



After the Shock: Regaining Balance, Part 2

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Welcome to the Future Sense podcast with Steve McDonald and Nyck Jeanes, broadcast weekly from our Future Sense pod in the Northern Rivers of New South Wales, Australia, and available on your favourite podcast platforms or directly through www.futuresense.it. You can follow us on Twitter @futuresenseshow, or on our Facebook page. Thanks for joining us today.

Nyck: Thanks for tuning into Future Sense. This is the second part of our program this week, which was recorded on July the 2nd in Byron Bay in Australia, and wherever you are listening out there in the world, hello to you. Thanks for being with us, and don't forget to feedback, to give us a nod on Twitter or on our Facebook page or anywhere else that you like to. You may have comments; you may have information or suggestions about what we're doing here, so thank you for being with us. Really great to have our little tribe out there that we're aware of for Future Sense.

Steve: And of course, on the first part of the show, our topic was, and it is today, *After Shock, Regaining Balance*.

In the first part, we spoke about the shock that we'd been through with COVID-19 and the economic impact of that and how it's changed our lives. We have taken note of the deeper change themes that are prevalent at the moment that are turning us inward to look at ourself for healing and rebalancing and personal growth in order to prepare us to re-engage with what will be a new normal. It certainly won't be the same old normal for many of us— for most of us, indeed.

In the first part, we had a great astrological download from Nyck as to what's going on and we could see how the astrology of this time is actually pointing us inward and getting us ready for more change, essentially. In this part, I going to talk a little bit about another indicator that we use, which is the *I Ching*, the Chinese *Book of Changes*, which is quite a sophisticated tool for understanding, and to some extent, predicting change, and then we'll go on to talk a little bit about Clare Graves's research findings on the shift that is actually taking place at a global scale right now, which is the shift from the Scientific-Industrial Layer 5 consciousness, to Layer 6 Humanistic Network-centric, post-modern way of being. So let me start by talking about the *I Ching* now.

You may or may not have heard of the *I Ching*. It's a very, very old book, thousands of years old, that emerged from Taoist ways of understanding reality, and it is actually an extremely accurate map of how change proceeds. If we look across cultures, we can see lots of

evidence that throughout history there have been some quite sophisticated understandings of the change process that have emerged from people simply observing what happens and then writing that down, or writing the patterns down. There are civilisations that, for example, focused on the daily cycle of the sun coming up and going down and the intricacies of that, and noticing how that reflected how change is experienced by us, also. Of course, the ancient Egyptians were quite famous for essentially deifying the sun as the greatest example of how things happen, and there are many other things that we can look at, for example, simply our understanding of the changing seasons throughout the year and how they go through the essential death and rebirth and flowering and dying-off prior to the death, and those sorts of things. Other divination tools include tarot cards, which, if you actually look at the sequence of the cards in the tarot deck, also reflect this very same process of some sort of change happening; us going through a process of virtual death of something—not necessarily and certainly most usually not the death of ourselves, but death of a part of ourselves and a self-image, the ego, different layers of consciousness, I guess you could say—then the rebirth, a birth of something new, and then the integration and flowering of that which completes that cycle.

Nyck: Articulates the journey so well, and as we said earlier, in the first part, 'as above, so below', which the *I Ching* particularly represents—that notion that things are reflected in the very smallest of the very largest processes of the universe and of our internal nature.

Steve: Exactly. There is an *I Ching* practitioner, a Taoist teacher, called Bobby Klein (www.bobbyklein.com), that sometimes we tune into when we're looking at what we should talk about on each show, and Bobby pulls a character, a hexagram, from the *I Ching* each week to give him some guidance, and give everybody some guidance, about what's going on.

Bobby's character for this week, and I'm speaking on Thursday, the 2nd of July, was character No.1, which represents creation and inspiration, and it is actually exactly as Nyck just said, the two characters that make up the hexagram are the same on top and the bottom, so 'as above, so below', quite literally. A very, very short description of what this character represents goes like this: "You have been hoping for the clarity that will be revealed. With a considered strategy, now is the time to consider your plans and put them into action." So, the indication there is that there is clarity coming or may have already started to emerge for some of you listening, and now is the time to think about that new clarity and to consider how to re-engage with the outside world.

I also pulled a character this week, a hexagram, and mine is No.51, which is called *The Arousing*. It's the extended name is *Shock of Heaven or Fate*. The description goes like this: "Double thunder. Thus, in fear and trembling, the superior man sets his life in order and examines himself." So what that's pointing to is a double shock—double thunder—and a double shock is a shock where there's no breathing space in between, so it's like boom, boom. You don't have time to even think about the first shock before the second wave hits and, of course, that's pretty much exactly what happened with COVID-19 and the response to that. And then, naturally, a fear response, however, a person who knows how things work

will actually look to examine himself first in order to set his life in order. So just recognition of that fact—that internal world and our motivations, our understanding, our absolute perception and sensemaking of reality—is really key to what drives our outer experience.

Nyck: A good reflection, again, with astrology at this time, with themes of purpose and mission that are inherent here, now, and internal power development, and 'how do we want to show up in the world?', which is kind of what you're saying in a different way there. Really having a good look at how we want to be in the world, how we want to actually bring our talents forward.

Steve: Exactly, and as I mentioned before on the show, when we seek to provide some guidance to what's coming down the track in the immediate future, or even sometimes we talk about periods of 10 or 20 years into the future, we look for multiple sources in order to confirm our guidance. So this is a very good thing to remember—particularly if you are moving into Layer 6 or moving through Layer 6, having left the old rational-minded paradigm behind—is that the process of really tuning into your own intuition and your own inner knowing, which comes in a very sophisticated way, particularly once we shift into Second Tier, where we tap into the trans-rational intelligence. It's a wonderful support to look at multiple sources during that learning process and to use those sources to cross-reference in the same way that I used to navigate when I worked in the military, and back in the old days when we just had a compass and a paper map ...

Nyck: I didn't realise you were that old!

Steve: Giving my secrets away now, aren't I? GPS? What GPS? We would shoot a compass bearing to a nearby mountain or hill, and then we'd do that three times. We'd plot those directions onto the map, and where those three lines intersected would be roughly where we are on the ground.

Nyck: What happens if first there is a mountain, there is no the mountain, then there is, to quote the great Donovan song?

Steve: [Laughter] Overlapping multiple sources is a really great set of training wheels, essentially, for learning to trust your own intuition. Feel what you feel first, get a sense of that, and then look for other sources that also point the same direction.

Nyck: It brings up something with regard to Graves's work that we haven't commented on before. Perhaps it's appropriate here because in each layer that a person inhabits, so to speak, they can be in a different place with that. They're either 'closed' or 'arrested' or 'open',

and you're alluding to that in a way, for those who can be open to these new sources. Can you just expand a little on that theme, that subtlety of Graves's work, if that's appropriate?

Steve: Sure. Graves wrote about what he thought was healthy behaviour, and he picked three characteristics, which he thought were really important for healthy behaviour. They were politeness, openness and being autonomous. These things are very, very relevant for navigating change, because when we're healthy, we're also flexible, and in our most adaptive state. Politeness is simply about respecting other people and being polite in the way that we interact with other people, which I guess is fairly self-explanatory.

Nyck: You could say 'kindness' is a good word. It's used a lot these days instead of politeness, perhaps. Even more expansive, more interesting.

Steve: Yes.

Openness—and by openness, he was talking about the difference between open and closed systems—in an open system, the boundary of the system is permeable so information is free to flow into and out of the system. In a closed system, the boundary is not permeable, so somebody whose personal operating system is closed is unable to adapt to change because they're not actually taking in new information. You probably all know somebody like this who, despite how the world changes, always seems to be trying to use the same techniques and the same problem-solving capacities, regardless of what needs fixing. It's kind of like that old adage, 'when all you've got is a hammer, everything looks like a nail'.

And so, in order to be adaptive and to respond as best we can to change, we need to be open in the way that we're operating personally; open to new information, and, you know, it's not as easy as it sounds. It's worth just reflecting on that and noticing in your day-to-day life what comes up for you when you are encountering new information. Is there a sudden instinct to want to push it back down again, or say, 'no, no, that's not right'?

Nyck: I think it's fascinating, exactly that. What is the trigger? It's a good question to ask yourself where you can stop, slow yourself down enough, to realise that you are actually reacting in the way that you're talking about and see where that trigger actually comes from.

Steve: Exactly. And the third characteristic that Graves wrote about was being autonomous. In other words, taking responsibility for yourself and having the confidence that you have the capacity to change when you need to change, and to adapt to new challenges.

So those three things: politeness, openness and being autonomous, he thought were the makings of a healthy individual with good coping capacity. It doesn't matter which layer or operating system—which value system that you're living in or through at the moment—those three things apply. In times of change, as we're going through right now, often presence of mind is all too easily lost when we're faced with a sudden shock, particularly

when we get multiple shocks in a row like we are getting right now. We can overlook opportunities to take advantage of the change, and opportunities to take action constructively for ourselves and to help others because we fall into shock and we actually close down. Typically, that's what happens in the shock process. From a physiological point of view, when the body goes into shock, we send everything internally. All of our blood drains away from our extremities and goes to the core organs and those sorts of things. So it's like, 'okay, let's just hunker down until we figure out what's going on here.'

Nyck: Which, of course, is an ancient operating system of our nervous system and absolutely necessary at times, that reflex action. But we're also demanded of a more conscientious, awake, discerning approach to an appreciation of those movements, those natural things inside our being, and being able to respond autonomously.

Steve: Yes. For people who work in extremely difficult life conditions, such as in the emergency services or the military where things can change very, very quickly, of course, the mark of a very, very capable person in those circumstances is somebody who can very quickly acknowledged the shock, take in whatever information is available, and then make a decision and act on that in the moment. Of course, operating very, very quickly like that does carry a toll as well, because if we don't have time to allow ourselves to recover from the shock, then it gets stored in your body and we end up with post-traumatic stress to deal with later.

Nyck: From the wonderful work, just quickly, on somatic experiencing, that particular technique is wonderful. Doing that which replicates the work of Peter Levine, replicates the animals being shot, being chased by a tiger—a gazelle or something—and surviving and going to shock. You see an animal actually shake off the energy and then move on. As humans, we don't really do that. We collect it. We narrow ourselves back down and it usually embeds itself somewhere in the body.

Steve: That's a really good example, Nyck, and I'd just like to zero in on the movement there because movement is key to navigating that, right? When we close ourselves down and become rigid, that's when we're not able to navigate the circumstance effectively. So, as well as the physical movement, which you just described in the animal shaking itself out, we can look at the movement of the mind as well. This is a very Taoist way of considering it.

If our mind also goes into shock and shuts down and we stop considering our options, but just kind of mutely wait for whatever it is to take its course, then all of a sudden we lose whatever control is possible in terms of our own destiny and our own outcomes through the change process. I guess another way of looking at this is physically from a martial arts point of view. As a martial arts instructor, I was taught that in the art of kung fu, you should never be rigid in your stance. You never want to have your balance split between both feet. You always want some movement. There should always be some subtle movement in terms of

your balance, because when there's movement, it's far easier to react to whatever it is you need to react to.

Nyck: A direction, so to speak, that something may come from.

Steve: Yes. It's much harder to make someone lose their balance when they have that constant controlled motion going on, whereas if somebody is just standing rigidly, it's much easier to knock them off balance. That applies in many different ways, and movement of the mind is probably very, very relevant to what's going on for us at the moment.

There must be many people listening out there who are concerned about their future livelihood and how work is going to reshape itself after these changes, and it's important, in order to help yourself navigate that, to remain open and maintain that sense of being autonomous—the fact that you can take responsibility for yourself and you are capable of changing as you need to in order to cope with life—and maintain a sense of motion and keep the mind agile as well. I'm sure for many people, as we move back to whatever this new normal looks like, your work might be quite different than it was before. For some people, of course, their industries are beginning to collapse at the moment, and so it's about a total reinvention of what comes next. Our hearts go out to you because it is a very testing time for many, many people.

Nyck: Indeed. And I think also, as you're speaking there, we mentioned trust in the first segment today, too. I'm seeing there's a lot of people who are watching themselves with an extra discernment that's arrived because of the lockdown, because many people have spent a lot more time by ourselves or with a few—because for many of us, our physical conditions, our life conditions, have changed substantially and may not go back to where they once were before that. We have more of an awareness of what's going on. I can see how the old habits are actually arriving in them, and I can almost see it in the way that they're responding on a psychic level. They're sort of stepping back and being, 'oh, it's just the same way I'm doing that shit again', and then reassessing: 'maybe I can take more control, more autonomy here, more sovereignty of myself'—that's a word that a lot of people use these days—'towards this particular situation.' I think that's one of the gifts of this time to us—the potential for people to basically become more aware of what actually they're doing in life and starting to reconfigure themselves towards a deeper sense of purpose and mission, perhaps.

Steve: I agree. It's been one of the important aspects of this whole COVID-19 outbreak and response, is that within all of the chaos and all of the difficulty that it's created, there is also opportunity to embrace the change in order to recreate our world in a better way.

We can understand what that means more specifically by looking at Clare Graves's writings about this transition from the Scientific-Industrial Layer 5 era, and into what's next—Layer 6, which he called Relativistic because of its inherent capacity to change its perspective on

things and to take multiple perspectives. Of course, it's a communally-oriented value system at Layer 6, and so whatever we're doing and however we're responding, we're likely to be able to cope better if we engage with community, whatever that means for you, whether it's family community or work community. With the benefit of community, we can come together and navigate this change process, particularly our internal change process, together. I guess it's one of the paradoxes of Layer 6, in that it's a communal system. In communal systems, we tend to look at the outside world and scan it as if we're a radar and use that information to help us understand how we need to change ourselves. Even though it's a communal system, it does very much come back to how I need to change in order to conform to the community and what my community needs.

Nyck: As we talked about earlier, it's certainly more of an inner change. No doubt if you make a significant inner change, you will have outer reflections. Things will happen in the external world, but essentially you're starting with that rather than to change your clothes or change your job because, you know, you'll be more successful over there, which is much more Layer 5.

Steve: Exactly that. That's a good observation. Group support is very important at the moment, networking is very important, shared learning is very important, and typically, if you've ever been involved in any kind of, let's call it New Age personal development activity, it's most likely been a group activity because that is the flavour of this emerging value system. It's what we want. We want community, we want to rebuild community, and having spent some hundreds of years in a world that's been dominated by an individually-oriented system we're hungry for community right now.

Nyck: And of course, part of that community is all other living creatures on the planet—the flora and fauna and everything—so that reconnection with nature is absolutely inherent in this movement, too.

Steve: Yes, exactly, and in the process, you'll often see people come together around a particular topic, whatever it might be, and to talk about their personal experience of that topic, and then by listening to everyone in the group talk about their own inner experiences and emotional experiences, then we are able to help make sense of, and manage, our own inner responses as well. So it's a time, just as with all of the things that we mentioned in Part 1 of the show, and just now with the *I Ching*, everything is pointing to the process of tapping into the inner self at the moment—turning our attention inside, caring for ourselves, healing ourselves, listening to what our body and our internal systems are telling us—and all of that process is part of the longer-term journey to developing a deeper intuition, which really does kick in with the transition to Layer 7 into Second Tier.

Nyck: And just to flip back briefly to the eclipse coming up on the 4th and 5th of July, if you're listening to this before then—but it doesn't matter if you're listening afterwards because it still applies right through this year—this Capricorn-Cancer polarity is occurring with the eclipse in Capricorn. With Cancer, though, it's saying 'let's rebalance the Capricorn', which is about motivation, which is about ambition, and which is about success, which is about which direction am I going to go in? How am I going to be successful? and these kind of ideas. Cancer's saying soften; soften down into downtime to balance that. Balance your needs, comfort yourself. You need time to sit or move through what's going on with no agenda. How do I look after myself? And it's all about family, children and home or the broader tribe, as Steve is alluding to there. So that's a countering of Capricorn energy, which is very strong, as I said in the first part of this week's broadcast—countering that Capricorn 'hard' energy, that goat-like Saturnian energy, with a softer approach to everything in our lives, and particularly to our self-nurturing at this time.

Steve: So true. Clare Graves wrote that one of the key aspects of a human experiencing life through Layer 6 consciousness, which is the emerging paradigm, is the seeking of inner peace. It's not sought as if it's some goal that needs to be kicked and then you've done it, which would be the case in Layer 5—if Layer 5 was seeking that.

Nyck: Once I got there, then I could figure out how to sell it to someone else.

Steve: Yes, exactly. It's really an ongoing process in Layer 6.

Our concept of direction and time changes when we move between these layers of consciousness. Layer 5, the Scientific-Industrial era, was very linear, and so with our thought process, as it were, it's about a future destination—how can we get there and what happens after we get there?; where are we going to go then?—whereas in a communal system like Layer 6, it's much more circular. And of course, then we when get into Second Tier, it becomes a spiralling motion, a 3D-circle with direction, which actually integrates the two: the linear and the circular.

Nyck: It's interesting, a very simple way to look at that is the difference between the left and the right brain. You could say that the 'I' side of Graves's work—Layers 1, 3, 5 and 7—are essentially left-brain, although let's stay with 1, 3, 5, to stay with the First Tier; and the 'we' side is the right-brain, but when we come into the Second Tier, as you're saying, there's this integration between the left and the right, and both are accessible where necessary, when needed.

Steve: Yes. So in Layer 6, when we're thinking about inner peace as we do, we're thinking about it as very much a process, and a process that we share with our trusted community.

I'm just going to look at some of Clare Graves's notes now on the process of exiting Layer 5 and entering Layer 6, and I'm sure this will hit home for quite a few of you listening out there, because it talks about some of the key things that change during that time and it might help you navigate what you're going through right at this moment. Clare Graves wrote about the process of coming out of Layer 5.

In each of the layers that he described, he differentiated between an entering aspect, a nodal aspect or expression, and an exiting expression of the particular value system. For Layer 5, he said that when people were starting to come out of that, which is their first step towards Layer 6—they're still actually in Layer 5—they're starting to expand out of being self-centred, so they start to become interested in other people to a greater extent than they were before. They also becoming more aware of their environment, and because Layer 5 is success-driven, they're still success-driven, but the success includes interacting and managing effectively our relationships with other people, and also our work or interaction with the environment. Those things are coming into the scope of thinking, but it's more about, 'how do I do that successfully?' So there's still that defaulting to 'me'.

Nyck: How do I win? basically.

Steve: Yes, it's still looking for personal advantage, and looking for a superior ability to exercise one's emotions—how can I make myself more successful by actually exercising my emotions in a wiser way? There's an emerging awareness of the need to deal with other people and the physical environment, which, at the peak Layer 5, we're really not all that bothered about.

Nyck: I don't want to know about that. Don't tell me about my staff or my people who work for me. I don't want to know about that.

Steve: Yes, as long as we win the game. But, our focus is really wandering now to: OK, how do I really deal with other people more successfully? How do I deal with my physical life conditions and the environment more successfully? And that then starts to extend to my own mind and my own body: How do I manage my mind better? How do I manage my body better? And then, of course, we see that explosion of, you know, which health supplement is going to make me more successful? And all that kind of health kick thing that goes on during that.

Nyck: Yeah, which one?

Steve: I'll tell you later. Keep listening folks.

Nyck: Folks, you don't get that for free here—that's the 5 coming up.

Steve: So, to continue these points about things that we go through when we're exiting Layer 5, where we become interested in assuring our own welfare, and the idea of success is transforming into being the best I can be in all dimensions of myself, including my physical body and my mind and those sorts of things. There's still a denial of the need to depend on others, so still very independent—all of this is just going on within me and I'm not really sharing it too much with other people, really, and certainly not relying on other people to back me up in those processes that I just described. This, Graves wrote: "lives within an illusion of competence and in the delusional world of total self-fulfilment."

Nyck: Okay. Well, the second part is kind of obvious in a way, but "the illusion of competence"—I guess people really do think in Layer 5 that they really are competent when they're successful there.

Steve: Very individual. I've got a quote here. Graves's research included gathering information from 1,065 people who he studied for a period of nine years, and one of the ways that he gathered that information was to get them to write essays on their idea about what a mature human being is like. Here's a little quote from somebody who was exiting Layer 5: "One might be tempted to assert that dealing with other humans to fulfil one's personal need is really the only necessity in dealing with the environment, but I think other people are only one part of the environment. So the concept should include organizing other humans, the physical environment and one's own mind and one's own body to assure one's personal welfare." So you can see there's still a very, very strong self-interest.

Nyck: It's kind of messy in one way, although it's quite clear what he or she is saying, but there's a messiness as to 'exactly where do I sit?' I guess that's what happens if you're making that transition. One day, one moment, you're going to be sitting here and the next minute you're going to be there.

Steve: Actually, that's a really good point, because I think probably a lot of people are feeling that messiness right now because of the transition. Things aren't the way they were. They're messy.

Nyck: I was kind of alluding to that before, where I'm observing people clearly when they say something or do something, that they're questioning themselves where they haven't done that before. You kind of read it in them more than ever before. I don't know if you guys out there can relate to that, but I think that's definitely a theme that's going on right now.

Steve: I've got another quote here. So this is Graves himself speaking, but he's speaking about a woman who was exiting Layer 5, who was within his study group: "She would always recognize the necessity of developing herself as an entity while appearing to conform to the reality of the group." So this person was smart enough to know that they had to look like they were conforming to the group, but actually, was really just focused on their own development and what they could get out of the group, and that's a really interesting observation as well.

Nyck: I think it's fascinating at this time, when there are a lot of online gurus speaking about all sorts of change processes and spiritual development, and all sorts of things, and then you get the sales job along the way, which is ok; it's fine if you're trying to sell something, but you can feel the tone of everything shift as they do that away from 'this is really opening me to a new dimension here, oh, but they're trying to sell me something.'

Steve: Yes.

So let's have a look now at what Graves wrote about the process of entering Layer 6. This comes after exiting 5, so it goes: a nodal expression of Layer 5, and then we grow into the exiting expression, and then the next step is to grow into entering Layer 6. A person's focus turns to "different realms of human experience and fantasies which the behaving being aspires to." You can see that there's an element of wanting to explore beyond the rational material, and that's really emerging. In this entering Layer 6 expression, people are early stage Layer 6, so they've gone beyond the individual self-interest thing and now they've clicked over into the self-sacrifice.

Nyck: They've signed up for that weekend workshop that they've been looking at for two years. It used to sound too new agey, but now they're going to have to go there. They've just got to go.

Steve: Exactly. Graves also said: "the self can only be a derivative of what is outside the self since man's self-consciousness, his selfhood, seems necessarily to be socially founded." So you can see there this radar switching to scanning the outside social conditions in order to know how to be and to understand oneself.

Another quote: "yet within its capacity as a reasoning entity, as an arbitrator of conflicting forces, the mature self finds its dignity, its separateness. Its peace is inner. Motivation by enjoyment and curiosity, not by quest." You can see there that the idea of being on a linear quest—seeking to get to that destination—has dropped away, and we fall back into the present moment more rather than living in the future where our goal is. Career goals become insignificant, large circles of friends are "sought but not required", whereas a nodal expression of Layer 6, when you're really in the centre of it, that would be required. "People become open to alternative religious beliefs", and this is part of this taking multiple perspectives thing—there's no longer one best way as we have in Layer 5.

Nyck: Which, of course, can go too far, like everything. That's another story.

Steve: And another quote: "We must therefore jump in and outside ourselves in the process of growth." Isn't that interesting? Because we're not fully in 6, but we are in the entering phase of it, we're still having to sort of flip backwards and forwards between being me as an individual and then being outside of ourselves and perceiving us that way.

Nyck: We've talked often on this show about walking in the other person's moccasins. Is that the beginning of that, like, 'I kind of want to stand there, but I don't really want to stand there because I'm not really ready for that yet'?

Steve: Yes, that's often used to describe Layer 6's way of being able to put himself in someone else's shoes, quite literally, being in someone else's moccasins with the walking in someone else's shoes. At that the full expression of 6, people can really do that in a way that humans have never been able to do before, to really imagine themselves standing in someone else's shoes and actually start to feel what that's like, a little bit like that *Sense8* show that was on Netflix, where people started to have and feel the experiences of other people. All of those things have some element of truth in them.

Nyck: Empathy, synaesthesia, those kind of things.

Steve: Yes. And just to wrap up, the last couple of words from Graves on this process of entering into Layer 6. Graves is saying: "What he conceives maturity to be seems obviously in a state of transition between a state of categorical certainty and a state of relativistic thinking. He reluctantly gives in to the nudge of authority", and of course, in Layer 5, you wouldn't want to do that. "This type of thinking is not an 'express self, to hell with others'", which is actually Layer 3, "and it's not a 'sacrifice self to the prescriptions of authority'", which is Layer 4, so he's differentiating that from those previous systems. "The rational conception of maturity is pushed to the backburner and positive emotional elements are placed in the front positions."

Nyck: Which, of course, we see reflected in much of the social action that's occurring in the world at the moment, in regards to *Black Lives Matter*, for example, or rights generally—environmental, social or otherwise—that reflection of people coming out and actually speaking for, or advocating for, those sort of more communal and egalitarian values.

Steve: Exactly. And in our estimation, with an understanding of Graves's research, what we're seeing at the moment is that the entire world is, on average, shifting from this Scientific-

Industrial way of living and into the next value system, which is focused on human experience, human connection, and reconnecting ourselves with nature and the planet. That dynamic ought to eventually bring that new value system into being the dominant global value system, albeit for quite a short period of time, according to the research.

So we hope that's been helpful for you at this difficult and very stressful time for many of us as we're trying to figure out what the new normal is going to look like, and in many places around the world, really still battling with the challenges of lockdown and trying to control the spread of COVID-19.

Nyck: Just the last little bit of astrology I have here in front of me: Chiron, which is the wounded healer, is in Aries. It has been since 2018, and will be to 2027. Some of the themes here, which I think are very relevant—and they don't merge precisely with Graves's work, but I think they articulate a bigger picture of what Chiron is offering. These are the themes: taking responsibility; quitting blame; improving self-worth; watching out for self-seeking motives; becoming the trailblazer, the pioneer, the maverick of your field; developing innovative approaches; embracing warrior energy; developing power through discipline; and caution with being too headstrong.

Steve: That's it for this episode. Hope you enjoyed that, and please tune in for our next show later this week.

Nyck: Lovely speaking to you all out there, wherever you are. Have a beautiful day or evening.

Steve: Thanks, Nyck.

Nyck: Thanks, Steve.

You've been listening to The Future Sense podcast with Nyck Jeans and Futurist, Steve McDonald, broadcast weekly. We're also happy to be liked—or loved—on the platform that you're listening to right now. And we welcome feedback, comments and input. Thanks for joining us, and remember, the future is here now, it's just not evenly distributed.