



69. The Underground, Part 2

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Future Sense is a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at www.bayfm.org. Hosted by Nyck Jeanes and well-known international futurist, Steve McDonald, Future Sense provides a fresh, deep analysis of global trends and emerging technologies. How can we identify the layers of growth personally, socially and globally? What are the signs missed; the truths being denied? Political science, history, politics, psychology, ancient civilisations, alien contact, the new psychedelic revolution, cryptocurrency and other disruptive and distributed technologies, and much more.

This is Future Sense.

Nyck: You are tuned to *Future Sense* here with Nyck Jeanes and Steve McDonald. Thanks for your texts and we will address some of those. Some of them are so slightly off topic, but not really, but if we can't get them today, we will get to them at another time.

Steve: Indeed.

We're talking about the underground and how countercultural movements form the seeds of, and influence, large-scale social change. We've been tracking through history and looking at the previous paradigm shift from the Agricultural era through to the Scientific-Industrial, and some of the counterculture movements and waves of revolution and reformation associated with that, and we're seeing echoes right now as we're in the middle of another paradigm shift at the end of the Scientific-Industrial era and moving into another communally-oriented era, which is very humanistic or anthropocentric in nature—very much centred on the human experience and human values, very much reliant on networks as well, and relativistic thinking. We've seen early waves of this current paradigm shift happening back in history and most notably in the 60s and 70s with the underground cultural movements that grew up then.

Nyck: Well, even the 50s, because we were talking a little bit about the Beat Generation, which is a little earlier than that.

Steve: That's right, the Beat Generation as well and some of the pioneers of that. It's interesting to note that they, in turn, were seeded by movements that came out of the Second World War and the existentialist movement, including Jean-Paul Sartre in Albert Camus in the years immediately after World War II. Those guys were members of an

underground publication during the Second World War called *Combat* which was a newspaper for the French Resistance.

Nyck: Yes, from 1942. I didn't know that until today. It's fascinating about Sartre, because I've read Sartre and Camus and I didn't know about that history of them during the war in the underground.

Steve: Yes, they were working with a guy who founded that movement, Henri Frenay, and the three of them published this *Combat* magazine. That in turn inspired members of the Beat Generation like Jack Kerouac and Allen Ginsberg, Kerouac himself being French Canadian, I guess, which was a logical connection there to the French Resistance.

Nyck: And was sort of steeped, as it says here, in socialist thinking, but I guess a different approach to socialism at that time, although, of course, very quickly, with the 'Reds under the bed' kind of idea in the US and in this country, too, made another evil to focus on.

Steve: Yes, and it's interesting just to stop and make a distinction there, because as these paradigms swing between communal themes and individual themes, we've gone from the communal Authoritarian-Agricultural paradigm into the individual Scientific-Industrial, and now we're swinging back to another communal paradigm, and it makes sense that people would get confused between this new communal paradigm and the old Authoritarian-Agricultural communal paradigm. In the section that I've got here about underground culture and the Beat Generation, which I pulled off *Wikipedia* (https://en.wikipedia.org/wiki/Underground_culture), it says of the Beat Generation movement and Jack Kerouac and Ginsberg, that: "American in the 1940s was steeped in socialist thinking before the Cold War began. This, however, was not the monolithic socialism of the totalitarian Soviet state (which is the old Agricultural era, communal way), but rather the free thinking and expressive socialism of artists and dreamers attempting to rethink society", which reflects this new emerging paradigm that is again coming through as a major, major wave now. Because, I think, it has sufficient momentum and structure, it's going to splash and it's going to overtake the Scientific-Industrial this time. It may take 10 or 15 years, but I'm quite certain that's going to happen, so one of the things that we're seeing happen now is that people talk about socialists and socialism, but we've got two radically different versions of socialism in the old-fashioned authoritarian socialism of the Agricultural era, which was epitomised by the Soviet state and its totalitarian, authoritarian nature, and the emerging socialism, which is radically different, as it says here: "free thinking and expressive socialism of artists and dreamers attempting to rethink society."

In particular, one of the great distinctions between this new socialism and the old socialism is the cutting down of hierarchies. So the old socialist—for example, the Soviet state—was built on hierarchy, built on class-based societies, and although it espoused communism and socialism and people living together and collaborating, it was very much under a repressive,

dominant hierarchical control. So we have to be careful in contemporary discourse today when we hear people talking about socialism, to distinguish what they actually mean by socialism, whether they're flashing back to this old-fashioned communist socialism of the past, because a lot of contemporary commentators, particularly in the American media—and I guess this is also connected with the regressive values search that's going on where people are actually reaching back to that old set of values, looking for a solution to today's problems—but a lot of people are fearing now that we're descending into communism, the old-fashioned communism, but that's just not correct.

Nyck: I saw a film recently on *Netflix*, I think it's called *Trumbo*, about the famous American scriptwriter of the 50s and 60s who was one of The Blacklist, the Hollywood Ten who were blacklisted as communists in the USA. It was a great little film, actually, and it stars the wonderful guy from, um ...

Steve: That guy.

Nyck: Yeah, that guy who makes the ice and cocaine ... *Breaking Bad*. Fantastic actor; brilliant actor. It stars him as *Trumbo* and you see him actually becoming underground in the Hollywood scene as he's banned, and having to write scripts under a different name because everybody wants his scripts, but nobody wants to actually say that they're using him because he's a communist. It was all a complete furphy at the time, really.

Steve: Yes, interesting.

For some of the younger listeners, you might not have heard of the Beat Generation, but they were a literary movement started by a group of authors whose work explored and influenced American culture and politics in the post-war era after World War II. The bulk of their work was published and popularised throughout the 1950s, which interestingly was exactly when Clare Graves was doing his field research into human values. The central elements of Beat culture are: "the rejection of standard narrative values; making a spiritual quest; the exploration of American and Eastern religions; the rejection of economic materialism; explicit portrayals of the human condition; experimentation with psychedelic drugs; and sexual liberation and exploration", and some of that might sound familiar.

Nyck: Indeed.

Steve: Because this was an early wave, in this case in the 1950s, of the exact same values shift that's happening right now, we're seeing echoes of all of those things.

Nyck: Ginsburg, of course—and I studied a bit of Ginsburg at university, back in about 1971 when I first went to Uni—and of course, his famous poem was called *Howl*. The opening lines go like this: "I saw the best minds of my generation destroyed by madness, starving, hysterical, naked, dragging themselves through the negro streets at dawn, looking for an angry fix, angelheaded hipsters burning for the ancient heavenly connection to the starry dynamo in the machinery of night", and so on.

Steve: Interesting.

Nyck: A very powerful poem at the time, which really is what you're saying—this is not the reality that we want. We want a bigger reality, we need a bigger expression, a bigger understanding of our place, our existential place in the universe.

Steve: Yes. I'm just reading a bit about Ginsberg here. He was a Buddhist, of course, and one of his most influential teachers was the Tibetan Buddhist teacher Chögyam Trungpa Rinpoche, who was the radical left-hand path guy who did all the wrong things to try and wake up his students. Very interesting. And then, of course, Jack Kerouac was also famously a part of that group; and also William S. Burroughs, who was famous for going to South America and drinking ayahuasca.

Nyck: Mmmm. All these resonances. Frank Zappa, the great musician, said at that time that "the mainstream comes to you, but you have to go to the underground." I think that's really telling, isn't it? Literally. And that word, the 'underground', actually we're very familiar with that now but in fact, the term 'the underground' was used, of course, in World War II in resistance movements, as we said before, but it was later applied to countercultural movements—so it was quite late—many of which sprang up, as we're saying, in the 60s. The first time 'underground' was actually printed, as used in this manner, was by art critic Manny Farber in 1957, but it's fascinating that that particular metaphor, 'the underground', is actually, in Clare W. Graves's system, a very Green [Layer 6] term, you could say—that notion of the Earth again and how we're bringing something up from the soil, from the earth.

Steve: It harks back to the roots of the word 'culture', doesn't it?

Nyck: It does.

Steve: A field of possibilities from which things grow. And so you can see how from the extreme influence of World War II, and I guess the military-industrial complex at its peak in terms of wreaking havoc globally and the number of people killed, leading into the Beat Generation in the 50s and then that feeding into the 60s and the counterculture movements

such as the hippies, of course, which arguably was the first globalised counterculture thanks to modern media—electronic media and the rise in popularity of that—the musical aspects of the 60s, revolutions like *Woodstock*, for example, where half a million people came together to sing about revolution and change.

Nyck: "I dreamed I saw the bombers flying and turning into butterflies above the sky" or however the great lyrics go of Joni Mitchell in the song of *Woodstock*.

Steve: Exactly, and of course, a lot of the key characters in the 60s were inspired by Kerouac and Ginsberg and reading their material and those sorts of things.

Nyck: Beautiful.

Nyck: [Song playing in background] Yeah, *Rebel Yell*, a bit of Billy idol there, because sometimes soft counter-culture doesn't get the results and other movements arise in their wake, arguably. One of those, of course, was the punk movement. Billy Idol was not strictly punk. I'm not sure what Billy Idol would be classified as, but I love him, anyway.

Steve: He was sort of later, wasn't he?

Nyck: He was a bit later.

Steve: Yes, interesting little wave, punk rock. I guess a lot of it was a pushback against authoritarianism, wasn't it? So again, a sort of regressive kind of thing.

Nyck: Anarchy in the U.K.

Steve: *Sex Pistols*, *God Save the Queen*, that kind of stuff.

Nyck: It's interesting now with the *Brexit* situation, it's almost like another resonance with that era, that actually something has really broken down in the structure of the British.

Steve: Oh yeah, absolutely. And it's interesting just to note the nested nature of our value systems and how these old paradigms don't actually disappear entirely. They recede from

global dominance but they're still very much here and they last, generally, for quite a long time, and we are going through, I think, another progressive deconstruction of that authoritarianism which harks back to the previous agricultural era, but is still very present in large parts of society even though it's not the dominant global thing.

Nyck: It reminds me of this quote I have in front of me here from Arthur Schopenhauer, who said: "All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident."

Steve: Oh, yeah, and I can't help but think of the idea of the Earth being at the centre of the universe and the Sun rotates around the Earth, and all those people that got ...

Nyck: Burn him at the stake! Burn him! Burn him!

Steve: Exactly, and then eventually people go, 'oh yeah, you're right'.

Nyck: So funny.

Steve: So coming forward through history again, we were just talking about the 60s and 70s and those waves continued. The psychedelic revolution was very strong, of course, during the late 60s, in particular, and in the 70s, and then even though it was all banned, it all went underground. It didn't go away at all and continued to make waves right through the 80s and 90s. Terence McKenna, of course, was a key spokesperson of that revolution and the new thinking and values associated with it, and right through to the present day, these waves haven't actually gone away. They've been very much underground, though, and being underground, it's hard to gauge just how strong they are and just how much momentum is actually happening underground but there is quite a lot. Particularly in the present day, I think the plant medicine psychedelic movement is having an enormous impact globally in terms of changing human perspectives and shifting human values, but it's mostly unseen, and we've just been at an event over the weekend with the plant medicine movement, which we will talk about a little bit later in the show.

More recently, we've seen underground movements like *Occupy* in the United States, protesting particularly against the economic system and the unfair distribution of wealth in the world. Most famously, they were occupying Wall Street, of course, with their slogan, "we are the 99%"; they were standing up for the majority, again, very much reflecting this emerging communal paradigm of moving away from the idea of individualism, 'every man for himself' and 'get as much as you can and hold onto it' kind of idea back to the communal, 'we're all in this together and we need to break down this unfair system and have everyone give it a fair go'.

Then further developments: on the tech side, we had the emergence of the Dark Web, a technological underground movement relying on the Tor software, which ironically was developed by the *US Navy*.

Nyck: We actually have a question from a bit earlier in the show. Someone has texted in: "Love the show. Can you tell me more about the Dark Web?" It's not really the purview of the show, but just a brief description of what you've mentioned.

Steve: Yes, it's an alternative Internet, which is very much designed around restricted access through using this Tor software. As I just mentioned a little while ago, as you connect to the Web, rather than connecting directly to the source, the Tor routing system routes your signal through a number of different intermediate gateways, thereby aiming to obscure the origin of your enquiry so people hopefully can't see who you are or where you're sitting with your laptop and trying to dig into the information that's there on the Dark Web. However, I've always been terribly suspicious of it because the software itself was developed by the *US Navy* and released publicly, and usually those things don't happen unless they're actually doing it for a reason.

Nyck: And of course, it's got a fairly bad reputation, and somewhat justifiably, for it being the home of various nefarious underground activities, such as drug trafficking and sex trafficking and paedophilia and the like. Recently, I think just last week, a whole large paedophiliac ring was broken by them actually accessing what's going on in the Dark Web, so it's not actually 'safe' (in inverted commas) from discovery anyway.

Steve: No, and that's one of the interesting complications of the current paradigm shift, is that the emerging values are very structured around freedom of speech, freedom of access, equal rights, and once you try and open up absolute freedom, of course, you're not just granting that freedom to people with values like yours, but you're granting it to the whole of society. So people who are operating from less complex value sets, which might be based around purely personal power and egocentric values ...

Nyck: Or purely money.

Steve: Yes, or purely accessing hedonistic things and those sorts of topics, they also get free access and they get free speech and they get equal rights, and so it's like free reign; it's like a free ride for anybody who wants to exploit these systems as well. It's not just the Egocentric [Layer 3] but also the Scientific-Industrial [Layer 5] mindset that is very exploitative, and if it sees an opportunity to be successful, get what it wants easier or more strategically, then it will take it as well. So we're seeing this weird kind of manipulation of emerging new values

by the older value systems who will exploit and take advantage as best they can for their own benefit.

Other underground organisations that have emerged more recently—the anonymous movement, of course, which was quite interesting in that, by nature, it was very decentralised and very mysterious as to where the messages were coming from, but nevertheless, some very, I think, intelligent messages have been coming through.

Nyck: Taking themselves from that great movie *V for Vendetta*.

Steve: That's right, yes. The Guy Fawkes mask, famously, and I think ever since that movie came out, we've seen those masks showing up in public protests around the current paradigm shift and associated revolution.

Nyck: And thus also the banning of masks, you could say, in Hong Kong protests, which spins off that same thing too, to a degree.

Steve: Exactly. Interestingly, that movie, *V for Vendetta*, was almost predicting the emergence of facial recognition technology, wasn't it?

Nyck: That's right, too.

Steve: Very interesting indeed. There's some really interesting stuff coming out around that. I saw a mask advertised on the Internet the other day, which is clearly electronic, and it just looks like a cloth mask that you put over your entire face but it ...

Nyck: Distorts your features.

Steve: Yes. It has electronic control of different colours and patterns on the mask so the mask itself is constantly changing its appearance. Very, very interesting. I might get that one and try it out.

Nyck: You would. That's your sort of thing. I love that. He loves technology, this man.

Steve: I do.

Nyck: He does, he does.

A couple of your texts I think are appropriate at this time. Thanks for a number of texts here. We won't answer them all today. There's quite a few of them here. From the top down, just going back a little bit, of course: "It's interesting to note that the term hippy actually came from the beatnik word hip, which means to be with it, to be aware of what's going on", and Dudley writing in here, said he knows because he was there—he's a little older than me. He was up with the early hippies in Bangkok as they started going to the east. Dudley also said: "The secrecy of cryptocurrency similarly enables the dark side." Okay, that's a broader discussion.

Steve: Absolutely. Yes. That was my next thing, was to talk about cryptocurrency; and interestingly, that term which emerged with the Beat Generation and was adapted to hippie in the 60s, is now hipster.

Nyck: Right. Very true. And the word 'counterculture', just on the meaning of words, it's important—that word actually wasn't coined till 1969 by Theodore Roszak, who wrote the essential book at the time, *The Making of a Counterculture: Reflections on the Technocratic Society and its Youthful Opposition*. So those sort of terminologies are fairly new and still, I guess, in a sense, empty enough of meaning to pour more meaning into, because I think the counterculture now is maturing for sure, whatever that actually looks like—and we'll talk about that in the last half an hour, to some degree.

Steve: Yes, and just to talk quickly about cryptocurrency, we saw the emergence of cryptocurrency fairly recently, and it very much came out of the underground and the underground coding movement, cypherpunks. It was very explicitly designed to collapse the current economic system and it's no surprise that we're seeing major, major pushback against cryptocurrency by mainstream establishments. Even to the point of banks, even right here in Australia, if you put on a transaction that you're buying cryptocurrency, then you can have your transactions blocked in, maybe even your account frozen. It's amazing to think that that kind of thing can happen in this day and age. I guess it also equates to the government legislation trying to stop freedom of speech and those sorts of things.

Nyck: Yes indeed.

Nyck: You're tuned to *Future Sense*. A quick nod to a few other texts. We can't do it today but someone has mentioned the history with the Huguenots in France who were persecuted and had to flee—the Protestants fled the Catholic Church—and, of course, these things have been down through history. And a chap who's written in before about patriarchy, and really interesting stuff; I really acknowledge what you said. Thank you very much. We're not going to talk about that today, but you do mention Dr. Warren Farrell's book, *The Myth of Male*

Power, and we'll come back to this at some other point for sure. I do take your point and I do it also like the friendliness and the love that you give in giving your point of view. We don't mind any sort of contestation here, and I'm interested in what you got to say, for sure.

Steve: We're just about up to the present day with our talk about underground movements and the counterculture throughout history and the role they played in shifting human values and changing paradigms. Of course, *Extinction Rebellion* is probably the most topical and recent emergence. We've seen widespread protest action from them throughout the world, and they're very reflective of the emerging humanistic, anthropocentric paradigm. That paradigm is very much focussed on—and its purpose is, as I see it—really shifting human values and at the same time identifying and healing what we perceive as broken. Being a communal paradigm, it necessitates a communal environment. We're drawn to recreate, rebuild communities, to come together in a global community in many senses, and also an internal, very personal focus because change starts with me—that's part of the deal—and we feel the need to share our personal challenges in a communal setting and speak very openly about our personal challenges. Because these things are the major focus, the coding of this particular paradigm, this particular set of human values, means that we won't really see much significant material change in the world in terms of building new systems that make old systems obsolete. These things, I expect, will come from the next iteration, which is the result of the Great Leap in consciousness to Second Tier and the seventh layer.

Nyck: But not that far off, folks.

Steve: It's all very close and it's very overlapping. You've got to remember that Graves found Layer 7 and Layer 8 in his field research from the 1950s and early 60s, so these things are happening in parallel.

Nyck: I think you mentioned to me over the weekend about an *Extinction Rebellion* protest and the sophistication of the methodology that they were employing, which is very important. That's a significant change, isn't it, in terms of the co-ordinated and communal response and strategies that are adopted by these new movements that are coming forward?

Steve: Yes, it is. It's characterised by peaceful protest—that's one of the big things—and the collaboration of large groups working together in structured ways to overwhelm the law enforcement that's present and those sorts of things.

Nyck: Also having liaisons with the police, with the law enforcement.

Steve: Yes, that's right.

Nyck: And also observers observing what's actually going on who are dressed with a yellow jacket also.

Steve: That's right. That story came from the *Adani* protest site.

Nyck: Okay. Thank you.

Steve: So, networks of people with different specialities coming together and working very closely to create a well-structured and well controlled and quite peaceful but often effective protest. When I say effective, it's effective in disrupting the activity of the current paradigm. The effectiveness reaches to making people think twice about their values, reconsider their values, but not as far as actually creating material change.

Nyck: But it's coming.

So we spent a couple of days out at the *Rebel Herbal* event out west of here near Blue Knob. Quite a countercultural underground movement, which particularly Steve has been involved with for quite a number of years.

Steve: [Gasp]

Nyck: Well, you know. You know what's going on there, at least, to some degree.

Steve: I keep my finger on the pulse.

Nyck: *Rebel Herbal* being essentially a part of the new psychedelic revolution, but not exclusively. The reconnection with the earth, with plants, with cultivation—we're talking about culture and cultivation here—and that whole notion of reconnection but on what appears to be a much deeper level; and I was extremely impressed by many of the presentations out there—really wonderful. Mostly younger people with really quite an incredible consciousness evolving with relationship to our relationship to everything and how that's going to emerge and what benefits that is going to have.

Steve: It was a very interesting mix and definitely I saw signs of significant progress in the movement overall at this event. There was a move away from some of the egocentric shadow focus that you would get from some earlier such gatherings, and glimmers of

Second Tier intelligence coming through—a sort of a detached witnessing of what's going on. I think that's wonderful to see. There was also a tendency to sort of look at things from a systemic point of view, like systems of systems, how those systems are working or not working, how different systems are interacting, and the need to change those systems.

Nyck: And the microcosm and the macrocosm, so that applying both to the body—to your own personal healing, your own personal process, either physical or mental or emotional—and the global perspective, which are inseparable. I think that was the key thing—inseparable but also not excessively critical of what's wrong. Rather, how do we reflect that? How do we work with ourselves and heal ourselves and how that actually affects the healing of the planet in various ways?

Steve: Yes, and a wonderful spectrum of attendees—a really, really broad age range from young to ancient.

Nyck: Thank you very much. I was definitely one of the oldest people there, but yes, there was easily four generations of people there, although the average age was probably around 35. But that was a wonderful thing to see, that these young folk have got—and there's no sort of, you know, I'm not dissing them in any way—I was actually blown out by the intelligence of some of these people, and not exclusively, but mostly women who are clearly very empowered. There's that male/female thing again, but, yeah, really an exceptional event over the weekend for me. I thought it was very authentic.

Steve: Yes, really, really wonderful to see so many women stepping up, actually. There was almost a predominance of women, and the event was organised by Rachel Gagen.

Nyck: And congratulations to her.

Steve: Absolutely. First time the event's ever been held and it went amazingly well—really, really wonderful. And it was great to see John Seed there.

Nyck: Yes, good old John Seed. They did a presentation and the man, as many of you may know, has come through a bit of his own personal struggle recently, but still doing his thing and being an elder in this world—in the world of regeneration, of acknowledgement of the earth, of the deep ecology that many of us now talk about.

Steve: Yes. John's in his 70s now, I think, and he was talking about the early underground movements and counterculture movements and what they were doing years ago when he was involved. He's feeling, now that he's just come through a big, significant health event in

his life, that he's feeling he wants to re-enter the revolution, I guess. He's openly sitting in front of the group, speaking to the group, openly considering how does he do that? Does he go back to doing what he was doing before? Has it changed somehow? It was really, really wonderful for him to be sharing that with the younger members of the movement.

Nyck: I loved that one of the simple themes that emerged a number of times was the healing crisis that many people are experiencing on the planet. There's many aspects of that, but it would appear that we are suffering a lot more physically and mentally in this time—and we talk about this on this show, in this transition from one value system to another—and the notion that the empowerment of your own healing, your own self-healing, how do you find your particular way? Not what someone tells you how you're supposed to do things, but how you actually discover your own healing process.

Steve: And there were therapists there on discussion panels from all over Australia and interestingly, talking about the most common ailments that are presenting to them in clinic. Quite predictably, if we look at the values shift, they were saying disconnection from communities was key; and the other thing was toxicity arising from unhealthy eating patterns and just the general run of the old paradigm society that many of us are still embedded in.

Nyck: The poisons on this planet—earth, air, sea and water—that we now suffer from. The biggest issue on the planet is really that: poison.

You've got a wonderful little piece there from a publication we discovered.

Steve: Yes. One of the wonderful characteristics of this event and the people there was that nobody was taking themselves too seriously and everybody was very prepared to laugh at ...

Nyck: I think people think we take ourselves seriously. Seriously, who are these people? Identify yourselves now.

Steve: I don't know.

One of the people there who spoke and was actively involved in MCing and running the event was a chap by the name of Nick Sun who I think hails from Sydney. Nick had a career as a comedian and then went through a values shift from the sort of mainstream Scientific-Industrial rat race kind of set of values into this emerging values set, and then he started to shift his comedy to address some of these emerging values. He said during his talk that he was up at Broadbeach on the Gold Coast and he started saying some of these things that were kind of in line with the new values and they just fell flat with the audience, which is no surprise.

Nyck: There was a lovely little anecdote like that from a woman on one of the panels who is a naturopath and travels around in a caravan with someone she cares for, and does very cheap sessions for farmers and other people. Trying to get, for example, something like a Rescue Remedy, which many of you would be familiar with—a sort of alternative homeopathic substance—with trying to spray a little bit of this Rescue Remedy into the mouth of a 'cocky' out west, it's not going to happen. They're going 'why are you spraying that shit on me?' But if she makes it into a lozenge and says 'just stuck on this for the day as you till your fields and you may experience some emotional responses to it' ... I thought it was really funny. It's about what's appropriate; what actually works for somebody. How can people actually receive some of these things?

Steve: Exactly. That recognition of different value sets and the tailoring of things to suit value sets is really an emergent Second Tier characteristic. It's very interesting.

Anyway, I'm going to read the short piece which was published in a lovely little zine that was issued as part of the *Rebel Herbal* event—and if you want to check it out, it is of course finished now, but the website is www.rebelherbal.org, you can have a look and see what it was all about. This is a piece written by Nick Sun, and it's called *On Wokeness*.

Nyck: 'Wokeness' is a word you may know that has been used by trendy people—that they're 'woke'; they 'awoke' to something.

Steve: Yes, related to awakening consciousness. So this is a list of the characteristics of being 'woke', according to Nick Sun, comedian: 1. You like to tell people that you are woke, especially on social media; 2. You use grammatically incorrect words such as woke; 3. You look at people who aren't woke and you feel pity for their unwoke state while thinking, I'm so woke; 4. You look at other people who are woke and you size them up and conclude, you may be woke, but I'm woker than you; 5. People go out of their way to avoid you because you're too woke; 6. Other than going on about how woke you are, you don't do much else about it, really; 7. You think that because you are woke, there is no further woking to do; 8. You sit around with other people who are as woke as you and you woke each other off. If there are enough of you, you form a circle shape to perform this activity and have what is known in anthropological terms as a circle woke. (Some of this might be sounding familiar).

Nyck: Mmmm.

Steve: 9. While you decry the forces that seek to keep everyone asleep, you still tacitly support the very same structures that keep the system in place.

Nyck: It's getting serious now.

Steve: 10. Sorry, but you aren't woke enough to understand no. 10, so I won't bother trying to explain it to you; 11. You equate being woke to being right; 12. You decide to write a petty article bagging out woke folk as it places yourself above them because you obviously are woker than them you woke off.

Nyck: Love it. He was a wonderful, wonderful chap.

Steve: That's from Nick Sun and if you like his work, you can check it out. He's on www.medium.com @nicksun and he's got a *YouTube* channel as well.

Nyck: Beautiful. We'll leave it there.

That's it for *Future Sense*. You can check out our edited podcast within a couple of days of this broadcast. You can also listen to the whole show at www.BayFM.org by this afternoon, once I enter a new show and stick the songs in there and so forth, but the edited version will be podcast within a couple of days and you can access it easily through www.future sense.it which is a portal to our podcast, but you can also get the podcast on things like *iTunes*.

Thanks for joining us around the world, whoever's out there, and will be with you next week. Stay tuned.

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