



77. Yin Yang Dynamics in Value Systems

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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 are now tuned to *Future Sense* here with myself, Nyck Jeanes, and my co-host, Steve McDonald. Good morning, Steve.

Steve: Good morning, Nyck.

Nyck: Lovely to see you this morning, bright and early.

Steve: And again, absolutely.

Nyck: In a report from *Psychology Week* last year called *The Australian Loneliness Report*, one in four Australian adults are lonely, one in two Australians feel lonely for at least one day in a week, while one in four feel lonely for three or more days a week. That's a lot of people. Nearly 55% of the population feel they lack companionship at least sometimes, and one in four Australians experience high levels of social interaction anxiety (<https://psychweek.org.au/wp/wp-content/uploads/2018/11/Psychology-Week-2018-Australian-Loneliness-Report-1.pdf>). Interesting statistics.

We're going to look at this area of mental health today, aren't we?

Steve: We are. We're going to talk about how this is a symptom of the values shift that's underway globally and how this is manifesting locally in loneliness, particularly in young people. Because young people are being born into a world of greater complexity, they tend to adapt quite quickly to what the environment is demanding, and young people perhaps

are generally more adaptive because they haven't developed rigidity through conditioning over time.

Nyck: Thank god for that.

Steve: That's not a blanket statement—of course, many older people are very adaptable as well—but we're seeing this and it has been reported in the media a fair bit at the moment, that loneliness is a big issue for young people. It is a factor of the life conditions that we've created through the Scientific-Industrial era and the technology that we're using now, as well. So we're going to talk, first up, just about this general pendulum swing that we get as we move through the different value systems, either as we grow as individuals or, if you want to look at the whole of humanity's history, as we've swung from one paradigm to the next, we go through this period of being individually focused and periods of being communally focused. There are various dynamics that fall out of that in terms of the change dynamics at the end of one of those periods, and we'll zoom in on the current one, loneliness in particular, during the show.

Nyck: It's interesting what you say about young people. The same report that I quoted from there from *Psychology Week* from last year, the *Australian Loneliness Report* does say that Australians over 65 years are least lonely. Other age groups experience similar levels of loneliness over the range there. Australians over 65 years also report better physical and mental health, lower levels of social interaction anxiety, fewer depression symptoms, and greater social interaction than younger Australians. It's quite telling statistics.

Steve: That is interesting, and I wonder if there's also less use of technology—social technology—in those older age groups as well, which might be a factor there.

Nyck: Absolutely.

Nyck: You're on BayFM and you are tuned to *Future Sense* here with Nyck Jeanes and Steve McDonald, and we're looking at the state of mental health in the world as we pass through the value systems.

Steve: We are, yes. We're going to take it right back to a very, very basic dynamic, which makes it fairly easy to understand and also somewhat easier to solve some of the issues that are arising during this transition time. It is simply looking at this we-vs-me pendulum dynamic that we see in the value systems, either through our individual growth as we grow from infants through to adults, or through the whole evolution of our species, and that

particularly applies to the current time when we are in this global values shift. Talking very generally at a global level, we're coming to the end of the Scientific-Industrial era, which has been an individually-oriented era, and we're moving into a communal era, which is the emerging Relativistic, Humanistic, Network-centric way of living that we can see starting to emerge.

As we go through these systems, inevitably, imagine that there's a pendulum swinging between a communal focus and an individual focus. As the pendulum reaches an extreme, we really feel that absence of the other and we get drawn back towards the other again. That's kind of like the engine, also, that's driving this movement.

Nyck: You can probably relate to that—everybody, individually—on a daily or weekly basis, also. I guess that happens in a very sort of minimal way for all of us continually, doesn't it, that swinging?

Steve: It does, and that's the interesting thing about these patterns which Clare Graves amazingly identified, is they're fractal patterns. So even when we're in the midst of a communal system, you still get little pockets of individuality. I guess a simple way of looking at it is, just from a Taoist point of view, in the yin-yang pattern. Most people, I guess, would be familiar with the yin-yang diagram—the *tai chi* symbol as it's called, with the black and the white—and each one has the dot of the other in the middle of it, so in the midst of maximum yang, you've got this seat of yin being born and vice versa. It's a really, really simple but amazingly insightful and useful way of thinking about these dynamics, is that if you create a whole lot of something, it's going to give birth to its opposite.

Nyck: And of course, as I said, that does happen on a daily basis with the smallest things—that fractal expression of that dynamic in yourself. It's a useful thing to watch that, actually.

Steve: That's right, if you're feeling a bit fractalled.

Nyck: Totally fracked up; seriously fracked up.

Steve: Yes. Right here in Byron Bay at the moment, there's a presentation or a show going on. I'm seeing signs by the roadside that say, *Flick Fossil Fuels* and they've spelt the word flick very carefully. They've kind of run the L and the I together. If you stand back and look at it from a distance, it doesn't look like flick, it looks like something else.

Nyck: That's right, and that word now has become so common that we can even say that in context on radio, and certainly in a number of forms. That itself is interesting—how the language changes of course.

Steve: Fractal. Yes.

Nyck: Yes, fractal. That's the word.

Steve: Back to the yin and the yang. As we go through these different eras, whether we're talking historically as a species or whether we're talking individually, as you go through these phases in your own life—and as you're listening in this morning, you might want to just reflect on your own history and different times where you've sensed that you've had either an individual focus or a communal focus, and been drawn one way and the other way. Each one of those is also related, in this First Tier of consciousness—so the first six value sets—to the dominance of the left or right brain. When we have a left-brain focus we are usually in a masculine or yang or individually-focused value set, and vice versa. Right-brain is feminine, communal focus, and that, of course, is why we have this communal and individual bias, is because we're swinging between left-brain bias and right-brain bias. When we come to this great Leap in Consciousness that was documented in a number of different bodies of research, we move from being stuck in that left-brain/right-brain pendulum.

Nyck: Either/or, black and white.

Steve: Yes, into an integrative way of being, which is so, so different and also brings a massive leap in our capacity because effectively we can use both sides of the brain at the same time in an integrated way. But for most of us on the planet at the moment, we're still in this left-brain/right-brain kind of swing, and that is the cause of everything, really.

Nyck: Thank you. We've solved the problems. We'll tune out now and we'll just play some music for the rest of the day.

Steve: That's right. This is why it's such an important little dynamic to be aware of. You can use it as a simple problem solver. You look at every problem that you're facing and look at it through the perspective of 'is there too much community or too much individuality?' and finding that balance.

Nyck: And of course, both of them, as you're saying, serve a purpose for evolution, and both are necessary in terms of structuring and setting up the pendulum for the next stage.

Steve: Well, it's all perfect.

Nyck: So there's nothing wrong here. There's nothing wrong about it but we claim, in this show for sure, that we're on the verge of a completely different tier of conscious that is emerging on the planet, which will integrate those two sides as you're saying.

Steve: We are absolutely on the verge—on the edge. More than you know.

Nyck: And can't you feel it out there, folks? And that's why we're talking about it today, because you'll feel it in your emotional body a lot. You'll feel the confusion, you'll feel the complexity. Anyway, we'll get to that.

Steve: And the interesting thing is when you're in the midst of one of the swings—whether your pendulum is swinging left or right ...

Nyck: No sexual innuendos here folks, sorry.

Steve: Thanks for that, Nyck ... you know, the opposite feels wrong. So if you're deep into a communal phase and you're seeing everything with the strong right-brain focus, then all the left-brain stuff looks wrong, and we're seeing that play out globally at the moment with lots of protests against the opposite of what people are feeling.

Nyck: And I guess the Hong Kong current elections that are going on right now, just quickly, are showing us a very big swing towards that communal value system in terms of the voting for the pro-democracy movement, which has already won as of the latest report here. 196 of the first 236 seats declared against the pro-Beijing candidates. That's a pretty interesting movement right there in that particular locality.

Steve: It is. It's a great extreme example, and if you look around the world, you'll see this same dynamic happening in many, many different places at the moment, where people are feeling the excess of, I guess, dominance from the extreme expression of that individually focused paradigm, and they're feeling the pull towards communal and right-brain operation, and coming together and protesting in groups all around the world.

Nyck: Yes, very good.

Steve: We often generalise on this show when we're talking about these paradigms because we need to in order to explain them, but the real world is actually much more complex and if we wanted to go into a detailed analysis of what's going on in places like Hong Kong, for example, then we would need to factor in the Chinese Communist Party, which, of course, is a communally-oriented organisation.

Nyck: Well, that's the idea. I don't know how much it really is a communally-oriented structure now.

Steve: No, but that its history, and of course, in communal systems, it's all about conformity, and not necessarily conformity in a pushy way, but conformity through desire. We're seeing that emerge with the Relativistic paradigm, which is the next level along from Scientific-Industrial, how people are being drawn to come together in community and conform to a set of values or morals.

Nyck: We're seeing it also, I think, in Jeremy Corbyn and the Labour Party with the British election coming up shortly and a whole quite strong raft of very socialist policies, sort of a retrogressive step in one sense—probably because they've got nowhere else to go; you might as well risk everything in the situation they're actually in right now—but it's interesting, isn't it, that it's really a bit of a retrogressive step?

Steve: Yes, that's a really important point. In any kind of transition, what typically happens is we go through this regressive value search, so as we're at the extreme end of this individually oriented Scientific-Industrial era, we are finding people are reaching back to the previous communal era, so we're seeing this kind of rigid conformity emerging, and a demand for rigid conformity, which is an expression of these older communal values. So even though we are at an extreme point of individuality, the change dynamic takes us back to the old communal values. That can be perhaps a little bit confusing when you look at what's going on in the world, but it's a natural expression of the change dynamic.

Nyck: And, of course, it resonates with a lot of people, I imagine, in Britain who don't really know what the future holds, like most of us, and are worried about Brexit one way or the other, that maybe if we go back to this sort of social equality, this egalitarian ideal, let's distribute the resources therefore then we'll solve all the problems. But it's not really as simple as that now.

Steve: No, but it's a normal dynamic. So at some deep subconscious level, we're aware that there's too much individuality and we need more community and the only community we know is what's in the past because we can't see into the future, so we're reaching back to try out those old communal ways from the past to see if they work. In doing so, we actually speed up the transition because they don't work—they work even less than the Scientific-Industrial always do—but we have to go through the motions to discover that. In the process, we charge up our fuel tanks for change.

Nyck: Well, that's good. I mean, obviously, that's a difficult thing for many people who are in the Green value system, you could say, or coming into Green.

Steve: And by Green, we're talking about this emerging Relativistic, Humanistic layer [Layer 6].

Nyck: Yes, exactly. That is the only place to go because we don't know a different way of being communal, a more integrated way, a more evolved way, I guess you could put it.

Steve: And it is informative as well. Another dynamic that we're seeing in this shift from individual to communal is also reaching back to older tribal communal value sets, and there is wisdom in these old systems, so we shouldn't can them all together. Even though they're not sufficient to solve the complex problems that we're facing now, they are useful and informative in terms of helping us remember how to be in community.

Nyck: Yes, and actually just to feel that community—to feel connected to another, to feel safer in this very complex and chaotic time—to go back to those ideas of tribalism, the earlier ideas, and also to the revisiting of indigenous wisdom, which, as you're saying, is extremely valuable but doesn't hold all the answers as nothing that we've done so far really does hold all the answers. That's where we're coming to—a place where an integration of the many different layers of human consciousness and expressions come into a different form, a different formation, a different structure.

Steve: That's right. Isn't it interesting at this time in history, as we are presenting this *Future Sense* show which is going all around the world, and talking about these issues, that I happen to be rediscovering my Indigenous roots?

Nyck: So you did. We talked about that last week.

Steve: Yes. Very interesting, indeed. Very timely, in fact.

All right. We might take a short break and we'll come back and just unpack this pendulum me/we dynamic a little bit further before we go on to talk about being lonely.

Nyck: You are now tuned to *Future Sense* here with Steve McDonald and Nyck Jeanes. A couple of texts that have come in. We mentioned fractals a little while ago, and someone's written and said: "Hi guys, How do you define fractal?" That's a good one, just for those who don't understand how we use that word here.

Steve: Sure. What we mean is a pattern that's self-similar at different scales, so it doesn't matter whether you're looking at it from a distance or you zoom into a little part of the pattern, it basically looks the same shape.

Nyck: Yes.

There is another text. I'll throw this out here now, maybe we won't answer it, but: "I like the idea of Michael Tellingier and his Ubuntu. I don't know if you're familiar very much with Ubuntu. I had Michael Tellingier here in the studio a couple of times when he was here a couple of years ago with the COE Council Of Elders, but no democracy. Every case that comes before them is discussed with the individual as to work out the problem, resolve, and healing remedy." Is that very different from any other sort of council of elders or group of tribal sort of situation, do you think?

Steve: Yes, if you look at the evolution of community across the whole spiral of development, the complexity increases and the coping capacity increases as well, so the further you go up the evolutionary spiral, the more coping capacity you're getting in communal systems—and the individual systems, too—so you see very similar dynamics, but with subtle changes, which just makes that coping capacity better. Ultimately, having a group of wise people consult about a decision with whoever has the problem, is ultimately going to capture more intelligence than having one individual listening to the problem and making the decision.

Nyck: Capture more intelligence. I like that.

Steve: Yes, and as you go up the spiral, you'll go from elders within a tribal setting to a council, a ruling council in the fourth system. Looking back in history, you would have that kind of thing in a class-based society, so the ruling council would be representative of a particular class of society, and then if you go into the emerging paradigm, you'll get also a consultative group, but it would be representative, ideally, of *all* aspects of society rather than just a single class of society. So you can see how as you progress there, you're going from a communal subset in a tribe, to a representative of a whole class across the society, to representative in a more complete way of the whole society; although even as I speak, I feel the need to point out that even in the emerging paradigm, the desire or the intention is to be representative of the whole of society, but ultimately, it doesn't turn out that way, again because of the limits of the First Tier dynamics in values.

Nyck: Part of that, I guess, is the obvious one, which is a rejection of the previous layers, particularly of the current dominant paradigm.

Steve: Exactly, so in this emerging paradigm, you'll hear people say, 'everybody needs to get a say, everybody needs to be listened to, everybody needs to be catered for', but then there

is almost a subconscious exclusion of the people that are still living according to the previous paradigm, because of that rejection factor.

Nyck: And it's understandable that we do that because that's what we do. It's not a judgement about that, but it is not the final place that we're going to come to rest and solve problems.

Steve: No, there will be more capable systems to come, and it's good to just acknowledge that as well, because it's not something that gets spoken about, and it's a built in limitation to this emerging paradigm, where people say everyone needs to be considered, but then they quite actively reject people that don't have similar values to them, and particularly people who are still living according to the older values.

Nyck: Which ends up, of course, in the area of excessive political correctness, one could argue, but that's another topic, really.

Steve: It is. We'll save that for another show, perhaps.

So let's just unpack this pendulum swing thing a little bit more, because this is a really useful way of understanding problems from a simple pattern recognition perspective, and maybe thinking up ways to address those problems. We've been talking about this left-brain/right-brain dominance that we see show up in successive value systems, whether it's us growing through these or whether it's the whole of humanity evolving through different eras that are themed this way. We can also call the left-brain/right brain masculine or feminine, and individual or communal—any of those labels work; it's a basic duality.

In the masculine systems—the left-brain-oriented systems—there tends to be an external focus. It's about how can I change the external world to fit with what I want? And in the feminine, communal systems, there tends to be an internal focus. It's how do I change myself? How do I adapt to what the world needs from me? So two very different dynamics. If we look at how change occurs, both within these systems and when the systems reach their limit or their lifespan, they start to dissolve into the other, just in the same way that that yin-yang diagram shows.

Nyck: In the 'crucible' is a word that comes up for me.

Steve: Yes, exactly. In the feminine systems, it's about internal change, changing yourself, adapting to the world, and in those systems we get the building of moral frameworks because we are learning to and living in community. We have to come to some agreement around conformity, some agreement around what the moral framework is—what it's right to

do and what it's not right to do—so this is where all of our ethics come from, out of these feminine communal systems. We have to build community stability and of course, the moral framework is one way of holding that together, but within that crucible, as you say; and even the Holy Grail—of course, the myth of the Holy Grail comes from this same theme. It's like a feminine womb in a woman's body. It's where things are gestated and grow, they come into creation within that crucible, and the potential is nurtured and there's a gathering of energy.

That last principle is quite important. This comes back to basic yin and yang, and this is why I'm so interested in Taoism, because it's such a simple breakdown of these dynamics. If you create yin—in other words, if you create emptiness, a crucible—then it will gather yang and give birth to yang; and if you expend a whole lot of energy, then you create an emptiness which is the yin being birthed.

Nyck: Just like day and night, folks; just like waking and going to sleep when you need to rest, in fact.

Steve: Exactly. So in feminine communal systems you get a gathering of energy and you can see that happening now globally as these communities break out and the energy is gathering for something to happen.

Nyck: Yes, we're seeing it in so many countries at the moment, all over the world.

Steve: Yes, and then in the masculine left-brain systems, it's about that projection, that putting forth, putting out the intention, firing the arrow. It's about external change, changing the outside world to suit what we want. It's generating diversity, whereas the feminine systems are about generating conformity—so you've got, again, another duality there: conformity versus diversity. It's about breaking the rules and moral codes. In the masculine systems, we use the moral frameworks that have been created by the feminine systems as the foundation to launch ourselves from, but then we break out. Inevitably, it involves adapting, twisting, bending, breaking the rules and the moral codes. As I was writing that I couldn't stop thinking about the idea of the bad boy from a feminine perspective and how that can be so attractive because actually, I guess it's part of the essence of the masculine way—is breaking out, breaking the rules.

Nyck: Reminds me of a video I saw recently from Jordan Peterson, who's a very contentious character—I certainly find him very contentious—but there's a few moments in his piece where he talks about what women are actually looking for. He did a study on this, and it was exactly this pretty much, to put it simply: that many women (and I won't generalise here too much) but many women do look at some point or other for the bad boy, for the evil chap, the guy in the corner with the look.

Steve: That's right. It's a raw expression of the masculine principle. Whereas the feminine systems and feminine values are about gathering energy, the masculine ones are about expending energy, and so when you come to the change dynamic, at the end of an individual phase or era or value system, you get an exhaustion of energy and draining. Historically, if we look back at humanity and our move from the masculine systems like Hunter-Gatherer—as a hunter-gatherer, the world is a pretty scary place and there are lots of dangers, so you become over-vigilant in trying to maintain your safety. That over-vigilance is an expenditure and exhaustion of energy, and you move into the feminine Tribal system and come together as a group to share the safety and guarding aspects and those sorts of things, and that, again, allows you to gather energy because some people get to rest while others are on guard. Then, in the feminine systems, change comes from an excess of pent-up energy, and so in that tribal system, because of the boundaries, the frameworks, the customs, the rules that you have to abide by, people get frustrated and they feel suffocated by that kind of thing, so you get a build-up of anger, a pent-up anger, which is what drives the breaking out from the Tribal.

As I speak through these historic eras, you can relate it to phases in life. For example, from the family phase, teenagers eventually come to the point of being frustrated and angry from all the family rules and they want to break out.

At a historical level, that then takes us into the warlike, Egocentric era where we get a scattering of energy because we break out of the tribal boundaries and we want to get out and dominate the world. Our energy gets scattered everywhere and so it becomes exhausted and that is the transition into the fourth layer, which represents the Agricultural era at a species level, where again, we come together, we learn to grow our crops large-scale so we can live together in large communities, and we get to gather our energy again and create that solid platform with a moral framework. But again, living in community generates frustration, particularly in the Agricultural value set, because all of the rewards are always later—you'll get to heaven when you die, you work for 40 years and then you get your gold watch that kind of stuff—and so that creates frustration. That gathers energy, which causes the breakout into the Scientific-Industrial, and again, you get the ripping apart of the moral frameworks and the expenditure of energy, and typically at the end of the Scientific-Industrial way of living, it's burnout—corporate burnout is the classic expenditure of energy—which is the transition factor. Of course, we're seeing many, many people go through that right now because this Scientific-Industrial framework is really the dominant framework for society globally. So that burnout, the expenditure of energy, expenditure of resources—we're literally burning out the planet.

Nyck: That's exactly right.

Steve: It's happening very locally in many different places. So, same dynamic, and then the gathering energy comes again through the emerging paradigm, which is another communal right-brain dominated paradigm. This time the gathering of energy, because of the permissiveness, the demand for freedom in this emerging paradigm; the breakdown of hierarchical structures, what that gathering energy is going to create this time—and this is in

the future mostly—is chaos. The gathered energy will create chaos, which again will drive another transition.

Nyck: I guess I'm thinking also, again, of Hong Kong and some of the other big protests around the world that are going on, and that collectivism that you're talking about, but also, very quickly, a breakout of individual expressions because the conformity of having to protest in a particular way for some people is too restrictive. I guess perhaps that's when we get some violence from certain elements within these generally very peaceful demonstrations, because some people are already too pent up with the restrictions; the conformity of that group.

Steve: That's right, and different people are living according to different values. When you look at a whole society, you've got a diversity of values. There's never a society that has everybody at the same values set.

Nyck: And it's such a huge thing, just that point, isn't it? Especially when it comes to change on the planet right now. You can't assume, and nor should you, that everybody, just because they have the same supposedly declared value system, actually will have those value systems when pressed and when put in the front line, so to speak, of change.

Steve: Yes, and even if you had a homogenous value set in a community, because of the yin/yang dynamic where an excess of something gives birth to the opposite, you're always going to get that little opposite factor in there in little bits and pieces. So even in strongly individually-oriented system, you'll still get a gang dynamic developing, and that's very characteristic of that sort of third layer of consciousness or value system, which equates to teenage years, and teenagers, of course, come together in gangs.

Nyck: I guess that expresses largely and in corporations, for example—corporate tribes within corporations.

Steve: Exactly. The corporation, being an individually oriented thing—a corporation even has the legal status of an individual.

Nyck: In the law, exactly, since about 1880 or so.

Steve: You still get the little tribes within. It's a natural thing that you get the seed of the opposite in whatever you're trying to create. And that's another problem-solving tool as well,

to understand that if you create too much of something and there's not enough balance, you're going to generate the opposite of it.

Nyck: Yes.

We'll take a break here. You're tuned to *Future Sense* with Steve McDonald and Nyck Jeanes.

Nyck: You're tuned to *Future Sense*, as you know, with myself, Nyck Jeanes and Steve McDonald. Thanks for your texts. Talking just a little bit off topic, but still all relevant: "Synchronicities are always appearing in the most unforeseen areas of our lives. I believe they are some kind of message showing us we are on the right path of our journey through the physical realm. I witness these in my own life all the time. I'm sure you and many others do as well. What you said about your indigenous roots and communal layers sounds like one of these moments."

Steve: Yes.

Nyck: The same writer has written in talking about Michael Pollan's very well-known book at the moment. What's it called again?

Steve: *How to Change Your Mind*.

Nyck: Thank you. "Brilliant book talking about psychedelics and the history of changing minds, which seems to correlate with the social-individual dynamic."

Steve: The synchronicity, just to address that text—absolutely. You can see the recognition and working with synchronicity as an advanced form of pattern recognition.

Nyck: Yes, talking about fractals.

Steve: That's right, and of course, as I understand it, the term was coined by Carl Jung, the psychologist, and his theory of psychology is very much oriented around Layer 6, which has got the label 'Green' in the *Spiral Dynamics* book—the last layer, the communal layer in the First Tier—but in the latter stages of Jung's work, he starts to venture into Second Tier. You can see that he's going through this transition to the 7th layer and jumping across that big

Momentous Leap into Second Tier, and that's when he seems to start talking about synchronicity and the pattern recognition factor.

Nyck: Yes, and transhumanism and the like.

Steve: Yes, exactly.

Nyck: Jung's work also articulates that sense that the Green layer—Layer 6—is also a very complex, deep investigation into 'how I change myself' because we have a lot more technology now to do those kind of things for ourselves, a lot of psychological technologies, a lot of processes and so forth. There are a lot more tools available to go deep, you could say.

Steve: Absolutely.

Nyck: Psychedelics being one.

Steve: I just got a photo sent in from our friend Dena in Newcastle who's listening with her grandfather, so just a shout out to Dena and her grandfather. Thanks for listening.

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