



## 4. The Gap Between Old and New Perspectives and Values

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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 999 on *Future Sense* with Nyck and Steve. Steve, you've been away up the coast having an interesting experience up near Gympie, of all places.

**Steve:** Up that way, I've been dancing in the forest.

**Nyck:** You've been dancing in the forest. Well done. It's lovely to see you're moving your limbs like that.

**Steve:** It's been a while actually. It was just such a lovely break away, getting out there and barefoot in the dirt.

**Nyck:** You passed through Gympie, which is a fairly conservative part of Australia and then ended up in the woods—in the forests.

**Steve:** It was an interesting little values comparison. I stopped in Gympie, went into the shopping mall there, and there was a big advertising lit-up billboard thing for one of the local Christian churches.

**Nyck:** Yes. God bless them.

**Steve:** It was talking about a good values-based education for the local children. It's quite interesting. There's definitely a Bible belt through that part of Queensland there, particularly around Gympie and maybe even further south and up through Harvey Bay. Lots of churchie organisation there.

**Nyck:** Churchie organisations, protected as they are, as much as possible, by our current government, Scott Morrison and the like. They like to protect their own, one could say. My opinion. Nothing wrong with church by the way, folks, if that's what get your rocks off, if that's where you find value.

**Steve:** The kind of organisations that have come out of the fourth layer of human development.

**Nyck:** And hanging on tight to those interpretations of life, the universe and everything. It's a very stable thing for many people, isn't it, the notion of the church?

**Steve:** It is, and it sort of correlates with the Agricultural lifestyle: long-term outlook, things don't change much in the short-term, and be good for your whole life and maybe you'll go to heaven when it's finished kind of thing.

**Nyck:** A bit of serfdom is good for you. And of course, we've seen many movements in the religious sphere these days, some of which we can't really talk about.

**Steve:** Some of which can't be mentioned at all. In fact, someone didn't mention something on their front page.

**Nyck:** Nothing at all happened there.

**Steve:** A big black thing that said "censored". We can't mention this but we'd like to.

**Nyck:** That's right. Can't talk about it. We'd love to, yes. If you do want to find out about that, you can go to some overseas outlets and you might find out what we're talking about [*Editor's Note: information available at <https://thehill.com/homenews/media/421127-australian-newspaper-complains-of-censorship-after-gag-order-prevents-coverage>*]. You

probably know already if you're an educated person, which you are. But along those same lines, of course, the Australian government has just announced that West Jerusalem be the capital of Israel rather than moving the embassy, which was just a little bit too far, I think, for the Morrison government. They have nevertheless tipped their hat to something.

**Steve:** Well, I think it's quite a smart move by Scott Morrison. He's managed to offend everybody, whereas he could have gone one way or the other and just offended one side. But he's offended everyone because he hasn't fully supported the Jerusalem thing from Israel and the US point of view, and he's offended everyone by having a bet each way, which is the kind of thing that Scott Morrison would do—have a bet each way.

**Nyck:** Yes, that's right. Put on his cap, pick up a beer and have a bet each way, no problems—and pray on the weekend. No offence, Scott, you're doing your job, or supposedly—doing the best you can. And that's the point, isn't it? When there is a values gap, when there are values differences between different people in different stages of evolution, you can't tell them what's right or wrong because they have their own version, and that's that, really.

**Steve:** It's easy to be cynical and just say that they're bad people, but you really need to recognise that this is where they're at—their underlying framework for making sense of the world and surviving in the world is to behave in a particular way. It's kind of like a computer programme, really. It's an operating system that gets installed at a particular point and we run according to it until it doesn't work, and then when it doesn't work, we usually keep running according to it, just to see if it might start working again, but inevitably, we have to go through some change and install a new system and upgrade.

**Nyck:** Well, of course, just coming back to being up in Gympie and going into the forest to dance, there's a completely different set of values going on there, I guess.

**Steve:** Absolutely. It was quite a contrast to arrive in the forest. I was blessed to be invited up to what was really a private electronic music event, I guess, in the forest up there—an arrangement put together by a bunch of people from the Sunny Coast. It's been running for a couple of years now but it's limited to friends and friends of friends, so it's kind of like a big private party—about 150 people—and it was really, really nice. Virtually everybody knew each other, they were a wonderful, evolved group of people, very respectful, looked after the landscape, and it was in a great setting with wonderful swimming holes.

**Nyck:** So when you say evolved people, what do you mean by that?

**Steve:** I just mean in adherence with the new paradigm.

**Nyck:** Adherence with the new paradigm. Is it adherence 'with' or 'to' the new paradigm?

**Steve:** 'In sync with the new paradigm' would probably be better, but just, you know, a bunch of lovely, open, transparent, loving people who care for the world and the planet and each other, and enjoy some good electronic music and like to dance barefoot in the dirt.

**Nyck:** And you also gave a little bit of a talk up there, because it wasn't just a party; it was also a bit more than that.

**Steve:** I did. I gave a breakfast talk on Sunday morning, and I was a bit concerned that no-one would turn up, or those that would turn up had been up all night, but actually I was surprised. I had a good turnout at 8am and lots of people were very interested.

**Nyck:** The mushroom omelettes, perhaps.

**Steve:** Could have been. I didn't see any omelettes, but who knows.

**Nyck:** Anything else you can tell us about up there? Because of course it's such a great thing to imagine these kind of small events, but lodged in this Bible Belt of Queensland, just up the road, and the Gympie supermarket, a completely different reality in operation.

**Steve:** Yes, well I must say, they weren't Gympie locals. They'd driven a little way to get there—Sunny Coast crowd—but, yes, interesting juxtaposition to go from the shopping mall and then into the forest to an electronic dance event.

**Nyck:** And it really is how we live in the world now, I guess, with these different value systems lodged in either large groups of people in society—those that still theoretically control things—and then these other fringe emergences, expressions of new paradigms and new ways of seeing and thinking, sort of sitting side by side and trying to find a

place to be with each other and to influence each other, I guess. Is that the case? I don't know.

**Steve:** Well, it really is a case of people living in different worlds and having a different fundamental framework for making sense of how the world works; how reality works. In the case of the Agricultural Revolution mindset, which emerged about 10 or 12,000 years ago and which is still quite strong in many, many parts of the world, including around Gympie there, it's a long-term outlook on life, it's a communal way of living as opposed to an individual way of living as in the modern Scientific-Industrial way, and the mindset is kind of like you follow the rules of life—and often those rules of life do come from a religion, with the Ten Commandments, for example. This emerged at a time when humanity first learned how to crop on a large scale so it allowed us to gather together in big groups and you can't live sort of wild and loose once you start to build a town or a city. You've got to have some rules to make sure that everybody drives on one side of the road and not both sides of the road, for example.

**Nyck:** Except at the *Bachelor and Spinster's Balls* out in the bush. There they can do whatever they want to.

**Steve:** Yes, that's a kind of little regressive thing, I think.

**Nyck:** Absolutely. Let some steam off.

**Steve:** And it's important to remember that these value systems are nested inside each other, so where you've got a prevalence of this sort of Agricultural mindset, the Authoritarian mindset, it's not the only value system that's present. You've also got nested inside that, as you just alluded to, the sort of teenage wild and loose third layer, and then the tribal second layer underneath it, so it's a composite.

**Nyck:** It must be very interesting now, given this agricultural/religious base, arguably—and of course, there's more to that; that's being somewhat simplistic—but given the nature of agricultural endeavour in Australia now. I mean, we've been a very successful agricultural country and still are to a degree in certain areas, but much of that agricultural base is collapsing. Along with that, rural towns, rural families, there's unfortunately a high degree of suicides in those communities and small towns and farming towns in Australia.

**Steve:** Yes. Because it's such a rigid mindset compared to the Modern mindset, even. The Scientific-Industrial mindset is much more flexible because it looks for options and it doesn't tie itself down to one way of living, but the fourth layer, the previous layer, the Authoritarian-Agricultural era mindset, has this rigid rule set to follow. We're seeing more of this in the public eye at the moment because of the regressive search that's going on. Because we're in transition between two sets of values, it's natural for us to look backwards and say, 'okay, things aren't working so well at the moment, maybe if we remember how we used to live years ago and we go back to those values, everything will be fine.'

**Nyck:** Keep the family farm, encourage your kids to stay with the farm, and then not, and that puts a lot of stress on people, of course.

**Steve:** And we hear this from politicians all the time: 'back to basic values, back to family values, let's make whatever country great again'. It's a common thing, particularly during times of change, and so we're seeing a regression back to these older values sets at the moment, in search for something that works better than what we have, because there's a general recognition that the way things are running at the moment, it doesn't work so well. Our systems are failing to cope partly because of the complexity of a connected world—a highly interconnected world.

**Nyck:** And I imagine it must be very difficult for some people at that stage of growth and still in that Agricultural mindset—farming families in Australia are a good example of what we're talking about. They've been there for generations in many cases, they've seen their kids leave, often not staying with the farm so there's that that pressure there, but also the perceived lack of support by institutions of government as has been provided in the past. For purely financial reasons, it's not a very good investment anymore.

**Steve:** No, no, it's complex—as always, life is complex. In the communally-oriented ways of living—the Traditional-Tribal and then the Agricultural, and in the emerging paradigm, the network-centric, Humanistic paradigm; all communal ways of living—they tend to have longer-term outlooks. In terms of the consideration of time, they think in longer time frames. You look at the indigenous people and they have stories going back tens of thousands of years, some of which have been validated by science—geological events that have been told over and over again for tens of thousands of years. In the Agricultural world it's the same—it's a long-term outlook—you think in terms of seasons and years and that kind of thing. To come from a family tradition where, going back generations, the family has worked this patch of land, and then all of a sudden the climate is changing or the economic situation is changing and it's not as viable as it used

to be and you're faced with making a radical change, it's a big, big step to break that long chain of activity within a family lineage, and very stressful for people who are faced with having to do that. But there are lots of factors, of course, not just the fact that the climate is changing, but also economic factors—the domination of the supermarket world by a couple of big companies who put on pressure to get the prices down and screw the farmers, really, to try and to get their supplies cheaper.

**Nyck:** And I guess, as you're saying, that for people who are very lodged in that particular frame, it's very difficult to understand these changes coming down the line; very hard, I imagine, to make sense of them, and more pressure applied to them when they come down to 'we've always been supported this way; we're the primary industry in the country.'

**Steve:** Right, and very challenging to their sense of self. If you're a child who's inherited the farm and you know that your father worked successfully, and your grandfather and his father worked it successfully, and all of a sudden you look like you can't, then you really start to question yourself and say, 'what's wrong with me? People have been able to make this work for a long time and now it doesn't look like it's going to work for me.' So lots of pressure, and I guess this is why we see suicide and those sorts of things.

**Nyck:** Yes, and there is a change in agriculture. There is significant change in agricultural practices in some pockets in Australia. There's a lot of advancement in terms of reconstituting the way that we care for and have a guardianship over the land, and how we use land, how we make it our friend, so to speak, including some ancient indigenous agricultural practices which have been rediscovered in books like *Dark Emu* and others recently. So some of those practices are coming into play, but to let go of the old practices—again, same thing; and to adopt new practices, which on the face of it, for some of these people, I imagine, are a bit weird, a bit too alternative, a bit too progressive—something. Where's this idea of defeating the landscape and defeating the weather that Australia was arguably built on its agricultural endeavours?

**Steve:** Yes. You just reminded me, too, I connected with some folks from the permaculture movement up at this music event that I went to on the weekend, who were connected with the *Grounded Festival*. I've had a little bit to do with the permaculture movement. In fact, years ago I had a little plot of land outside of Mackay when I was working up there, and my wife and I started a permaculture garden, which we did for a while, which was very cool.

**Nyck:** Swales—you had swales, did you?

**Steve:** I'm not sure about the swales. Maybe it was out of season, I don't know.

**Nyck:** Maybe a little bit too far off the coast for the swales.

**Steve:** Yeah, yeah. I didn't hear anything anyway, but interesting to connect with those guys. I don't know a lot about the permaculture movement, but it's quite an extraordinary movement because it's not just about planting plants, of course, it's a whole social model that extends far beyond the farming thing and there's a lot of useful information there for the future.

**Nyck:** Very good.

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**Nyck:** You're tuned to *BayFM*, to *Future Sense* with Steve McDonald and Nyck Jeanes here. We've been talking about you being up in Gympie and we've been talking about the values gaps.

**Steve:** It wasn't actually Gympie, it was outside of Gympie but I passed through it.

**Nyck:** Yes, nothing wrong with Gympie, good place. But this is the first time you've come into town this morning, through the rain, through the roundabout there.

**Steve:** Oh, look, I know! I was surprised by a giant new erection. Somebody has erected a piece of art.

**Nyck:** Yes, I know. It's caused an absolute social media furor. It's amazing, really.

**Steve:** Yes. Yes. You know, I used to live in Melbourne years ago.

**Nyck:** Sorry about that.

**Steve:** And it reminded me of Jeff Kennett. Jeff Kennett was famous for erecting a few pieces of art around Melbourne, and one of them is this giant yellow bar which hangs over the freeway as you drive into the city—I'm sure you've seen it.



**Nyck:** You may have only seen Steve's fist out there, clenching his arm outside outright, simulating the bar.

**Steve:** Yes. It became known locally, of course, as Geoff's erection.

**Nyck:** Yes, the Kennett erection. Well, it also looks a bit like a rocket made of tinsel, as you said earlier today.

**Steve:** It does. It could be a rocket made of tin.

**Nyck:** It has birds, but apparently, look, I mean, my initial reaction was like everybody else's, like, 'oh, my God', but it's interesting how we sort of jump to the phallic interpretation. I'm not saying it's wrong.

**Steve:** What phallic interpretation? I don't know what you're talking about.

**Steve:** You said that there was a giant erection.

**Steve:** Well, it was. Someone erected it.

**Nyck:** Built it. I think that a bit of pause is required because apparently it's not finished yet, and it is all made of these steel birds, and if you look at it closely as you drive past, the steel birds are kind of a nice idea, I kind of like that idea. It's just unfortunate that it's sort of emanating from supposedly this lighthouse structure that's coming out. So perhaps we should wait just a little bit until it's complete.

**Steve:** That's true, it's not finished yet. We should give them the benefit of the doubt and see what it looks like when it's done.

**Nyck:** We should, but I think the council—because there is a public art panel that's responsible for deciding on this \$52,000 piece of art—and I guess those couple of councillors and the others on that public art panel, whoever they are, are probably going to be going, 'oh, my goodness', because I must say that you would have to ask the question—and I'm not overly criticising because I don't know yet for myself—but you'd

have to ask the question, who made that decision and how didn't you see what this might have looked like?

**Steve:** Art's such a difficult thing, though, isn't it, because the beauty is in the eye of the beholder, as they say.

**Nyck:** I know nothing about art, but I know what I like, as they say, and I basically agree with that.

You can text in, by the way, folks. You probably know that already. We've had a couple of texts today about a couple of other things, but text in and make any comments at all. All the stuff about the erect art piece out there, we've probably heard it all, even though we're continuing on that vein a little bit, but let's just take a moment to see. I do have a feeling for the artist, because no doubt the artist had a genuine artistic vision of some sort, and that's been agreed to, it's been paid for and here we are, so we're going to have to somehow make the best of it, I guess. It's not going to suddenly change overnight although some people are saying just get rid of it. That's not going to happen.

Let's talk about some more serious things, however, in terms of what's going on in the world, generally speaking. We've been talking a little bit today about the values gap in the world, in its various manifestations.

**Steve:** Yes. As we progress into this paradigm shift, which is already underway at a global scale, we're going to become aware of this contrasting values set between the emerging paradigm and the existing dominant paradigm, the Modern Scientific-Industrial era that we've grown up under, and what we are noticing now is that many of the systems and concepts that have come out of that Modern Scientific-Industrial way of thinking aren't working so well anymore. Simple things like the decision-making process which superseded the old Agricultural-Authoritarian decision-making process, which was really to check the rules of life, whatever rules that you live by—someone else's rules, not yours; they were given to you by a higher authority—and see if the challenge that you're faced with can be resolved by sticking to those rules somehow. Of course, the Modern Scientific-Industrial era broke us out of that because it got too complex to follow a rigid rule set so we had to find a new way and the new way that we found with the Scientific and Industrial Revolutions was to look at options and figure out which one of those options was going to fit our particular circumstances best and then choose the best option and make a plan and proceed that way. But now, of course, we've got too many options. We've got access to so much information that you just can't process all the options anymore. You google something on *Google* and you get millions of results. How do you figure out which is the best result there? So we have to move to some other way, and the emerging paradigm is guiding us to move to a form of consultation within our network, so we're moving to a very network-centric way of

living. In fact, it's already here in many places of the world, it's just not the dominant global paradigm yet.

We reach out to our peer group within our network and we say, 'what do you think about this? What do you think about this erection? Does it look good?' and those sorts of things—if you're talking about art, of course—and that's how we come up with what's best for us and our extended network. Of course, the systems that we have in place at the moment socially, like our political systems, our economic systems, etc. were pretty much all designed under the previous paradigm and so they're designed for a world that existed before the Internet was even invented, before we got flooded with all this information and before we had such challenges trying to figure out what is best; what is the most appropriate way for us to live? In such a complex world we're overloaded with information and the next step forward for most Western societies is to start looking at this value of operating within a connected network and drawing in opinions, perspectives from all the different angles that can be found within our extended peer network.

**Nyck:** I'm thinking, as you're speaking—we've talked a bit about this off air—of our education systems, one of those systems that, of course, was created and built and sustained in the previous paradigm.

**Steve:** The education system even extends back further to the Authoritarian-Agricultural paradigm because so much of our education system has been shaped by the churches and the churches' thinking, according to that previous old paradigm, the rigid ruleset paradigm.

**Nyck:** Which is why we've still got the debate, of course, about religious freedom, which is yet to be resolved from the Morrison government, and how that's going to pan out in terms of our education system and the freedom to worship as you wish and to have rules and regulations based on your religion still having some impact or influence within the education system at some schools.

**Steve:** Yes, and I think this is why we're seeing the education system appearing to be under such pressure at this time, because it's actually not even an entirely Modern paradigm. It's from a previous Agricultural-Authoritarian paradigm that's had a whole lot of Modern stuff kind of tacked onto it.

**Nyck:** So this is why it's interesting. There are two things we heard on the news before. You'll be aware that in New South Wales, the premier, Gladys Berejiklian, has announced that from the beginning of school year next year, mobile phones will be

banned in primary school classrooms—not in upper school, not in high school classrooms, but in primary school classrooms—which on the face of it to me, sounds like a pretty good idea because clearly it's a distraction. But it's like the horse has already bolted, surely, because, as you said, the education system is designed from the past. We've got kids in there who have grown up with a mobile phone in their pocket, maybe from the age of three or four or five or whatever years. They're used to this engagement with ...

**Steve:** The entire world.

**Nyck:** The entire world, and so I don't know how that's going to pan out.

**Steve:** No, as you say, there's some advantage to removing a distraction from the classroom, but you're asking a kid who's grown up with a device, who has access to the entire world and all the knowledge of humanity that's ever been documented is right there on the device, and you're asking them to put that away and pay attention to a much narrower source of, hopefully, entertainment in the classroom. It's challenging. I can understand the logic of taking away the distraction, but I hope that it's not an anti-device attitude altogether that's going to remove screen access entirely from the classroom because we live in a world of screens.

**Nyck:** In the same token, and not with the same announcement, but Federal Education Minister, Dan Tehan, has flagged a revamp of the national curriculum, saying we need to get back to basics like reading, writing and maths before worrying about "soft skills like teamwork and critical thinking."

**Steve:** I've been getting this image of, you know that old painting of the farmer with the pitchfork and his wife who look like the Amish folks. I just keep getting that in my head. It's back to the hand implements and shun all new technology.

**Nyck:** Luddites and neo-Luddites to the fore. But it's amazing because how can you take a more simplified approach to an increasingly complicated, complex system that we're living in?

**Steve:** Once again, this is the regressive search dynamic, so it's a normal human response to the challenge of change and being overwhelmed, is to think back to a time where life was simpler, things worked okay and go to living by those old values once again. Of course, the reason that we've evolved to do this—I mean, this is in our DNA,

it's an instinct; we don't think about doing it, we just naturally do it—we've developed that way because it actually accelerates change. By going back to an older set of values which are even simpler than the ones that we're living by up until the time that we get challenged, we actually move back to a set of values which are even less capable of allowing us to cope with complexity and so it creates increased evolutionary tension. It's like drawing back the elastic band on the slingshot. You're creating tension and sooner or later that tension gets so much it has to release. Think of that artwork again, Nyck.

**Nyck:** You're fixated, you know that.

**Steve:** You get thrust forward into the future and so it's actually an evolutionary dynamic that has developed to accelerate change when we face challenge. The interesting thing about it, though, is that once you understand that dynamic, once you're not unconsciously buffeted around by it, but once you actually understand the dynamic and how it works, you can make conscious choices to actually bypass the tension. If you recognise that as soon as some tension appears it means something needs to change, and you understand the change process, then instead of looking backwards to 'let's get back to old values and make America great again', you can actually think forward instead of backwards and you can literally bypass the tension if you're on top of it and you understand what's going on. But most people don't, and our government certainly doesn't at the moment.

**Nyck:** Well, it's interesting with education, of course, because Australia was, for a long time, way up the top of the education of our young in regards to other countries in the world, but have slipped significantly back for over two decades, falling behind Japan, Canada and New Zealand and other comparable countries. So I wonder what's wrong there; what's not being met in this country with regard to education now?

**Steve:** You know, I think it's much wider than in education because you can look at a lot of different disciplines and see Australia has fallen behind. The one that's most obvious to me because of my involvement with psychedelic research in Australia is just embracing these new medicines. We have such a conservative attitude here. After *PRISM* [*Psychedelic Research in Science and Medicine*; <https://www.prism.org.au>], our local research organisation, was created back in 2011, we knocked on doors for a full eight years trying to find an institution or a hospital that was prepared to be open-minded and look at the possibility that these things are actually amazingly capable medicines, and for eight years, what we got was, 'no, sorry, not today.'

**Nyck:** What were they afraid of? Because as we know, and we talk about this on the show, in America, which is pretty regressive in other ways, the research, particularly into

MDMA for PTSD under supervision and proper therapeutic situations, is now at Stage 3 with the Federal Drug Administration (FDA) and is likely to come online and actually be legal for these uses within a couple of years now, and yet we are very far behind. What's missing? What are they afraid of?

**Steve:** I think, because America has such a large population—you get the full spectrum of values anywhere, really, but the larger the population is, the more numbers you have in the smaller percentages of the population—and I'm guessing, I don't really know, but perhaps because there's a large population, America is a well-resourced country—they've got money—and so they've been able to get enough momentum there to do some world-leading change, which is wonderful. We just haven't got the numbers here or the financial support, or we haven't had it up until now anyway, to do the same. However, I must say that late last year, late 2017, there was a tipping point and our research organisation, *PRISM*, suddenly found ourselves being offered funding where before it had been a very dry argument. We also had a couple of opportunities crop up with institutions that mean that we are quite likely to start our first psychedelic study here in Australia in 2019, which is quite exciting.

**Nyck:** And, you know, Australia has had a great reputation in terms of R&D scientifically across the board, particularly in terms of medical research, for a long time. We seem to still maintain that fairly well, but have slipped somewhat in the last year.

**Steve:** There are isolated examples where we are world leaders in some senses. I think we invented Wi-Fi here in Australia.

**Nyck:** We did invent Wi-Fi. We can be blamed.

**Steve:** So we do have an impact, but that conservative element of society has been quite strong over recent decades. We were talking about the Authoritarian-Agricultural mindset and that particular value set—it's still quite prevalent, and also in the US. You go to the US and you see a lot of people flying national flags in their front yards and those sorts of things, which is all representative of that same Layer 4 mindset—it also engages in nationalism; it's a very ethnocentric way of thinking—it's like: people like me, people who identify with the same causes that I identify with, whether it be nationalism or religion or whatever. It's still pretty strong here in Australia, too—there's still a good chunk of society that leads life according to those values.

**Nyck:** Absolutely. How would you place what's happening in France with the Yellow Shirts? You nicely put it earlier off air: it's like the canary in the coal mine—the yellow

canary in the coal mine. That's interesting because the French seem to have this ability when they revolt—when the peasants are revolting—they seem to do it very well overall; it seems to have long-term actual change effect.

**Steve:** They do. They've got a history of it, haven't they? And I do think it's a canary in the coal mine. It's a response to this evolutionary tension that has resulted from the regressive search back to old values—and we've seen a bit of right wing influence in France there and in a number of European countries—and that's increased the evolutionary tension. Sooner or later, the tension on that elastic band has to reach a tipping point and what we've just seen in France is a little tipping point, where there's been enough tension created that people have said: 'No! This is enough', and if they don't have avenues available to them to address things in a civilised kind of a way, then guess what? It becomes uncivilised and people start to protest and burn speed cameras and those sorts of things as they've been doing.

**Nyck:** Yes, 95 percent of speed cameras in central France region were destroyed as part of the Yellow Vest protests, in fact.

**Steve:** Yes, so this is the canary in the coal mine. It's an opportunity to see, okay, where is the tipping point here? How much tension can society tolerate? And hopefully what that then does when these little eruptions happen, hopefully government pays attention. And I think France is doing that. I think Macron has come out and actually said, 'okay, we hear you, we're going to change this.'

**Nyck:** Well, he's trying to change some things. I don't think it's enough, of course, but what's interesting to me here is that the underclass in countries like France seems to be much quicker to revolt in this way—to actually get aggressive out of frustration—than the underclass in most of our Western societies, which don't seem to have the same response. Not that I'm supporting any sort of violent action, but that's how frustrated people actually are.

**Steve:** It is, yes, and what we're looking at here is a complex adaptive system, which is society, and driven by human nature. We're going through a phase transition, is what's happening, shifting from one values set to the next values set. You could liken it to boiling a pot of water on the stove, and eventually the water turns into gas, which is a phase transition. You can pick up the early warning signs that things are changing by when you start to see the first bubbles appearing in the bottom of the pot, and this is like that—it's like the first bubbles appearing and this is about to boil over. We've just seen an occasion in France where it has boiled over. If we're aware of these change dynamics and how complex systems work, we can also look at our own society here in

Australia and say, 'okay, these are the first bubbles, folks. We're starting to see bubbles here, and if we don't act on this and change something, then it's going to actually boil over.' Let's hope that we don't see the same kind of boil over occur here in Australia. I mean, we do see it on a small scale, like the social violence that we've seen in Melbourne over the last couple of years. These are all little tipping points and we need to take note of them—particularly governments and those who have the power to influence society need to take note and just understand that it means something has to change.

**Nyck:** Beautiful.

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**Nyck:** You are tuned to *BayFM to Future Sense* here with Nyck Jeanes and Steve McDonald. A few of your texts have come in, a couple of texts on the silver bullet out there on the roundabout, and I like this one: "Totally nonorganic totem for arts and industry/proposed massive sub-urban overdevelopment. At least cover it in Christmas lights and children's stuffed native animal toys like koalas, wallabies and lots more too. 'Imagine'." And thanks to John, a local sculptor and environmental artist, in a celebration of life.

Someone else has written—a bit harder to understand this: "Relativism pretends that anybody or anything is as relevant as the next. This is logic devoid of meaning. Art is called art because it rings with truth, because it's beautiful, promotes a healthy perspective, inspires happiness and emits light." Of course, many people would disagree with that—art can be also an expression of the darkness so I'm not sure if we agree with that, but you might. "The steel pillar out there does not qualify to be called art. It is just another try hard. Whoever approved it should lose their job. Please name the members of that committee that are forcing their bent aesthetics on everyone. I say we put it in their backyards." Strong words. I did mention the forum called the Public Art Forum. There's a couple of council members on that. You can check out who they are, it's pretty clear—Cr Ndiaye and Cr Hackett, I do believe—but there will be other members on that panel as well. And so, the discussion goes on.

Another other email, too: "Thanks about E.M.F. and wi-fi, saying that it is a major danger, particularly for younger people." This writer claims that this is the reason why phones have been prohibited in schools in Europe. We're not sure about that exactly, but perhaps that's true. So thanks for your texts.

Let's move to something else. Amazing discoveries going on. "A global team of scientists have found an ecosystem below the Earth that is twice the size of the world's oceans" (<https://www.theguardian.com/science/2018/dec/10/tread-softly-because-you-tread-on-23bn-tonnes-of-micro-organisms>).



**Steve:** Wow.

**Nyck:** "The Earth is far more alive than previously thought", they say, "according to deep life studies that reveal a rich ecosystem beneath our feet that is almost twice the size of all the world's oceans. Despite extreme heat, no light, minuscule nutrition and intense pressure, scientists estimate this subterranean biosphere is teeming with between 15bn and 23bn tonnes of microorganisms, hundreds of times the combined weight of every human being on the planet." And I like this: "The researchers are from the Deep Carbon Observatory and they said the diversity of underworld species bears comparison to the Amazon or the Galapagos Islands, but unlike those places, the environment is still largely pristine because people have yet to probe most of the subsurface." In fact, "one organism found 2.5km below the surface has been buried for millions of years and may not rely at all on energy from the sun. Instead, the methanogen has found a way to create methane in this low energy environment, which it may not use to reproduce or divide, but to replace or repair broken parts." All sorts of interesting bits to this.

**Steve:** Isn't it fascinating? I always love to look at these emerging pieces of knowledge and just note how they correlate with what's happening in human society. This sentence here could be a description of human life on planet Earth: "Despite extreme heat, no light, minuscule nutrition and intense pressure ..."

**Nyck:** Sounds like life on half of the Earth, at least. Life in France, life in parts of Australia now, really.

**Steve:** I know, isn't it amazing? But it's wonderful to read this kind of stuff where we're probing deeper, looking for what's beneath the surface and discovering life. Amazing complexity.

**Nyck:** Of course, there's the Gaia hypothesis, which was made famous by James Lovelock ([https://en.wikipedia.org/wiki/Gaia\\_hypothesis](https://en.wikipedia.org/wiki/Gaia_hypothesis)).

**Steve:** That guy-a.

**Nyck:** That lovely guy-a, James Lovelock. His hypothesis has received a lot of criticism over the years, but as time has gone on and science has progressed, it seems like issues like this—of this living entity way below the surface of the earth—would indicate that, of course, life on this planet is a life; it is a being of some sort.

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**Steve:** There's a lot of consciousness on this planet.

**Nyck:** A lot of damn consciousness locked up in it, yes.

**Steve:** More than we know, actually. Didn't Lovelock update his Gaia theory in a later book, I think you were saying this morning, to really describe an amazingly complex and adaptive system.

**Nyck:** Yes. He formulated the original hypothesis and co-developed it with microbiologist Lynn Margulis in the 1970s. He named the idea, of course, after Gaia, the primordial goddess who personified the Earth in Greek mythology. In 2006, the *Geological Society of London* awarded Lovelock the Wollaston Medal, in part for his work on the Gaia hypothesis, so I guess it was taken into serious scientific consideration at that point.

**Steve:** Interesting.

**Nyck:** Yes. "It was initially criticised for being teleological and against the principles of natural selection, but later, refinements aligned the Gaia hypothesis with ideas from fields such as Earth system science, biogeochemistry and systems ecology." So looking at all of that is an indication of the growing focus on living systems—theories of various types and approaches; complex adaptive systems theories.

**Steve:** Certainly this is an emerging area of knowledge, these complex adaptive systems, and it starts to probe into the Second Tier of human values in human consciousness that Clare Graves described, where even the emerging paradigm that's soon to be the dominant global paradigm tends to operate on a fairly level playing field and doesn't probe so deep as this scientific interpretation presents. Probing into the depth and looking at the complexity and the adaptive nature of the consciousness is really a Second Tier thing, so it's quite leading edge in terms of human thinking.

**Nyck:** It leaves us in an interesting position, doesn't it? Because while we are in the final stages, when we talk about the Green stage—Layer 6 of Graves's work, beyond 5, which has been dominant for the last several hundred years on the planet since Industrial Revolution, roughly—in that same stage 6, we like the idea of these new systems science models, but we're still yet to really—and this is me paraphrasing what you're saying—yet to be able to grasp them in their true application and meaning in terms of Second Tier consciousness. I'm not articulating it very well, but you know what I'm

saying: there's a gap between what we want to be true or want to take notice of and what we actually can and what actually is relevant and true and applicable to change.

**Steve:** Yes. Layer 6, the emerging paradigm, is a more expansive perspective of the world, but it's slightly skewed towards the human experience and human values and human emotions of morality and those sorts of things, so it's not quite as holistic as the Second Tier value sets become. But I think one of the interesting things about this article and this concept is that it's providing more scientific evidence—good, solid scientific evidence—that we are living on a planet that is very, very much alive; in fact, more alive than we know, and consequently it has a level of consciousness and a capacity to adapt to its environment. It adds a new layer to the whole climate change, anthropocentric influence argument, that this is not just a dumb rock that we're sitting on here and messing up. It's actually a living being that is adaptive.

**Nyck:** Just the third rock from the sun. That's all we are, mate. And that's a very good point. I think that this discovery of this massive organism below the surface of the earth—this ecosystem in itself—something this size which is larger than the biomass of all humanity on the planet and thus bigger than, I guess, most, or certainly all expressions of life that are singular—think of the mycelium, the great network of mushrooms and the like, which is also a huge network—but having these gigantic networks and beginning to understand or see them, surely must influence the fact that they, too, have an influence on the biota, if that's the right word, on the biomass or the biology of the whole planet, and thus of the weather systems, the temperature and everything.

**Steve:** Absolutely, yes, and that is acknowledged in a lot of the climate science. They talk about the methane emissions and that sort of thing, to some extent anyway. But yes, it's very, very interesting to see this kind of stuff emerging.

**Nyck:** And meanwhile, particles have been flying out of Earth's poles, which I don't really quite understand from this particular article, but apparently particles—cosmic rays—normally bombard the Earth every day and are measured at observing sites around the world, with the most notable being located at the Earth's South Pole, but actually, cosmic particles have been moving out of the Earth's poles. Do you know much about this?

**Steve:** Yes, this came from a news article I found on the *Resonance Science Foundation* website (<https://www.resonancescience.org/blog/Particles-Are-Flying-Out-of-Earths-Poles>). They've presented the original news article—I think it was first published on space.com. It says that mainstream science is scratching its head about this because it

doesn't fit with our model of the universe and where these rays should come from—they shouldn't come from inside our planet according to mainstream science. Hamein's crew have added a note here, and they're coming from a new scientific perspective, of course—a more advanced one than the mainstream—and they say that when we see gravity as an emergent property due to the coherent spin dynamics of things like planets—pretty much everything has a spin, even down to the small quantum particles—everything spins and when something spins, of course, it has what they call centripetal force, which is an acceleration towards the centre and the build-up of pressure that happens in the centre of an object with mass will inevitably cause jets to be extruded from the poles. We see this particularly when we look at black holes out in space. They typically have sometimes quite visible jets shooting out of each pole of the black hole, and Hamein's theory is that everything essentially has the nature of a black hole, and if you go towards the centre, you're going to find, basically, an interdimensional portal to infinity.

**Nyck:** You'd disappear. The closer you get to your own centre, folks, the more likely you are to disappear into the black hole and come out, who knows where?

**Steve:** That's right. Exactly, so we should expect, really, anything like a planet that also has a spin is going to have some kind of energy emitting from the poles, and this is what they're starting to find here. As I said before, Hamein is operating from a more advanced paradigm in terms of understanding physics, and mainstream science has a little bit of catching up to do there.

**Nyck:** It's interesting. I love this: the "IceCube" Observatory last month made some supporting observations of these emissions of cosmic rays from the poles, saying that "further analysis strongly suggests that those events may be due to physics beyond the standard model."

**Steve:** Yes, we'll go for the super model please.

**Nyck:** The super model, yes, and we're not talking about someone in a bikini.

**Steve:** We're all about the upgrade.

**Nyck:** All about the upgrade. Talking about upgrades, we've got another message about the sculpture: "I just wish it was made with recycled or more sustainable materials. So

inspired by Lismore's recycled Christmas trees over the last few years. This year's is made from second-hand umbrellas, reused screws and the like."

**Steve:** I'd love to have some sort of community involvement here where you could bring in your recycled items and add them to the sculpture, perhaps.

**Nyck:** Perhaps if we could stimulate cosmic rays being emitted from the top of the sculptures.

**Steve:** I actually think it would look good with a TV antenna on the top—one of those old-fashioned ones.

**Nyck:** Or it would really get up the nose of lots of people around here if we could do a 5G antenna. That would really piss people off, more so than we do already on this show.

**Steve:** I think it should have some kind of laser light show added to it—at least. This is Byron Bay, after all.

**Nyck:** Absolutely.

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**Nyck:** You're tuned to *BayFM*, on *Future Sense* here with Nyck and Steve. Thanks for your texts: "Spare us this mass rationalisation black hole bullshit of Haremeins and the cretin Hawking. Study up on plasma cosmology. Thanks, Rob." Okay, "and the cretin Hawking", Stephen Hawking. I don't think we quoted Stephen Hawking today. And "study up on plasma cosmology." Thanks, Rob. Yes, we appreciate your input. Of course, we're not claiming that we know what's going on.

**Steve:** We have no idea, actually.

**Nyck:** We have no idea. The more you know, the less you know, that's for sure. Well, the older you get, the less you know, that's what I know for sure. But thanks for your input, I like it. A lot of people don't put much stock in Nassim Haremeins, that's quite true, and others do. I guess we will see as the future unfolds.

**Steve:** He's an interesting character. As with most people, not everything that he presents is all that solid. I really do admire his insights into physics, and I think he's definitely progressed the world—our understanding of physics, of this reality—considerably, but he also does kind of fall into that pre/trans fallacy zone that Ken Wilbur talks about as well, where there's a little bit of confusion about what's actually advanced and emerging compared to old thinking.

**Nyck:** That's probably something we need to explain a little bit to the listener who may not be aware of what pre/trans is—meaning pre/trans-rational in Clare W. Graves's model that we refer to a lot of the time.

**Steve:** I think it is a good time to do that, actually. If we look at the spectrum of human values and this process of developing through them—or evolving, if we're talking about it at species level and long-term; evolving through these values sets, values layers—they can be subdivided into zones. The first three layers in Clare Graves's model—which equate to, at a species level, the Hunter-Gatherer phase, the Traditional-Tribal phase, and then the Egocentric-Martial warlike phase—they belong to what I call the pre-rational zone because our ultimate compass for living life is our urges and our instincts and our emotions: what we feel in the moment. So behaviour in that zone tends to be very much in the moment, very much reacting now to what we feel now, and wanting to satisfy our needs straight away. We see this, of course, at an individual level in our children as they're growing up. We grow through these layers early on. If children are hungry, they want food now—they're not going to wait half an hour, they just want it now. Then beyond that—and this equates to a transition that happens in the mid-teens to early 20s range for individuals ...

**Nyck:** As the frontal lobe develops.

**Steve:** As the frontal lobes complete development, we move into the rational zone where the rational mind dominates. That, of course, is human nature as we know it for most people alive on the planet now. The rational mind is dominant, we can rationalise our fears away, we can rationalise our needs away, and we start to see cause-and-effect—we see the logic. Previously, there was no logic because it was all about what I want now because I feel this, but now we've got the brain kicking in—the rational mind—and we have logic, which makes us more capable, of course, and allows us to deal with more complex issues.

**Nyck:** Great amounts of success in solving problems up to that point with the logical mind.

**Steve:** Absolutely. It was the logical mind that took us to the moon and back. However, that's not the end of the story. There's another zone beyond that rational zone where we're moving once again to something that's not rational, and it's called the trans-rational zone. Remember, too, that these zones, just like the individual layers, they're like layers of skin on an onion—they're nested inside each other.

**Nyck:** Like Russian dolls.

**Steve:** Exactly, yes. This transition from the rational zone to the trans-rational zone—for the mainstream part of society it's in the future, it hasn't happened yet. Of course, there were people who were picked up in Clare Graves's research back in the 1950s who had already made this transition—a very small percentage but they were there. The trans-rational thinking gives rise to things like transpersonal psychology, quantum mechanics, and those sorts of things—things that have amazing complexity and depth and which really haven't been embraced by mainstream society yet. Even Developmental Psychology belongs in the trans-rational zone because it's looking at the layers—it's actually looking at these layers as stages of development—but these things haven't become mainstream yet. I'm always amazed when I talk to mainstream psychologists and I ask them about developmental psychology models and they scratch their head and they say, 'oh, yeah, I think they mentioned something about that when I was at uni', but it's not something that most people use in their work.

The same applies to quantum mechanics. If you talk to the average scientist and ask them about, 'okay, how do you factor the observer effect into your work there?' they'll scratch their head and say, 'oh, yeah, that'd be quantum mechanics, I guess. You know, I'm sure they mentioned that at university', but these things just haven't come into the mainstream yet because they're beyond mainstream thinking.

In the crossover from the rational zone to the trans-rational zone, we are moving to something that's not rational, and in between—in the crossover area there as we're learning how to grow out of being dominated by the rational mind and start to tap into this trans-rational quantum consciousness, as I call it—it's easy to confuse pre-rational ways of living with trans-rational ways of living because they're both not rational, right? And for somebody who's in the rational zone, like our caller who just texted in there—he's obviously in the rational zone—when they look at trans-rational stuff, all they see is pre-rational because they don't know the difference between trans-rational and pre-rational; they can't figure it out.

**Nyck:** And that's not a criticism. It's just the way it is.

**Steve:** No, it's just the way it is. It's like the difference between a tree and a rock—they do different things, they look different. You can ask a dog to run up the road but you can't ask a tree to run up the road—it's just because that's its nature at the moment.

**Nyck:** You can't ask a rock to grow me a beautiful, ripe papaya.

**Steve:** Exactly, it hasn't got that capacity. So we're not talking here about attributes which are good or bad, or better or worse, we're just talking about the adaptive nature of human consciousness and how, when we're put in a set of life conditions that require a certain level of adaptation, that's where we end up growing to—we grow to that level of adaptation. Evolution is very efficient. You don't evolve something that's not useful, although science sometimes thinks that we've evolved things that aren't useful simply because they don't understand their usefulness yet.

So, back to the explanation. When we're growing through this transition zone between the rational and the trans-rational, there's a time of learning where we have to learn how to tap into this direct knowing that comes from the trans-rational way of being human. I liken it to quantum particles—how you can split a photon and have half of it here and half of it there and then one piece will know what the other particle is doing, whether it's spin changes or whatever—there's a direct knowledge.

**Nyck:** Even billions of light years apart, theoretically.

**Steve:** Yes, beyond time and space.

**Nyck:** And it's beyond rational. That's rational to us.

**Steve:** Yes. I guess you could call it a deep intuition, but it's a very sophisticated kind of intuition, and until you start to grow into that, because you haven't experienced it, you can't recognise it. So when you see people speaking from this place of trans-rational knowledge, you check back through your filing system of everything you have known and experienced in your life, and the only place it fits is outside the rational zone, which, if you haven't grown into trans-rational, is pre-rational. So it gets equated with infantile thinking.

**Nyck:** So, examples of this? Because it is quite difficult for most people to actually access what you're saying or explaining, ironically. So, if I'm having a particularly interesting day in some ways—some sort of magic has occurred in my day—and I step outside under the starry sky and suddenly I look up and I see a shooting star go across,



and I think 'that's meaningful to me; that means something to do with how I've experienced my life today, it's a good sign, it's an omen", is that pre-rational or trans-rational?

**Steve:** Well, it can be either. This is the tricky thing about human consciousness—you can't point to something outside of human consciousness and say, 'is that this or that?' because it's how we interpret it, right? We need to look at these zones or the layers of consciousness as windows that we look through, okay? By looking through each different window, we get a different perspective on reality, and that allows us to make sense of it in different ways. So it's tricky—it's very tricky—and it's literally something that you can't fully know unless you directly experience it. So it doesn't matter how much I use my rational mind and talk and try and use words to describe what it is, you're never going to get it unless you actually experience it yourself.

**Nyck:** That's right.

**Steve:** And that's what is one of the difficult things about talking about it.

**Nyck:** And of course, there are points in our experience where I guess we get a feeling or taste of this, underneath things like synchronicity and things like that.

**Steve:** Yes. One thing that might be useful is that even if you're living in the rational zone, you can have what they call a 'peak experience' of trans-rational being. Some people may recognise that from getting into what they call a flow state, right?

**Nyck:** In the zone, as they say.

**Steve:** In the zone, most commonly discussed in professional sport, I guess. It's that time where your mind stopped thinking about what you were doing and your body was just doing it and your body was doing it perfectly and in sync—the timing and everything was perfect—and after it happened, you said to yourself, 'I don't know how I did that, but I just did it; I wasn't thinking about it.' That's an example of moving into this sophisticated sort of trans-rational way of being, when you're tapping into a higher rhythm; a higher flow.

**Nyck:** And that's where I guess synchronicity occurs, as Jung put it, because it is in that moment when you touch some greater unconscious or subconscious point which may

be connected to other people, to other situations, and recognise it as meaningful in some way rather than just a coincidence. Is that another way you could see it? It's tricky.

**Steve:** It's tricky. It's not really about the attribution of meaning. We're talking about a pure state of being.

**Nyck:** And I guess that's what I was questioning, because the state of putting a meaning on it is a sort of sense of regression back to an earlier stage.

**Steve:** No, it's not a regression. I guess what I'm trying to say is here is that to tap into where this comes from, you've got to go deep, deep down into our unconscious. There are frameworks down there that we are not really aware of, which actually help us organise our understanding of reality, and those frameworks shift when we go through a major transition of values. What bubbles up to the surface are things like our way of making meaning, our way of attributing meaning to things, and that will be different with every layer of consciousness—the way that we attribute meaning changes also. It still happens and it happens in a different way at each layer as we grow through or adapt through these different layers, or even as we regress back—and sometimes our life conditions cause us to regress back.

Years ago when I was living in Melbourne, I got invited to sit on an extreme performance discussion committee at the *Victorian Institute of Sport* by virtue of my work experience in the military and as a rescue helicopter pilot, because I was working in extreme circumstances. I can remember, one day, being asked about my experience and talking to these senior sports coaches about flying the rescue helicopter and hovering while a winching operation was going on with a gusty wind blowing. I noticed one time that my hand was moving to balance the wind blowing against the helicopter but I wasn't thinking about it—I wasn't becoming aware of the wind and then moving my hand, it was just happening—the instant that a wind gust would hit the helicopter, my hand would move. That was a time when I was tapped into a deeper flow state and that information was coming from somewhere else—it wasn't coming through my rational mind. So it's that kind of thing. Even if we haven't grown into the trans-rational layers of consciousness, we can still have peak experiences of this when we're in other places.

**Nyck:** It's very interesting that this idea of being in the zone applies so much to sport. It's almost like sport is a place where you can practice that, in a sense, by having the skill level where you can let go of the skill, and you're in that zone and just experiencing that.

**Steve:** That's right, and any kind of discipline that teaches mastery will tell you that you start out from a formless place where you don't know anything, and then you grow into or you are educated into a place of structure where you get given a structure to follow, which by virtue of being structured has to have an element of rigidity to it, but then once you reach a point of mastery, you actually go beyond the form to the formless once more, but it's like a conscious formlessness rather than unconscious.

**Nyck:** Yes, that's good. I like that. Wonderful. If you've got all that folks, you're a better man than me. No, I get it. I think I get it. I don't know if I've got it. It doesn't matter. I'll get it.

**Steve:** Don't think about it.

**Nyck:** Thank you. I'll do that.

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**Nyck:** We are in last few minutes and we have a couple of texts here. This is an interesting example of the pre-rational and trans-rational, I guess—or is it?: "I had the same experience when learning to touch type using a typing game. It was like magic, seeing my response occurring before I consciously recognised what I had to type." Interesting.

**Steve:** Yes. What's happening there is you're bypassing the rational mind.

**Nyck:** Yes, thanks Dudley. Very good.

The Integrity Commission has been announced by the Prime Minister, Scott Morrison, and many people—senior lawyers—are fiercely criticising it as having "no teeth" and been a disaster, and some, I think, on the Labor side are basically saying it's worse than having no commission at all, and asking, is it trying to protect the current government itself by its lack of teeth?

**Steve:** Surely not. Surely not, Nyck.

**Nyck:** What do we think about this in terms of values and in terms of evolution?

**Steve:** Yes, well, we've got this values gap, you see. We've got an old system to start with—an old political system that was designed before the Internet existed from this Modern Scientific-Industrial mindset; in fact, it even almost stretches back to the old Agricultural paradigm, the early stages of our parliamentary origins, I think—and we're living in a world where that kind of thinking just cannot manage the complexity anymore. In fact, as the world is becoming more complex, what we're finding is that our decision-making processes and our thinking that used to work really, really well 50 years ago, 100 years ago, actually not only doesn't work well, but it creates more problems than it solves.

**Nyck:** And that's the key really, isn't it?

**Steve:** Is the key. And this is the building of evolutionary tension. Sooner or later, we reach a point—a trigger point or a tipping point—where we realise that what we're doing isn't working, and we go through this transformation of having to grow into something more complex and more capable. And so what we're seeing here is Morrison operating in a very mainstream, old paradigm way, and according to the old Modern paradigm, information was power, so information was controlled very carefully. Typically, in an organisation, you would have a curtain up that hung in front of the organisation and the public would see your curtain, which was your public image, and that's what they would understand about your organisation. Behind the curtain, you would have the Wizard of Oz doing what he does, and what's happened is the Internet has basically stripped away that curtain and we see into the back end now, so the wizard is still there turning the handles and blowing smoke out.

**Nyck:** Thinking he's not being seen.

**Steve:** Thinking he's not being seen, but, of course, we can all see exactly what he's doing—he's just ignorant to the fact that people can see through what he's doing. So here he's just going through a massive process of arse-covering for the existing government. They're just in a massive self-protection mode at the moment and all the decisions that they're making are basically all about their internal party politics. They're not only worried about the general public re-electing them, they're worried about coherence and harmony within their party, which they don't have, and so all of their attention is getting directed there and all of these national issues which have implications globally, sometimes—like that decision on the Encryption Bill the other day, which has a global impact, not just an Australian impact—are being given to us by this crowd who are basically looking at their bellybuttons wondering about how they're going to survive the next election. They're not even thinking—they don't have the capacity at the moment because most of their capacity is taken up by their own self-

interest—to understand the wider implications of their decision-making process. But in this case, they're clearly engineering this Integrity Commission to make sure that it can have absolutely minimal effect.

**Nyck:** Yes. Well, of course, they were drawn, kicking and screaming, to the Banking Royal Commission, which clearly revealed much and was pretty successful. We'll see what the recommendations coming down in February are about.

**Steve:** It was horrifying, actually.

**Nyck:** It was horrifying, but it was still quite short—69 days, I think, altogether. I think only a handful of cases out of 10,000 personal cases were heard, and it would seem that, again, with this—even more so with this—that this Integrity Commission has been set up to minimise the ability of it to actually go deep into the issues. I note that the former commissioner of the New South Wales *Independent Commission Against Corruption*, ICAC, David Ipp, said that: 'I think what's been created is the kind of integrity commission you'd want to have when you didn't want to have one.' Pretty much. Now, Morrison and Co. have slammed that and said, well, the ICAC was like a kangaroo court—a lesson in what not to do—but that would seem very strange, especially considering how many New South Wales Labor members were done over by the ICAC, and justifiably so. But they're clearly afraid of something, the Coalition, I think.

**Steve:** Going to jail, I think.

**Nyck:** Oh, yes, jail time. It could be that.

**Steve:** Like those New South Wales politicians.

**Nyck:** Oh dear. In terms of this kind of integrity in the public space, in the public sphere, there ain't much probably, and most people now know this. I think I've referred this to you before. I've said to you there's a new Russell Brand movie on *Netflix* called *Russell Brand: Rebirth*. There's a point in it where he's talking about the British elections, and he says 'wouldn't it be great if things were different?'; that when a new prime minister is elected or a prime minister is re-elected and comes out the front of Downing Street and says, 'well, we're going to look after all of you, we're going to do all the right things' and all this rubbish—and we all know it's rubbish—everybody listens and goes 'yeah, yeah, yeah.' He says it would be such a refreshing approach where a new leader comes out and says, 'actually, we're going to continue doing what we're doing, we're going to

continue ripping you off, bullshitting to you, lying behind your back, manipulating, taking, if not bribes, certainly money to help our friends.'

**Steve:** You know, it's easy to get cynical and just criticise.

**Nyck:** I don't want to be cynical.

**Steve:** And we do it sometimes because it's a bit of fun.

**Nyck:** It is a bit of fun.

**Steve:** But these things only look bad once you actually pop out of the paradigm and you're looking back at it from a different set of values. When you're inside the paradigm, it's kind of like being in a poker game. If you're a poker player, that's what you do—you don't feel bad about hiding your cards from other people, and you don't feel bad about bluffing someone else to the point where they lose the game.

**Nyck:** It's part of the skills of the game. You're cool if you can do that.

**Steve:** Exactly, and we're living in a world where that game just doesn't work anymore because of the transparency that we have from our social media technology.

And so, yes, I think it's time for a public announcement.

**Nyck:** Yes, probably. Here it comes:

*Your attacks upon us will not go unpunished. You are in contravention of the new paradigm.*

You are in contravention of the new paradigm. It's a bit *Brave New World*, that, a bit Aldous Huxley, and 1984 at that point. Unsettling.

**Steve:** Adds to the evolutionary tension.

**Nyck:** It does. We've got to go.

**Steve:** It's been fun.

**Nyck:** Thanks for joining us here on *Future Sense*. We'll be back next Monday morning, from myself, Nyck Jeanes, and ...

**Steve:** From me, Steve McDonald.

**Nyck:** That's Steve over there. Yes, it is. I love it. Bye-bye.

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