



## Polarisation & Revolution Part 1

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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, [www.bayfm.org](http://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:** You are tuned now to Future Sense here on BayFM with myself, Nyck Jeanes and my colleague, Steve McDonald. Good morning, Steve.

**Steve:** Good morning, Nyck.

**Nyck:** Lovely to see you here this morning, all rugged up. It's not that cold out there. We've got scarves on.

**Steve:** I know, we're getting there. We're getting little glimpses of spring come through and then the occasional visitation of winter once again.

**Nyck:** Visitation of winter. Sounds very poetic. Lovely.

**Steve:** Little drafts wafting up from Melbourne.

**Nyck:** Now we are in the Radiothon, and the theme of the Radiothon this year is *Celebrate the Difference*. We like to say on this show, though, that it is, in a sense, more about celebrating what we share—and what we share, I think, in response to life conditions on this planet right now—to many things. And of course, for everybody, it's different: our take on, and our understanding of, what's important to us. Our value systems are all somewhat different, you could say. But what we probably share in this show is an understanding that there is change coming on this planet and we are probably involved in it. We're probably

passionate about it, many of us out there in one way or the other. Whether you're responding to climate instability or to social injustices or to other things, there's a sense of revolution in the air, and we're certainly seeing this in many places around the world at the moment. But what is the nature of revolution? How does revolution work? Is that the same as evolution? Are we revolting against something, or are we revolting, so to speak, to create something.

**Steve:** I'm glad you finished that sentence.

**Nyck:** So how are we looking at this today, Steve?

**Steve:** Well, we're going to look at polarisation and revolution within the change process—how they play out—and we can see those things happening right now and in global current affairs.

**Nyck:** Absolutely.

**Steve:** So we'll talk about some examples as well.

**Nyck:** Very good.

We actually travelled up to Brisbane on Saturday, Steve and I and our good friend, the Texan elf, who's often a guest on the show, Mitch Schultz. We went up to Brisbane to show the film *From Shock to Awe*, which we showed last weekend in Byron to great success. We had a really successful drive up to Brisbane and a showing up there, which was wonderful.

**Steve:** It was great. It was also the very first gathering of the Brisbane element of the Australian Psychedelic Society, which was wonderful, too. If anybody's interested in following that up or perhaps contacting the Psychedelic Society, [www.psychedelicssociety.com.au](http://www.psychedelicssociety.com.au) is the website.

**Nyck:** And many thanks to the business subscribers to BayFM. I'd say in terms of our theme today here on *Future Sense* regarding change, evolution, revolution, it's probably really good for business to know exactly what's going on in terms of how to approach the many challenges that we have. This station, I think, is probably one of the great alternative media outlets that still exists quite strongly in a powerful little place like Byron Shire; like the northern regions of New South Wales. We are a voice, which is important because we offer different information; new information; a different take on the same old stories. And today

we're doing just that: looking at how, indeed, we change and how revolution factors into that.

What is revolution? How is evolution positive and where perhaps does it come up against the 'same old, same old', retreating back to earlier versions of itself, you could say? So we're going to give a little bit of an overview, Steve, of that process of—the 'rollercoaster' is the word you used—because I think most people do feel like they're on a bit of a rollercoaster these days.

**Steve:** That's right. On the drive to Brisbane yesterday, we drove past *Movie World* and saw quite a spectacular rollercoaster there on the side of the road.

Just to give some context for the discussion today, as usual, we're talking about the global consciousness shift that's underway, which in most places around the world—and certainly in terms of the dominant global paradigm—is about moving from individually-oriented values which were dominant during the Scientific-Industrial or Modern era, to the community-oriented values that are emerging now with this new paradigm that some people might call Postmodern or Relativistic. So in that overall context, we're going to look at the change trajectory: how change plays out as we shift from one to the other, which essentially is like a rollercoaster ride. We go from a place of stability—and if we think back a few decades, we can think of a time of relative stability in the Modern era when things were good.

**Nyck:** There was a time back there, I'm sure of it.

**Steve:** And we moved from there. As complexity ramps up, we start feeling the stress and we find that our ways of living, our values, don't quite meet the requirements that we have of them. They can't cut it anymore simply because they were values that emerged in a much simpler time that were very, very appropriate for that time, but they no longer work due to the extra complexity; the extra things that we have to consider, pay attention to and work with. And so moving from stability to stress, we typically wake up one morning and think, 'something's not right and I don't know what it is', and that 'not knowing' is a really significant aspect of this change process. Many people I know find themselves in that place now of not knowing what to do, not knowing what's wrong, not knowing how to describe the problem, which makes it very, very difficult to find a solution.

The first thing we typically do as humans is we think back to a time when everything was good. Typically that's not back to the previous value set—in this case, the Modern Scientific-Industrial value set—but we go back to the set before that, which incidentally, is a communal value set, because these paradigms alternate between individual values and communal values. So, subconsciously, we're aware that we need to rethink our values in terms of community, which is taking us through that regression back to that older version of community values, and there's certainly some learning to be drawn from that. I think that's why in these times of change, a lot of people are talking about some of our earliest communal values, which are the communal values that come from the Indigenous tribal ways

of living, right? And that is valuable in itself, to reflect on those things. However, it's not a matter of resurrecting those values. It's a matter of learning what we can from those older values sets and then crafting a new, more complex, more capable value set based on those foundations.

**Nyck:** Beautiful.

**Steve:** So we get this polarisation because the overall change itself is taking us from what you might call an I-me-mine set of values, to steal from the Beatles, to a we-us-our set of values where we are moving between those set of values, and consequently feeling pulled in one direction or the other direction and feeling this polarisation. That's playing out globally, of course, particularly in politics, which is one of the most prominent ways it's showing up.

We need to be versatile and agile during the time of change to know that sometimes one value set will be appropriate, and at other times the new value set—the emerging values—will be appropriate, and to be able to notice and shift our own approach during the time of change to suit. Certainly if we try and hang on rigidly to the old values, things are just going to get harder and harder. And again, I see people around me right at the moment experiencing very much that in their personal life. These patterns, it's important to remember, are not just global patterns; they're very personal patterns as well. They're fractal patterns of change. They play out in your personal life and they also play out in global politics and large-scale social patterns as well, which is kind of cool, really.

**Nyck:** It's kind of cool. There's a bit of a split there, though, in many people, between aligning themselves to one or the other and not being able to integrate, in a sense, the paradox of being able to do both at the same time where necessary.

**Steve:** It's very difficult. It's not something that we do most of the time. Most of the time we're comfortably in a value set and we don't have to worry about swapping and changing, but in this period of change, the elastic band is getting stretched; the tension's being created. It's just like when you go to the beach and watch the tide come in: sure, the waves roll up the beach, but then they go backwards again and they roll up the beach and they go backwards again. So you've got to kind of go with the flow in that respect and appreciate that. It's not a linear trajectory.

**Nyck:** I think it's very interesting when you use the metaphor of the beach itself and the waves. Pretty well everybody, I think, loves the beach, and I think there's something resonant straight away when we see that tidal movement. It's such a beautiful thing and something in us knows that's how life actually works, but we haven't been taught that way. We've been taught that it's a fixed, rigid system one way or the other, that we're born into; set into, and that's pretty much it. We seem to be in a time where we're starting to be aware of this

movement—this in and out flow—internally, ourselves, at a personal level and on a communal and global level.

**Steve:** Absolutely, and that's part of the evolutionary shift itself, is opening up to these deeper, more complex understandings of how things work generally. That stress and the regressive value search builds the tension. It does polarise, and in the polarisation of different social groups, we see further tension building and then eventually we fall into chaos of some kind. We can see the early stages of that emerging globally at the moment, and of course, we're not fully in the chaos yet. It seems there's more to come.

The chaos is like the alchemist's pot where everything gets boiled up and transformed, and eventually there is a breakthrough of some kind, and this is the revolution. In today's show, we're particularly talking about this polarisation step and the revolution step. That breakthrough is a tipping point. It's a time when it becomes clear where we're headed, it becomes clear how our values need to change, and we move then into a time of renewal and integration of those new values—learning how to reshape our lives and our thinking; our ways of being, to fit with these new values and follow these values as guidelines. Then, over time, we come back to stability once again. In this case, with this massive global shift that we're going through, which is playing out over decades, of course, the new stability will be a new, communally-oriented way of living on a global scale that becomes a dominant paradigm.

**Nyck:** That retrogressive force to go back to the previous communal value system is currently being articulated through the systems of the previous Agricultural era, particularly reflected through relationships to the great religions and those sort of institutions of our societies, which basically create precepts and rules and regulations that you can live by, and receive future rewards and so forth. There are a lot of retrograde steps towards the increase of alignment to religions, variously, despite the fact that they're also being contested at the same time in so many ways, as we're seeing with some of the scandals that have occurred, and so forth. But that movement back is quite a potent one. There's safety in numbers; there's force in numbers. As people retrogress, I can see how many people are aligning themselves because other people are aligning that way, too, and that feels comfortable to them. But it's not actually solving the problems; it's not actually moving forward.

**Steve:** Well, that's a very interesting statement. It is, in a sense, part of our subconscious knowing that we need to move to community, right? And because we can't see into the future—we can't see what the new communal paradigm is like—then we gravitate towards community as we know it, which is the old version of community. In doing so, we create further tension because going back to those old, simpler ways makes us even less capable of dealing with the complexity which is driving the change. So by doing that, and by building the tension, we actually accelerate the change process. We create more motivation to change because we can see that things are not working, even more extremely.

**Nyck:** Chaos actually comes quicker, then, in that situation so that the impulse for the alchemy to occur is stronger.

**Steve:** It is stronger. That's right. It turns up the heat on the on the fire, basically, under that cooking pot. And as I've said on the show before, when I first came across these patterns, particularly in Clare Graves's work, I spent many years puzzling over why the hell we go backwards during times of change. It just doesn't make sense, logically. But when you start to understand the dynamic and the fact that, just like pulling back an elastic band on a slingshot, you've got to go in the opposite direction to create that tension on the elastic band in order to fire the slingshot forward. If you look at any complex system, whether it be the stock market or our global climate, you'll see these same paradoxical dynamics occurring where things move in the opposite direction before a major, major shift in a slingshot kind of a way.

**Nyck:** And it's certainly, in some sense, a little bit alien to the dominant paradigm right now, which is an I-me-mine paradigm, which tends to say, 'if I just keep going—barrelling forward in whatever way that I can that works for me—then it's a straight arrow to there. Tension shouldn't exist other than if I set up the tension myself to create what I want.' It's great stuff.

**Steve:** Yes. In the old paradigm, the tension comes from not making enough progress; it's not being successful enough and feeling like you have to push, push, push harder. We're moving beyond that now and what we're starting to see is that systems that still operate on that old Modern Scientific-Industrial 'work, harder, push harder' dynamic are actually failing and they're failing fast.

**Nyck:** There's no room in many of our cultures for failure, for example, which is a backward step. I think one of the things that America has succeeded in, in this era of dominance that they have had, is this ability to actually live with failure and to even celebrate failure. It's been quite a good marketing ploy to turn those things around.

**Steve:** It's been a catch cry. Coming from a corporate consulting background, which I worked in for some years, it was a catch cry in the old paradigm: "Fail forward fast". There was one particular, quite famous international consultant who had that as his catchcry: "fail forward fast", and any kind of dynamic capitalist kind of operation does that. It pushes; it pushes the limits to find out where the limits are. It's only when you find those limits that you realise what you can do, and I guess one of the largest examples of that 'pushing the limits' thing from a global perspective is sending people to the moon. We didn't know we could do that. It was a big experiment; a big risk, but we stretched ourselves and we did it. That was the old way of doing things. It was finding what we can do, finding out how much we can achieve by pushing, pushing, pushing until we failed.

**Nyck:** And in that modality also, with the moon example, it was about competition, wasn't it? About competing with the Russians. 'We have to get there first, so we will do whatever it takes to get there first.'

**Steve:** That's right, and in the big scheme of things, if we look over the long cycles of history, the individually-oriented paradigms are about that. They're about breaking out of the structures; breaking out of the boundaries we put on ourselves and seeing how far we can progress. That's a big evolutionary dynamic, which is normal and natural. It's just that, as the cycle's playing out at the moment, we've done that now and we need to shift back into a cycle of stabilisation and conformity, which is communally oriented.

**Nyck:** Just to go a little off-topic, I'm thinking about a phrase that I wasn't familiar with, that we were discussing the other day about 'the burning platform'. I think this is interesting right now because it seems that's the stimulation of the I-me-mine paradigms—or the last one anyway—that if things aren't moving fast enough, let's create a crisis that doesn't exist.

**Steve:** Yes. It's metaphorically lighting a fire under someone's backside, and that kind of language probably still is common in the corporate world. It was very common in the organisational change world that I used to work in: 'how do you get people motivated to change when they're comfortable?' The idea is: 'we light a fire under their backside.' That was the general expression: 'create a burning platform', and it still is a very common strategy used by change agents.

I can't help comparing that to the whole climate issue. It's like we've created the biggest burning platform ever, which is this story that the whole world is burning up, which is a very linear story. It's classic Layer 5, Modern Scientific-Industrial era language, which says to me that it's crafted by the old paradigm and consequently it's most likely to have a hidden agenda that hasn't been made public yet.

**Nyck:** You could probably extrapolate and say that the burning platform could also be false flag operations on a large scale.

**Steve:** Absolutely. It's another way of describing it for sure.

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**Nyck:** You are with *Future Sense* here on BayFM, and you can text in and talk to us; say your piece here as part of the community. We're talking about change and revolution today, and next up, Steve. He's typing away furiously there with so many ideas. It's fantastic to watch.

**Steve:** I'm just channelling messages.

**Nyck:** I know. They keep coming through.

**Steve:** So, talking about this shift between the value sets, in I-me-mine value sets as the Scientific-Industrial era has been, our primary driver is to change the world to suit ourselves. So we have a clear sense of what we want, we look at the outside world and say, 'okay, how can I rearrange this world? How can I change this world to bring me what I want, what I need to do?' And the opposite of that is the communal value sets that we're moving to where the central urge is to adapt yourself to what you feel the world needs. That's a really strong global message that we're hearing at the moment across many aspects of society: that humans need to change. The way that we've been living is not sustainable; we can't continue that way; we need to change the way that we are, who we're being, how we're living.

**Nyck:** It's also said to us quite a lot, of course, that the way that we're living now is 'wrong', which on one level is true. We've lived extravagantly, we've lived abusively on this planet, we've used resources, we used each other in the last several hundred, if not thousands of years, in these ways. But is it appropriate to see things as 'wrong' or just changing? Because there's also this 'you're wrong; that's wrong; we're wrong'.

**Steve:** Yes. It's absolutely natural when we change between value sets within the First Tier of consciousness. So that includes everything from when we first became human as hunter-gatherers, right through all of the eras and up into the emerging era, this Relativistic, which is the last layer or stage within the First Tier of consciousness as Clare Graves described it in his research. Within that set of six different paradigms—so we're talking about Hunter-Gatherer, to Traditional-Tribal, to Martial-Egocentric, to Authoritarian-Agricultural, then to Scientific-Industrial, and the emerging Relativistic or Postmodern—each one of those changes between the paradigms will normally result in a rejection playing out.

Part of the unconscious motivation to change is to feel like 'the old is bad, the new is good', and that's giving rise to the kind of language that you're talking about. So certainly it's predictable. It's normal. It's also a sign that we're still getting shunted around by these change dynamics in a subconscious way; an unconscious way, yeah? And the big opportunity that we're facing now, and which is starting to emerge already, is this Momentous Leap in consciousness, which actually takes us beyond the Relativistic-Postmodern into what Graves called the Second Tier of consciousness, and this is essentially a massive awakening. It's the big shift that's been predicted in many, many different cultures throughout history. Graves called it "the momentous leap", and it's also a massive increase in our coping capacity. So one of the reasons that we're feeling so much pressure as humans on the planet at the moment is we can see all these ways of living that have been unsustainable.

Also, in the natural cycles of the planet, massive problems that are rising are also compounding and converging, and we're feeling overwhelmed by the complexity. Many



people feel very, very fearful about how we will—and if we can—solve these problems as a species, and it's also quite normal and common for people, when they start to grasp the enormity of these issues that we're facing, to start to worry about survival of our species: 'will we survive as a planet?' Then, of course, it's giving rise to organisations like *Extinction Rebellion*, which are explicitly saying that if we don't get our act together here, we're going to go extinct. To add to that, there are massive natural cycles at play, including what seems like a sixth great extinction of species, generally, on the planet. I think it's really important to understand that, yes, we are part of this system and we are playing a role in what's going on; we're a part of these natural cycles, but there have also been five similar major extinctions on the planet before that we can't really blame on ourselves. So there's a balance there of understanding that, okay, yes, we're part of this; we have a role to play; there are things that we need to do, but also there's a danger in getting lost in the despondency and becoming ineffective.

I went to the latter part of the Amazon fires gathering that the local Brazilian community had here in Byron Bay yesterday, and that was one of the things that was pointed out by the spokesperson there: we need to be mindful that we don't get lost in our despondency and become ineffective because, if we allow ourselves to be overwhelmed by the enormity of the problems that we face, then we are less likely to play a constructive part in resolving these issues.

**Nyck:** Someone has texted in and said that: "The world is on fire. Burning would surely be the direct result of misdirected, scattered fire energy, yang male energy. Only when the balance is redressed with the emergence of the female yin energy can we move forward."

**Steve:** There's truth in that for sure, that this is a cycle. I think part of the trap that we need to be careful of falling into is to get lost in moralising and judgment and saying 'this is wrong', because that, really, is just depressing. Instead we need to understand that this is a natural cycle, and just as it shows on that yin-yang symbol, the ancient tai chi symbol from Taoism, that these things change. When one energy reaches its pinnacle or peak, the seed of the other is born out of it. Once we can understand that dynamic, then we can understand how to work with these things, and know that when the energy reaches its maximum—think again about the tai chi symbol—not to die in a ditch because that's happened, but just to realise that actually we can celebrate the end of this era and the birth of a new era, and to trust that the cycle will continue. I think that's something that's perhaps missing at the moment, and it's understandable that it's missing because most of us don't understand these patterns of change; it's not something that we get taught in school. Ultimately, though, there's no such thing as an ending. Every ending is a new beginning.

**Nyck:** We have another text here: "Interesting old world paradigm perspective, the world is so effed-up from that song before. According to who is it effed up?" And that's kind of what you're saying here. "Perhaps all part of the bigger plan for us to change and grow together

now in a century starting with 2! Thanks for another great show." So, yes, that's right: whose definition of effed up is it? And is that the best approach for us?

**Steve:** Yes. Thanks for that; that is really good. We can expect this; we can anticipate it; we can predict that for most people who are making this shift in values from the Modern to the Postmodern, they're still being shunted around unconsciously by these dynamic patterns of change and they can't necessarily see the patterns. But for those of us who can see and understand the patterns—and that's the central reason why we do this show and this podcast—once you see the patterns, you can then engage with the patterns consciously.

I often liken this to crossing a rapidly flowing river that has different currents in it. If you don't understand where the currents are, then it's very, very scary when you're forced to jump in the river and try and make it to the other side, because you don't know which way you're going to get pulled—whether you are going to get pulled under the water; whether you are going to go around in circles forever in an eddy, or whatever. But once you sit, watch and see the patterns, then it becomes much, much easier and you can pick where you jump into the river and go with the flow.

**Nyck:** Yes, going gung ho, trying to go directly across a river like that, is probably not the best option.

**Steve:** No, but it's true that this natural evolutionary dynamic, which gives us the motivation to make a regressive value search, was designed by evolution to point us in the right direction up until the point where we can see for ourselves. Right up until this time in history, most of us haven't been able to see for ourselves how the flows occur within these change dynamics, and with this Momentous Leap in particular, into Second Tier consciousness, we are waking up. We're becoming conscious of our own programming.

**Nyck:** Of the evolutionary process itself.

**Steve:** Yes. To use a computer analogy, it's like the *Matrix* movie: all of a sudden we can see the code and it's like, 'oh, everything makes sense now', and once we see the code, we can start to mess with it; we can start to play with it; we can edit our own code.

**Nyck:** Oh, I'm liking that. Hey, folks, if you're editing your code out there, let's hear from you on the text line. We'd love to know how you're doing it.

**Steve:** Exactly, and various spiritual teachers have spoken about this in the past using language like: 'we are made in God's image' or 'we are gods', and unless you understand the detail—the context of things like that—they sound flaky and ridiculous; they don't really

make any sense. But once you grasp that we are getting to the point where we can start to see these underlying dynamics, we can see how we've been pulled around by these natural unconscious urges and instincts, and we're starting to be able to map them out. So that map that we're building—the map of navigating change and the map of the paradigms that lie ahead of us—really does give us, in some sense, a godlike capacity to have more control over our own experience in life and to craft that in a wise way.

**Nyck:** I like that. Very good. We'll leave it there for this section. We'll take a little break here. Crafting your own reality, becoming aware of your own power within the structure of the whole, becoming conscious of the evolutionary process itself.

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