it? How is it used? and what purpose has it got? That's all about humans doing that technology thing.

Steve: That's right. And all those discussions are often taking place on social media, which wouldn't exist if it wasn't for the technology, right?

Anyway, the point I'm making is that you can go through the layers and the different aspects of all of the layers in the spiral of human development, and each one will basically point you to, 'okay, how do we address that as a fundamental healthy building block for the future?'

Nyck: And as you said that, it was very clear to me as we move into 6, through 6 and beyond, that all of those parts of our human self are necessary at times. They need to be employed. So the basic stuff of Layer 1, of Layer 2, you're going to sometimes need to be those parts of yourself, in terms of the whole being, in a systematic response to the challenges that we have.

Steve: Exactly, because we are dynamic and we move backwards and forwards between these layers, even though we have one that might be our central or dominant value system.

Lastly, to finish up the show, I just want to make a comment about the role of civil protests at this time. If we look back throughout history, we can see times when protest has been extremely useful in bringing about social change, so we must remember that and we must learn from the lessons of the past. The history tells us that violence associated with civil protest doesn't work very well, and that was one aspect of what went on in the 1960s that didn't work well at all and just created more problems.

Nyck: And detailed very well in that film, by the way, folks, if you want to check that out as we talked about, *I am not your Negro*.

Steve: Exactly. Because of the change that's going on and because of the uncertainty of the future, it is a time where we have more opportunity to influence our leaders, to make changes to policies, make changes to systems and those sorts of things. By gathering together in groups, peacefully, to make a point, we can actually go a long way right now. I think it's a very, very good time to be doing that, so long as it's done in a peaceful fashion and with due care and regard for everybody involved.

Nyck: As you no doubt know if you know this show, if you have 20,000 people marching, you're going to get those few people in that 20,000, possibly, who are largely coming from a value system that maybe a bit earlier, say a 3, for example, or 4, and they see violence and aggression as a way to get results, or they see this is the only way to do how we're doing it—we must do it this way to get results—and it's not enough now.

Steve: Yes, and that that is one of the risks with organising protests at the moment, is that if somebody comes from a worldview where the world's a jungle and you've got to fight for everything, and they go into it with a sense of a fight, then that obviously can cause problems. And this is where we need mature leaders within the community to proactively hose down—not in a literal sense, but in an emotional sense—anywhere that there's too much fire within those who are involved in the protests, so that we can make a point, we can make it *en masse*, but we can make it peacefully.

Nyck: I must say, I won't go into this, but I have a four page printout here that I found on social media, of all the results that have happened in the 10 days of sustained protests around the world, and some very good points are made here. Perhaps we can post this up on one of our platforms for people have to look at [\(https://www.facebook.com/PVWorkersCenter/posts/so-what-has-protecting-accomplishedwithin-10-days-of-sustained-protestsinneapol/2622476868017068/\)](https://www.facebook.com/PVWorkersCenter/posts/so-what-has-protecting-accomplishedwithin-10-days-of-sustained-protestsinneapol/2622476868017068/)

Steve: Sure. That's great.

So, I think to wrap up, we'll just talk briefly about what's next. From an economic point of view, we know that the global economy and all of the sub-economies in nations and towns around the world have taken a tremendous hit from the response to COVID-19, and I am sure that we haven't really understood the full impact of that just yet. Martin Armstrong, who we often quote as one of our sources, is urging extreme caution at this time. In fact, the patterns that he's seeing in the global markets right now are quite extraordinary, and he's written that he hasn't seen these sorts of patterns in any economic activity since the late seventeenth hundreds. So, what we can be sure of is that there are some extreme changes going on within the global economy at the moment.

We know for a fact that this economic system was designed by Layer 5, therefore, it is destined to collapse sometime in the not too distant future, and so extreme caution is urged at this stage. We also need to be proactively thinking about what's next, and of course, as we've said many times on the show, decentralised, encrypted electronic systems seem to be playing some role in the emerging new systems. Perhaps the only downside of those that we can see at the moment is that they rely on the Internet and electricity to operate, and sometimes you need something that you can stick in your pocket and walk around with. So what comes out of that in the future, we're not sure, but watch and see.

Nyck: One of the things you pointed to this morning, which we had a quick look at, is a piece from a couple of days ago on www.thelily.com—I've never come across that before—which is about a feminist economic recovery payment plan in Hawaii. The state wants to build a system that is capable of delivering gender equality. There's a wonderful photo with a couple of guys—three or four guys—and everybody else is a woman, and one obviously gorgeous female baby, no doubt. There's a lot in this article, probably good for people to have a look at it themselves (<https://www.thelily.com/this-state-says-they-have-a-feminist-economic-recovery-plan-heres-what-that-looks-like/>).

Essentially, it's a feminist economic recovery plan by the state's Commission on the Status of Women, designed for deep cultural change by explicitly incorporating the unique needs of Indigenous and immigrant women, caregivers, elderly women, femme-identifying—I haven't heard that expression before—and non-binary people, incarcerated women, unsheltered women, domestic abuse and sex trafficking survivors, and women with disabilities.

Hawaii is a slightly unique place, it has an older population, it has very diverse racial population, and it is actually—I didn't know this—the most expensive state in the US of A. So that would definitely work not in the favour of women, just there. It also has the highest unemployment rate in the nation. So they're looking at a real new generation of a real new economic approach on a state basis in the US, and that really seems to be a very good move. We'll see how it goes.

Steve: I think that's a great example of how different thinking is coming out of this period. It's really forcing people to notice what's out of balance and then to start to think about how we can fix that as we move forward.

Nyck, have you got anything from current astrology, which might give us an inkling as to what is coming down the track?

Nyck: I do.

Steve: What we do know is that there have been predictions of civil unrest associated with the US elections, which, of course, are coming up in November, and the social and civil unrest within the US is all over the news at the moment, so I doubt very much whether there's going to be any resolution to those issues between now and the election. It looks like the election is probably going to ramp up some of the activity going on there.

Nyck: I don't have the astrological thing in front of me, which is the ephemeris—that's the word for where the planets are at any given day and time. But clearly, as you talked about on the show before, this is a very big year, astrologically.

We already referred to how we spoke last year about the civil unrest this year. It came from a number of sources, but one of those was certainly astrology. We looked, actually, at March

and April, and we've seen right now, civil unrest, in April and May, certainly, and the whole change through COVID-19—all the stuff we've been talking about.

We've got a continual dance between Pluto, Saturn and Jupiter, as well as other planets—some of those outer planets—during this year through Capricorn into Aquarius, and that dance continues, as we speak. We've just been through a crisis period. There's been a bit of a lull, but I think after the full moon and the eclipse that's just gone on—I know that you had a strong time on the eclipse yourself, so did I, and I think many people did—there's a new period, which I see as a bit of a build-up into July-August.

I suspect that we're going to see some, I don't know what it's going to be, but some surprising things, some out-of-left-field something, that's going to come around, I'd say mid-July to August. Then, of course, the US elections in November is another key point where Jupiter and Pluto are conjunct in late Capricorn. That's a pretty unique moment. I think Mars is also there that week, if I remember rightly.

It's a very complex arrangement of planetary energies this year for those who are into that sort of thing as a reflection, an indication, a mirror of what's actually happening out there.

Steve: And I do feel that we're in a period of rolling disruption now, and it is going to go on for quite some time. There are many, many fairly accurate indicators that we use that are pointing to ongoing disruptions, one after the other, that could stretch on for the next 10 or so years. That doesn't mean to say it's going to be hectic the whole time, but it's a good time to stop and think about, 'okay, how do we cope with disruption? Are we good at doing that? What do we need to do, particularly in our local community, to help us cope with disruption better?'

Nyck: Beautiful.

I just want to read this because it's relevant to everything, I think. It's a piece from Fred Lamott, and it's funny, but it's also very salient. He says:

My Ancestry DNA results came in.

*Just as I suspected, my great great grandfather
was a monarch butterfly.*

Much of who I am is still wriggling under a stone.

I am part larva, but part hummingbird too.

There is dinosaur tar in my bone marrow.

My golden hair sprang out of a meadow in Palestine.

*Genghis Khan is my fourth cousin,
but I didn't get his dimples.*

*My loins are loaded with banyan seeds from Sri Lanka,
but I descended from Ravanna, not Ram.*

My uncle is a mastodon.

There are traces of white people in my saliva.

*3.7 billion years ago I swirled in golden dust,
dreaming of a planet overgrown with lingams and yonis.*

More recently, say 60,000 B.C.

*I walked on hairy paws across a land bridge
joining Sweden to Botswana.*

I am the bastard of the sun and moon.

I can no longer hide my heritage of raindrops and cougar scat.

I am made of your grandmother's tears.

*You conquered rival tribesmen of your own color,
chained them together, marched them naked to the coast,
and sold them to colonials from Savannah.*

*I was that brother you sold, I was the slave trader,
I was the chain.*

*Admit it, you have wings, vast and golden,
like mine, like mine.*

*You have sweat, black and salty,
like mine, like mine.*

*You have secrets silently singing in your blood,
like mine, like mine.*

Don't pretend that earth is not one family.

Don't pretend we never hung from the same branch.

Don't pretend we don't ripen on each other's breath.

Don't pretend we didn't come here to forgive.

<https://somathread.ning.com/groups/poems/forum/my-ancestry-dna-results-fred-lamotte>

This has popped up in social media over the last week or so, all over the place. I think it's fantastic and really speaks to arguably, who we actually are. Well, part of who we are; at least the earth part of who we are.

Steve: Yes. That's a nice theme for what's going on at the moment, for sure.

That's great. Well, I think we might wrap it there.

Nyck: Just to remind you folks, for Future Sense, you can go to our podcasts at the moment from www.aadii.org, The Future Sense website will be back (Editor's Note: all episodes are now available on www.futuresense.it). We just have a small tech problem with that at the moment. You can also go to our Twitter account @futuresenseshow, and our Facebook page, Future Sense.

Since we're not doing the radio broadcasting any more, we can't take a live text line, but we're very interested in your questions and comments. So you can go to those platforms, either to Twitter or Facebook, and anything that you'd like to say to us, or any ideas that you've got, or anything that's been triggered here, or that you'd like to bring our attention to, please do.

Steve: Awesome. Thanks very much. It's good to be back, and we'll return next week.

Nyck: Thanks, Steve.