



The 6 Deep Strata Concept Part 2

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Future Sense is a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at www.bayfm.org. Hosted by Nyck Jeanes and well-known international futurist, Steve McDonald. Future Sense provides a fresh, deep analysis of global trends and emerging technologies. How can we identify the layers of growth personally, socially and globally? What are the signs missed, the truths being denied? Science, history, politics, psychology, ancient civilisations, alien contact, the new psychedelic revolution, cryptocurrency and other disruptive and distributed technologies, and much more.

This is Future Sense.

Nyck: Welcome back to Future Sense.

Steve: We're talking today about some of the more complex aspects of human nature, and we've been referring to something called the 6 Deep Strata Concept, which gives six layers that all impact human behaviour in some way.

The top surface level layer is a little bit like the tip of an iceberg that you can see sticking out the top of the water there with the rest of the iceberg—a much, much larger portion, of course—sitting below the surface and unseen. At that service level, we see things like our human behaviours and actions; our words, and those things are influenced by the systems and structures that we create and the artefacts that we build. All of those things are designed by the third layer, which is our mindset, and that mindset is derived from the fourth layer, which is where our deep value systems sit. This fourth layer is the repository of what we call the different layers of consciousness that we talk about on this show. For people who are living within the value systems one through six, which is referred to as the First Tier of human consciousness, that fourth layer is sitting in your subconscious; it's essentially unseen and undetectable. Of course, you can learn the theory of it, and we can, in the First Tier, get a sense of someone's mindset, we can ask them about their mindset, we can, of course, live within the systems and experience them, we can see the structures and artefacts, and we can certainly see people's behaviours and actions and listen to their words. All of those aspects of human nature are fully present and available to us, but at this fourth layer, it's in the subconscious and that changes when we shift into Second Tier. We start to get a capacity to directly sense the frequency of those intelligences or value systems that sit at the fourth layer. There's a dance going on down to that deep level between those value systems and our internal and external life conditions—internal meaning our internal experience of life; external, our external experience of life: the physical material world—and we are responding to the complexity of those life conditions, which impacts which value system we're

expressing at any particular time. Then even deeper still, at the sixth level of this 6 Deep Strata, is what I call the "evolutionary impulse", which is this motion that works through us to cause us to want to move towards greater complexity, or evolve.

Nyck: And of course, I guess you could say that sixth strata level is a bit of a philosophical question, which we're not going to deal with here, because some people might think that we're not evolving, I would imagine; and others that that's exactly what we're doing and that's the most important thing. That itself, of course, is part of the mindsets that are derived from exactly the structures you're talking about.

Steve: Yes, exactly right. That's what makes it so funny! Of course, in mainstream society, I think the general feeling is that human consciousness hasn't evolved. People do get a sense that we've obviously evolved from being hunter-gatherers and through the different paradigms, but the sense that human consciousness and our psychology evolves is what comes under the discipline of Developmental Psychology, which is still not really mainstream.

Nyck: No, that's right. We hear many people of different intelligences, I would argue, in different layers, saying things like, 'history repeats itself; we're always going to do that', or that human nature is somehow stagnant, doesn't move, and that our expressions from those systems within those unchangeable systems actually just create the same stuff over and over again. But we would argue that that is not the case.

Steve: Yes. Those people would be thinking from a flat, 2D spatial concept of existence where everything's a circle. Whereas if you pop that out into 3D, which is a more complex understanding, you get a spiral. So you do go in circles, but the circle is progressing up through a spiral.

Nyck: Right, so each time you come to the same spot, arguably, in that spiral above the previous iteration, there's a resonance there, of course, but you are not in the same place.

Steve: That's right. There are echoes back.

We've just started working through the different layers of consciousness and are looking at the driving themes that sit at this fourth layer of the 6 Deep Strata. We've spoken so far about the Hunter-Gatherer, Tribal and Egocentric or power-oriented. We're up now to the fourth layer of consciousness, which relates to the Agricultural era and the Authoritarian mindset, which is a mindset that looks for a higher authority to provide a list of instructions as to how to live life appropriately. Clare Graves described the essential theme of Layer 4 as: "Sacrifice self now in order to get a reward later." Again, this is a communally-oriented system, as all the of even-numbered systems are, where we're swinging between

individually-oriented and communally-oriented as we go up through the layers. "Sacrifice now in order to get reward later" is something that is driven by our internal world, so where we're looking inside ourselves and we're looking to satisfy our internal needs by living life in an appropriate way.

Nyck: For those outcomes too, though, they're predetermined outcomes, aren't they? One piece of writing here about this layer talks about the notion that it's not just something we're working towards that we don't know. We actually know; it's prescribed to us by our Bibles or another higher authority.

Steve: That's right, it's laid down by a higher authority: 'This is how things are, this is what will happen if you follow the rules, and this is what will happen if you don't follow the rules.' That kind of basic structure is built in.

Nyck: Oh, just break the rules! Break them!

Steve: In this Layer 4, we are driven to do our duty according to the directions of the higher authority, whatever higher authority that might be, in support of the cause, whatever the cause might be. Of course, which higher authority and what the cause is can vary, so you can have many, many different expressions of living life this way according to this basic underlying theme. The reason that we want to do our duty and follow the instructions of the higher authority is so that we can feel an everlasting peace of mind. That's because we have a saviour, which is the higher authority, who is saving us from the bad consequences, whatever they might be, and if we do our duty and live life according to the instructions, then we will be saved.

If you're living life through this particular layer and driven by these deep themes, you might feel driven to correct the behaviour of other people so that they follow the rules.

Nyck: Proselytising, huh?

Steve: Perhaps convert them to the truth—*the* Truth, right?—in a righteous kind of a way. So it's very much about living life righteously.

Nyck: Yes. One of the other sentences written about this in the book I have in front of me here is interesting: "By following the rules and exceeding its given role, it will know the fundamental truth." It's almost like giving so much towards those rules, those prescribed rules, that you actually get in contact with the fundamental truth, which I guess why many of the religions, when they go to those extremes, are called 'fundamentalist', because you

actually become so embedded in your belief system around this that you believe this is *absolutely* the truth and there *is* no other truth, which is an extreme version.

Steve: Exactly. That's where the expression, 'the true believers' came from. It's very rigid in nature and very black and white: it's just 'this' or 'that'.

Nyck: And of course, we don't see it just in religions. We also see it in various political movements, you could argue. You could also argue it shows up in some expressions of environmentalism and social justice frameworks where: 'this is the way it should be and why don't you get it? We must do this now, and you are wrong.'

Steve: That's exactly right, Nyck, and we're living at a time now where, as we're in transition between the global dominance and expression of the Scientific-Industrial Layer 5 value system and Layer 6—this emerging paradigm, Humanistic and community-oriented, network-driven—the normal change dynamic when we go through this massive transformational process is that we slip backwards to a previous paradigm.

The most common regression that's happening here at the moment is that we're regressing back to this Layer 4; that we're now talking about this rigid black-and-white, absolutistic way of thinking, which is also the first layer at which the rational mind takes charge. In the previous layers, 1, 2, and 3, we're living out of what I call the pre-rational zone, where we're driven by our immediate instincts and urges. Everything's 'now I'm hungry, so I need to eat now; I want that, I need to get it now'. With Layer 4, we see the completion of the development of the frontal lobes in the brain, which is sort going on into the late teens-early 20s at an individual level, and with that comes the rational mind; the rational-minded way of living; the capacity to think about cause-and-effect; to think about 'if that, then this'.

Nyck: And it's interesting that, as you're speaking about the first layer in the rational bracket of value systems, the first mental place to go that seems logical on that layer is towards fear and anxiety about things that need to be solved; that there are issues out there, there are problems out there, and we need come together in order to deal with these things which we are becoming very desperate about, and fear-driven, and anxious regarding them. It seems to me that's like the first rational response to things, coming from that place. Do you know what I'm saying?

Steve: It's true to say that we're transitioning from that fear-driven place into the rational Layer 4, so the pre-rational is very much about all of our basic fears and instincts and urges, and, as we grow through Layer 1 and Layer 2, we are very much immediately try to address those fears: the fears of not surviving at Layer 1; the fears of the world not being safe in Layer 2; and the fear of others having power over us or shaming us in Layer 3. So we've got a massive foundation of fear sitting down there below Layer 4. Layer 4 is bringing the capacity to rationalise, and that can work in both directions. The rational mind can say, 'look, don't be

afraid, even though you feel fear because blah, blah, blah', But the rational mind can also wander off thinking about fear and generating it internally as well, so it does work both ways.

Layer 4 is very much, as you suggested, very topical in the world at the moment, because as we're finding that our Layer 5 values are no longer appropriate for day-to-day living, and our systems designed from Layer 5 are no longer work very well—including our political and economic systems—then, in that transition process, we can't yet really see or grasp Layer 6 as we're just beginning the change. It's a bit of a mystery. It's like we're setting off at sea into a fog. We can't see where we're going and the instinct is to think back to the previous layer of values, which is this Layer 4, and maybe just try those out and maybe see if they work. So we're seeing a lot of this now: a lot of fundamentalist beliefs cropping up, both in left-wing and right-wing politics.

We were talking just before the show about this. As you think about the centre in politics and then you go out towards what we've traditionally called the Left—the Democratic in US terms—side of politics, and the Republican side to the Right, it's kind of like a circle. As you go further Left and further Right, they both circle back around and they meet each other so well.

Nyck: It's an uroboros; it's a snake swallowing its own tail, clearly.

Steve: Exactly. The Far Left starts looking like the Right and the Far Right can even start looking like the Left.

Nyck: I want to say this, too, because it means that it's kind of important if you're really trying to look at what's going on—if you're interested in this stuff—to see that sometimes what comes from the Far Right might occasionally have pieces of truth, even though you don't want to hear that piece of truth if you happen to come more from the Left and progressive side of politics, like certainly I do. I don't want to hear those bits of maybe-truth from the Right, and I imagine even, hopefully, some people on the other side of politics might also feel the same about Left. I think that's an important movement that we're starting to see: 'let's open up to different viewpoints', essentially.

Steve: That's outrageous, Nyck. It's contrary to Layer 4 instructions. It's very clear. Didn't you read them?

Nyck: Oh sorry. No, I didn't. I get a bit tired. Once I've read Genesis, I can't go further.

Steve: I think it's good to remember, though, that some of the terminology that we've used in the past, particularly in politics for Left and Right, is really not appropriate anymore. It

doesn't work anymore, and this is, again, why we're talking about this today on the show—about these deeper drivers of human behaviour—because we need to dig down this far now to really make sense of where people are coming from or what's driving them. Otherwise, it's very, very confusing.

Let's have a look at Layer 5. We all know Layer 5 very well because it's been the dominant global theme, really, for the last 300 years. This is what Clare Graves described as: "Express self calculatedly with little shame or guilt." He also added: "Express self for what self desires but in a fashion calculated not to bring down the wrath of others." So it's very strategic, very careful.

Nyck: It's the birth of marketing. That's why Scomo's the Prime Minister [editor's note: Scomo refers to Australia's current Prime Minister, Scott Morrison], because marketing is kind of like the king of this era in a way.

Steve: Very, very much so. It's again an individually-oriented system, so its main focus is on the outside world and changing the outside world to fit with what it wants or needs. It's very much similar to Layer 3, except the rational mind has popped in and you've got this cause-and-effect thing in action. It can say, 'okay, I really want that now, and I don't necessarily care how I get it, however, if I annoy all these people, then it might actually stop me from getting what I want, so I need to actually pay some homage to those people and make sure they don't all get angry at me and ruin my chances of success.'

Nyck: Thus also the rise of things like lobbying groups and institutes that research various sides of politics and feed into this whole system.

Steve: Exactly.

Nyck: 'I need the evidence here to prove to these people here that I'm not against them. I'm actually for their benefit, in the national interest', or something like that.

Steve: Yes. The quest for popularity, which is such an important part of our politics, often at the expense of competency and those sorts of things.

So, it's externally-focused and the deep driver here is to succeed in fulfilling our wants, and especially our material wants. Layer 5 is a very material-based value system, and how that plays out is often through compulsive behaviour such as overwork and expending everything: blowing your credit card, using all your resources, digging up all the minerals until there's none left.

Nyck: Hello Australia! We've done a good job of that.

Steve: Yes. It gives rise to boom-and-bust cycles because it's always pushing the limits, always pushing the limits. I might just add in now—and I mentioned this at the start—is that in this First Tier, so Layers 1 through 6, each layer has particular compulsions which are shaped around the theme of the layer. Whatever the theme is, often it can become obsessive behaviour, almost to the point of being dysfunctional at times—not almost; it can be dysfunctional at times—and we're seeing that in the late stages of Layer 5. As our dominant global paradigm comes to the end of its 'use by' date, we're seeing that the behaviours are running away to extremes, and particularly things like surveillance capitalism. It's a last-ditch attempt to try and hang on to the old system.

Nyck: Which is why I think we're seeing the kind of leaders we have in the major countries. If you look right now, of course, the obvious things: in the UK with the whole Brexit thing and Boris Johnson; and you look at the US and Donald Trump now, under the possibility of impeachment. You see these two real examples of, for me, this layer of conscious: Layer 5 going to the extreme and lying and doing whatever it needs to maintain its power structure within itself, and doesn't really care what it says or does in order to achieve that. It's gone mad, really.

Steve: Yes, it has, and it's all very complex. There are lots and lots of factors contributing to that, but one of them is that because our political system has slowly been degrading, and it's been less and less useful, and also less and less rewarding to be a politician—particularly even financially rewarding compared to the money that's available outside of politics—it's attracting different people; people who are actually being driven to become politicians for different reasons.

Nyck: It's almost like being a politician is the first step to a real career in business of some sort or other: lobbying, an ambassador to some country, or wherever else they might end up.

Steve: Yes, or even just to fulfil one's egocentric desires and be famous and well-liked.

Nyck: We also haven't mentioned much today that each of these layers evolves to solve the problems that were created by the previous layer. It's clear that in this era of the Orange layer—of Layer 5 in the configuration we're talking about regarding this psychological development model on a global scale—is that we are at a place where ... and I've forgotten what I was going to say.

Steve: I was just going to jump in and say that you used 'Orange' there as a label and in the *Spiral Dynamics* book, they allocated colours to these different systems. The colours didn't really have any particular reference—they didn't represent any other system like the chakra system or anything like that. They just chose warm colours to represent the individually-oriented layers and cool colours to represent the communally-oriented layers. Orange was the colour allocated to Layer 5.

Nyck: Yes, and what I was going to say, of course, was the notion of problem-solving that we've seen, and it needs to be acknowledged that this layer of conscious we've be living in—the dominant paradigm for a couple of hundred years, at least—has solved a lot of the problems that were created by the previous iterations of life on this planet, so it's done a good job of many things. However, it's now created a vast raft of new problems, including, of course, all of the environmental destruction, climate instability and everything else: the social injustice that's rampant, and the inequality of wealth and the like. So while it's also done a great job, as each layer does, of solving those earlier problems, it then has created a whole bunch of others which cannot be solved by that same level of thinking.

Steve: That's right. At the evolutionary moment when each new layer appeared, it was the best thing ever, quite literally. It was the best thing ever because it solved all the problems that were present at that time and all the problems that people have been trying to solve for a long time. So it's easy to look back and criticise these layers from the present day, particularly Layers 1 through 5, because it's clear now to see that as they've played out, they've provided their value to the world and then they've slowly decayed and started causing problems, which were the drivers for the actual change process to continue. It's easy to pick on the what seem to be the limitations here, but it's important to remember that when they first appeared, they were the best thing on Earth in terms of human consciousness.

Nyck: Thanks for a couple of texts. I might just read this one out quickly for comment: "Good morning, gentlemen. Denzel Washington", says Shane, "has a fantastic take on capitalism/anxiety/depression via some YouTube videos." I haven't seen them, thanks for that. "The current capitalistic world is driving us as majority followers to succeed in the money world where we lose our true individual personality, thinking to be normal is to conform to pleasing what is viewed as normal by the majority. Wow, that is such a difficult thing to describe in a condensed form. It's sort of like no-one is wrong when everyone is right", says Shane.

Steve: Yes. Is there a question there?

Nyck: No question, just making a statement. Thanks for Denzel Washington. It will be good to check out. I do like Denz. Please continue.

Steve: Beautiful.

We're working our way through the layers and we're looking at the deep drivers, so the things that are really at the core of these different value systems that are driving our behaviour. Those themes—those central things—bubble up into the systems and structures that we design from different mindsets and our words and actions and behaviours in everyday life. Understanding these central drivers is quite key and very, very important in today's world where it's becoming more and more difficult to make sense of why people are doing certain things.

We're up to Layer 6 now, which is the emerging paradigm. What we're seeing in it's very, very early stage is not yet maturely expressed on a global scale, but it's a paradigm that's been around for a couple of hundred years at least. It started to show up back in the eighteen hundreds—at least that's where the evidence is situated; it may have been around a little earlier than that in certain parts of the world. It's another communal system, so it's building upon the previous communal systems of Tribal at Layer 2, and Authoritarian, religious Layer 4. It's now a more complex expression of those similar themes of community and of being focused on our internal world, and shaping our actions and behaviour in life to help us feel the way that we want to feel.

Clare Graves characterised the central theme of Layer 6—he called it Relativistic; some people might call Postmodern—the central theme according to Graves is: "Sacrifice self now to get acceptance now." So this way of being human is very much about feeling liked, feeling deeply connected to community and consequently at peace, and peaceful community is a very important aspect of that as well. It's also very much about getting that now, whereas if we go back to Layer 4, the previous communal system, its 'sacrifice now in order to get later' and that reward's always coming later.

Nyck: That's a big difference, isn't it?

Steve: Yes, it is a difference, and that difference is really what drove the transition through Layer 5: people got sick of waiting for the reward.

Nyck: Because most people didn't get it.

Steve: Most people didn't get rewarded; not in this life anyway.

Layer 6 is very much about attaining this now and not sacrificing yourself for something later. That shows up as being driven to communicate, and particularly to deeply and often share with like-minded people, to be in agreement, and to belong to what you see as your

community. You'll often hear people who are operating through this Layer 6 value system talking about all of humanity and wanting to do things for all of humanity, but if you observe their behaviour, you'll always find that there is a boundary around the community that they're within.

Nyck: The tribal boundary.

Steve: It still comes down to 'people like us', even though the language doesn't reflect that. Again, this is one of the reasons why it's good to look at these deep drivers, because if you just listen to the language of people from different value systems, it can be very, very deceptive.

Nyck: Yes. It's really interesting, and this is the challenge as it was articulated by Graves so well regarding this last layer of this First Tier, because it does bring the awakening consciousness of 'the all', and we've seen that, of course, in our notion now of the globe—of Gaia itself; Gaia conscious—that we're all on the same ship called Earth, so to speak. One of the things around this, from Graves's book that I've got here, is similar to what you are saying, just a slightly different thing, but this is Graves's writing too: "Man's thema, the theme for existence at this level, is: 'Express self so that all others, all beings, can continue to exist'", which is what you're saying there. But actually it's not quite true because really it's still confined to one's particular tribal and agreement-based community, so to speak.

Steve: That's right, and that most obviously shows up as conflict with other groups within society. It is paradoxical. When you listen to the language of people who are operating through Layer 6, they'll talk in a very inclusive way, but then they'll separate themselves from other groups who are not living the right way.

Nyck: So just further to what he says, I'd like to hear your comment on this: "Values at the sixth level come not from selfish interest, but from the recognition of the magnificence of existence and from the desire to see that it shall continue to be. To sixth level man or woman, the prime value is life, and thus he focuses on the problems that its existence creates. This is why the prime need is for existence, existence of life not self. And it is here for the first time that man is able to face existence in all its dimensions, even to the point of valuing inconsistencies, oppositions and flat contradictions."

Steve: That's right, and those contradictions come down to understanding what the central drivers really are, and the central drivers are to feel liked and deeply connected. So if the people that you want to feel liked and deeply connected with happen to have a different opinion than the opinion that you had last week, then that can show up as you changing your opinion.

Nyck: Yes, which is good—to be flexible—because to close yourself down and make things black or white is probably not, at this time, the best intellectual posture to adopt in the face of the many challenges we have.

Steve: It's part of the reason why this particular value system has attracted a lot of flak. It's come to the attention of many philosophical groups, and I'm particularly thinking of the Integral Movement and Ken Wilbur, who really, really struggled to get his head around the nature of Layer 6 because, and this is just my humble opinion, Ken has never understood the deep driver, and the deep driver is to be liked and connected. The deep driver is not expressed as a particular opinion in favour of or against something or another thing.

Nyck: That's not subtle, but it is subtle, isn't it?; for someone who's embedded in that place, to tease that out within oneself: one's ideals, one's belief about what you're actually doing and why you're actually doing it. It reminds me of a teacher I had years ago who said, 'what's your action designed to achieve? What actually are you doing this for—are you saying this for—right now?' That's a very hard question to answer honestly for some people over some passionate interests, I would suggest.

Steve: That's right, and remembering what we're talking about here—those deep drivers—they sit in the subconscious for people up to and including this Layer 6, so it's not something that you can know and express. It's a subconscious thing and consequently it's a strong reason why we're seeing the deconstruction of a whole bunch of things that have come out of the previous system: the Scientific-Industrial era. We're seeing the deconstruction of science because people are acting from this deep driver of wanting to be connected and wanting to be liked, and that doesn't always result in consistent attitudes towards certain things. It does result in saying that, 'well, most of the people that I'm connected to believe this, therefore that must be right, scientifically', which is actually not science.

Nyck: Yes, it's a tricky thing. And folks, as always, even though we're nearing the end of the show today, always text in. We're always interested in your views about this and your own personal experience.

Steve: So having trekked through the six layers there so far on the show—and we will aim to touch on Second Tier before we finish—I just want to point out how useful it can be to understand these core drivers, bearing in mind that they are things that are mostly hidden for most people and they are things that might not be represented in a person's surface-level appearance. In their behaviour, in the words that they're speaking, they might not actually express these deep drivers, but if you pay attention to their behaviour, you might be able to sense that, 'okay, I think this person really needs something, driven by one of these layer 4 down in the 6 Deep Strata value system themes.'

What I'm just going to do now is I'm going to run through the six just posed as simple questions that you might ask yourself when you're faced with difficulty making sense of somebody's behaviour—your interaction with somebody—and you want to try and figure out what's really driving them. You can ask yourself:

- Does this person need to meet their basic survival requirements? Is that what's driving them? Are they unable to live and survive at the present and they really desperately need something to make that OK?
- Or does this person need to feel safe and secure in community? Are they acting out of a feeling of being unsafe, insecure?
- At the third layer: Does this person need to feel powerful and avoid being shamed? Is that what's driving them?
- At Layer 4: Does this person need to feel peace of mind that they are living a righteous life in community?
- Layer 5: Does this person need to feel successful, especially in a material sense?
- Or at Layer 6: Does this person need to feel liked and deeply connected to a peaceful community?

Nyck: Accepted by that community.

Steve: Exactly.

Nyck: Good questions, folks, and just quickly on that, a very quick text that has come in: "Now I'm pretty certain I don't even know my own views at all. Help!", says Cass.

Steve: You're probably right.

Nyck: That's actually a really good place to be. I'm kind of in that place myself these days, frankly, so you're in good company, perhaps.

Steve: Yes, and it particularly applies to us when we're in transition between value sets. It's typical that we have to navigate some terrain there, in between value sets, where we just don't know which value set we're connected to.

Nyck: And as Steve said earlier today, we all, individually, likely span three of these value systems in one way or the other at different times: in your workplace, at home, with your friends, when you're by yourself, so it's okay to be a multidimensional person—in fact, it's very good—so you can receive the different parts of yourself. I think this model is very useful

in actually seeing, as much as you can, how you're acting out of a certain Layer and asking yourself those very questions, in fact, that Steve just mentioned before. Very valuable questions.

Steve: Yes, and often it's useful to ask those questions in response to compulsive behaviour, where you can see someone's got an energy and they're being driven. It may not come across as rational, often. There's something driving it that may be unseen or unspoken or uninterpreted so far.

Of course, as we come to the transition from Layer 6 to Layer 7, that compulsive behaviour falls away so things change quite significantly.

We might take a break and come back and just touch on Second Tier.

Nyck: We've been talking deeper into the layers of personal human development—conscious development—and the 6 Deep Strata Concept and more: the drivers for change that exist. We're going to take a little look at Second Tier just to finish up today.

Steve: I'll just give a quick reminder of what that 6 Deep Strata Concept is before we talk briefly about Second Tier.

We're talking about how everything from the basis of an evolutionary impulse, through successive layers of our internal and external life conditions—in other words, our total experience of life; our value systems, which are sitting at a subconscious level—and then moving into a conscious level: our mindset, which is shaped by all those things I've listed so far; which then gives rise to us designing and creating systems and structures and artefacts which are driven by our mindset; and then at the surface level, the way that we show up in the world: our behaviour, our words and our actions. We've looked at the relationship between all of those things and how, at the moment in this world as it stands, being so confusing and complex and making it more and more difficult with all the different people who are able to produce global media, to figure out what's actually going on and make sense of which way we're headed. It's becoming essential now to drill down into these deeper layers which shape human experience to really understand what's driving people.

Nyck: That's very good. Just on point three, there, just for my own clarity: I'm assuming you could substitute the word mindsets for, for example, belief systems.

Steve: Yes, exactly.

Nyck: On a conscious level, that's exactly what you're saying. That's where most of us get stuck: that's as much as we're conscious of. We're conscious of our belief systems, other people's belief systems driven by the layers one and two, but those next three down: the core intelligence of the driver, driven by the internal and external life, driven by that evolutionary impulse—those things are mostly unconscious for most people most of the time.

Steve: That's right. Mostly unconscious, yes, and that does shift to some extent when we move into Second Tier, which we're just about to talk to right now.

This transition from Layer 6 to Layer 7—Clare Graves called it "a momentous leap"—is, according to what we know from our research, the biggest change in human nature that we've experienced, with no predecessor. Certainly the closest thing to it would be the moment when we first became human from whatever we were before that, so it's a big deal, and it changes things radically. I often call it "a quantum leap" in terms of the degree of change.

Some of the key characteristics of it are that we open up to a multidimensional awareness. We get access to sensory inputs that previously we just didn't have access to in Layers 1 through 6, and while it's true to say that as we grow through Layers 1 through 6, our perception does expand, and certainly our circle of interest and influence expands—our sense of self expands as we step up each one of those layers—the shifting to 7 is just off the charts. Clare Graves described the key theme—so we're talking now down at this layer 4 in the 6 Deep Strata; these subconscious drivers associated with the value systems—he described that in respect to Layer 7 as: "Express self now but never at the expense of others, and in a manner that all life, not just my life, will profit."

Nyck: That's beautiful. Another way of expressing that, from another written piece, is: "Live fully and responsibly as what you are and are learning to become."

Steve: Yes. There is, as best we know, still only a very small percentage of humanity who are operating and living through this Layer 7 value system, and that is connected very much with the complexity of life conditions. We need those life conditions to be at a certain level of complexity. In other words, the challenges that we face in life need to be extraordinarily complex for people to have a natural adjustment; adaptation of consciousness.

Nyck: To meet them.

Steve: Yes.

Nyck: It's interesting, that factor: that we set ourselves these goals, these markers, these places which we haven't reached yet, and that actually drives us to reach towards them, so to speak.

Steve: That's right. It's fair to say that things need to get worse than they are right now for a critical mass of people to adapt, to operate out of this Layer 7 value system, and that's very much about facing the enormous challenges that have resulted from First Tier existence.

If we look back through human history, up to and including the present day, and we look at all the challenges we faced and all the difficulties that have arisen out of our own behaviour, and how those things are starting now to compound—so it's not just one thing in one place, but it's a whole bunch of things that are influencing each other to create very complex compounding problems—it's about facing those challenges. I think it would be fair for most people, to say that people really have no idea how the hell we're going to solve these problems right now. It's that tension, exactly, which is driving this big shift up to Layer 7.

For that Layer 7 value set, it's really about solving those issues sufficiently to ensure the continuation of human existence and all other life on the planet according to natural cycles. When we first bust into this Layer 7, initially for us, it's very much about soaking up the new knowledge available through this multidimensional awareness. All of a sudden, we quite literally have the capacity to read the frequencies of these value systems, so when we interact or observe in other people, we can get a direct sense of which Layer—in other words, which driving themes—are acting there.

Nyck: And that applies also to a news story you might read about current affairs and how that is being approached; the main actors in their approach and countries, individuals in that, and the reporting itself of those incidents.

Steve: Yes. With that natural capacity, it then becomes possible for us to apply solutions to problems that fit with the frequency of the human consciousness itself and the complexity of the life conditions, bearing in mind that each problem that humans experience is an interaction between a certain complexity of life conditions—in other words, a certain degree of challenge—and the natural adaptation of consciousness to that degree of challenge; and the coded response that fits within that natural value system which arises to address those problems. If we can directly read the frequency, we can understand, and to some extent even predict, human behaviour within those conditions. Then we can we can provide solutions that are tailored specifically to fit with that person's consciousness and their way of making sense in the world.

Nyck: And that's a really new way of looking at things, basically, instead of the sort of carte blanche 'we need to do this for everybody and that's going to solve the problems', which is seriously deficient.

Steve: That's right. What has happened up until now is that whatever value system is driving the individual who's trying to solve the problem, they'll apply their own value set to solve the problem. We've seen this time and again where one country invaded another country and said, 'hey, what you really need is a free market system. Yeah, we'll give you one', and then it just hasn't worked because they're operating at a completely different level of complexity.

Nyck: A couple of texts, and thanks for texting late in the show. It doesn't give us much time to comment, unfortunately, but nevertheless, thanks for joining in: "Great show. Yes, nothing is set in concrete. Nothing stays the same, ever-changing. Most people are in trauma that hasn't been named or worked through, whether this is life or past ancestral wounds, which sets off triggers. When we are not triggered by others words or actions, is this higher consciousness?", he or she asks. Interesting question.

Steve: I think that is certainly a sign of progress in healing. If you get to a point where you have no compulsions whatsoever—in other words, you're not being triggered ever—then that may well be a sign that you have transitioned into Second Tier consciousness at Layer 7, because that is one of the characteristics. That goes hand-in-hand with an absence of fear as a major driver, and also an acceptance of every other value set. So you never have the feeling that, 'God, I really hate that person because they believe that', or 'I want to stay away from them' or those sorts of things. You can accept; there's no rejection factor at all. They're really three very key indicators of Layer 7 and Second Tier consciousness: the absence of fear as a driver. I'm not saying the absence of fear, but the absence of fear as a major driver; the absence of compulsive behaviours, and you could include triggered behaviours in that; and the absence of rejection of the different value sets.

Nyck: Very quickly, thanks for this from Rod in Lennox Head: "Considering drivers of our decision making, I consider the simple axis of principles on one side and loyalties on the other"—principles meaning values, I guess here, too—"Are you driven by values or principles or loyalties? When it comes to a tough decision, do you have to have strong principles that will be more important than your loyalties (the need to be liked)? Our politicians are completely hamstrung by this as they pretend to abide by principles, but in fact are constantly putting loyalties first hence a lot of poor decisions being made."

Steve: I suspect what you mean by principles and loyalties there refers to an ethical framework, and those ethical frameworks relate specifically to the communal systems—so Layers 2, 4, 6 here. In layers 1, 3 and 5, there is no ethical framework. In fact, those layers seek to bust out of those ethical frameworks, and so that's why a Layer 5 politician might look different and odd and perhaps wrong from that perspective.

Nyck: We have to leave it there. Thanks for joining us here on *Future Sense* from me, Nyck Jeanes, and from Steve McDonald.

Steve: Thank you very much.

Nyck: We'll be with you next week, and you can check us all out on a www.futuresense.it—it's a portal, basically, to the edited podcasts of this show available a couple of days after each show—or from the BayFM website, in its totality, including the music. Thanks for joining us.

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