



## 86. Utopianism

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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? 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 tuned to BayFM here, on the day before the day before Christmas, Monday the 23<sup>rd</sup>. Thanks for joining us wherever you're listening—if you're in the Shire, the Rainbow Region of New South Wales, or the North Coast generally of New South Wales, or a little bit further up into South-East Queensland, you might be listening to us, or you certainly could be anywhere out there in the world and listening to us on [www.BayFM.org](http://www.BayFM.org), either directly, live, or possibly after the broadcast. More importantly, or just as importantly, you can tune into our edited podcasts within a couple of days of each broadcast through [www.futureseuse.it](http://www.futureseuse.it) which is the easy portal, but if you have already, for example, the iTunes app, then you can access *Future Sense* right there and then.

**Steve:** You might also be on another planet 30,000 years in our future and catching these radio waves, so hello to you as well.

**Nyck:** And going 'these guys knew what was going on back then. They actually had some of the real stuff. Thank goodness for that. Somebody knew what was going on.' Let's hope so.

We want to talk a little bit about Utopia's today. The word 'utopia' was coined, as many of you would know, by Thomas More. There's a few Thomas Mores who are famous, but this guy goes back to the 15<sup>th</sup> and 16<sup>th</sup> century, born in 1478, died in 1535. It was the name of the island described his in his book, which was originally written in Latin, but he based his new word that he created on Greek. He combined *topos*—place—with *ou* or 'no', which sort of means no-where, so in a way, it's the nowhere place—a place that doesn't exist—and I think that's exactly how we might configure it now.

The concept of utopia has existed in many different religions, even so in societies, since ancient times. The term itself was originated by Thomas More in that early 16<sup>th</sup> century book

of the same name. He suggests that Utopia or 'good place' or 'nowhere place' is a better descriptor than previous descriptions of this idea. From Thomas More's original coinage, the word utopia has been conflated with the Greek *eutopia* to mean a non-existent good place. So there's a confusion there straight away.

**Steve:** We're going to have to dig out that Talking Heads song. You know that, don't you?

**Nyck:** Which one?

**Steve:** *Road to Nowhere*.

**Nyck:** Ah, yes. Good.

**Steve:** It's interesting, I mean, this topic is quite relevant to the present day as well, because as we move into a communal value system—and I'm talking here about this consciousness shift that's underway beyond the Scientific-Industrial individually-oriented way of being human into a new communal value system—it's all about conforming. So when we come together in these communal value systems, we have to agree new ways of being and new ways of getting on with each other, and often part of that process is reaching back to old ways of communal living and remembering how to do that. Inevitably, in the transition period, we look at the way things have been and we decide that that was pretty bad and it didn't work so well and things ought to be a different way. This often—usually, actually—gives rise to fundamentalist and utopian ideas, and certainly we've been seeing a lot of that lately. You could say that things like, for example, the rise of Islamic State was a utopian idea.

**Nyck:** Yes, indeed.

**Steve:** It certainly seems to have been a road to nowhere for a lot of people. We've also had unbound capitalism and the idea that everybody in the world ought to be in a capitalist society, and if you haven't got some, we'll give it to you. It's no different, really. It's just a different perspective. With both of those ideas, there have been attempts to force them on other societies using war, and, of course, they bumped heads, big time.

**Nyck:** Yes. When you were speaking, I thought of George Orwell's book *Animal Farm*, which is fairly well known, as well as his other great prophetic books, you could say. Written in 1945 at the very end of the Second World War, of course, it talks about a sort of utopian society as an allegory with animals where all animals are created equal, except some are more equal than others.

**Steve:** That's right, and I think probably for a lot of people who've heard the word utopia bandied around, they might not appreciate the origins of it in Thomas More's book, and in fact, it was associated with totalitarianism.

**Nyck:** Yes. There's many different configurations of it and a lot of people down through the ages configuring new political social constructions that use the ideas of Utopia, including Marx and Engels. Karl Marx and Engels were dismissive of a kind of 19th century bourgeois utopian socialism, contrasting it with their own scientific socialism. So this is interesting—the notion that Marx and Engels configure that they were actually doing science with their version of what ended up being what we now know as socialism or Marxism.

**Steve:** I thought there was a shop in England—Marx and Engels—but I'm confused. Please go on.

**Nyck:** I think it's Marks and Spencer.

**Steve:** Oh, right. Yes.

**Nyck:** I haven't shopped there, though. You might have shopped there.

I love Arthur C. Clarke. There's an article here quoting pieces of Arthur C. Clarke. He had one at one quote on Utopias from *2001 A Space Odyssey*, the book. He said that "the newspapers of Utopia would be terribly dull", and I think that's really interesting, isn't it? Because there is this configuration, especially now, coming back to Clare W. Graves's work in this era, where the Green layer, Layer 6 in Graves's configuration, is emerging on the planet in many places—a very fine example in this region here—and this notion of utopia is sort of being configured into that expression, too, to some degree, isn't it?

**Steve:** It is, absolutely, and there is this shadow aspect to the Layer 6 value system, which harps back to the Egocentric Layer 3. Each of the value systems in the First Tier—the first six value systems—have this shadow relationship to the value system three layers down, which is always on the opposite side of the spiral. So if it's a communal value system like Layer 6, it's a shadow aspect as an individual, influential value system, Layer 3, which is Egocentric. So you do see this self-centred aspect playing out in Layer 6, and perhaps one of the most amazing examples of that is the selfie, where we seem to be obsessed with taking photos of ourself.

**Nyck:** This idea of contradiction and hypocrisy within the configurations of utopia is quite common. I'm quoting here from an article from *The New Yorker* from 2016 about the shadow of the promise of a better world and the sort of realities of human nature that actually

underpin things anyway (<https://www.newyorker.com/magazine/2016/10/03/the-return-of-the-utopians>). It's a bit of a negative take, but just what you're saying there, that while there might be a claim for some sort of utopian vision of how we should all be in perhaps a neo-socialist reality, the truth is there's way too many contradictions and hypocrisies about that because human nature is human nature.

In fact, Thomas More himself, interestingly—you may not know this—he envisaged this paradise where men and women could choose their religion without fear of violence or coercion, but in practice, Thomas More was the Lord Chancellor of England at the time, and he oversaw the burning of at least six Protestants and the jailing of some forty. One merchant was tortured, in fact, in More's own home during the time that he wrote *Utopia*, and tied so tightly to a tree that blood reportedly flowed from his eyes. More referred to this as the *Tree of Truth*. That sort of coercion into the ideas of utopia is a pretty common thing right there and then.

**Steve:** Yes, it's very interesting. Human nature, hey? My goodness.

**Nyck:** It goes on and on. Even the Third Reich, you could argue, at the time of Hitler, could be said to be a kind of utopian vision of Aryan purity and that sort of stuff.

**Steve:** That's right, definitely. It is very interesting and it certainly shows up in these communal value systems. I think it certainly becomes visible during the transition period where there's a strong rejection of the old value system, the old paradigm. In our case, the Scientific-Industrial paradigm is being strongly criticised and labelled as wrong, and in the process of rejecting that and throwing it out, we're defining how things ought to be, which is the opposite of the way things have been; and in the process, inevitably throwing the baby out with the bathwater as well.

**Nyck:** It's a very strong configuration, isn't it, to fall to this place of 'we know what's right now, we know the way we're supposed to go on the planet.' It's the first time that we live in this era now where we genuinely think in a planetary way, in a global manner, because of the obvious reasons—our technology, our extremely fast communications and interactions and everything. But it's also enabled a kind of righteousness from all sides of politics to rise even more so. How would you configure that with Graves's work? Again, it's some kind of obvious showing of what transformation is actually happening on the planet, isn't it?

**Steve:** It's a clear sign for sure, and we need to remember that in each of the first six value systems in the First Tier as it's called, each has its own compulsive behaviour, so we're moving from one set of compulsions to a completely different set of compulsions. We also have this regressive values search process going on. In this case, we're harping back to mostly previous communal systems, which is useful in that it helps us remember how to live in community and the kind of things that need to change to allow that to happen in

harmony. Also, by going back and trying out these old value systems, they inevitably fail to solve our current problems—even more so than the most immediate previous value system is failing—and so in that way, it speeds up the evolutionary process; it speeds up the change process. I always talk about the elastic band on the slingshot. You've got to pull it backwards and create that tension in order to actually get it to go forwards to any great effect. The same thing's playing out here.

We're seeing a strong rejection of the old values, really, really strong opinions on what needs to change and what we need to get rid of, and in the process, there's a lot of fear being generated and a lot of irrational ideas and behaviour because they're coming from this inherent rejection and inherent fear of things not changing and fear of the implications of the problems that have been created by the old value system and how they might play out. So it really is a bit of a crazy time and quite chaotic, and it's a good time to kind of sit back as best as you can and just be curious about what's going on and what we might be doing.

**Nyck:** You have a certain little habit I might portray to the listener, on one of our platforms that we use to talk amongst our team about the various issues. You have a little icon of popcorn, which you like to place there quite often with regards to exactly what you're saying, which is we should just sit back with the popcorn and observe.

**Steve:** It's a good time to be investing in popcorn shares, I think.

**Nyck:** It's interesting, too, because the word utopia is a loaded word naturally, like so many words now. In some ways it carries a lot of baggage. It has been quite a negative terminology in recent times. In fact, I think the word dystopia, which is a word coined by John Stuart Mill three and a half centuries ago after the publication of More's book—in fact, in response to that—described a society that was too bad to be practicable, which you could argue is kind of where we are now. And yet at the same time, in recent years—this is from the same article from *The New Yorker*—literary Marxist Frederick Jamieson observes that: "in the last years, Utopia has again changed its meaning and has become the rallying cry for left and progressive forces", which I was referring to before. So, 'oh, yes, there is a way, there's a utopian way, this the way to get there and we just have to get rid of all this other stuff and then we cut away all that and we can move forward into this. Clearly, this is the way it has to go.'

**Steve:** It's interesting language, isn't it? Looking back a decade or two, utopian was used as a criticism, wasn't it?

**Nyck:** Yes exactly.

**Steve:** You'd say: 'oh, it's too utopian', or 'don't be utopian', because it was seen as being unrealistic—a description of unrealistic things.

**Nyck:** Precisely. One of the other researchers—I think his name is Jennings—who is quoted here is saying, in fact, on the other side, that in this era there is a deficit of imagination in our era and argues that: "uncoupled from utopian ends, even the most incisive social critique falls short." In other words, we need a utopian vision to get somewhere. "Things will only get worse if we don't engage in some serious utopian thinking." What about that?

**Steve:** You know, I think there's some truth in that, absolutely. What it comes down to is that the transition beyond the utopian vision to practical application is where it often falls down. It is true also that the emerging value system, which is really still forming to a large extent—this Relativistic system as Graves called it, which some people have also called Postmodern, although the term Postmodern was really coined in the earliest stages of emergence of this value system, and so it reflected a very immature early stage version of Relativistic.

**Nyck:** Yes, and it's a very academic terminology also. It is kind of restricted and I don't think it had, for a long time, much weight within society itself, actually. It was an intellectual concept; it was academic in its configuration.

**Steve:** It's true, yes. One of the characteristics of the Relativistic value system, though, is that it collapses hierarchies. It is really a reaction to the dominant hierarchies that have emerged during the Scientific-Industrial era, which are seen to be damaging and not useful anymore; which to a large extent is quite true, because this is the way that value systems play themselves out. They are immediately useful when they're first emerging and becoming effective because they solve the complex problems that have emerged from the previous value system, and then they go through a kind of a bell curve where they'll reach a peak and then start to die off. During that process of dying off, they often start to create new problems which are more complex, which can only be solved by the emergence of the successive value system. In the process of the emergence of the Relativistic values, we're seeing a tendency to want to collapse hierarchies because they're seen as being bad, and generally the idea of hierarchy is thought of only in terms of dominant hierarchies, not in terms of nurturing hierarchies.

**Nyck:** Ah, right, yes.

**Steve:** Which are like the feminine version.

**Nyck:** That's great, that's really good. Take that in, folks. Think about that for a second.

**Steve:** This is something that's often missed. When people think hierarchy, they think dominant, but not all hierarchies are dominant. Some hierarchies and nurturing like a mother-child hierarchy, for example. Nature is full of nurturing hierarchies.

**Nyck:** Exactly.

**Steve:** But in the process of collapsing hierarchies altogether, it does literally throw the baby out with the bathwater because we lose any hierarchical cause-and-effect relationship and so it makes problem-solving difficult in many, many cases. Right at the moment, it's resulting in the collapse of much of the scientific method within the particular discipline, and so we are losing and confusing those cause-and-effect relationships, which inevitably will, within a decade or two, I predict, create considerable chaos that will only be resolved by the emergence of Second Tier consciousness.

**Nyck:** Fascinating.

Just another quote from Mr. Jennings. Chris Jennings is actually the author, in this *New Yorker* article, of a book called *Paradise Now: The Story of American Utopianism*, a historical account of five utopian projects—and that's an interesting story in itself, if you want to check that out in *The New Yorker*, we will post this article—because there is quite a tradition in America of utopianism going back, particularly the 19th century, but also moving through into this century quite a lot (<https://www.newyorker.com/magazine/2016/10/03/the-return-of-the-utopians>).

**Steve:** Yes. I think the birth of America was, in a sense, this idea of creating a free utopian kind of society.

**Nyck:** 'Manifest destiny' is what they called it, and still, I think that term is taught in schools—this notion that America actually has this destiny to be this utopian democratic new world society, which for a long time, you could argue, it was, but somewhere along the line, things have fallen apart, as they do.

I was just going to quote this last part with regards to how we engage with this. Jennings says that "society seems like something that needs to be invented rather than merely endured." I like that. We actually have capacity to make change, we have capacity to make choices, we have capacity to actually solve the problems, and there's part of us now that has given up, I think—and I'm generalising hugely here—but a lot of people, particularly with regards to, for example, the climate issues, are becoming so negative and dark and dystopian about things that they're kind of quashing that potential in every human being to actually create the future in one way or the other.

**Steve:** It's a very challenging time that we're in because we are in this transition period between value systems, and what needs to happen for a new value system to emerge is we need to let go of our old values, and that's like letting go of your anchor points and allowing yourself to drift with really no control, you know, at the whim of the winds and the tides. That is a very scary place to be, but it's a necessary place for this transition process to take place. I think that's why so many people are feeling confused and afraid about an unknown future and really becoming more desperate, actually, for something to hang onto, so they're grabbing hold of whatever crops up to see if it'll work. There's also inevitably a process and a period of experimentation with new values and new ideas, and 'what if we try this? What if we try that?' Part of that process is this regressive search back to older values to see if we dig those out, maybe they'll work if we just give them one more try, like 'Make America Great Again', for example, which is a good example of that.

**Nyck:** Yes, very interesting, and have a look at yourselves, folks out there. Where are you in regards to this? Because we're certainly not saying that this is wrong. I think what I'm hearing, as you speak there, Steve, is this confusion, this uncertainty, this insecurity that is prevalent in everybody to some degree, arguably—perhaps you disagree, but I think that's true--i actually a signpost of our increasing capacity, essentially.

**Steve:** It's actually a signpost of progress, believe it or not, and the only way to really make sense of this is to step back and look at the patterns of change, and this is where Second Tier perspective becomes extremely critical, actually, and certainly will become more critical in the decades ahead. We have to be able to step back and see the process that we're in; we've got to make that subject/object transition, so our subjective experience actually becomes the object of our observation and understanding. Then, once we can see that when we go through these paradigm shifts between value systems, we always go through this kind of no-man's land where we've let go of the old values, we don't quite know what the new ones are—they're still forming—and that's a period of great discomfort and often chaos, traditionally. But if we could actually see that pattern and realise, 'OK, we're there, and we're in between this and that', it becomes psychologically much more easy, I think, if we can just know that we're in transition between this place and that place and we've got to cross this barren area where there are no real anchor points for us to have.

**Nyck:** Yes, I think it's actually really great to see what you said before then—I'm just trying to remember—you said about subjective experience, that one's subjective experience becomes the object of enquiry, of observation, in order to actually see what real relationship is that's not flavoured by, covered by or mitigated by, you know, societal and cultural imprints and everything else upon us, but actually, what is our real and true subjective experience in the moment?

**Steve:** Some people talk about these major transitions as a kind of death, and interestingly, people report having this experience when they go through a near-death experience where



they'll be immersed in the experience of dying and then all of a sudden they'll find themselves above looking down on what's going on. In that process, there's a kind of peace that emerges. We don't need to literally die to be able to do this. We just need to learn that transcendent process through self-development so we can actually step back and just be aware of the dynamics that we're subjected to rather than being carried away and immersed and drowning, so to speak, in them.

Certainly there's a lot of that going on in the world at the moment, and absolutely here in Australia where we're subject to incredible forces of nature and the change that they bring.

**Nyck:** And we will come back to some of that, I think, in the next part of the show. We'll take a break shortly. I'll just finish on utopia. This part from *The New Yorker* article, I'll just quote this last piece here, because I think it's interesting that this new configuration of utopia is arising for the reasons we're talking about: "Modern day utopians are not blind to the lessons of history. Many of them see the limits posed by human nature and recognise that utopia has always veered between evil and futility. Yet, at least implicitly, they seem to view the price of utopia—the disruptions of sweeping change, the inevitable turmoil of total overhaul—worth paying." And it finishes with a quote from Chairman Mao, who said: "A revolution is not a dinner party." And that's it, you know, whether it be utopia or not, we are faced with the challenge to get to some other place that we're seeking to solve the problems that we have on this planet now. It's such a huge revolution, it's such a sweeping change, it is incredibly disruptive, there is incredible turmoil to overhaul. These things are not going to change, and in some sense, as I see it, we have to accept that it isn't a dinner party. Revolution is happening one way or the other, and it's not going to be easy.

**Steve:** I think a key part of the reason that it looks so difficult at the moment is because people are trying to figure out ways of solving our very, very complex problems using old thinking—you know that famous Einstein quote, where you don't solve a problem at the same level of thinking that created it—but we're attempting to do that at the moment, and that's why we're having such a hard time as a species.

**Nyck:** Indeed.

Thanks for your texts. Another text came in: "It's helpful to be proactive, not reactive, for one soul and our fellow man and woman."

**Steve:** Absolutely true.

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**Nyck:** You're tuned to *Future Sense* here with Steve McDonald and myself, Nyck Jeanes.

Thanks again for your texts. Rod has written in: "Hi guys. Infinite change is the only constant here." Change is the only constant in the universe.

**Steve:** Everything's change. It's true.

For those of you who might be listening to the podcast later, we record this as a radio show in beautiful Byron Bay here in Australia, and Nyck and I always get together about 7am. Our radio show goes on air at 9am and we have a coffee and breakfast and talk about what we're going to talk about. This morning, when we were doing that, an email dropped in my inbox from a friend of mine called Gary Sycalik, who's associated with the *Arlington Institute* in West Virginia—g'day, Gary, if you're listening, and thanks for the emails that you send me all the time, they're wonderful. The heading on this email was "The hypersane are amongst us"

**Nyck:** The hypersane. OK, that's another good concept. I like it.

**Steve:** So Gary's email led me to this article at [aeon.co](https://aeon.co) called *The Hypersaline are among us, if only we are prepared to look* (<https://aeon.co/ideas/the-hypersane-are-among-us-if-only-we-are-prepared-to-look>). It's a short post about a new book by a psychiatrist and philosopher called Neel Burton. Neel is a fellow of Green Templeton College at the University of Oxford, and he's published a book this year called *Hypersanity: Thinking Beyond Thinking*. That really captured my interest because one of the characteristics of this transition from First Tier to Second Tier consciousness is moving beyond the domination of the rational mind and moving beyond rational thinking as our most capable form of problem-solving.

I might just read a little bit from this post. This is Neel Burton, the author, writing: "Hypersanity is not a common or accepted term, but neither did I make it up. I first came across the concept while training in psychiatry in [a book] by R D Laing."

**Nyck:** I actually read that book, *The Politics of Experience*, a long time ago.

**Steve:** *The Politics of Experience and the Bird of Paradise*, 1967..

**Nyck:** A Scottish psychiatrist, he was.

**Steve:** That's right, and he presented madness as a voyage of discovery that could open out onto a free state of higher consciousness or hypersanity. Wasn't that an appropriate kind of idea for modern life, where we seem to be living in an insane world?

**Nyck:** And certainly in 1967, in that first psychedelic revolution when that book was written, it's very reflective in a way of that era, too—that madness could actually lead to a reckoning, to an awakening, to a breakthrough rather than a breakdown.

**Steve:** Exactly, and certainly I think that's been the experience of many people. Whenever we go through these paradigm shifts or value shifts from one layer to the next, often we go through a kind of 'dark night of the soul', associated with what we've been talking about—everything falling apart, the realisation that our values no longer serve to solve our problems, and we find ourselves in this kind of lost no-man's land kind of state.

"The Laingian concept of hypersanity has ancient roots", Neel goes on to write in this post here. "Once, upon being asked to name the most beautiful of all things, Diogenes the Cynic (412-323 BCE), replied *parrhesia*, which in ancient Greek means something like 'uninhibited thought', 'free speech', or 'full expression'." The idea that R D Laing is putting forward here is the need to move beyond logical, rational thought to something different—some other way of knowing.

**Nyck:** Yes. Laing also talks in the same book about the condition of alienation, which really has no solution other than exactly this sort of hypersanity—this other kind of approach. He says: "The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man. Society highly values its normal man. It educates children to lose themselves and to become absurd and thus to be normal. Normal men have killed perhaps 100,000,000 of their fellow normal men in the last 50 years." That brings it right back down to ...

**Steve:** It does, doesn't it? This kind of crazy realisation is typical of what we encounter in a values shift is, is this sudden shift of values where the things that we thought were important are no longer important, it seems, and we look back on them, often in horror.

**Nyck:** Yes. Some wonderful quotes actually from this book. It's funny because I did read it way back then and that idea that we are now really needing a different kind of sanity—a hypersanity—it's very interesting terminology actually. It refers beyond either/or; it infers beyond right and wrong; infers a paradoxical approach to intelligence; to be able to take in a number of different elements that come from completely different paradigms, that all may have some sort of value in a total picture of any given problem, these kind of notions.

**Steve:** Yes, it's very interesting. It sounds a lot like the trans-rational zone which is described in Clare Graves's research, which is the zone beyond the domination of the rational mind, where we move into a kind of deep intuition or a direct knowing, which I sometimes call a quantum consciousness, because it's just like the quantum behaviour of a particle where it can kind of disappear and reappear. It's like, we can reach into that quantum realm and drag

something straight out and immediately know without having to go through a process of logic.

**Nyck:** Yes. In this article, he also talks about some of the modern examples of the hypersane and the Dalai Lama really stood out right away to me. The Dalai Lama certainly has a kind of intelligence, clearly, that just jumps across the abyss here and there, everywhere, and he simply doesn't respond in the sort of normal, sane way that most people would respond.

**Steve:** I'm sure the Dalai Lama would be delighted to hear your praise of his kind of intelligence, there. Yes, it's interesting. It seems to be really appropriate for the present day.

Another line from this post by Neel here: "We could all go mad, in a way we already are, minus the promise."

**Nyck:** And that's interesting, isn't it? The promise, and what is the promise of that? Is that the promise of finding some resolution, some utopia from our thinking, or just, yeah, is that what he's referring to, maybe?

**Steve:** I don't know. I guess, you know, he's talking about this dark night of the soul process, I think, alluding to that sort of Jungian idea that we go into the crazy place and then come out the other side more sane than we were and we went in, which is certainly the experience of many, many people.

**Nyck:** And it's been said quite often that madness and brilliance, madness and genius, are two sides of the same coin. I think this is exactly what's going on here. I always think, when I'm talking about these kind of topics, of the word 'education'. We mentioned children before that Laing talked about and how we teach our children to be normal in that sense. Education, of course, actually comes from the Latin *educare*, which means to draw out, it means to bring out the unique and special qualities and abilities of that one child, not to thrust forth and inculcate our children with the versions of society and culture that dominate and that we like to see reiterated. So that notion of drawing out is something, that's very challenging, I think, for the education system, and it is a turn that's got to happen now. There's so many children now that I know of, children of friends of mine, particularly younger than and also teenage children, who are simply not coping with the way that society actually configures education for them anymore. It just doesn't work in the same way anymore for so many kids, and that's a really telling response that's going on in the world, I think, at the moment.

**Steve:** It is absolutely. I love this word hypersanity, and I'm going to use that. I was so impressed that I've actually gone online and bought the book this morning, so I'll report back later after I read it.

**Nyck:** Oh my goodness. That's great.

A couple of other texts, quickly, have come in. I'm not sure exactly what you mean here, but I like it: "A more up-full a man is in his heart, the more ancient he appears on the outside." We'll take a moment for that one.

And someone else says: "Einstein said, children are born intelligent, then we educate them." Yes, and funny because I had another Einstein quote up here when we were talking about hypersanity. Einstein said: "If at first an idea is not absurd, then there is no hope for it."

**Steve:** That's right. Very much in line with his final quote from this post on Hypersanity, which I will leave us with: "Both psychosis and hypersanity place us outside society, making us seem mad to the mainstream." How true is that?

**Nyck:** And of course, there's another great quote, that quote where ideas are originally considered completely crazy and then they're slowly adopted and then they become the more of the day. I think we're the stage in human evolution, clearly, where we need a whole bunch of absolutely brand new ideas to flood through our system and to create new systems. Exactly that.

**Steve:** Very true.

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