



## Problem Solving in the First Tier of Consciousness

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*Future Sense is a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at [www.bayfm.org](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:** And good morning to my co-host, Steve McDonald. This is Nyck Jeanes here, by the way. You probably know that, but good morning, Steve.

**Steve:** Good morning, Nyck.

**Nyck:** Lovely to see you here this morning.

**Steve:** Lovely to be back once again.

**Nyck:** You've got that weirdo T-shirt on again.

**Steve:** It's uh, well, what should I say? It's my Erowid T-shirt.

**Nyck:** Erowid, yes. Anagram for weirdo, I pointed out the other week. I was thinking, 'there's something funny about this word'.

**Steve:** It's a made up word. They made it up.

**Nyck:** I know. I think they made it up from the word weirdo, clearly, but that's good. Nothing like being a weirdo in this world.

**Steve:** For those of you who might not know, [www.erowid.org](http://www.erowid.org) is a wonderful online resource, all about drugs, so if you're a researcher of some kind, you might like to check out [www.erowid.org](http://www.erowid.org). It's like an encyclopedia, basically, with all sorts of different information about medicines; drugs and medicines. It's actually very widely used by the medical profession around the world, I understand, particularly in the US, when people turn up at a hospital and they've taken something strange and they need to look it up and see what it is.

**Nyck:** All right, very interesting. Now, today on *Future Sense*, we're going to be talking somewhat about problem solving. It's pretty obvious out there in the world that there are a lot of, quote unquote, problems.

**Steve:** So we're hearing.

**Nyck:** So we're hearing from everywhere, yes. Disruptions in so many countries around the world, as reported by many news outlets this week or so, particularly the ABC (Editor's note: the ABC refers to the public Australian Broadcasting Commission).

**Steve:** And growing dissatisfaction, too. We're going to talk about how we approach problem solving from the point of view of the different value systems and how, when we move through the value systems, our problem-solving strategies change. We'll look in the first part of the show at the First Tier value systems—everything from Hunter-Gatherer through Tribal, Egocentric, Authoritarian, corporate Scientific-Industrial, and the emerging paradigm, Relativistic—and just see how the approach to problem solving changes. Then, of course, in the second half of the show will talk about Second Tier problem solving, which is just a whole new ball game again.

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**Nyck:** We're talking today about problems and problem solving. Of course, you can always text in with anything you'd like to contribute to the conversation or bring our attention to. Happy to receive.

So, problems. I don't know if I have any. Yes, I do. What I'm talking about?

**Steve:** Yes, we don't have enough time on today's show to discuss your problems, Nyck. Let's look at the global problems instead. It's a short list.

**Nyck:** Short list, yes. Thank you very much.

The word 'problem' actually comes, I discovered not that long ago, from the late 14th century. It means—and it's pretty obvious, of course—"a difficult question proposed for solution" from the old French, *problème*, and directly from Latin: "a task, that which is proposed, a question", also "anything projecting" like a headland or a promontory or a fence or a barrier. That's interesting, isn't it? Also, literally, "a thing put forward", and it made me think about how, whenever the idea of a problem arose, so to speak, more in the front of the mind somewhere, it sort of shows, perhaps, an evolution of thinking forward more in humanity at some point in the past. I guess that's what we're going to look at: those different layers and how they've expressed that.

**Steve:** Yes. It's fair to say that our evolutionary driver is really oriented around problem solving. It's being stretched by problems arriving that we can't solve that has actually provided a tension for our development, both at a personal level and at an evolution of our species level. So problems have been pretty important.

**Nyck:** And even what you've just said there is quite challenging to a lot of thinking, I would imagine; to think that that's actually what has driven us and still drives us forward as we evolve on this planet.

**Steve:** It is. I think more enlightened folks look back on their life and are grateful for the problems that have arisen which have changed them; which have expanded them along the way.

Is that a text?

**Nyck:** Yes, I've just been informed from someone: "Congratulations! Two years of Future Sense this week."

**Steve:** Oh, really? My goodness.

**Nyck:** Thanks for that. We'll have a party any minute. Come on down. We'll do a cake, we'll do drinks or some other appropriate medicines and we'll enjoy ourselves. No, it's a bit early for that sort of thing, although it's late somewhere in the world, that's for sure! And hello out there, by the way, anywhere else in the world, if you're listening on our podcast, of course. We'll come back to details about that a bit later, but thanks for joining us from wherever you are in the world, in the known universe and beyond.

**Steve:** Exactly.

We're going to start out looking at First Tier value systems. From a developmental point of view, for individuals, we're talking about from the most basic behaviours that you would see in a newborn child right through our growth to a mature adult, and we're going to explore the full range of First Tier value systems.

Some people, depending on the complexity of their life conditions, might not develop in this life right through the first six value systems in the First Tier of consciousness according to Clare Graves's model. It really depends on the problems that they face, because the more complex the problems are, the more likely they are to have to be stretched to the next-level thinking and problem-solving approaches.

Before I dive into the different value systems, I just want to distinguish between the individually-oriented or masculine-themed value systems, and the communally-themed, feminine systems. We start out at a species level at Hunter-Gatherer, which is an individually-oriented system, and then we progress to Traditional Tribalism, which is a feminine system, and you can see that those are obviously two quite different ways of living. You can imagine this is like a pendulum that swings backwards and forwards. When we go one way—so, when we go into Traditional Tribalism, for instance—the pendulum swings to the communal side of the swing, and it will reach an extreme and will start to feel like there's too much community and not enough individuality. That can often feel kind of suffocating, so that's the tension that then drives the pendulum back the other way, and then we swing back and we move to the next value system, which, at a species level, is Egocentric or power-oriented, warlike—individually-themed, of course. In the individual systems, we want to change the outside world, so our focus is very much on the outside world, not so much on ourselves, although we're very self-centred in terms of our behaviour. So we want to satisfy ourselves, but we do that by changing the world to suit what we need. In the communal systems, it's the opposite. We are actually internally focused and we want to conform. We want to know 'how do I change myself to conform with the way the world is and the way I need to be?'

**Nyck:** There's an element of sacrifice in that, isn't there?

**Steve:** Absolutely. In fact, Clare Graves used the terms "self-expression" for the individual systems and "self-sacrifice" for the community.

Speaking in a vast generalisation, the global paradigm that's dominant right now is an individually-oriented system that's been all about changing the world. And haven't we changed it?

**Nyck:** We've done a great job of changing the world and we've solved a lot of problems, which is the way this structure works, but in doing so, we create a whole raft of new problems, and it's pretty clear now. It's basically why we chose this topic this morning, because clearly, in the press there's a lot of articulation about the many disruptions, and dissatisfaction I think you said earlier, of people in many countries in the world with the systems under which they live, and understandably so.

**Steve:** That's right. With the communal systems, we're looking to change ourselves, and you can see lots of evidence of that out there right now, with people marching in the streets calling for change, asking our leaders to change the way that they lead and all those sorts of things.

In terms of problem solving, often with the individual systems, because it's focused on satisfying your own needs and changing the world to suit yourself, the strategies are often based around manipulative behaviour; of trying to use raw force or strategy to cause other people to behave differently, or change whatever it is that you need changed, ultimately for personal gain to suit me. In the communal systems, usually the problem solving is around conformity: urging conformity, telling people to abide by whatever moral law is normal for you, and sometimes they can use force to impose that moral law as well.

In the first value system, at an individual level we're talking about instinctive behaviour, and at a species level, Hunter-Gatherer type behaviour, so it's very much, really, just acting according to your needs and your instincts. We're talking there about the old freeze-fight-flight instincts. There really isn't much data around this particular value set, because when Graves did his research back in the 50s and 60s, there really weren't any Hunter-Gatherers around for him to study. He did a bit of a remote study of a tribe in the Philippines called the Tasaday tribe, but again, all the information that he gathered from then, as I understand it, was off the Internet, so we really can't speak in too much detail to that. I'm trusting that in the future, more science—better science—will emerge that will allow us to understand that level of existence a bit better.

**Nyck:** Of course, the freeze-flight-flight syndrome, if you will, we still have that with us to some degree; it is embedded in us and kept there when necessary, and sometimes it is necessary to have those approaches to life.

**Steve:** That's right, and probably we've all experienced that at some point: that we've spiralled down to that basic level of existence and either found ourselves freezing or being extremely frightened and perhaps running away, or feeling inclined to fight and defend ourselves physically.

**Nyck:** And they are appropriate responses sometimes to life situations.

**Steve:** They are, absolutely, and it's important in this discussion that we have around these value systems to understand that it's a completely dynamic system. So even if you might be living life normally at one of the relatively complex value systems, all it takes is a rapid change in your life conditions, which can happen in an instant if you have something like a car crash or some sort of an accident or an emergency, and you can find yourself spiralling very, very quickly down to those lower order, more simple value sets.

**Nyck:** You're faced with a poisonous snake that just suddenly appears on your doorstep that you nearly step on and then you're going to immediately go into one of those responses.

**Steve:** Quite possibly, unless, of course, you're a snake catcher or something like that.

**Nyck:** Yes, we know a few of those, and thank God you're out there, folks, because you're not me. I'm not you.

**Steve:** So the second system is the Traditional-Tribal system, and we're talking about the kinds of tribes that you would find still living very happily according to these values in places like the highlands of Papua New Guinea or certain places in Africa and Asia and other countries. Being a communal system, it's very much about conformity, and at that basic tribal level, it's about following the customs and ways of the ancestors, so the problem-solving strategies are very much about referring to those customs and those old ways. This is why, in those societies, not following the customs is such an important thing because it's tied to the very survival of the tribe through history, with long, long-term thinking.

**Nyck:** Yes, that's the most important thing, is that the tribe survives, and if necessary, an individual may be sacrificed, so to speak, in one way or the other for the survival of the tribe.

**Steve:** Yes, being a communal system, it's all about community benefit. It's driven by community benefit and people will sacrifice themselves because it's a self-sacrifice system. That's exactly right. Those problem solving strategies are passed down through oral traditions, songs and stories, and instructions in those songs and stories, about how to follow the natural cycles of nature and how to follow the ways that have always served us to survive through tens of thousands of years.

**Nyck:** And of course, there is a lot of wisdom in these that we can still source and resource. It's not that they've passed away and disappeared and are not relevant anymore. They are relevant, as we see in the rediscovery of many of the great Indigenous traditions, including in this country, and the respect that we're hopefully starting to afford to these value systems, which themselves have their own integrity.

**Steve:** Absolutely, and just as we can spiral down to the basic survival Hunter-Gatherer values, we can also spiral down to everything in between. Sometimes this particular value set will be fully appropriate in everyday life. These things aren't restricted to certain groups of people or certain races or certain locations. They actually apply to everybody as far as we can

see. Every time someone's tested or continued to research this Developmental Psychology model, they've always found that it seems to apply across all customs.

**Nyck:** I guess even in the more traditional family structure, which we still have very much in many parts of the world, that's the most important thing—that tribal gathering of the family itself.

**Steve:** That's right.

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**Steve:** We're going through the First Tier value systems and looking at how they tend to solve problems.

There are a number of things that are common to all of the First Tier value systems. One is that fear is a major driver of behaviour. Our fears, of course, change over time, but ultimately we're often driven by fear, and you see that, of course, in the daily news because the mainstream news service pretty much is all about fear. Each value system has its own compulsions, so there are various compulsive behaviours that manifest depending on which value system we're in at the time, and as I said previously, it's a dynamic thing so we can spiral up and down through these value systems depending on the complexity of our life conditions in the moment.

One of the tricky things is that when we're interacting with other people, we can't directly sense other value systems when we're in these First Tier layers of consciousness. What we do pick up is that some people don't behave like us, and we tend to think that our behaviour is the right way to live because it works for us, which is quite logical, and anyone who's not behaving the way that we behave, then they've got a problem of some sort. So sometimes even when there isn't a problem, we can see a problem and be compelled to try and fix it because someone else has different values than ours.

**Nyck:** Or I guess sometimes we go internally and say, 'why aren't I like that? because that person is different, then I want to be like them', and so you try to adjust yourself within.

**Steve:** That's right.

You can look at work such as Clare Graves's model that we're discussing here, and you can learn these different things intellectually and try and apply them logically, and that can be useful. It can be useful just to be aware that there are different value systems and then start to teach yourself, as you sort of experience people behaving different ways that, 'OK, that may actually be behaviour from this particular value system.' We can learn some kind of structure like this. It can be useful, but we're always faced with that limitation that we can't actually directly sense the value systems. They don't jump out at us like they do when we're

in Second Tier systems, and we'll talk about that in the second half of the show. There's a built in rejection of other value systems that leads us, as I said, to basically label people as 'wrong' in some way if their values don't conform with ours.

We spoke about the basic Hunter-Gatherer values and then the Tribal values, and we're on the third layer now, which is what Clare Graves called Egocentric or a power-based value system, where might becomes right, and this is individually based. It results from this being or feeling smothered in the tribal system and then busting out of that and wanting to do our own thing, which again, is a perfectly logical sequence of events. When you're in this power-oriented system, it's kind of like the only tool you've got is a hammer and everything looks like a nail, so every problem can be solved by force, and if someone has a problem, that means they're not using enough force.

**Nyck:** Hello Chinese government in Hong Kong.

**Steve:** Well, you know what? I have really noticed in Hong Kong that the Chinese government has been holding itself back, miraculously.

**Nyck:** That's very true. Miraculously.

**Steve:** That indicates a shift in their values, that they're able to restrain themselves, whereas in the past, of course, it hasn't been the case. This is part of basic human behaviour, it's not just related to China. There are many, many countries that have just relied on brute force to solve problems in the past and present, and will in the future as well.

So, the simple strategy at Layer 3 is 'okay, if it's not working, we need to use a bigger hammer or apply force: force a person to do what we want them to do, force the world to be the way that we want it to be', and being an individually-oriented system, the ultimate aim is to satisfy ourselves in some way.

It's also interesting to note that when we get put under pressure, often the tendency is to spiral down to a previous value system, and that, again, is a fairly logical sequence of events, because when everything's fine, we're living life according to the values that we mostly use, and then when we run into a problem, it kind of implies that our value system isn't working, so the natural thing is to regress to a previous value system. For some people, that can mean spiralling down into this power-oriented kind of behaviour, and of course, we're seeing this happen at a global level right now where clearly our Modern Scientific-Industrial values are failing us and our systems that have been designed from that value set are not working so well, so the tendency is to regress and that's why we're seeing people regress to the fourth layer, which is very much a communal and conformist layer and very rigid in its thinking around possibilities. Usually with Layer 4, there is 'only one right way' to do anything, and that one right way can depend on which particular authority that we subscribe to. If it's a religious authority, then the list of rules has been provided quite often by God herself or God himself, but it can also be nationalistic, where it's the government that provides the rules.



Any kind of authoritarian system can provide those rules for us, so in our problem solving, we're working from a strong moral imperative.

For each of the communal systems, because they are oriented around conforming in order to collaborate and live happily as a community, there's always a strong moral law that comes with it—a moral imperative—so the initial tendency for Layer 4 is to run into a problem, and if we're dealing with other people, the imperative is to urge those people to conform to our set of rules: 'you're not getting it right because you're doing it the wrong way; you need to do it the right way.' There will be an attempt to enforce compliance and ultimately, being a communal system, the aim is community benefit again.

**Nyck:** And I guess you see that close to home at the moment with the noise that our Prime Minister is making about environmental action against businesses or groups that are, for example, supporting the Adani coal mine (Editor's note: for further information on the protests, see [www.stopadani.com](http://www.stopadani.com)).

**Steve:** That's right, yes. Since he's coming from a different value set than the people who are protesting, he sees these different problems, right? The people who are protesting see the problems as the destruction of the environment, unsustainable industry and those sorts of things, and his problem is that it's all about business: 'These people need to do their business and so you guys are the problem and you need to fit with our value set.' That's a great example of this; the usual way of trying to impose your own values on other people. We do it all the time when we're operating from First Tier.

I just got an interesting message. We'll just take a little side-track here.

**Nyck:** Yes, we get messages while we're on air quite often, and thanks for that, folks. Don't stop doing that. We do enjoy it and we bring them in quite often to what we're discussing, as appropriate.

**Steve:** We love it, and this is from one of our regular listeners, Conrad who's in Melbourne. Conrad uses a phone app which is called the *Disaster Prediction App: On the lookout for approaching problems*, and you can get that in the Apple App Store and probably in the Android stores as well. The people who work with that app have just sent out a cosmic ray health alert.

Now, this might sound a little bit left-field for some folks out there, but there is really good science out there about the impact of cosmic rays on people in various ways, and one of the ways that they found through their studies that it impacts us is that if you've got some kind of a pacemaker or electronic device that interacts with your heart, then the cosmic rays can cause electrical interference and malfunction of those devices, so there's a cardiac risk there. There's other research as well that I've seen, which points to emotional instability arising from a higher incidence of cosmic ray impact, and at the moment, we're going through a period of low level sun activity, so the sun's very quiet right now. What that means is that the

solar wind that normally blows over the earth when the sun's more active is greatly reduced and that solar wind normally protects us from cosmic ray impact. So with the solar wind dying down and the sun moving towards Grand Solar Minimum over the next few years, we're going to see more cosmic ray impact. I think we've got a lot more to learn about what that means for us and the impact on people, but like I said, there's already some good science out there, which implies that this can cause health risks; that it can cause emotional instability. Some of the other things that they're pointing to in this alert that's come from the app—and I haven't really got any science that I can pull off the top my head to back this up, but this is what they're saying anyway—they're saying that people with autoimmune issues may be at risk and people who suffer from cognitive decline may also be impacted.

**Nyck:** And it's fascinating, in terms of what we're talking about today with problem solving, that science is able to look at these cosmic rays, the sun activity and much more than that, and that the science is beginning to come in with regards to the influence on ourselves—on humans, on other life, on the earth and so forth—that this is a whole new set of problems that is emerging in this time because we're becoming capable of addressing these problems.

**Steve:** Yes. As we move through these value systems, our area of interest expands. If you look back in history, you can see that we've gone from living within a relatively small contained area. In the Traditional Tribal environment, for example, you've got your tribal boundaries and you live within the tribal boundaries. Then, as we evolved through history, we eventually got to the point where we could sail around the world and figure out that the world was round—most of us believe that now—and so we started thinking about all these other countries that we visited when we sailed around the world and the fact that, OK, we're living on a planet with all these different countries and there's more complexity and more issues for us to think about. We're getting to the point now where our thinking—our area of interest—is expanding beyond the planet fairly considerably. We're thinking about going to Mars and we're paying attention to things like cosmic rays that we maybe wouldn't have paid attention to previously. Now, for some people in value systems where the area of interest really doesn't extend that far, it's quite common for them to ridicule these things. In fact, the word 'cosmic' itself has been used as an adjective to describe things that are way out or ridiculous, so it even sounds a bit funny saying cosmic rays.

**Nyck:** It's funny in terms of that, because a word I often quote is the word 'disaster'. It actually comes from the word 'dis-aster', meaning 'falling from the stars', which means being out of alignment with the cosmic. So, from the past, we have the word in English that actually describes our relationship to the greater cosmos, in fact, and that when we're out of alignment, that's when things happen.

**Steve:** That's right. It's almost like somebody visited from other planets and told us about that at some time in the past, but who knows?

Where were we? We were problem solving, weren't we?

**Nyck:** We were problem solving.

**Steve:** Right, we were talking about Layer 4 and this really rigid thinking—very rigid set of rules—and the best way to solve problems is to make sure that everybody abides by those rules. That is playing out at the moment as our Modern Scientific-Industrial, corporate-controlled governments have regressed back down the spiral. They've gone rather Layer 4, and now they're rigidly trying to enforce everything by listening to everything that we say, including this broadcast, I'm sure. Hello!

**Nyck:** Hello, Peter Dutton. How are you, mate?

**Steve:** Hopefully we're not seen as nonconformist by saying that, but this is the reality of what's going on right now.

So you can see how that behaviour plays out. As the problem gets more difficult, then we regress further, regress further. So first of all, from a Modern viewpoint, we'll try the normal strategies of delicate manipulation and chasing profits and those sorts of things, and if they don't work, then we'll regress to being the rigid lawmaker and saying, 'well, these are really the rules and you should abide by them, and we're going to put cameras everywhere and listen to everything you say to make sure that you are abiding by the rules.' Then, of course, if that doesn't work, the next step down the spiral would be to start going to brute force.

**Nyck:** Tanks in Tiananmen Square, for example, and the like.

**Steve:** Exactly those sorts of things. So that's the way the script plays out in First Tier, and thankfully, we're very close to moving beyond that right now. In this emerging paradigm, which we might talk about when we come back from the next break, is the last gasp of that First Tier expression of human behaviour.

**Nyck:** Before we take a break, I just wanted to ask a question, because you were talking earlier about how we move forward—how we evolve—by seeing something that someone's expressing in different value systems; a different way of solving problems. It made me think of the mirror neurons, which were discovered in 1992 by Giacomo Rizzolatti in macaque monkeys. There are a few creatures, humans being the ones that clearly use these neurons to replicate; to see something that works and replicate and move forward. That's a really major piece, I think, in the human brain that enables us to see something that's different from us, and when we're open to it because of our life conditions, we're able to actually mirror that and to practice that and to become accustomed to and move forward with that.

**Steve:** Yes, that develops fairly early in life, and in fact, traditionally in the Eastern martial arts, the way of teaching children was not to instruct them in the same way that you would instruct an adult, but to ask the child to stand behind the adult practitioners and copy them. So that's a very long-established teaching mechanism for younger people. I think as we progress we will understand more about those mirror neurons and the holographic resonance that is at the foundation of that kind of behaviour, and we will discover more sophisticated ways of using that holographic resonance for healing and other things.

**Nyck:** I like that. Holographic resonance.

We'll leave it on that note and take a break here.

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**Nyck:** You're tuned to Future Sense, and just to remind you that you can listen to our podcasts via our website and our texts—I've kind of lost myself today. Funny, there must be something in the ... oh, it's the cosmic rays,

**Steve:** It's the cosmic rays, mate.

**Nyck:** It's the cosmic rays, which are going to increase the cloud formation and thereby reduce global temperatures, according to *The Chilling Stars*. Thanks Dudley for always bringing our attention to that book.

**Steve:** Yes, thanks Dudley. If anyone interested in looking into that, there is a great documentary which is free on YouTube, called *The Cloud Mystery*. It's well worth watching.

**Nyck:** Indeed. So, yes, our podcast: @futuresenseshow on Twitter; we have a Facebook page for Future Sense, and also, on the BayFM page, on the programme page for Future Sense, you can listen to the whole show, which includes all the music and everything else. The edited versions are available a couple of days after the radio show, as I said, via the website, [www.futuresense.it](http://www.futuresense.it).

**Steve:** We are just coming to the end of the First Tier set of value systems, talking about problem-solving strategies and how we are driven to address problems in different ways in the First Tier, and also how we can spiral down to more simple value sets when we run into an issue that can't seem to be solved in an everyday way from our most common value set. We will slip backwards to the previous value set and even go further if we have trouble

solving the problem. Of course, what that means is that our behaviour becomes more raw and really more primitive as we go further back down that value system.

We're up to Layer 6, which is the emerging paradigm. This is a paradigm that might be very familiar to you if you're listening to this show, but for most people in the world, the majority are not quite there yet. We are perhaps moving into it and we're seeing more and more evidence of that around the world as people come together in protest of the old ways—the Modern Scientific-Industrial ways in particular. That's telling us that more and more people are being driven by the complexity of their life conditions to change their worldview; change their values.

**Nyck:** And they're becoming more sophisticated in some ways at some times, those rebellions.

We were talking to a good friend of ours last night who has been part of the Adani protests, about the quite sophisticated structure of the protests there, and also some of the problems that are emerging within that structure as well.

**Steve:** That's right. Hi, Georgie, if you're listening. Georgie was saying that these Layer 6 values that we're just about to talk about are quite prominent from her experience. One of the common problems that can arise in communities where Layer 6 values are the dominant value system arises from the tendency to want to have ultimate equality, where everybody has access to everything, everybody can have their say, and everybody can be free to do what they feel is right. When you have people from other value systems who then come into the community—and often they're attracted because of that freedom—you might, for example, get somebody from Layer 3 values who's all about being ultimately free to do whatever they want, and self-consume to the point where, at Layer 3 by definition, they don't have the capacity to really consider their impact on other people before they act. They tend to be very, very impulsive and so you get these unexpected kind of problems that crop up. Because in the First Tier, we tend to work on the assumption that everybody's like us and we're not really aware that there are different value systems, when we bump into them, we obviously know that they're different than ours, but we tend to judge them or label them as being wrong or to assume the person's got a problem. So, it's quite common in communities that are created in Layer 6 to find intermittent disruption from other value systems that have come in, and who have most likely been attracted because of the freedom that they see in the companionship.

**Nyck:** And the natural openness that that layer will begin to demonstrate through their process of accepting someone else, because it's the ideal that everybody's equal—the ideal that everybody should have equal access, as you said before—and yet faced with someone who arrives, or a collection of people who arrive with a different value system, there's quite a difficulty for many people to receive those people. It may result in a rejection occurring there, and that's probably very problematic for people on that layer, I imagine.

**Steve:** It is, because if you're operating from Layer 3, where you're just operating impulsively and seeking to make the world fit with what you need and to satisfy yourself all the time, then you, like anybody in any First Tier value system, expect everyone else to be like you. So, if you come in fairly raw and full-on, then you expect that anyone who doesn't like that would come back at you the same way. Value systems that aren't inclined to behave that way won't do that, so you assume that everything's cool, and that obviously creates issues.

**Nyck:** There have been some great examples recently, just on the protesting. I'm thinking now about the Bentley Blockade a few years ago, which was very successful (<https://commonslibrary.org/enabling-emergence-the-bentley-blockade-and-the-struggle-for-a-gasfield-free-northern-rivers/>). One could argue that whatever problems that we're articulating right now with those different value systems coming into that layer were obviously dealt with quite well because there seemed to be a very coherent community of actors out there that succeeded in doing what they did, and there was a really good structure. Of course, it's touted as an example, in a sense, of evolved protesting.

**Steve:** Yes. I haven't studied it in any detail, but from what I saw of that blockade, I really strongly suspect that there was some Second Tier leadership at play there because it was managed so well, and of course, it worked.

**Nyck:** It worked, and hopefully the Adani thing will do the same.

**Steve:** Absolutely.

So, for Layer 6, the ultimate problem-solving strategy is to rebalance things. Layer 6 has inherited a world that is out of balance—it reminds me of the *Koyaanisqatsi* movie—and so the logical thing to do is to look for what's out of balance and to try and rebalance it. That is done through connecting deeply with other people, through communication—lots of communication—and communication can include demonstrations and protests.

**Nyck:** And sometimes excessive communication. That was the inflection that you delivered there, wasn't it? Because sometimes it can just be too much talk and not enough action.

**Steve:** It's all relative. If you're at Layer 6, there's no such thing as too much communication, really. So it depends where you're looking from.

The other thing is the redistribution of resources. You hear calls for that all the time, and again, this is because Layer 6 has inherited a world where everything is out of balance and the allocation of resources is one of the most obvious things, particularly money, where a small percentage of people have got most of the money in the world.

**Nyck:** Well, the ideas of universal basic income are being discussed more and more, in more and more places, as we move forward right now for that very reason.

**Steve:** Exactly, and Layer 6 is a self-sacrifice system, so it's primarily concerned about internal change. It does work very well in community, in a shared way, to seek that internal change where a group of people will come together who all want to change themselves somehow, and they'll share their experiences and strategies with each other and help each other make that internal change. That's a really important part of the process at Layer 6. There's a big focus on healing as well.

Part of the internal changes to address anything inside us that that needs healing from our previous experiences—those can be experiences received in previous value systems at earlier ages in life—and this is a very important part of laying a solid foundation for what Graves called the Momentous Leap into Second Tier, this biggest change that humanity has ever made; far bigger than any of the changes between the value systems in the First Tier. We need to be well and we need to be solid; to have a solid foundation to make that big leap. Being a self-sacrifice system, it's not overly focused on changing the external world. There will be a lot of talk about that—there will be a lot of protests and demonstrations and calls for changing the external world—but it's not a value system that is primarily focused on that. That's not to say that it won't and that it is not already changing social systems and those sorts of things—it certainly is—but the fundamental focus is on changing ourselves in this system. Often the external change will come through things like closer community bonds, sharing resources in community and those sorts of things which just naturally lead to external changes.

**Nyck:** Yes. As you're speaking there, I'm thinking of obvious examples like men's groups and women's groups—the rising of them in the last generation or so, particularly from Robert Bly's book, *Iron John* a number of years ago. That idea of men sitting down together and actually being more honest, more authentic and trying to deal with the problems that they're having in their life with the women, the family, the whatever; in their jobs, their careers, all of those parts of their male psychology. It's the same on the female side: the re-empowerment of the feminine.

**Steve:** It's interesting when you look at these individual and communal value systems, which you can also call masculine and feminine. In the modern era, it would seem to be very, very problematic for women. There was this big thing about the glass ceiling and women getting into leadership positions, all that kind of stuff. Now that we're moving into a communal feminine system, it's like the shoe's on the other foot and the men are talking about 'how do we be men in this new way of being human? We need to get together and talk about that and figure it out.'

**Nyck:** Yes, it's a topic, actually—the male and female one—we probably should explore in depth at some point. There's quite a lot of feedback we get from people regarding this, too.

**Steve:** We might have to see if we can get some experts to come in and talk to us about that.

**Nyck:** We have a text in from George, one of our regular contributors in Melbourne. How are you doing, mate? He's talking about Bobby Klein's *I Ching*, which we often refer to on Mondays; not today so far. He says: "The message for today had an interesting message about change. 'You and your environment change constantly. What does not change is that your soul needs constant nourishment. Important lesson to remember when considering problems is to look after yourself in the process of solving them', which may include a healthy dose of Future Sense." Well, thank you very much.

**Steve:** Recommended, although the host is not a doctor. Thanks, George, that's great. Very good advice, and we do enjoy Bobby's weekly messages that he sends out.

In the news recently, there was a story about a community in upstate New York, in a town called Kingston, that's doing some interesting stuff.

**Nyck:** Yes, you can check it out in *The Guardian*. The article is called *The US City Preparing Itself for the Collapse of Capitalism*. It's a small town—23,000 or so people—but diverse, being upstate New York, and doing some pretty amazing things. I think we talk quite often on this show about 'resilience'. It's a buzzword that's out there and it's a very good word because we're looking at the necessary movement of our focus, arguably, towards smaller, resilient communities, and this is a very good example of exactly that; and clearly Byron Shire has elements of these things. Many people would argue that we're going backwards and that we're not doing enough, and probably all those things are true. But in a sense, I think many people are having thoughts about 'how do we create a smaller, coherent, resilient community in order to move forward at this point?'

**Steve:** It's a really important issue because as we see the further decline of the Modern Scientific-Industrial era's social systems, then we need to build new systems to take the place of those larger systems. The obvious and most effective way to do that is to start locally, and that will serve us in many different ways. It appeals very much to these Layer 6 values in terms of reconnection; deep connection with people, which happens face-to-face and not remotely over social media and those sorts of things. There's also a return to a more healthy lifestyle where we can have first-hand knowledge of how our food is grown, whether it's had poison sprayed on it and those sorts of things; to perhaps know the people who actually grow the food and participate in local markets. All of these things are wonderful for building local community. We really, in my opinion, do need to focus on resilience and to build local systems that could support us as the larger scale Scientific-Industrial systems decline further.



You can look around right now and you can see lots and lots of evidence, not only in the fact that our governments are becoming less effective in making things happen and therefore more desperate to try and control people, but also that things like our infrastructure is declining. As our technology is changing and we're moving away from the old-fashioned telephones, telephone networks are degrading and our power networks are doing the same thing as people are starting to generate their own power with renewable energy devices. There are problems financially sustaining our coal-fired power systems and a lot of pressure, anyway, to cut down the pollution that they create.

**Nyck:** One of the interesting things about what they've done in Kingston is to do with art, and, as you're saying, these collapsing systems. They talk about America's health care system, which has clearly got many problems, as ours does too. "America's health care system has long been a shambles: then and still today, where single-payer care was available, premiums and deductibles were astronomical. Luckily among our friends there [in Kingston] were doctors and dentists who valued the work we did as equal to their own [and that work was about art]. We came up with a plan, drawing on the age old system of barter. We figured out a way to trade the art of medicine for the medicine of art." Kind of good. They created these festivals and licensed health professionals volunteered to staff an onsite pop up clinic. Basically, they offered their services as professionals in medicine for this experience of a collective festival within the community.

**Steve:** That's pretty cool, isn't it? It sounds like fun, too. Very interesting. I'll Tweet a link to that story, for sure (<https://www.theguardian.com/cities/2019/oct/31/us-city-preparing-itself-for-the-collapse-of-capitalism>).

**Nyck:** Thanks for your texts. We're not going to address them all. Just a couple of things here. "The Bentley Blockade [which we mentioned before] was modelled on and directed by the leaders of the Terania Creek rainforest logging blockade. The first Protect Our Forests direct action campaign." Yes, that's a good point, and some of those old folks, who really did a great job then, carried what they learned forward into a recent action like that.

**Steve:** That's right, and them old folks, they were pioneers of Layer 6 back then. So it's quite logical that they may be some of the first to move into applying Second Tier principles to this stuff.

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