



Words versus Actions 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? Political 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're here with Nyck, Steve and our special guest, Ross Hill this morning.

Steve: That's right, and we're talking about words today and the problem that we face with fake news and not knowing who to believe or what to believe, and how we find a way through that. What we're working towards in our discussion today is the fact that looking at actions and outcomes really is a more reliable way of knowing where people are coming from, what they're intending, or what they're capable of.

We've got to this place in a very graceful way through a natural evolutionary process of various dynamics, including this big pendulum swing that we get as we evolve through various layers of consciousness in the long term. I'm talking about the whole of humanity here. We swing from an individual focus to a communal focus and back to an individual focus again. Each time we go to one of those particular sides of the pendulum swing, there's a different theme that plays itself out, but with the underlying individual or communal focus.

We're swinging away from the individual focus of the Scientific-Industrial era right now and we're in the transition phase towards a new communal focus, which will be centred around the theme of deep human connection and very, very much associated with group acceptance—being liked—and you can see those sorts of themes already playing out on platforms like *Facebook*.

Also, we know from looking at history and the length of these different paradigms or eras, that they are slowly—in fact, actually now they're quickly—getting shorter and shorter and shorter. The earliest human paradigms like our Hunter-Gatherer phase and our original Tribal phase were quite long—many, many tens of thousands or even a couple of hundred thousand years in the case of Hunter-Gatherer—and we're slowly reducing the time spent in those paradigms so that the Scientific-Industrial has been in place for 300-odd years. This

next paradigm—the Post-Modern Relativistic as Graves called it—looks like it's only going to be a couple of decades.

Because of what we know from his wonderful research and what we're seeing playing out in the world at the moment, we can already see why it's likely to be fairly short-lived. Its purpose in the big scheme of things seems to be to act as a final cap on the First Tier of consciousness. We've grown through all of these up until the sixth layer, through Hunter-Gatherer, Tribal existence, Egocentric-Warlike, Agricultural-Authoritarian, Scientific-Industrial, and now to this Relativistic-Networkcentric which is emerging and which may only last for a couple of decades. It's causing us to reconnect a bunch of dots. In the last individual era—the Scientific-Industrial—we kind of pulled everything apart so we could look at it.

Nyck: Reductionist; specialisation.

Steve: Yes. Rather than picking a flower and smelling it and appreciating it—actually not picking it, just smelling it—in the Scientific-Industrial era, we picked the flower and pulled it apart, put it under the microscope to look at those little bits and figure it out.

Ross: And then it died.

Steve: And then it died, of course, in the process, but what wonderful things we discovered. We discovered about all those tiny things that we wouldn't have found otherwise unless we put it under the microscope. So you can see the value in it, but now we've got to compensate as the pendulum's swinging back in the other direction and we have to learn to put things back together again. It's kind of like Humpty Dumpty.

Nyck: Yes. To use your analogy, we've taken the flower apart and understood the flower on a level we didn't understand before, but we didn't understand it enough. We're only just beginning to understand it within the context of the environment in which it grows, and all the connectivity of all things on this planet that it is related to.

Steve: Yes, and it's kind of like we got distracted in order to go deep into knowledge within a very narrow scope, and how fascinating it has been and how useful also.

Nyck: Solved a lot of problems which is its purpose.

Steve: Exactly, but then we stood back and went, 'oh, that was good, but the flower's dead', and we look around and see that we pulled all this stuff apart and we've got to figure out how to put it back together again. It really is a lot about re-joining the dots; about learning

how to re-join the dots and even, at the simplest level, to work within community—rebuilding our communities, which have been also pulled apart by that Scientific-Industrial process.

Ross: Pulled apart, but also made bigger. We have planes that we can fly around the world on, we can go faster and further than we could before, so where our community possibly used to be our local town or our local region, now we're stretching it until our community is pieces of the whole world put together. I can just as easily find out what happened in Paris this morning as what happened in Byron this morning.

Steve: That's very true.

I think this is something that we lose when we are too narrowly focused—and even in the emerging sixth layer—just focusing on the things that went wrong or seem to have been pulled apart by the previous layer. We can get lost in terms of maintaining that biggest picture where the overall progress is absolutely, amazingly net progress in terms of the widening of our scope, the deepening of our knowledge, the growth of our general understanding of the big picture.

Ross: And so much more complex. There are so many options.

Steve: Exactly.

Nyck: But also it's important to acknowledge that we're all pretty aware of the problems that we now have on the planet, and that's what this has all facilitated. This connectivity that Ross is talking about has enabled us to know, as you said, what's going on everywhere all the time if we want to, and to therefore see all the problems and also the things that are sprouting up as solutions, either technological or otherwise, to various issues that we have. So we're seeing all those things better and quicker and faster because we have to, don't we? Because we're in a stage where we actually have to come up with solutions that are beyond what we're currently even moving into right now.

Steve: Yes, exactly, where we are in a sense propelled by our problems, and we have been all throughout history. The problems that we create from one particular focus, whether it be individual- or communal-themed, they are what cause us to want to gravitate back in the other direction in order to find the solutions to the problems we created. But we're getting to a point now where we can actually start to see and talk about these large-scale dynamics. We can understand that we can ask the question: Do we need to create these problems in order to continue this journey or can we actually see the bigger picture and see that, okay, we went in that direction, the next step is to go back in the other direction. Do we have to

actually create problems to push us that way or can we consciously choose to go with the flow?

Nyck: So this is a very big change, isn't it, which is what Graves identified and called it the Momentous Leap. It is a very big one.

Steve: It is, and this is the kind of change that we'll see when we move beyond the sixth layer across this Momentous Leap into actually being able to see that all of the patterns that we've been getting pushed around by. Then, of course, once we understand the patterns, we can work in flow with the patterns, and it really changes the ball game a lot. In the short term, though, most of us on the planet who are not aware of these patterns and don't have the perspective to sit back and look at them in the way that I just described, are going to continue to create the problems. So it's worth having a discussion about that, and how these emerging social dynamics of the strong need for deep connection and acceptance are actually—we can anticipate the problems that we're going to create out of those dynamics; the problems that are going to be generated, and therefore, we do have an opportunity, to some point, to mitigate the damage; the turbulence that we have to navigate.

Ross: And it is very interesting because in the immediate term, it often feels like just chaos and anxiety. There's so much stuff and it feels very overwhelming, and what do I do with it all? It's an interesting time because we've got some of these different layers all active at the same time. In the past, it was often the old way versus the new way and now we've got the old way and the other way and this way and that way, and what are they doing over there?

Steve: That's right, and at this time on the planet, we've got more value systems, more layers of consciousness active than ever before.

Nyck: And I guess part of what you're saying, what I'm hearing here is, that what is required now as we move even further forward is the ability to identify in different frames, in different layers, in different paradigms, where certain solutions may exist. It is not about transcending everything and just leaving everything behind; it is actually about finding ways to include what works at different layers of consciousness and bring that into a new system of systems.

Steve: That's right, so by being able to stand back and see that there are these layers and each of the layers has a particular way of problem-solving which is suited for a particular level of complexity of problems, then eventually they become a toolset which we can access and apply as is best for the common good. At the moment, most people are locked into one dominant mindset associated with a layer of consciousness which has one way of problem-solving, and it's like I said in the first part of the show, if it doesn't work, it's 'get a bigger hammer' when all you've got is a hammer. Whereas eventually, on the other side of this

Momentous Leap in consciousness, we will be able to say, 'okay, the hammer is not working, maybe we need a screwdriver.'

Nyck: Even though you might not agree with the screwdriver, you might not like the screwdriver, you might have had a judgment about the screwdriver, but actually, the screwdriver is the proper tool for the job.

Ross: Once you've seen it in action, it does screw really well.

Steve: Exactly. Nice segue back to our central theme of the show which is that the action speaks louder than words, so if it actually works, we ought to take notice and just acknowledge that it actually works. Also, at this time, when we're being flooded with fake news and lots of uncertain forecasts and predictions for the future, by definition, we can't test a prediction until it has time to play itself out. So that is somewhat difficult.

Ross: It is, and it's very easy to get stuck in a loop with these things as well. I was just searching for a piece during the break on how search engines have been blocking some of the leading acupuncturist practitioners in the search results. I heard about this news from my Chinese doctor and she was saying that it's a bit of a concern within the alternative medicine space because the search engines have started blocking some of these categories because they're alternative medicine; they're not widely accepted by the mainstream by definition. So as the search engines are starting to filter things that are fake news and erroneous and not backed by evidence, they are actually filtering a lot of alternatives, even though most people, and the Australian government, would say that acupuncture is an accepted form of treatment. So I was trying to find this article on the internet just to check what I was talking about, and then I realised I was searching Google and so it's not going to appear for me. Woops.

Steve: And that's an example of how this Layer 6 tendency to want to come up with an agreed standard, an agreed belief, an agreed response, is leaking into the filtering system on that search engine where they're flattening everything out, so anything that doesn't agree just doesn't show up.

Ross: Famously, though, we love Google in many ways because it is so simple and they flatten it. It's just one text box, you type in what you want, you push 'search' and it's meant to come up. But there are all these layers of filtering. There's the autocomplete part where it says, 'did you mean this word after that word?'; there's the maps blacklist—if you look at Google Maps or Apple Maps in different countries, the maps are different. If you look at the Crimean region from Russia, it's part of Russia; from the US, it's not part of Russia. There are a lot of these different distinctions, that often when we're using an app, because we're using

an app that looks the same as everyone else's app, we think we're getting the same information from inside it, but mapping is one of those great ones. You cross a border and suddenly the whole map and the whole border changes and moves, often by quite a significant amount.

Steve: Very interesting. You pointing out simplicity made me think of an Einstein quote where he said: "Things should be as simple as possible, but no simpler."

Nyck: I love that. That's very good.

I've got a lot of texts here. I'm going to zip through them as appropriate. "Reframing is the neurolinguistic term", yes we were talking about reframing here, that's true. Someone else has written in: "It's interesting to note that it takes catastrophes to bring people together so universally and karmically it will get worse here before it gets better to bring all consciousness together as one." Someone else has written: "Graceful way, evolution. Yes, into the future, but certainly first tier evolution has been largely brutal." That's an interesting comment.

Steve: It has, absolutely. It's been full of violence, there's no doubt about that, and violent rejection of people who believe different things, have different values.

Nyck: Someone else has also written: "In your experience, Steve, that you were talking about, I was speaking online with a close friend of more than 30 years. When I explained my differing view to her on climate change, she said she felt she could no longer associate with me."

Steve: There you go, and that's that driver; the new driver in this Layer 6 value set where social acceptance—being an accepted part of the group—becomes the most important thing, even to the point of severing a long-term friendship like that. Of course, the fear associated with that driver is a fear of being rejected by your group. It's like isolation being the harshest form of punishment for a prisoner. I mean, look what they've done to Julian Assange: near killed him. It's a fear of that, and this desire to want to remain part of the group; an accepted member of the group.

Ross: It's very interesting. What will we do and what will we sacrifice in ourselves to be part of the group and continue being part of the group? I think it's very interesting because when you do look at the actions that people take, there's some people who go really hard on the actions.

I was just having a look at where Greta [Thunberg] is today because she famously had sailed across to the US, she went to an event at the UN in New York, and then she was going to

make south overland to a UN conference which they had to cancel and move across the world to Madrid.

Steve: Because of civil unrest, I think.

Nyck: That's right, yes. Chile is one of the many countries in the world with that much civil unrest going on. That's part of this equation we're talking about, in fact.

Ross: And so for most of the participants in the conference, it was fine. They just changed their flight; they go across to Madrid. But Greta said she's not going to take any flights and so she had to find a sailboat to get all the way across the world.

Steve: That's right, and she's almost there, you were saying.

Ross: She's on day 18 of her trip with a couple of Aussies that she's riding with and they're arriving in Lisbon tomorrow morning. So, good on her for sticking by her words and not just jumping on the nearest private jet across to the next location.

Nyck: She's still going to get from Lisbon to Madrid, that's Portugal and Spain. That's a bit of a journey there.

Ross: She does. She's making good progress.

Nyck: Actually, hitching probably would be good.

A couple of other quick texts—there's a lot here. Thanks for writing in. This one is talking about the illegitimacy of the government in this country with respect to First Nations people. That's another issue, too and I'm pretty sure this is the truth: "The Westminster system of parliament is null and void as there was no treaty signed and no bill of sale with the First Nations peoples 250 years ago", that's true. "So technically, the government in this country is an ACT in Canberra [*Editor's note: ACT is an acronym for the Australian Capital Territory*]." That's kind of funny. Yes, it's an act; words that don't really mean anything, I guess you could say.

I'll read this one, too, and thanks to Dudley who's written it: "Congratulations, guys. The way your show is going, I believe it is becoming one of the most important radio shows on air." Well! Do you mean everywhere or just on BayFM?

Steve: In this part of the galaxy, I think he means.

Nyck: Yes, stroke our egos, go on. Thanks Dudley, thanks for listening, and also to all of our regular listeners.

Steve: Fantastic.

You could kind of think of Clare Graves's work as a bit of an operating manual for the human experience—I certainly think of it that way. The more you delve into it, as I have done, the more amazing revelations you come across. One of the things it does do—and again, this is all from data collected during field research; this is not Clare Graves's imaginings that he's written down; it's all from hard data, which he has analysed with the help of a small network of people and then documented—he's basically documented the potential pitfalls of each of the different perspectives that come from each layer of consciousness. So what we might do for the rest of the show is just have a look at the probable pitfalls that we will face from this emerging paradigm—this Relativistic, Humanistic, Network-centric way of being human that's rapidly emerging across the planet at the moment and is generating all of this unrest and dissatisfaction with the old ways. I think it's fair to say all of the unrest that we're seeing around the world at the moment is driven by dissatisfaction with life conditions which have emerged from living a different way.

Nyck: And also very much on our theme, a lot of words that are spoken by governments of all colours and designs across the world and very little action taken to actually to fulfill the needs of the people one way or the other, whether it be on social justice issues, access to jobs, housing, clean water and climate issues—environmental issues, generally speaking—on the planet.

Steve: Yes, certainly that's been a characteristic of the Layer 5 way of governing because of the drive for individual success. Those people who are successful tend to end up with most of everything and those other people who weren't successful miss out.

Steve: Now to some of the pitfalls that Graves pointed out. Firstly, this drive for human connection and acceptance by your peer group. It's important to point out that the peer group for Layer 6 will be spoken about—and this is a difference between words and actions here—it will be spoken about as if it is everybody. You hear people who are operating through Layer 6 speak about doing things for the good of all humanity, and the words portray the idea that they are considering all of humanity when they make all of their declarations. But if you watch the actions, the actions show that there is a severe rejection and pushback against people who don't think in the Layer 6 way, and that's what's driving a lot of the protest around the world right at the moment.

There you have this contrast between what's being spoken and what's being acted out, and hence the theme of today's show is suggesting that you actually look at the things people are doing—their actions—to get a truer sense of what they really mean. So whereas people

might say, 'we love everybody in the world, everybody has the right to say whatever they want to say, do whatever they want to do, be free', you look at the actions, and the actions are censoring people who don't say things that Layer 6 agrees with, just as one example. The actions are speaking louder than the words there. When you operate from a place where you have to, as a group—as a social group—agree on what's correct, what's right and what's proper, and then apply fairly rigid rule sets around that, there is a danger that your commonly agreed understanding might be incomplete; might only be partially correct.

Nyck: So this is a fault of consensus thinking essentially, isn't it, this kind of idea?

Steve: Of extreme consensus, yes. With everything, when you have a balance, then you make allowances for things that may not be in some sort of consensus agreement, but when you get to an extreme pendulum swing, then you see the sorts of things that we're starting to see in small amounts where you just get blatant censorship and disallowance of anything that's not the party line.

This happens in any we-us-our themed layer. If you go back to the Agricultural era, which gave rise to religions—most of our major religions that gave rise to old school communism—you can see in those belief systems how anything that wasn't per the book—it wasn't on the list of what to do—was actually branded as completely wrong; disallowed; you were punished if you did it, those sorts of things. This is what happens in conformist systems.

Nyck: As you're speaking, I'm thinking about the difference between Scott Morrison and Malcolm Turnbull right now, where Turnbull's come out and said the Morrison government is failing, particularly around climate change, but other issues, too. Whether he's right or wrong or whatever, that's irrelevant. But just the difference between the conformity that Morrison is perpetrating upon the Australian people of 'this is the way it is and it's all good. We're all together, our community, the quiet Australians', that whole notion; all these sort of things are perpetrating this idea that there we're all together, actually. But it's a different sort of together under Morrison than Layer 6 that we're talking about, and from Turnbull, which is expressing more of Layer 5, I would say.

Steve: It's a different dynamic. It's political spin. It's essentially, in some respects, a lie that you're telling people in order to try and get them to conform, whereas the conformity that's coming out of Layer 6, which is a genuine conforming system, is a genuinely believed conformism. People are conforming because they genuinely all believe that this is right, and part of the motivation to believe that the groupthink is right is this desire to want to be accepted by the group, because there's a subconscious understanding that if you don't agree with what the group agrees with you going to be cast out of the group, and that's a very scary thing.

Ross: Yes. I had an interesting experience of that in the recent climate protests. I was in Melbourne where there was about 100,000 people, which was huge, and there were a lot of really, really good signs. I think the Internet's been really helpful for protests because people have been able to practice memes, and so the handwritten signs that people have now are pretty fantastic. But with 100,000 people, there's obviously a lot of different subcultures within there and sub-beliefs as well.

I was there primarily, I would say, because I think we should learn more about the environment, get more in touch with the environment again, probably chop down less flowers here and there, but then I saw the group of vegans and I thought, 'oh, do I have to be a vegan to fit into this, this much?' And I thought, 'well, that might be a step too far at the moment. I'm not sure if I believe in that piece of it, but it is part of the broader climate discussion.' I wondered, 'is it okay if some people drove their oil-driven cars here?' I actually caught a tram which is electric-powered, but then the trams often get taken out in these protests because people sit in front of them, but they're actually all powered by renewables. So there was all these really interesting paradoxes once you peak beneath the veil of climate protesting into all of these sub-beliefs and different sacrifices I could make to fit into all of the various groups.

Steve: Yes, and that's a good insight into the fact that the value system itself is a little bit like an iceberg: there's a whole bunch of stuff under the water that you can't see; you're just seeing the little bit poking up above.

If we go back to the previous communal layer at Layer 4, which was the Agricultural-Authoritarian era, it gave rise to a whole bunch of different religions, right? Each one of those religions was shaped by this conformist nature of the value system, and in particular that theme of 'there's only one right way to do anything'. But that one right way could have been Christian, it could have been Muslim, it could have been Jewish. What you're seeing is a similar kind of thing that's happening. There's an underlying dynamic in this Layer 6 value system which is causing people to want to come together within a group to be accepted by the group and to conform with whatever the group believes, but that group could be veganism, it could be a climate group, it could be anything that conforms with the general themes of this particular layer, and it'll play out in different ways. Then, of course, you get confusion and even conflict between those subgroups in the same way that you got Christians versus Muslims at war.

Nyck: Yes, it's got nothing to do with left or right politics when you're talking on this level.

Ross: And there's a multi-generational element as well. There was one young boy that was walking past and he asked his father, 'Dad, why are we here?', and he said, 'because we have to be.' That was it. A lot of confusion.

Nyck: It's interesting, because in this Layer 6 that we're talking about that's emerging in Clare W. Graves's configuration, we're seeing, as you're saying, this pulse towards conformity, but now it's on a global level, which is the first time. That's the big difference here. In that sense it speeds everything up, as we're talking about. This layer probably won't last that long. The connectivity is such that things move very quickly in this space, but we are arguably practicing this conformity 'lower level', so to speak, in order to get ourselves ready for actually our *true* global perspective, and solutions that are truly global.

Steve: The final solution!

Nyck: I did not use the word final, that's your word.

Steve: True. It's always tempting to think that there's an endpoint where, 'yes, we've done it!'

Nyck: I certainly didn't mean that there's an endpoint, but just to get to the next stage, because it's easy to think that this new emerging paradigm is the solution, and I think a lot of people out there do think that; that the Layer 6 way of doing things: sustainable, renewable, all these sorts of these are all good ideas; are much better than what's happened before—and arguably they are, for sure—but to say that this is the end point is problematic straight away, of course.

Steve: History shows us that each time there's been a paradigm shift, we've thought that we've found all of the answers that we've needed, and that's been true for a short while. But then living life the different way produces new problems that you can only solve by going to the next layer.

Ross: More complex problems.

Steve: Yes, and so this is why Clare Graves called this book *The Never Ending Quest*.

Ross: A good example of that is what's happening in Western Australia at the moment. So many Australians have got solar panels on their roof. The solar panels are great and they feed the solar energy into the grid, but the grid was designed for huge power plants fuelled by coal or whatever else, not these little tiny generators on everyone's roof. I think a lot of people were surprised at the percentage of houses that have solar on the roof now, and now that it's here, we've got these issues with the grid having to accept all of this because the panels don't talk to the grid; the grid doesn't talk to anyone else, and so I can't say, 'hang on, we need a little bit less energy right now; we can't accept all of it.'

Steve: That's right. They're filling the grid up and they need to shut down the coal-fired power station, potentially, if they get too much power in the grid, and coal-fired power stations aren't designed to be shut down and started up really quickly.

Nyck: They don't start real quick. No, that's a big failure for them.

Steve: So it's a huge issue. It's a failure of strategic planning and one that's resulted from the fact that the people who've been building these solar panels and installing them, and people who've been wanting them on their homes, are operating from a different value set than the government. The government doesn't see the motivation; the government doesn't see the likelihood that this is going to take off like wildfire and overtake the coal-fired power stations, so they haven't planned for it.

Ross: The scale is impressive.

Steve: It is impressive, and I think it surprised everybody. People not long ago were saying that Australia was quite backward when it comes to renewables, but here we are all of a sudden; we've just shot up.

Nyck: But as you're saying, the structure of it has been part of the old paradigm. In other words, in Perth, the city we're talking about here, it's all one group with a whole bunch of solar panels. That's great. But actually what we need is a resilient local community and exchange ability between small communities and suburbs and so forth, and this kind of structure which is beginning to be talked about. There are organisations and companies who are doing this, but it's still fairly early days.

Steve: That's right, because the potential issue here is that with too much solar power being generated, it could mess up the entire grid for everybody, basically, by blowing the fuse on the whole grid, I guess.

Ross: But there are some interesting solutions coming. There's one Perth company called *Power Ledger* who have got a blockchain-based solution. It's still very, very, very early days, but they're effectively setting up this infrastructure so that each supplier of power, each panel, can talk to all the other suppliers in the area and trade the excess power—turn it up, turn it down—and that's really similar to adding what we think of as the Internet to a lot of these other parts of the world that aren't connected to the Internet. You don't flick the light in your room and turn the light on and think, 'oh, this is not connected to the Internet', but

it's not. So the other light bulbs in the world can't react to what you're doing with your light bulb.

In Australia, we get this every summer. When everyone's turning on their air conditioners, it drains a huge amount of power and if it does get to the capacity, then it creates the wide-scale problems, but there's a lot of people working on different solutions so that we can have these local, decentralised networks that can respond to each other for the first time.

Nyck: So I guess what we're saying here is that these movements are wonderful, yet they're not strategically thought out in-depth, and they haven't been. This is the problem with the era that we've been emerging from: that there hasn't been enough strategic thinking in so many different ways and we're coming to start to see this, I think, more and more.

Steve: Yes, and also the fact that the new thinking—the new consciousness—is coming from a grassroots level and it hasn't yet filtered up to our government systems and our social systems. That is potentially, I think, the biggest challenge that we're facing over the next decade or so, is trying to cope with the collapse of systems that cannot manage this new way of being human and building up the new higher-level systems, as in social and governance systems, quick enough to take over.

Nyck: Thanks for joining us today. We have few minutes left.

Steve: In this last few minutes, I just want to dive into some of the probable pitfalls that are going to emerge from Layer 6 thinking in this particular way of being human. We've been talking about this driver for group acceptance—socio-centric behaviour—and the fact that if something runs counter to what is generally agreed by the group, then it may be rejected; may be censored; people may be persecuted as a result of that. There is tremendous danger in that from a large-scale perspective in particular, and that is that the scientific method, which was developed during the previous paradigm, has been based on the continual improvement of knowledge—always being open to improving our understanding—and that is what has really got us to where we are now; this fact that we can say, 'okay, this is what we know so far; this is how we think it works', and then every now and again, someone else will discover something new and say, 'actually, this needs to be added to that to give us a more complete understanding'. That sort of process has got us to the moon and back and allowed us to send machines actually out to the very limits and beyond the limits of our solar system, which is fairly impressive.

With this growing conformist theme coming from Layer 6, we are seeing censorship, we're seeing rejection of anything that's different, and particularly a lot of it has been driven by fear. I think climate change has probably been the most prominent subject in terms of people being fearful: the creation of anxiety, particularly in young kids, and this fear that,

'what if this is correct? And what if we don't act in time, then, you know, we could all die', or something like that. But what's not being said is 'what if we act without understanding and actually make things worse?' There are some early signs of that potentially happening with things like Bill Gates wanting to fund some scientists to put up a giant thing to block out the sun. I mean, what could go wrong there?

Nyck: It would be a great show, anyway.

Steve: The thing is, though, that these are serious discussions. This is real money, and people are thinking of doing this. This is what concerns me.

This rigidity in rejecting other opinions—other possibilities—makes us blind to new thinking. So right now, I think it's fair to say we really don't have the solutions to solve most of the major problems that we're facing globally; and one of the solutions we need is a deeper understanding of human nature, to understand why people don't want to solve the problems. Their behaviour, their motivations, are taking them in other directions. The only way that we're going to discover those new ways of thinking is to be open-minded and not to latch onto one theme, one concept, one idea and reject everything else. That is a major, major danger, and it's one of the things that is going to create the evolutionary tension for our momentous leap to Second Tier, because there will come a time where we run off on a tangent, as we're starting to do already, thinking that we know everything; we don't need to know what you're saying because we already know the truth and it's right. Sooner or later, we're going to get hit in the face with the truth at a species level, and people are going to say, 'holy shit!'

One of the things that I can see coming is the complete collapse of confidence in science. We're already seeing now that we're in the process of a collapse of confidence in government, and somewhere down the track, we're going to have a major, major global collapse in the confidence of science itself, which is going to be a big, big slap in the face. It's this kind of extreme tension that is going to actually blow our minds out of First Tier and into Second Tier, so the ultimate outcome is good, but the question is: how much turbulence, how much human suffering needs to happen in the process in order for that to actually occur?

Our new ways of thinking are only going to come from a minority of people who are thinking differently, so the danger of pushing that minority away, shutting them down, censoring things, ought to be fairly obvious, but we're competing with this tremendous growing desire to want to be within a homogenous group, to be accepted by that group, and to feel good about being part of the group. That's the dynamic that's competing against this at the moment, and ultimately, it's all perfect. Ultimately, evolution will play itself out and there will be a swing back. The pendulum always swings back in the other direction, there's no risk of that. I guess the tempting thing for us at the moment is, with the benefit of stuff like Clare Graves's work—with the benefit of being able to stand back and see these dynamics—we have the opportunity to change it, and so rather than be blindly pushed along by the pendulum swing, as we have been in the past, we have the opportunity to actually

take some real action that might reduce the human suffering required for the changes to take place, as an example, and the temptation of doing that is pretty strong.

Nyck: As Dudley has written in: "Why people don't want to find solutions. Most deep truth to explore." Well said. I think you said that, why people don't want to find solutions in some cases; in some layers of consciousness.

Steve: Yes. It comes back to the driver of your particular dominant value system.

Ross: And how smoothly it's working at the moment. If your life is going well and smooth, then what do you need a solution for?

Steve: That's exactly right.

Ross: Whereas, when you're in the middle of chaos, you could do with a few solutions.

Steve: Too right; too true. So, I guess the punchline of the show is at this time in history with what's going on—all of the dynamics surrounding us—we're going to find more value in looking at the actions of people than we will out of just listening to the words they say, because we will notice then that their actions don't always match their words.

Nyck: Thanks for joining us here today. www.futuresense.it is our website for access to the podcast, also the Apple podcast app, and you can also go to our Twitter page @futuresenseshow. Thanks to my co-host, Steve McDonald, and to our special guest, Ross Hill, this morning. Thanks for joining us again; it's lovely to have you here, as always. And thanks to all of you out there who've been listening and for your many, many comments. Great pleasure to have you with us and to enjoy this conversation as we continue to find the best path forward for this planet at this time. Much love to you.

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