



64. Our oldest value systems, Part 1

Recorded on 7th October, 2019 in Byron Bay Australia.
With Special Guest, Mitch Schultz.

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: Thanks for joining us here on BayFM. You are tuned to *Future Sense*. I'm with my co-host, Steve McDonald. Good morning, Steve.

Steve: Good morning, Nyck. Lovely to be here this morning on this foggy morning.

Nyck: This foggy morning. And we have a wonderful guest who has been here before—our dear friend, good friend, the Texan elf, Mr Schulz. Mitch Schultz, good morning to you.

Mitch: Good morning. Thanks for having me back, guys.

Nyck: Lovely to have you back. You're flying back to the US tonight, tomorrow?

Mitch: Tomorrow.

Nyck: That's a shame.

Mitch: It's alright. I'll be back soon.

Nyck: I know. You will be back soon and we will love having you back, too.

So we're going to be chatting on this holiday Monday, a bit of a sort of a, well what sort of show are we going to be onto today? There's a lot of world affairs going on that you could say, show us that we're in a kind of regressive stage of evolution on the planet, arguably.

Steve: We are in that slingshot stage, aren't we, where the tension is being created by things being pulled backwards. I thought we would talked this morning about the first three layers on the spiral of development—the pre-rational layers—which are the very, very old value systems and very raw basic value systems, which are still extremely powerful in society. They are ways of being human that are driven by our most basic needs, our basic urges and instincts; very much in the moment, and they do resonate—you get these harmonies—with higher value systems, so often, with somebody operating from a higher value system, the vibration or frequency of that way of operating will resonate with the systems on the same side of the spiral at lower levels. For example, [Layer] 6 might generate tribalism from [Layer] 2 and some element of authoritarianism or dogmatic behaviour from 4 as well, like a chord—like a musical chord.

And of course, there's a lot of this really basic survival, tribal, raw power stuff that goes on in Texas, and that's why it's good to have Mitch here to give us some first-hand reports.

Nyck: And for those who don't know what we're talking about with these numbers that Steve just mentioned, we're talking about Clare W. Graves's system, which is also known—an evolution of that—as *Spiral Dynamics*. He identified the different layers or paradigms, you could say, of consciousness that we see through value systems, and that reflection of value systems in lower levels, which is like a slingshot moving back, as you're saying. Also, there's a shadow aspect, isn't there, too?

Steve: That's right. So these lower systems or simpler, older systems, they show up as shadow aspects in the higher systems and there's a relationship that goes three layers down. For example, in Layer 6, the shadow aspect is often Layer 3, which is egocentric power-oriented behaviour.

Nyck: And Layer 6 being the Green layer, the layer of humanism and the area that we're moving into very much in this region.

Steve: That's right, very much the emerging paradigm on a global scale.

Nyck: So we're going to be looking at those things today, but we're playing a bit of Pink Floyd in the background, here as you know, folks—a bit of *Marooned*. We went to see *Roger Waters: Us + Them* film yesterday, which certainly figures into this story, doesn't it?

Steve: Very much so. It was a very, very interesting and entertaining movie, actually. Wonderful music, of course, if you're a Pink Floyd fan.

Nyck: Or even if you're not.

Steve: Exactly. It was really good, and for those of you that might not have seen the film yet, it's basically footage of a number of concerts that he held recently, and I think was across four countries, wasn't it, Mitch?

Mitch: It was: Iran, Berlin, Netherlands and Brazil.

Steve: Yes, and interspersed, or in the cut, were a lot of controversial issues—refugees and warfare and that kind of stuff—and interestingly, there was a combative edge to it, which we can discuss.

Mitch: Definitely a combative edge, yes.

Nyck: As most Pink Floyd fans will know, many of their songs certainly were relatively combative and probably prescient in a way. I mean, they were certainly ahead of their time in some ways, musically, and one of the things I actually got that from the movie, listening to some of the lyrics again, was that God, they were writing this forty years ago, or more. It's interesting, indeed.

Nyck: Thanks for joining us. Steve's going to give a bit of an overview of what we're going to be talking about today.

Steve: I will. We're talking about the first three layers in a spiral of development—the pre-rational layers. More often on this show, we're talking about the global paradigm

shift that's underway, so we tend to hang around the late part of First Tier and the emerging paradigm and that kind of thing, but it's interesting to take a look at these foundational layers because they're extremely influential and very, very long-lasting. They're the oldest values sets that humanity has and still play out surprisingly commonly in everyday life and in the media that we create, and international politics and all those sorts of things, so well worth diving into.

Let me let me just talk briefly about those three layers and explain what they are, for those of you listening that might not be familiar with them. The first layer is an individually-oriented layer, and it's really the first way of being human that emerged in history from our transformation into being *Homo sapiens*. Clare Graves called it Autistic. I found that interesting and I had a look at the dictionary definition. These days, most people would be familiar with that term 'autistic' being used in psychiatry, as a psychiatric condition. It has a second meaning and the second meaning is "a tendency to view life in terms of one's own needs and desires." So this first layer—what Graves called the autistic layer—relates to our life as an early infant, and also, at a species level, it relates to our emergence as hunter-gatherers, and that hunter-gatherer kind of existence. It's all about our basic survival, of course, so as a young infant, when we first born, we're not producing any art or anything, we're just basically existing, eating, sleeping and doing what we need to do. At a species level, the correlation was hunter-gatherers who are basically just surviving and reproducing—there's no significant production of artefacts or cultural structures or those sorts of things; existing in loose bands that wouldn't wander across the countryside and hunt and gather their food, and that would take up most of their time.

It's interesting to point out, though, that Clare Graves didn't have any hunter-gatherers or infants in his field study, basically because the infants weren't capable of answering these questions. So when he was putting together this model, this theory of his, he realised that there was something missing at the foundation of the model, and bless him for realising that—he was such an amazing man in terms of his enquiry—and he ended up looking at a tribe that was living in the Philippines called the Tasaday tribe, who were the best example he could find of an indigenous culture who were very, very much still living in survival mode and didn't have any elaborate cultural trappings at all.

Mitch: I thought that's why you guys had me here today.

Steve: It is.

Nyck: Yes, you're a fine representative of that. You have discovered fire, though, haven't you, I do believe.

Mitch: I have.

Nyck: So you're on the way up the spiral.

Mitch: Texan Elf.

Steve: And we'll clean up after you when you leave.

Nyck: Whatever you leave—droppings—it's all good.

Steve: Yes, so I just want to flag that there's probably a lot we still don't know about this most basic of the value systems because it's been difficult to gather data at this time in history—there aren't any significant hunter-gatherer societies left on the planet. Also, there's a lot of controversial history emerging right now following the investigation of people like Graham Hancock, Freddy Silva, and many, many others who are out there looking at megalithic structures and trying to piece together history at that time before history was a thing—we don't have any written records. There's some really out-of-the-box and paradoxical stuff coming out of that and I think we've got a lot to learn about our emergence into *Homo sapiens* and what life was like on the planet back then, and maybe who was visiting us at the time who may have been influencing what was going on.

Nyck: And as you said, these layers are very long-term—thousands and thousands of years. As you're speaking, I'm thinking that it is such a powerful, strong template for the humanity that we know of now, notwithstanding what you just said there, that there may well have been pre-civilisations—likely to have been pre-civilisations—and other civilisations that existed before.

Steve: Yes, and clearly some of those old civilisations were more sophisticated than we are now—I mean, look at their building construction and those sorts of things—so we have a lot to learn, but we're working with the best that we have at the moment.

So this foundational layer of surviving, Layer 1, has been around for a long, long time—hundreds of thousands of years. Given the human tendency to snap backwards down the spiral when we get under pressure—it's still underpinning our existence, particularly through the First Tier, right up to and including Layer 6, the emerging Postmodern paradigm. That fear of not surviving is often trotted out—I mean, you look at what's going on at the moment around the world with *Extinction Rebellion*. That's absolutely underpinned by our most basic fear, which is the fear of not surviving, and as we approach our emergence into the Second Tier of human consciousness, Clare Graves wrote many, many years ago that this is part of what is coded into our psychology, is

that we will start to fear that our species may go extinct, and here it is playing out. This is the amazing thing about Clare Graves's work, is that these patterns that he identified, which are fractal patterns, they are playing out. It really is quite a powerful tool for understanding what's coming down the track.

Steve: Then the second layer, Clare Graves called Animistic, and he was referring to the spiritual outlook of this Tribal layer where everything we're seeing seemed to have a spirit. Everything was animated with spirit, and these were individual spirits that lived in trees, rocks, rivers, and of course, our ancestors' spirits as well. This layer relates to the very, very first communal way of being human that emerged, and so it is the foundation of our understanding and our practices of living in community. It reflects the time in history, at a species level, where the hunter-gatherers came together in larger groups and realised that it was safer and more secure, and it also freed up time by doing that and by going from a wandering existence into a relatively stationary existence on a block of sacred land and then starting to grow subsistence foods. Then, of course, you didn't need to go out and gather so much because you had food gardens and people then had time to sit around and make baskets. This is when the great explosion of culture happened in history, about 50,000 years ago, when all of a sudden there was a massive explosion of culture, partially because of that freeing up of time.

Nyck: On that second layer, the Tribal layer, it's interesting how there's almost a nostalgia for that tribalism now in our culture, in so many different ways—and it's not a bad thing because there's some really good things about the coming together of, the looking after, and the ability to survive better if you are with a tribe; with a collective of people. So that's existing again, but it's kind of, as you said earlier, a resonance with other layers that we're now evolving into—to go back to some sense of tribalism, some sense of localisation, and so on.

Steve: It is, and remembering that these layers are nested inside each other, so even with, at this time in history, the emergence of the sixth layer, we still have nested inside our value system, the fourth layer, which was the agricultural-communal version, and then the second layer, which was the original communal version. It's natural for us to look back, particularly in times of transition, where we realise that we're outgrowing the modern Scientific-Industrial values, but we're not quite sure of what the next values look like, and so the natural reaction is to look backwards to these previous layers. This is the most foundational, the most basic layer that we have of communal living for humanity, and of course, these things do show up as shadows of the higher levels, so particularly in the Modern-Scientific values set, we see a shadow tribalism, which is most evident in corporations and such.

Nyck: Corporate tribalism, and political tribalism now as I've suggested. There probably always was, but I think there's much more of that extant now. They're not ashamed of being factions, they're not ashamed of being tribal within a party, for example.

Steve: That's right. Modern democracies come out of the fifth layer so it's natural for it to exhibit that tribalism also.

Then the third layer, which is another individually-oriented layer—the second individually-oriented layer in the spiral—is what Clare Graves called Egocentric. It's very much about the emergence of a sense of self and a recognition of the sense of self in a more complex way. It's driven by power—having power over; discovering your own personal power. At a personal growth level, it relates to that time in our childhood when we start to discover that we have power, and you see the earliest stages of it, probably in the terrible twos where we discover that, OK, if we make big noise, we can make stuff happen.

Nyck: Or, I guess, the early bully in the playground.

Steve: Yes, and then it plays out and then kind of usually sort of peaks in the teen years where it's so strong that we have to break out of the confines of the family—Tribal Layer 2 customs and taboos and those sorts of things.

At a species level, historically, it reflected a time when we broke out of the boundaries of our tribal land and used our power to invade and conquer other peoples' lands and take their resources and those sorts of things. It was a very, very raw, merciless kind of value system and it was prior to our first heart opening, which happened at Layer 4 with the emergence of the Agricultural era where, in terms of our sensory capacity, we developed the ability to open our heart and connect one-to-one with another from the heart centre, so with that it was a more sophisticated connection than we see in these lower layers. That's not to say that these lower layers don't include some amazing interpersonal relations and connection, they're just of a different quality, that's all.

So that's a really simple rundown of what we're talking about, and we thought we'd sort of embody some of these pre-rational, impulsive, erratic characteristics.

Nyck: What have you got in mind?

Steve: We may jump around a bit during the show, but from here we will pull out some current affairs examples and with Mitch here, we'd like to talk about Texas ...

Nyck: We didn't actually introduce Mitch properly. Those who listen to the show often, you know who Mitch is. Mitch is currently residing mostly in Austin, Texas. He's a media producer and was the director of the very well-known movie *DMT, The Spirit Molecule*, and also the transmedia producer of the film that we all showed here around Australia recently, *From Shock to Awe*, which we've talked about here.

And just before we take a break, on what you were saying then about power and youth, I suddenly thought about how many TV series and programmes are about teenagers breaking free. It's kind of obvious, there always was, but it's such a strong figure at the moment. I'm thinking about *Netflix* and thinking of the number of shows that are aimed at that market and really all about that evolution of the teenager in that period, one way or the other.

Steve: Yes. We are living in a time of revolution.

Nyck: Excellent. You're on *Future Sense*. Let's take a break here.

Nyck: On *BayFM*, you're tuned to *Future Sense* with Nyck Jeanes, Steve McDonald and our special guest, the Texan Elf, Mitch Schultz, who is leaving town tomorrow.

Mitch: Back to the future.

Nyck: Yes, there you go. Thanks for your couple of texts, and just so you know, you can tune into all of our programmes here, edited broadcasts of *Future Sense* at www.future sense .it which is a website; it's a portable. You can go there or on most of your platforms you can get us, or via our *Twitter* feed @futuresenseshow; and also on our *BayFM* page, *Future Sense*, you can listen to the full show at any time, probably within a couple of hours of the show once I go into the thing and register us there for the new show.

We're talking about some of the drivers of, we could say, the lower layers of the model of Clare W. Graves and how they are still influencing us right now.

Steve: That's right, and 'lower' doesn't really in any way mean better than, being inferior or weaker or anything like that. We can say that they're the oldest and longest established value systems that humanity has and they lay our foundations.

First up, just talking about the first layer when we first became human—*Homo sapiens*—which was oriented very much around survival, so we're talking historically about our

earliest indigenous existence. There are some really, really strong themes that come out of that, like our origin stories—stories of how we came to be, our intimate connection to the Earth and the land which we lived on. Inevitably in these indigenous stories that have been carried forward, in some cases tens of thousands of years, I always think of this particular case here in Australia where there is an Aboriginal cultural story which has been told, it seems, for around 30,000 years because it contains a description of an astronomical event, which was a supernova that was recorded in oral history and maintained and passed on for that amount of time, which blows me away. It's just incredible. If we look around the world at our earliest indigenous peoples, we find, inevitably, stories of connections to star people as well. It's very, very consistent, which is part of this mysterious emergence of new history and what will be the rewriting of our early history, which is going to happen over the next couple of decades, I think.

Nyck: I love my personal story about that which is about Sirius and the *Sirius Mystery*, which is probably the most famous early book about the star system, Sirius, by Robert Temple. In that book, he talks about the Dogon people of Africa, which is interesting because they are called the dog-on—d-o-g—and Sirius is the dog star.

Mitch: That's right.

Nyck: But the Dogon knew about Sirius B, which is the second star in the star system. You can see Sirius A from here by the naked eye—one of the brightest stars in our sky; it's about eight light years away from Earth—but Sirius B, you can't see with the naked eye. But the Dogon knew that that star was there and they knew of the 50 year orbital rotation of that star around the other Sun—the main Sun. That's pretty amazing.

Steve: It is very interesting, isn't it?

From these themes, you can see that this is a very, very powerful and significant value system at this first layer, and if we feel some of those concepts are ever threatened, it's very alarming for us as individuals to feel that our basic survival is threatened or perhaps our understanding of who we are, where we've come from, our connection to land and those sorts of things, so there's a lot of power in that also, which is often rolled out in the present day. You can just think of significant global events and how organisations will imply or actually report real threats to our survival and what impact that has on us as individuals and on our societies. It's extremely powerful and it is our foundation. It's like pulling the rug out from beneath our feet.

Nyck: Yes, it's interesting how most people—and I don't want to generalise too much—but would not go back to that deeper heritage. Some people are interested in

ancestry—that's been quite a thing in the last 20 or so years—we've got the technology to look at that DNA testing and so forth, so a lot of people are interested in that, but we don't go very far back. I'm thinking that we identify with being, for example—politically speaking now—we identify with being white or being Iranian or being this or that. We don't reach back into the deeper history we're talking about—that we all come from the same place, ultimately.

Steve: That's right, and the main reason there is that there aren't good records and there aren't good links from these oldest times—there is no written history as such. The best we've got is cave paintings and carvings and rocks and those sorts of things, but it is very interesting. My own personal journey has been fascinating with the Aboriginal link in my bloodline, and while that was largely unspoken when I was younger, but somehow acknowledged, part of that was because of the social conditioning. This information has come to light to my family, really, only within the last couple of years. It is giving us quite concrete information about Aboriginal relatives in the family, which then opens up like a doorway to this massively old culture which does go back to these times, which is a very, very interesting experience for me.

Nyck: For sure. Just on that, your mob is from around Gladstone somewhere?

Steve: This is new information I just got in the last few weeks. My cousin is very, very devoted to doing the family research and she's been driving all over the country and meeting people. She just met an old auntie up in Gladstone who knew about our line of the family, knew we existed, and searched for us for years, but has never been able to find us, so she was very, very happy to meet cousin Melissa who turned up there. Melissa's just passed that on to the rest of the family and what it's done for us is it's actually given us a link to a particular mob, which is the *Goreng Goreng* which comes from the area, from Gladstone, south. That's another fascinating revelation that's there to be explored.

Nyck: And likely that many, many, many more of us Australians, supposedly white Australians, probably have that heritage.

Mitch: And other links around the world.

Steve: Yes, I honestly think this is something that's going to come out in the next few years. As part of my own discovery process, I've been reading back into history and a couple of years ago we traced my great great grandmother to a sheep station, which is sort of western Monto up in that area, and I was reading about the early white settlers

who were mostly men who would go into these remote places and leave, on their own or in small groups, and interact with the indigenous people. It was inevitable, of course, that there was going to be ...

Nyck: Cross pollination.

Steve: Cross pollination, exactly. So I suspect that part of the uncovering of Australia's history over the next few years is going to be this realisation that there are probably a lot of Australian people who identify with being European, who actually have Aboriginal blood in there.

Nyck: How about in the States with the indigenous American Indian population?

Mitch: Yes, even down into Mexico with indigenous communities there—and you know how the mestizo came about—there are deep connections that go way back, and that's still playing out today.

Nyck: Have you been interested, for example, in the American Indian heritage in your lineage, just as a little side topic there?

Mitch: Yes, I mean, I've been fascinated by culture in general. I don't know of anything in my particular family, but always had a calling and interest in just finding out what our roots were, as just being human in general.

Steve: How's that was it working out for you, Mitch?

Mitch: It's still a little early for me this morning, you guys, so I appreciate your patience.

Nyck: You're not quite human this morning.

Steve: Mitch didn't sleep very well last night. He's suffering some survival issues—first layer. Just goes to show how important it is to attend to those things.

Nyck: Just going back to that other country over the water there, which we will probably touch on a fairly shortly given the situation in your home country, for sure.

Steve: That's right.

Mitch: What? Tribalism? Yeah.

Nyck: Yeah, the thing about tribalism.

Steve: And talking about Australia's frontier times, I mean, that theme is still very strong in Texas, isn't it?

Mitch: Right.

Steve: Remembrance of those frontier times. I mean, Texas is on the frontier with Mexico.

Mitch: Yes, and still playing it out in many ways.

Steve: And Texas has a very individually-oriented culture, doesn't it?

Mitch: It does. There are a lot of similarities between Texas and Australia, I've found, with that individual nature and how that plays out.

Steve: That's true. The Lone Star State.

Mitch: The Lone Star State—everything is bigger.

Steve: That's right. I mentioned in the introduction to the show that it's interesting to look at the current affairs around the world at the moment and the things that are coming up. One of the patterns that Graves described in his theory came from his recognition that the first six layers of consciousness from Hunter-Gatherer through to this emergent Postmodern humanism, represented a kind of set. It started with a masculinely-oriented system in the Hunter-Gatherer and finishes with a feminine, we-oriented system in the Postmodern, Relativistic; and then the change beyond 6 was such a different and significant change compared to the changes between 1, 2, 3, 4, 5 and 6, that he said, okay, this is actually something else. This is the beginning of what ended up being called the Second Tier of human consciousness.

Nyck: And integrative, so even the identification with male-female begins to be integrated in a different way.

Steve: Yes, and I guess one of the most significant things from a biological, physiological point of view is the left/right-brain integration, which comes in that Second Tier transition, whereas in the First Tier we're constantly switching at each value system to either left- or right-brain dominance, and so that's where we get the individual versus communal themes playing out very, very strongly.

As he was trying to analyse his data, particularly of a very few individuals in his set of 1,065 people who showed up in the Second Tier, he was looking at what ended up being the eighth layer in his system, the most complex layer, and they looked a lot like Tribal folks from the First Tier—the original Tribal—yet at the second layer they were different and much more complex in certain ways. That led him to realise that there was a repetition of themes between the First Tier and the Second Tier, so the first layer in the First Tier is about survival, very much at a local and individual level, and then as we transition into Second Tier, into Layer 7, there's this huge theme of survival of our species at a global planetary level.

Nyck: Of course, as you said earlier, we're seeing that now; we are seeing the response to that idea that we may be facing extinction by some elements in society that are driven back to that fear response and going, we have to fight this; we have to fight against extinction.

Steve: Yes, and one of the significant things about that transition into Second Tier is just letting go of fear, and before it has to be let go—because we're talking about complex systems dynamics here and with complex systems, it's never a linear trajectory; it's always flicking backwards and forwards from the different poles or extremes—and so we should expect a big peak in fear just before fear drops away massively, in the same way that we see these extremes with climate in one direction and then they'll go massively in the other direction. *Extinction Rebellion* is a very confirming example of this developmental process that's going on, and the fear that's rising around us not surviving as a species. That's telling me that, okay, we're actually really on track for this big transition into Second Tier. That's not saying it's going to be an easy ride—it's going to be a rough ride, but it's happening.

Nyck: Beautiful. We'll take a break here on *Future Sense*.

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