



## 6. Drivers of Change & Anthropocentric Science

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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:** What are we doing today on the first show for 2019?

**Steve:** Yes, welcome to the future. Today I thought we'd have a look at the transition factors between the layers of consciousness. As we grow as individuals, and as a species, we evolve from one paradigm to the next, what are the things that provide momentum for the shift between different ways of thinking, different ways of behaving? I'll run through all of the layers and the basic drivers and we'll zero in then on the Modern to Relativistic transition.

**Nyck:** Which is a stage that a large percentage of the world is now transitioning into.

**Steve:** Yes, it's where the dominant global paradigm is shifting from and to—from that Scientific-Industrial thinking to network-centric, Humanistic thinking.

**Nyck:** And we should frame this, especially here at the beginning of a new year, in the work of Clare W. Graves, which we're referring to there. Most of you who listen to the show, of course, know exactly what we're talking about, but if you don't, perhaps just give a very brief summary of the structure of this particular model that we're referring to here.

**Steve:** Yes, so the paradigms or ways of being human, ways of thinking, ways of behaving that we talk about—usually I just refer to them by numbers, 1 through 8—are drawn from the research of an American Professor of Psychology called Dr. Clare W. Graves. He was a professor at Schenectady in upstate New York, at *Union College* there, teaching psychology back in the 1950s, and he was a contemporary of Abraham Maslow, who's a much better known, more famous psychologist.

**Nyck:** Maslow's Hierarchy of Needs.

**Steve:** Basic human needs, yes. Graves, at that time, was teaching five different theories of psychology in his course at *Union College* and he would always get some questions from the students about which one was the best, which one was right, and eventually that drove him to do his own research.

**Nyck:** It drove him nuts.

**Steve:** Yes, it drove him nuts so he did his own research.

**Nyck:** Good research stems from that—going crazy.

**Steve:** I think so. It goes with the PhD thing.

Graves studied 1,065 people over a period of about 9 years and he looked at their values and their behaviours, their perspectives on the world, and particularly his research was around the question: 'What is the nature of a psychologically mature adult?' When you ask somebody to respond to that, the best they can do is to respond from their highest self, right? Wherever they're at in their own growth.

**Nyck:** Their idealistic aspect of themselves that looks towards that.

**Steve:** It would be idealistic if it was from Layer 6, yes.

In his research, what he got was a whole lot of different perspectives on 'what is a mature adult? How do they think? What do they put value on? How do they behave?' He then assembled a group of 7 of his peers who helped him sort the data and find patterns in the data, and over a long period of time—he spent 9 years gathering the data and then really he was analysing it and categorising it and refining it for the best part of 20 years or so before he passed away without publishing academically, which

means that his work is lost to the academic world, largely. It's poked into a couple of different institutions around the world. I had a friend who has passed away now who based his PhD around Graves's work, but there's not much of it out there, and consequently, in my own study of it, I've had to do that outside of structured educational world.

**Nyck:** Because he died in 1986.

**Steve:** He did. He died of a heart attack in '86.

**Nyck:** Before the Internet age and so forth, too.

**Steve:** That's right. He had some articles published—one notable article was published in the *Futurist* magazine in 1974 where he wrote about the "Momentous Leap" that was approaching

([https://www.clarewgraves.com/articles\\_content/1974\\_Futurist/1974\\_Futurist.html](https://www.clarewgraves.com/articles_content/1974_Futurist/1974_Futurist.html)).

Basically there were a small number of central things which came out of his work. One was this very interesting dynamic between the complexity of life conditions and the adaptability of human consciousness and how, as life conditions became more complex, then human consciousness in a plastic, adaptive kind of way, would also become more complex and more capable in order to cope with the higher complexity.

**Nyck:** And that's also another way of saying that these systems are coping systems, aren't they?

**Steve:** Yes, they are coping systems and also systems of perception, providing deep subconscious frameworks with which we make sense of our experience of reality.

**Nyck:** And solve the challenges and problems of our time, our era, our place in civilisation—in our civilisation at that time.

**Steve:** Exactly. His work also mapped the change process—how we change when we move between these different 'stages', as he called them back in the day. I tend to use the language, or the word 'layers' or ...

**Nyck:** Windows.

**Steve:** Frequencies, waves. These tend to fit with the dynamics better, because the dominant paradigm has shifted since he actually collected his data, somewhat.

**Nyck:** In itself an interesting fact.

**Steve:** He mapped out the change process, and that really equates to things like the work of Joseph Campbell and the *Hero's Journey*—it's a journey that we take between these places. He also mapped milestones on this journey towards greater complexity—the layers or stages or waves—and each one has its own framework for making sense of reality. Each one has its own values, has its own perspective on the world, its own behaviours and drivers, and it's very, very useful information.

Basically, this is classified as developmental psychology, and developmental psychology is a little bit like quantum mechanics. It's been around for quite a while—you can trace its emergence back 100 years or so—however, it's not mainstream in the same way that quantum mechanics is not mainstream. Most scientists don't factor in the observer element and how that might influence the outcomes of an experiment when they're doing their science because, as a dominant paradigm, we just haven't got there yet—it's just too complicated.

**Nyck:** It's soft science, you could argue, too.

**Steve:** We'll get to soft science later in the show.

**Nyck:** Indeed.

**Steve:** So we'll have a look at the transition factors between layers of consciousness and then we'll talk a little bit about anthropocentrism and how that's emerging with this next layer of consciousness that the dominant global paradigm is shifting to, and maybe look at some specific examples around science and maybe even climate science, just for a laugh.

**Nyck:** Maybe even climate science and the notion of 'climatism', which is a term I hadn't even heard of until yesterday.

**Steve:** Yeah, I'd known about that for a while. You obviously move in the wrong circles.

**Nyck:** Different circles, yeah. I should add, just with regards to the information that you sent me about these layers as coping systems and some of the simple parameters around this which I think are important for people to get, because it can seem like this is a personality profile model, but it's not that.

**Steve:** It's not that, no. Most of those personality profiles are looking at typologies and one of the most fundamental differences between humans is male/female, right? But obviously in the world of psychology, you get introvert/extrovert and all of those different things. You could have two people, for example, who could be operating at the same layer of consciousness, so they're using the same underlying framework for making sense of their reality, and the same values, but they show up in a different way, because one's a man and one's a woman, or one's an introvert and one's an extrovert, okay? Most of those profiling things that you're talking about are looking at those typologies and not the deeper underlying frameworks of: What are their values founded upon? How do they perceive reality? What are the main things that they look for?

**Nyck:** Yes, so this is four points from one of your presentations here about coping systems that may help people to understand how this works.:

- The coping systems describe adaptive capacities within us, not types of people.
- Secondly, none of the coping systems is inherently good or bad, but each one is suited to a particular living environment at a particular time.
- Thirdly, capacity to cope with complexity increases, as you said, as we progress to higher systems.
- And fourth, as we move from one environment to another, for example, from work to home, different coping systems may be activated, so basically you're saying that you're not stuck in one particular profile, but you will adapt and move depending on your situation.

**Steve:** It's absolutely dynamic. We have to grow into them, though, so we grow into these different layers and more complex layers throughout our life—and as a species, we've evolved through them—and once we've grown to a certain point, we still have access to all the previous layers that we've grown through. It's like we're collecting a toolkit, and as you said there, each layer is suited to solving particular problems. For example, say that you need to screw a screw into a piece of wood, then you get a screwdriver, right? And then as we grow through different layers, it's like we collect these tools into a tool kit, so we start to develop like a Swiss army knife of multiple tools. In the First Tier of consciousness, which is the first six layers, the dynamic adaptivity is a subconscious process, so it just happens naturally and we don't necessarily become aware of how we're shifting between different tools but we've got

the Swiss Army knife and we can pull out whichever tool we need to solve the problem at home or at work or whatever, depending on different layers of complexity.

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**Nyck:** We have one text in which I just have to mention because it's fun. I'm sure you're very serious about it, but the person is saying: "What about parrots that have two separated brains?"

**Steve:** What about parrots?

**Nyck:** What about parrots? What do mean? What do you make of parrots? I love the word, 'parrots', I guess because it's been sort of anthropomorphised anyway, hasn't it? To parrot somebody.

**Steve:** I guess so, yes. On the two brain thing, I don't know anything about parrot brains, but what I do know is that in Clare Graves's work he identified this pattern whereby we would lean towards one side or the other side of our brain during each of the layers of consciousness, so we alternate between a left-brain focus and a right-brain focus. When there was a left-brain focus in one of the layers of consciousness, we would be all about changing the world to suit ourselves and take a very individual approach to life and structuring society; and then when the right-brain is dominant, we take a sort of 'how do I adapt myself to fit with the world?' approach. There is always a communal theme of some sort, on different scales.

**Nyck:** Apparently parrots are exceptionally intelligent animals. They use tools, they have very sophisticated problem-solving abilities, and they understand mathematical concepts; and of course, they excel at speaking. They have a unique brain circuitry, this article here in *Smart News* from the *Smithsonian Institute* says. So thank you for that question because it is kind of relevant.

**Steve:** Right. Polly wants 2 times 4 crackers. I've never heard one say that.

**Nyck:** No, I've haven't either, but possibly you could say to a parrot: one and one equals? and they reply "five" and you how could you argue? I mean, no doubt it's true in some universe—got to be true in some universe.

But let's come down to this universe, this place and our journey as human beings, which, of course, includes all of the life on this planet, which is itself an interesting thing.

We will get to talking a little bit about the anthropocentric tendencies that humans certainly have.

**Steve:** We will talk about that. Also, I might just mention before we dive into the pool very deeply, that we're on *iTunes* now. So this show is broadcast as a podcast on *iTunes* called *Future Sense* and you can subscribe to it and get notified when the new one is out and all that kind of thing. We're setting up a system in the background where we should be publishing this show about a week after it goes to air and we'll do that consistently in future.

**Nyck:** And thanks to Ross Hill and others, but particularly Ross Hill who has facilitated that for us. Very good.

**Steve:** And our audio editor in Bosnia.

**Nyck:** Our audio editor in Bosnia. We checked him out and he's not a parrot.

So let's look at the layers. We're going to go through a bit of a description here at the beginning of 2019, in the future as we are now.

**Steve:** Maybe because we're starting afresh for New Year, let me just quickly label the different layers as they showed up in Clare Graves's research.

The first layer—and we're looking at this from a species level—the first layer is like a Hunter-Gatherer type of existence, where it's very simple, it's just about meeting our very basic survival needs and there's no complex culture or anything laid over it. At an individual level, it equates to being a young baby where we really don't do much—we don't draw pictures or anything—we just eat and sleep and exist.

The second layer is, at a species level, a Tribal way of being human where we gather together in large groups. At the time that emerged historically, it also coincided with an explosion of culture, so we started to make art and that kind of thing, I guess because we were in a collaborative environment and there was shared work and people had spare time to make culture and those sorts of things—and maybe there were other strange influences as well.

**Nyck:** And the rise of early rituals and folklore.

**Steve:** Yes, exactly. That equates, of course, to our family life in a personal sense.

The third layer is what Graves called an Egocentric layer, where we begin to explore our power and we break out of the tribal boundaries. We saw, at a species level, behaviours like moving populations that would raid other peoples' territories and use power over them to take their resources and control them and those sorts of things. We see an equivalent of this kind of behaviour at an individual level in our teenage years when we want to break out of those family boundaries, we want to stop having to do what mum and dad says, and we want to go out and find our own power, discover who we are in the world, of what we can do. So we see that wild kind of dynamic that tends to be very impulsive and unstructured.

**Nyck:** It's also the layer of image and glamour, which is interesting in this era now, of course, of social media and all the contentious dialogue around that particular issue for younger people in particular.

**Steve:** Exactly. It's very much about discovering who we are and what power we have, basically, to change the world.

Hunter-Gatherer is an individually-oriented layer, Tribal is communal, the Egocentric is individually-oriented again, and we've got this alternating switching between individual and communal.

**Nyck:** The spiral.

**Steve:** Yes, the spiral.

Layer 4 is, at a species level, the emergence of large-scale agriculture and large-scale civilisation, basically—towns and cities; and some of the major civilisations in history, like the ancient Egyptians and the Greeks and those sorts of things were built on this fourth layer. It involves the activation or the arrival on the scene of the frontal lobes of the brain, which are able to moderate all of those urges and instincts which drive the previous layers.

**Nyck:** And it's therefore the first rational layer in Graves's model. The first three layers, as you mentioned, are actually pre-rational. This is the first rational layer.

**Steve:** Exactly, yes. We see structured cause-and-effect thinking and we start to be able to plan for the future and say, 'okay, if we do this now, then we'll be able to do that in the future', whereas in the third layer, it's all very impulsive and there's often no thinking about the consequences of an action. Of course, that shows up in teenage years.



When we get to the point of our wild times as young teenagers and early 20s, then we may grow into this fourth layer where we start to think about long-term, we start to knuckle down and get organised, have a plan and look for some kind of set of rules to live life by. The fourth layer always has some higher authority who makes the rules, and we go looking for that. Sometimes that can be religious rules, but sometimes it might be rules associated with the law or any kind of rules.

**Nyck:** Moral codes of one sort or the other.

**Steve:** Yes, any kind of structure that has a higher authority who lays it down and says 'this is the way it is and this is what you need to do.'

**Nyck:** Going back to the third layer, when you mentioned going impulsively into a situation, I suddenly thought of the Nazi army attacking Russia and finding themselves actually without resources, with that sort of bravado and predatory nature that they exemplified in a sense, in this era.

**Steve:** Yes. From an organisational sense, they were much more organised than Layer 3. Layer 3 behaviour is more like Genghis Khan kind of stuff, where it's very unstructured and loose and wild and no-one's following any rules. What you just described then was a failure of logistics planning by the German army, which is a much more sophisticated way of operating that belongs to higher layers.

**Nyck:** Fortunately, you weren't alive then. They would have tried to grab you onto their side to do the job for them, the strategists. Oh no, you don't have those values, so it's alright.

**Steve:** And so Layer 5 equates to the Modern Scientific-Industrial era at a species level. It's only been around for about 300 years or so, and already it's starting to slip away and we're moving into what's next. It brought mainstream scientific thinking. The idea that we had to look to some higher authority to know how to live life was superseded by this Modern idea that we could actually make the rules ourselves, and through a process of scientific experimentation, we can figure out what's right, what's true, what's good. We don't have to rely on the higher authority to tell us those things; we can make our own ruleset, which can be flexible and can be adapted.

**Nyck:** What's efficacious for our success?, so to speak.

**Steve:** Yes, exactly. Again, this is an individually-oriented system, whereas the fourth layer was communally-oriented, and we also saw the explosion of the first Industrial Revolution, which brought machines and leveraging things and exploiting resources and all that kind of stuff that the Modern era has done for us. At an individual level, you would find that way of being human playing itself out in corporate work—any kind of job where you can start at the bottom and aspire to be at the top eventually, simply on a merit-based process. It's all about you being your best and changing the world as best you can.

**Nyck:** It's also a very good example, which we've already mentioned today—the aspect of this model which talks about the solving of problems through a particular layer but at the same time, creating new problems. As we've seen in the last 200 years, many, many problems have been solved by our advancement, by our technology and the like—we talked about some of those positive things last week, in fact, in terms of what's going on in the world—and yet what it also does is create a whole new raft of problems, which then have to be approached from a different layer of thinking.

**Steve:** It does, and this is like the wind turbine of evolution. This tension catches the wind and drives the whole evolutionary process. Each new layer, as it emerges, has a greater capacity. It can solve the problems that were created by the previous layer and in fact, it was those problems which created the momentum for us to shift and change.

**Nyck:** A beautiful paradox. I love that.

**Steve:** Exactly, and then, over time, the new layer itself will create more complexity in our environment, which will mean that the problems become more complex and eventually we will have to outgrow it because it will no longer solve the problems; and my goodness, aren't we seeing a lot of that in the world at the moment where people are trying to use old thinking to solve new problems and it's just not working very well?

**Nyck:** Yep.

**Steve:** Yep. Beyond the Modern, we have what is really the emerging paradigm on a global level as the Modern era is slowly dying away at the moment. Clare Graves called it Relativistic, some people have called it Postmodern. I think the early waves of it were branded as Postmodern and we're starting now to see more sophisticated ways of this new layer show up with very sophisticated technology like blockchain and those sorts of things which underpin cryptocurrency. It is a very network-centric way of being human, so it's very much about having a trusted network and being connected to as many

people as possible; and it's also very humanistic, so it's centred around the human experience, particularly from an emotional and a values-based perspective. It also has a deep drive to enquire inside and to seek out healing for anything that needs healing—and we see that in the growth of healing modalities.

**Nyck:** Self-development, generally speaking. Actually, because we're moving into this—and particularly in this region, Byron, which is a very good example of a fairly advanced Layer 6 society—I'd just like to read these qualities from your presentation because I think most people would be able to relate to these things now: wholeness, sharing, community, networking, systems thinking, spirituality, feeling, caring, equality, peers, perspective, sensitivity, togetherness, balance, unity, organic, social responsibility, ecology, consensus, harmony, relativity, planet, diversity, social justice.

Planet is an interesting one there to me, because it's almost the first time, really, in this layer, that we actually start to think on the global level.

**Steve:** Well, it's actually the second layer where we do that, because with the very early emergence of Layer 5, we had the first journeys around the world by ocean-faring people. We discovered that the Earth is round and we can actually travel around it, and so it's like a finite thing—it's this sphere that we are living on—whereas prior to that it was largely unknown.

I should also mention that history itself is rejigging itself right now, and a lot of what we've grown up regarding as conventional, accepted history is being challenged, and there are many examples showing up of information from many thousands of years ago, which actually shouldn't have been there. So when I make these historical comparisons, I'm making a very mainstream historical comparison in terms of what's generally accepted as human history, but I'm also aware that human history is a moveable feast and as we discover more about ourselves and who we've been in the past, some of the conventional stories that we've told ourselves are going to change.

**Nyck:** Yes, and even, of course, in this area, there's a re-assessment of much history. I'm thinking as you speak there, of an article which I sent you yesterday about the British Raj in India and the very sophisticated stealing that this particular article talked about of \$45 trillion over a couple of centuries. It said that even though for people like us, it's kind of obvious that something like that happened, but when I read this article, I could see how cleverly it was manipulated in that Layer 5 way of being at that time. But it's becoming obvious to many people that these things happened. Indigenous history is another good example—slowly but surely we're revisiting history and reassessing what it means and what's actually happened there.

**Steve:** That's right and this happens in every sense. Right across the whole spectrum of our experience of being human, as we transition from one layer to the next, we reassess everything and we reassess it because we're seeing it from a different perspective and we're seeing it with expanded senses. As we grow through these layers, there are various senses and ways of being aware that grow, and some new ones show up. One of the things that shows up with this sixth layer is the capacity to take different perspectives on things, whereas in the previous fourth and fifth layers, we were very much standing, in a figurative sense, in our mind—we were standing in one place and looking out at the world from our perspective. Our perspective in the fourth layer was very linear, so there was one path ahead and it was the right true path of the true believers according to whatever rules set and higher authority that we latched on to. Of course, you could have two people at the same layer there who had latched onto two different belief systems and had very different perspectives on what that single path looked like and what the details of how to live life were.

And then in the fifth Modern layer, that single linear path ahead becomes multiplicity, so that you've got multiple paths and options to choose from, and that's where the scientific experimentation comes in as you test which path is going to be the best for you and then you follow the best path. Then, when we get to Layer 6, all of a sudden that single standpoint that we've been imagining ourselves at in the previous layers becomes a vast network of standpoints where we can actually move and stand somewhere else in the network and have a very good idea of what it's like to see the world from a different place. That's part of the dynamic of change that's rolling out across the world at the moment, as people all of a sudden can put themselves in someone else's shoes. I think in North America, the indigenous people call 'the wisdom of the moccasins.'

**Nyck:** Oh, love it. The wisdom of the moccasins. Very good.

**Steve:** Where you can put yourself in someone else's shoes and understand what it's like to walk in their shoes and see the world from their perspective.

And then something remarkable happens between Layer 6 and Layer 7, and this is really the headline of the whole show at the moment, and for the next 20 or 30 or 50 years.

**Nyck:** This is the future of everybody living on the planet right now and those who are still yet to come: this particular headline.

**Steve:** And that is that human consciousness is taking a "Momentous Leap", to use Clare Graves's words, and the capacity that we have to comprehend reality and to be human and to be human in the fullest and most integrated way, is going to increase

massively because we're going to take this logarithmic shift upwards between Layer 6 and Layer 7. Clare Graves wrote that Layer 7, which I'm calling Integrative, has more capacity to cope than all of the previous six layers combined—just in that one system, Layer 7, there is more capacity than all of the previous layers combined, and that is a mind-blowing thought.

So this is very, very interesting and this is basically unprecedented. As far as we know, there is no historical record of any massive increase in human consciousness like that. The only thing that might come close is when we first became human from whatever we were before that. It is going to change the world radically and it's also going to bring a capacity for us to solve all of these problems that we have at a global scale at the moment, which seem insurmountable—the idea that we're going to hell in a handbasket, which a lot of people have right now, looking at the world and saying, 'how the hell are we going to solve all these problems?' Because it's not just one problem, it's that problem affecting that problem, affecting that problem, and it's compounding. We're seeing the degradation of leadership and the degradation of our social systems, and so it looks really, really grim, but the saving grace is this massive leap in consciousness.

Of course, Clare Graves, in his research, found a few people, not very many, but he found a few people back in the 1950s and early 60s who had already made this big leap in consciousness at an individual level, and it blew him away. It really made him stop and rethink everything that he was doing in terms of his research, because there was no real, good description in any other theories of the scale of this increase in capacity.

**Nyck:** And the phrase that you use here in this Integral stage—in the integrative stages—is 'I learn'. I'm hearing there the capacity to finally accept all information on its merits—on its true merits—not affiliated with this idea or that idea but to actually learn what actually works; what works to solve the problems.

**Steve:** What works is absolutely the guideline for Layer 7.

It's very tempting to think that one of these layers is going to bring the ultimate truth and we'll know everything, but what we do know from the research is that every time we get to a new layer, we think that. We think 'okay, we've got it, we know how to fix all these problems now, we've got everything sorted, we understand everything, we can be fine', and for a little while we are, because we solved all our big problems and then we had a bit of a cruisey time for a while—until the new problems arrive. Then we find out we didn't know everything, even though we thought we did, and so we've got to go through this whole change process again and we climb to a new place on this evolutionary spiral.

**Nyck:** Which has been very freeing for me, coming in contact in the last year or so through you with this model, because suddenly there's no end game, there's no goal. Graves himself identified this, that he could not see an end to this spiral of ever-evolving, ever-expanding beingness.

**Steve:** That's right, and this is one of the significant differences from Abraham Maslow's theory, which had a triangle—a hierarchy-based triangle—of human values and human progression. Graves basically found that that whole system was flipped upside down, and instead of being a political-based hierarchy, it was actually an open-ended spiral with, as far as he could see, unlimited growth. As long as our surrounds—our life conditions--keep becoming more complex, then so will we.

The seventh layer that he documented involves left- and right-brain integration in a very significant way. It brings a multi-dimensional view of life—and I mean that in a figurative sense in terms of being able to see the multiple dimensions of different aspects in the material world, but also in an absolute sense, where we are becoming more aware of multiple dimensions of reality apart from this 3D physical material reality. It brings the capacity to sense and read the previous layers of consciousness, which we didn't have before 7—so in 1 through 6, when we bump into someone else who's at a different layer of consciousness, it's like they're on a different frequency to us, and we say, 'well, I don't know about that person, they're in a different world, they just seem to have different values to us and they're not on the same page', so often we just brand them as radical, different or wrong. At 7, though, we can actually read that these people are operating from that frequency, and think 'I remember that frequency, I grew through it some years ago.'

**Nyck:** It's interesting when you mentioned the wisdom of the moccasins before in Layer 6, because that's the first beginning to be able to see that way, isn't it?

**Steve:** Layer 6, which is emerging as the new dominant global paradigm in the next decade or two, is the foundation for this leap, and if you're going to make a big leap, then you've got to be standing on something solid to do that, yeah? So 6 is laying the grounding for the big leap to happen and that's part of the reason why there's a very strong healing dynamic in 6. It wants to shore itself up, wants to check everything's okay and in order, and it wants to rebalance everything so that we're in a balanced place, and it's also feeling into this idea of being able to look from different perspectives, so there's an emergent multi-dimensionality, but it's in a single plane—in other words, it's on a level playing field or a flat surface and it's spreading outwards. It's really not accurate to call it multi-dimensionality. It's really a kind of diversity of perspective and there's a subtle difference between diversity and multi-dimensionality because multi-dimensionality has a verticality to it.

**Nyck:** I was going to jump to something but we'll have to come later to that, I think, because we're going to be talking about some of those evolutionary drivers between one layer and another. We'll see how far we get today with all that. There is so much here to talk about.

Thanks for your texts. I'll come back to those in a minute. We will take a little break, though.

Oh, do you want to go to number 8, too, just for the expansion?

**Steve:** Why don't we just do that.

**Nyck:** Let's do number 8, because it's exciting to think about that future on this planet, possibly in your lifetime, maybe even in ours.

**Steve:** Yes, I'm sure there's life extension technology coming with Layer 7.

**Nyck:** There you go.

**Steve:** So, 7 was individually-oriented—it's about changing the world. 8 is another communal system, which is about changing ourselves. The communal systems tend to bring stability, whereas the individual systems push the limits and push us into different spaces, develop new technologies, those sorts of things. The communal systems tend to then take all of that new stuff and stabilise it and focus on creating stability and community in the world. Graves didn't get much data at all on Layer 8. He only had 6 people out of 1,065 who popped into it, and again, it blew his mind because there was no model of human development that had more than seven layers or stages at that time. The best he could say about it was that it's like a recurrence of Layer 2 in that it's a tribal kind of orientation, but it's massively more complex than Layer 2 in that the scope of the tribal boundary or tribal land is the entire planet.

**Nyck:** And even beyond the entire planet, arguably.

**Steve:** In other dimensions, yes. He said it was very mystical or spiritual in its orientation, and highly intuitive. Both 7 and 8 are in a new zone called the trans-rational zone, so they're operating in a way that transcends the rational mind. That doesn't mean that it throws it out, it just means that it's still got the pre-rational, instinctive and emotional layers, it's still got the rational-minded three layers, and then now we lay this

very sophisticated intuition over the top of it, which I often call quantum consciousness, because I'm likening it to the kind of direct knowing that you see from entangled particles at a quantum level where they can be remotely located but they'll know which direction the other particle in the pair is spinning. It's like a direct sensing process.

So what we can expect to see at a global level when 8 starts to become dominant, is we should see stable social systems which are truly planetary, we should see a very, very multidimensional level of awareness to the point of possibly some kind of telepathic communication, I think, remembering that with each of these steps into a new layer, we expand our sensory perception; very new relationships with time, the capacity to feel into the future quite accurately, most likely; and I would say probably very sophisticated and capable, yet fair and equitable and non-dominating global systems of co-ordination, for everything, basically.

**Nyck:** Sounds beautiful.

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**Nyck:** Yes, inter-dimensional space vehicle 999, and it was designed like that, actually. Steve, you may not know that this studio was actually designed a bit like a Star Trek bridge back in the 90s and early 2000s. We had that sort of tongue-in-cheek, slightly ...

**Steve:** It is actually, yes.

**Nyck:** Isn't it? It's a bit like that. It's a little bit past its use by date now, folks. We do need some philanthropic generosity here so we can update a little bit, but that's another story altogether.

Thanks your texts. A text just came in, just wanted to share this: "A review of Avatar, the movie, by a YouTuber called The Angry Hippie is right up your alley, guys. It speaks of evolution, psychological development, ayahuasca, mycelium, neo-humanism and other interesting subjects. Great content." It's a fairly recent piece that came out on October 22nd this year, and you can have a look. I've just got it in front of me. It's about 50 minutes long. It's from the Angry Hippie if you're interested in having a look at that (<https://www.youtube.com/watch?v=m4c8avw6qo8>).

**Steve:** Maybe we can post it on our Facebook page.

**Nyck:** Yes, good point.



**Nyck:** We've been going through the layers which we've refreshed you with here. For those who have heard it before, I'm sure you've got some new juice and some interesting other perspectives from what Steve's been talking about here, and for those who've never heard it before, hopefully that gives you a bit of a sketch on much of which we base this show upon. The other element here is the evolutionary drivers for moving from one layer to another layer and that's what we're going to have a bit of a sketch of now.

**Steve:** Yes, I'll quickly run through those for each of the layers and then later in the show, if we have time, we'll zero in on the current transition that the world is going through from 5 to 6.

As we mentioned previously, each layer of consciousness emerges and solves the problems created by the previous layer and then over time, it creates more complexity, which gives rise to more complex problems, and eventually it's got to outgrow itself in order to solve those problems, and so the evolutionary tension is essentially the driver for change. This tension between what we're called to do, and what we feel and are actually capable of doing, it's that tension which drives us to transform ourselves, often by throwing us into a very, very difficult space. We find ourselves initially in a place of feeling uncomfortable with life and that things just aren't quite right, and this often causes us to go on a regressive search, to look backwards through our own history to times when we remember that things were good and we were coping.

**Nyck:** Ah yes, "Make America Great Again."

**Steve:** That's right, and that regressive search takes us back to older values which are less complex and actually less capable of solving our problems—and we're seeing this dynamic at a global level at the moment where our leaders are going back to old values and those old values are very, very clearly not making the grade; they're not actually solving the problems at all, and that's creating more tension. I call this the 'slingshot effect', where it's like pulling the elastic band on a slingshot and putting more and more tension on that elastic band. Just when you think the band is about to break and you can't take the tension anymore, it lets loose and you get catapulted forward into something new.

**Nyck:** Which could, of course, happen in an individual life or on a societal level or on a global level in a variety of ways. All sorts of possibilities there.

**Steve:** Exactly, and as each new layer of consciousness emerges, it actually gives rise to a new operating frequency. You could think of each layer as a different operating frequency or maybe a different computer operating system, so it's like an upgrade.

**Nyck:** Or a different octave.

**Steve:** Yes, well there are harmonics. You can look at the sequence of layers as a musical keyboard and you'll get octaves and harmonics there.

**Nyck:** Whatever metaphor works for you, folks.

**Steve:** That's right.

With the emergence of a new layer, we're developing more complex consciousness—so awareness of reality and all those aspects—and more complex intelligences. In other words, many of the intelligences that we already have are pushed beyond our boundaries and into new, more complex and more capable places, which gives us a greater capacity to cope with life.

The drivers of this transition between the different layers vary; each particular layer has its own specific drivers in terms of the kind of tension that emerges. Moving from Hunter-Gatherer to Tribal, it's primarily fear and the desire to be safe that drives that transition.

**Nyck:** Safety in numbers.

**Steve:** Yes, and because Tribal is a community-oriented layer and many, many people on the planet are moving right now to this sixth layer, which is also a community-oriented and has its own tribal nature, it has a harmonic resonance with the second layer—a very strong one. I think there are probably a lot of people listening who know what it feels like to find your tribe, right?

You've been out there in a sort of loose Hunter-Gatherer kind of an existence and all of a sudden you bump into these people that you vibe with who share your values and they share their stuff with you and you share your stuff with them and all of a sudden you get this wonderful collaborative dynamic which emerges. It's those kind of drivers which are behind this move from Hunter-Gatherer to Tribal society; and the feeling of safety, so there's a problem that's resolved by moving into this new living environment where you suddenly feel safe and you feel good and you've got access to more stuff and more resources and things.

Then the transition from Tribal to the third layer, Egocentric, which is from communal back to individual again, emerges out of the complexity that's created by the Tribal way of living, which involves abiding by customs, being within a somewhat structured kind of relationship in the tribe and in the traditional tribes—it is hierarchical where you've usually got a head of the tribe.

**Nyck:** The elders, the wise man, the shaman.

**Steve:** The elders, the favoured son or daughter, those sorts of things, and because of the conformity that it demands—every communal system demands some kind of conformity—it can become smothering in a way, and so in the Tribal to Egocentric transition, people tend to get angry and they get angry that they can't have more freedom, that they can't do things that are against the customs of the tribe—they can't go beyond their tribal boundaries, they can't get involved in the decision-making process unless, of course, they're in that inner circle at the top of the tribe—and so that anger starts to create tension.

**Nyck:** As you said earlier, this equates to the adolescent period of a human being's life.

**Steve:** Yes, going through puberty and wanting to bust out of the family restrictions is the key example there. There can be a feeling that you believe that you're more powerful than your parents or elders in the tribe and that you can confront danger directly rather than having to be sheltered or protected or follow rules.

I'm going to run through this fairly quickly so we can cover them all and get onto talking about some more stuff—so then the transition beyond the Egocentric layer to the fourth layer, which is an Authoritarian-Agricultural way of living and the emergence of this rationality, as we said before.

**Nyck:** And again, back to a communal expression.

**Steve:** Yes. The Egocentric way of living creates complex problems and because it's such a wild way of living—it's not abiding by any written rules or structure so much, it's just acting on impulse and instinct a lot of the time ...

**Nyck:** Only so much pillaging you can do, really.

**Steve:** That's right, and it tends to, over time, create a sense of guilt and shame when we start to become aware of the impact of our behaviours on others, because the Egocentric mind tends not to consider—and, in fact, hasn't got the capacity to consider—the impact of its actions on others. When we start pushing the limits of the Egocentric, we're also growing into a place of being more aware of our surroundings and more aware of our impact on others around us and so that starts to develop an evolutionary tension around guilt and shame for those kind of behaviours. We also start to question the meaning of life.

**Nyck:** We start to look for more purpose in what we do.

**Steve:** Yes, we start to look for some kind of a philosophical structure that we can grab onto, where that doesn't exist prior to that. The wild nature of the Egocentric way of living eventually demands a return to some kind of order and structure because we get a sense that we're not actually going in any direction, we're just doing stuff.

And again, there are echoes of that individual to communal transition in the current transition also, because Layer 5, the Modern, is just a more sophisticated version of Layer 3, the Egocentric.

**Nyck:** And there is a significant amount of guilt and shame that is arising in many, many people now for the way that we behaved on this planet for so long.

**Steve:** That's right.

Layer 4 is the Authoritarian-Agricultural, structured, communal way of living. In the transition from there to the Modern Scientific-Industrial way of being human, again, because the Authoritarian is a communal structure, over time, these communal structures demand that we conform to some kind of community agreement and that becomes suffocating; and the key driver is frustration. The extreme level of order and conformity required in that Authoritarian way of living just makes us frustrated, because when you think about examples in everyday life—let's just take religion for one example of an Authoritarian structure.

**Nyck:** You can take religion. I don't want to.

**Steve:** Another thing that changes when we move between these layers is that our perception of time changes. The individual layers tend to be focused on the short-term, whereas the community leaders tend to think in the long-term, and in the Authoritarian layer, everything comes later, right? You've got to be good now to get rewarded in

heaven. You've got to work hard in your job and after 40 years, you'll get your pension and your gold watch or whatever it is—your Apple watch these days.

**Nyck:** People still get an Apple Watch or a gold watch these days? It's so archaic, talking about time.

**Steve:** But after a while when there's sufficient complexity and it starts to drive this change, people get so frustrated, they just say, 'well, I want it now, I'm sick of waiting, I'm not going to work like this or live the rest of my life like this, I actually want to find heaven now.'

**Nyck:** And I want to take risks and experiment to get there.

**Steve:** Exactly, and that's one of the emergent drivers of the change, as well as this need for short-term, tangible results, because often in Authoritarian Layer 4 systems, the results are not so tangible, particularly if they're coming after death.

So that takes us to the Modern paradigm, the Modern way of being human, and the drivers beyond that are all around us at the moment. The Modern individually-oriented layer is very competitive, of course—it's all about being the best, and that has to be an individual race. Sure, we'll collaborate with other people and we will work with other people, but ultimately, it's me who wants to be the best—not everyone can be the best in a Modern system—and that competition creates loneliness because it disconnects us.

**Nyck:** That's really important, isn't it? Obviously it's important because this is how a lot of people are clearly feeling right now in the world—the sense of loneliness arriving despite the complexity of their life, despite how they're situated in their own communities and businesses or family structures, whatever, there is a sense that ...

**Steve:** A desire for deeper connection.

**Nyck:** Yes, deeper connection.

**Steve:** Yes, and an example of how the Modern layer, the Modern paradigm, has created more complexity, which is causing it to need to outgrow itself, is that all of our social technology has been constructed by this Modern Scientific-Industrial era, and yet, even though it connects us in an electronic sense, the deep, actual personal connection is absent, and people are looking at screens, not other people.

**Nyck:** And of course, one of the other drivers is the fact that this quest for success has created even more radical social inequality across the board.

**Steve:** That's right. When you live life to be the best, then not everybody is going to be the best, and so we've had this separation into the 1% in the 99%.

**Nyck:** Who's not going to be President of the United States.

**Steve:** Yes, so social inequality becomes extreme and certainly we're seeing that at the moment. There's this perceived balance imperative where you perceive an imbalance in the world, you want to find ways of rebalancing: How can we redistribute these resources? How can we rebalance our life instead of having to compete in this rat race the whole week and then have to spend the weekend recovering and do it all over again? How can we find balance in our own life? How can we find deeper human connection? So these are the key drivers in this transition from the Modern Layer 5 to Layer 6.

**Nyck:** It's so true. People come back from holidays these days and they're more burnt out than being at work.

**Steve:** That's right, yes. I can remember back in my lifetime when I was living according to that particular way of being human, that I would work really, really hard all week and then just have this massive pressure release, which back in those days usually involved drinking a lot of alcohol, and then spend the rest of the weekend recovering from that and go and start all over again.

The last two transitions—the transitional factors that we're going look at here—are poking into the future.

**Nyck:** Across the Momentous Leap.

**Steve:** Across the Momentous Leap. What happens is that once the Humanistic way of being human plays out—and we're going to see this around the world over the next couple of decades—this tendency to want to rebalance things to solve the problems, actually, it helps a lot, but it doesn't solve the deeper causative factors that are creating the problems. It's kind of superficial because Layer 6 likes everything to be on a level playing field and it is very anti-hierarchy. It loves to collapse hierarchies and a lot of those dynamics are a rejection kind of a process that is just looking at what went wrong

with the old paradigm, or what was perceived to be wrong about the old paradigm, and to want to just change that.

**Nyck:** Yes, there's a good example, and I don't know if I can paraphrase this but we heard a programme recently about the programmes in America that came in after the assassination of Martin Luther King, particularly in the 60s—and also the Kennedys, but more specifically Martin Luther King—and how that quest for racial equality in America was very successful in some ways, but the response that came about was all of these social fixes, which, according to this black academic who was speaking about this, actually created more problems than it solved. It was quite astounding to really listen to that in-depth. If anybody is interested, it was a Radio National programme a few weeks ago.

(<https://www.abc.net.au/radionational/programs/religionandethicsreport/mlk/1046672>)

**Steve:** In a nutshell, there's the whole evolutionary dynamic. It's trying to solve the problems ...

**Nyck:** ... with all good intention, but actually, it didn't work the way it was supposed to work.

**Steve:** Yes, so forward towards the back end of Layer 6 as it's playing out, the cost of caring becomes overwhelming, the attempts at social fixes through essentially rebalancing resources start to create chaos, because while, on a surface level, they appear to be addressing the problems, underneath, the deep drivers which are actually creating the problems are not being addressed and so we see an increase in chaos. It's going to be very, very interesting to live through this over the next couple of decades as it plays out on a global level. There's always chaos in the transition period between paradigms—it's not just specific to this particular paradigm—because the old structures have to fall apart sufficiently to make room for new structures to come in and take their place.

**Nyck:** I think this idea—and maybe you can expand on this—the idea that the cost of caring is overwhelming, I guess this is also the source of the kind of confusion that a lot of people in Layer 6 are experiencing, now in particular, as we are on that edge: that we care so much, that it's too much to care about, and there's nothing that can simply and easily be done from where we are actually at right now.

**Steve:** That's true, and another factor to consider there is the expansion of our capacity to feel into the experiences of other people. This perspective-changing ability which comes with Layer 6, where we can step into someone else's shoes, as we do that, we don't just see the world from their perspective, but we can feel the world from their perspective as well, and that can be overwhelming.

**Nyck:** That level beyond compassion to greater levels of empathy is quite shocking for many people to experience.

**Steve:** Yes, and often when people are on the back end of this sixth layer and starting the transition into 7, they report feeling like they can feel the weight of the world on their shoulders, and it's just too much. They've got to stop looking at the news because it creates too much distress; it's overwhelming, and I'm sure there are people out there listening who experience exactly that. Eventually, the need for functionality becomes critical, so the need for what is essentially a rebalancing between this swing which has occurred from the materialistic Scientific-Industrial, rather clinical way of living, to this almost over-caring Layer 6, which in trying to compensate for the shallowness and the clinical nature of 5, has swung a little too far in the other direction by the time that the paradigm has played itself out. That will create the tension to drive this big leap in consciousness.

**Nyck:** The word 'functionality', I think, particularly to Layer 6 people I would suggest, and correct me if I'm wrong, is judged in a pejorative way—that functionality shouldn't be the way things are; we need something better than functionality—but this is talking about a different level of functionality, isn't it? A higher level where you actually have to discard all your belief systems and allegiances to all sorts of things for what actually works to solve the problems, no matter where that comes from.

**Steve:** Yes. What we see with the emergence of Layer 7 is the capacity to read the previous layers, whereas previously they're not visible—we can't see them. So when we're in the first six layers in what Clare Graves called the First Tier of consciousness, we're like a fish in a fish bowl at each layer—we're kind of in the water, but we can't see the water, and we're not really aware that there are all these other fishbowls there and people are living in different worlds—and so we try and apply the solutions that would solve our issues to every issue. It's kind of like at each layer you've got a set of tools and sometimes if you want to fix a problem which is characteristic of a different layer of consciousness, your tools are not going to be the right tools for fixing it. With 7 though, 7 can read the different frequencies, it can adapt and shapeshift and it can apply tools appropriate to different layers of consciousness to fix the problems that they have at those different layers.



The whole world is not making the shift through the spiral at the same time—we're all spread out across the spectrum. There are still people in the world who are living in Traditional-Tribal ways in various countries, there are still countries that are oriented entirely around the Authoritarian-Agricultural way of living, there are still Modern countries and there are emergent countries that are living in Layer 6 already—some of the northern European countries, for example. So if we want to take a big picture perspective and we really want to address these global issues, we've got to actually notice, okay, which world are we operating on here? Are we operating on a tribal society in another country that have different values than our country? If we are, then we need to apply solutions that address their values and their issues from their perspective, not from our perspective. We've seen a lot of this in the Modern era, where certain countries have invaded other countries and then tried to impose their systems on them and it hasn't worked very well at all because the country actually doesn't need those systems—it needs different solutions.

**Nyck:** That's great. Take that in, folks. That point is really important that Steve made just then, I think.

**Steve:** So 7 brings this adaptive capacity—a shapeshifting capacity—to be whatever you want to be and construct solutions that are very specific to different human operating frequencies or operating systems that we just didn't have the capacity for.

So just to wrap up this transition thing so we can get to talking about some more interesting stuff.

**Nyck:** Well, this is pretty interesting.

**Steve:** It's easy to get side-tracked, though.

The transition from 7 to 8—again, this is very sketchy because there are very few examples that have been documented. I think there's more of this consciousness out there than there was when Graves did his research, but no-one's continued his research the way that he was doing it, to my knowledge.

I often think of Layer 7 as being like the first responders on an accident scene. We can see, even from the previous perspective, Layer 6, we can look at the world and we can see all the problems that are compounding at the moment where we're very concerned and trying to anticipate these problems before they become completely disruptive on a planetary scale—like climate change, like population migration, like the spread of infectious diseases—you name it, there's a whole raft of different issues out there which are creating tensions at a global level. Intelligent people can see that, OK, this is going to come to a head sometime; we need to do something about it, and really, the leap in

consciousness and the increasing capacity that comes with Layer 7 gives us what we need—it gives us the thinking, it gives us the tools and the insights, to be able to solve those major global-level problems.

But it's like you've just arrived at an accident scene. When you pop into Layer 7 and you look at the world, you go, holy hell, look at this, we need to fix this and we can, but we need to attend to the most important things first. You've got to do a triage, just like medical staff do when they arrive in an accident scene—it's like, okay, we've got to fix that and that first, because unless we fix that, we're not going to be able to fix these other things; those problems are going to get in the way—and so there's a lot of immediate response and critical care that happens during that time that Layer 7 emerges as the dominant global system.

Layer 8, as a community system, then brings stability to that. So it takes the repaired scene and then develops new, more comprehensive, inclusive and whole social systems—social systems on a global scale that can maintain balance and stability on the planet for many years to come.

So the key driving factors are that these global crises require macro-management on a global scale, that we must tap into a deeper way of knowing—this quantum consciousness—in order to access the solutions that are needed. We don't have time to do Scientific-Industrial scale research studies and then crunch the data and transfer the knowledge to institutions so that people can go and do a four year degree to fix things. We don't have time for that anymore. I hope someone from the education industry is listening out there. We just don't have time for that so we have to switch to a new way of operating, which is this deep intuitive guidance, the quantum consciousness, of just knowing what needs to be done.

**Nyck:** Because these layers are trans-rational. So as you just articulated really well there, it's not going back to that same old model of rational scientific approach that's laborious and also fraught with all sorts of influences as we're seeing now with fake news, fake science and other things.

**Steve:** And we'll get onto talking a little bit about how science is being influenced by the emergence of Layer 6 shortly, before we wrap the show up.

So Layer 8 is basically sensing order within an apparent chaos and then working with that natural order to create stability on the planet.

That's a very quick summary of what drives the transitions between these different layers, and I'm sure if you're listening, then you probably identify with some of those tensions and drivers at various aspects of your life and how they are influencing you.

**Nyck:** We have a text from someone who's asking: "How can I find out more about the layers on your morning programme?" Thanks to Darren. Well, one way is that you could go to our Future Sense podcast on *iTunes*, which is free, by the way, and listen to past shows because we're always talking on different perspectives and from different angles and different ways around this model.

**Steve:** Yes, and one of our key missions is to get this information out there a bit more. Because Clare Graves died before he published his work academically, there aren't a lot of really solid resources out there. There were two academics who were working with him before he passed away who eventually wrote a book called *Spiral Dynamics: Mastering Values, Leadership and Change*. The book was crafted for the corporate leadership market so it's got a bit of a corporate spin on it and a lot of jargon and stuff, but the essence of Clare Graves's work is what the book is based upon. They did also draw on some other influences as well, but I'd recommend that *Spiral Dynamics* book as a good introduction to the model. And then there was another book published in 2005 called *The Never Ending Quest* by Christopher Cowan and Natasha Todorovic.

**Nyck:** It's only 600 pages.

**Steve:** It's a collection of Clare Graves's research notes, so it's not really the kind of book that you would read cover to cover. It's more of a reference book where you can look up what Clare Graves wrote about the different value systems and dynamics.

**Nyck:** There's also some good audio that you can listen to that's not us. Ken Wilbur, for example.

**Steve:** Yes, Ken Wilbur has a more expansive perspective on things in his Integral Theory, but his Integral Theory includes developmental psychology so there are aspects of Wilbur's work that are very relevant also. Don Beck, who was one of the authors of the *Spiral Dynamics* book, has also put out some audio, and you can find both Don Beck's audio and Ken Wilbur's audio at <https://www.soundstrue.com>

**Nyck:** Excellent.

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**Nyck:** You're on *Future Sense* now with Nyck and Steve, and we are going to bring the magnifying glass a bit closer into the transition that's most important and is most prevalent on the planet right now, and that's the transition from Layer 5 to Layer 6—and some of those drivers in a bit more detail, Steve.

**Steve:** Yes. One of the themes that we're seeing emerging with Layer 6 as it becomes more influential around the world is this strong desire to humanise the world. The Modern Scientific-Industrial era has been dehumanising in many ways and I think there are a few factors that have contributed to that. One is that it's materialistic kind of outlook and mainstream science, of course, only measures things that it can register on its various instruments of measurement, whether it be seeing it with the human eye or measuring it with some electronic gadget, and things that can't be measured seem to be devalued or even denied.

**Nyck:** And in terms of science itself, of course, we could bring in that phrase that we mentioned at the beginning of the show: 'hard science' versus 'soft science'. It has really been an era of 'hard science', this last couple of hundred years, hasn't it?

**Steve:** Yes, definitely, and the 'soft sciences', the sciences which look at human experience and human impressions, tended to be pushed aside or devalued during that Modern Scientific-Industrial era. I think that's changing at the moment.

**Nyck:** Yes, and that's interesting. Things like psychology, sociology, anthropology, some aspects of archaeology, and other things you could argue, but certainly there's a change in that. We might get to flesh that out a bit, too, as part of this.

**Steve:** Yes. In this push to re-humanise life on planet Earth, there's been a move to anthropocentrism, and even the whole era that we're moving into now has been described by some people as the Anthropocentric era, because it's an era which is characterised by the human impact on the planet and anthropomorphic thinking—the tendency to want to give human qualities to things that are not human.

**Nyck:** Plants, animals, even ideas, perhaps.

**Steve:** That's right, and even planet Earth.

**Nyck:** And planet Earth itself: Mother Earth, Gaia, which is a beautiful, poetic and gorgeous concept, and yet ...

**Steve:** It is. It's an echo of the animistic belief systems of the original Traditional-Tribal era, and it's actually adding value. It's helpful at this time when we're moving out of the Scientific-Industrial paradigm and we need to rebalance this imbalance which has emerged because of the materialistic approach that we've been taking.

The really interesting thing about Clare Graves's work is, because he's described sufficiently these different ways of being human—these operating frequencies, the behaviours and the values that that drive them—we can, in advance to some extent, anticipate some of the difficulties that might arise as we move into these paradigms. That's very valuable, particularly for those operating from a Second Tier perspective who have the insight and the visibility of these paradigms and where they're playing out in various places around the world. To have Clare Graves's work to draw on, which guides us into anticipating some of the problems that we're probably going to create, even to the point of knowing what the key drivers are going to be for future paradigm shifts, it is very valuable information.

So let's be a bit controversial here.

**Nyck:** Oh, love it.

**Steve:** As our example of this Orange-Green, Layer 5-Layer 6 transition—I was just referring to the colours from the *Spiral Dynamics* model there, and if you look at *Spiral Dynamics* book, you'll see that the different layers have been given coded colours.

**Nyck:** And it's quite beautiful that this Layer 6 is the Green colour, which is very appropriate.

**Steve:** Quite appropriate, actually, yes.

Let's have a look at climate and climate science. I pointed Nyck, over the weekend, to a website called *Climatism* (<https://climatism.wordpress.com>), which is very interesting. I guess it's a backlash to the anthropocentric global warming theory and all of the push behind that. There are probably a number of factors behind it. One of them is probably a regression to harder science to try and solve some of the problems which are being thrown up by the global discussions around climate change, and I guess one of the key difficulties that we're seeing at the moment is the fact that so many people are pushing for changes to the way that we live and the way that we burn fossil fuels and our whole

outlook on energy use and those sorts of things in response to what's perceived as a linear global warming trend.

**Nyck:** Yes, and the word 'linear' is the most important word there.

**Steve:** And yet! And yet so many people are pushing back against it, also. So many governments are just saying, 'well, no, actually, we're not going to do that, we're going to keep doing things the way that we do them', so it's creating a great deal of evolutionary tension. It's probably one of the key topics that's generating evolutionary tension on the planet at the moment, I think, and ultimately, that's a very good thing because it's the evolutionary tension that drives the change—it's the fuel.

**Nyck:** Yes, as you've said before, Al Gore's movie *An Inconvenient Truth* was exactly that, wasn't it? Because it actually brought onto the agenda, onto the world stage, this global perspective of those issues that we have, and yet bringing forth the actual solutions to them is something different from the reaction to the problems that is actually occurring.

**Steve:** That's right.

Al Gore used the overview effect—he showed a picture of planet Earth and spoke in very global terms when his movie came out, which must have been in the early 2000s, I guess. At the time, I saw that as a very, very beneficial thing. I'd already started studying Clare Graves's work by the time Al's movie came out and I could see the benefit in it because it was turning people's attention to the planet, and also starting to drive this reconnection with nature, which is one aspect of the transition to Layer 6, whereas in Layer 5, nature was a resource to be dug up and used, basically. Al Gore was kicking off this new perspective and even though there were many faults in what he did and many of the predictions that he made haven't come true—they weren't accurate; his science was flawed—nevertheless, it's been very beneficial to help drive the momentum of this shift from Layer 5 to 6.

With the desire to bring greater humanism to just everything that we do, we've even started to skew the way that we do science. It's interesting—it's very, very subtle, but it's interesting if you start to take notice of the media reports around the global warming issue. As you were saying at the breakfast this morning, Nyck, even the terminology is shifting. You don't hear people saying 'global warming' so much now as just 'climate change', right? And I think part of the reason for that at least, is that, like most systems—well, all natural systems really—on planet Earth, our climate is a complex adaptive system, and our climate scientists haven't yet accepted or opened to the fact that it is an adaptive system, right? It's an adaptive system because it's a fundamentally natural, intelligent system, just like every natural system on the planet, and yet all of our climate science is based on looking at what's happening now and then drawing a

straight line on any trend that they see into the future. And of course, no natural, complex adaptive system works in straight lines.

**Nyck:** The fault of a purely causative approach to things.

And on this, thank you for your texts here. Someone's pointed us to the website <https://spaceweather.com>, which we are very familiar with, and the influence on that complex adaptive system, not only of what's going on in the Earth's system, but what's happening with the Sun in particular and other galactic inputs and areas of our galaxy. All sorts of factors may be impacting things; certainly the Sun is a big one, and I think the Sun's influence is certainly starting to take a bit of a foothold into the science, into the equation, it would seem.

**Steve:** It is. I think we found on that *Climatism* website—and again, we haven't verified this claim—but the website said that in 2018, I think there were 500 peer-reviewed scientific papers published which ran counter to the standard public belief that we're on a linear warming trend. And thanks for that spaceweather.com website suggestion to whoever sent that in, because there's a new climate index that they're showing on that website, which is called the Thermosphere Climate Index. It's a relatively new space weather metric that tells us how the top of the Earth's atmosphere is responding to solar activity and it's proving to be potentially a more accurate indicator than our conventional ways of measuring things like sea surface temperature and those sorts of things, and, of course, what it's telling us is that we're actually not on a linear warming trend, but in fact, we're on a long-term global cooling trend. The people who came up with this Thermosphere Climate Index system had access to data with which has allowed them to basically reverse engineer the trends back to about the early 1940s, according to the graph I'm looking at, at the moment, on the <https://spaceweatherarchive.com> website, where you can see quite clearly there that the thermosphere has been gradually cooling.

**Steve:** Like any natural system, it oscillates in roughly a sine-wave pattern, and you can see that the peaks of temperature have slowly been declining since the high on the graph just before 1960, which is supporting a bunch of other fairly complex and capable scientific efforts that we talk about regularly on the show, which are suggesting that we're in a long-term global cooling trend, but because the climate is a complex adaptive system, whenever a complex adaptive system goes through change, it becomes chaotic. So it becomes more unpredictable and the performance spikes in both directions. This is why we are seeing spikes in hot weather—there's no doubt about that. I think we've just had a very significant heat wave over the Christmas period here in Australia—but we're also seeing spikes in cold weather, and at the same time as we're having heatwaves down here, they're having cold weather records broken.

**Nyck:** Coldest Thanksgiving in the US in 150 years.

**Steve:** Yes.

**Nyck:** We also talk about Martin Armstrong and he reports that NASA has already confirmed before that we are going into a cooling period, not warming (<https://www.armstrongeconomics.com/world-news/climate/global-cooling-is-real-major-temperature-low-2046/>). They've also put out a forecast of declining sunspot activity and, confirming what Martin Armstrong's computer has been forecasting, reporting that as the Sun is experiencing a rapid decline in sunspots, it is also dimming in brightness of energy output. It looks like not only will the trend move towards cold, but there is a high probability, he claims, that the temperatures are declining for the next 30 or so years, into the 2040s.

**Steve:** And what's shifted in our public perspective on science as Layer 6 becomes more influential, because we are rejecting everything that came from the Modern era—because it has caused the problems that we need to solve now—hard science has been pushed down, it's being pushed aside, it's getting less exposure in the media, and humanistic science is being pushed. So you'll often see reports talking about the scientific evidence, and rather than saying, 'well, these scientists produced an evidence-based predictive model which has been used repeatedly and is accurate'—and of course, we don't have anything like that in relation to climate science; we don't have any models that can accurately predict our future climate at this point—a lot of what's being reported is that '94 percent of scientists agree that this is happening.' You can see how that's been taken from hard data into a humanist perspective—rather than look at the data, let's look at how many people agree with us—and therefore, the science is being softened and humanised, which ultimately also has its advantages. It's a good thing and there's no doubt that we need to re-humanise ourselves after this very clinical, materialistic, Scientific-Industrial era. However, it's also wise to be aware of how this changing perspective is more a knee-jerk reaction to what we perceive as being wrong about the previous era, rather than a more complex insight into the dynamics of what's driving our climate.

**Nyck:** And what we're saying here is that this is a transition along the way as we evolve now, as we move into this stage; that this stage, on an individual or on a global level, as we're seeing now, is a position that many people will take, but it's a sort of station along the way to a bigger perspective as we move forward.

**Steve:** It is. You can think about this swing between the individual, separate way of being human and the communal, connected way of being human as like a big



pendulum that swings backwards and forwards as we progress up the spiral. It's a very unconscious process in the first six layers, so including this layer that's emerging—the sixth layer—globally at the moment. We're still pretty unconscious and not aware of this dynamic, but that pendulum swings to extremes, and we're just seeing the results of the extreme of the fifth, individual, disconnecting, separately-oriented layer, and in a push back against that, we're trying to swing that pendulum back the other way; and sometimes the baby gets thrown out with the bathwater in that effort to try and rebalance things radically.

**Nyck:** There's so much to talk about but we're almost out of time. We might have to leave it there and come back for a bit of a summary about a couple of things we'd like to talk to you about, but there's so much more to say, we're just going to continue.

**Steve:** Next week we'll be back.

**Nyck:** Next week we'll be back, and of course, as we've been saying, we are now also on *iTunes* under *Future Sense*, which is rather convenient because when we named the show, we didn't realise that there was an *ABC Radio National* show called *Future Tense*, which is really good too.

**Steve:** I did know that, actually.

**Nyck:** Did you? Well done because now if you search for *Future Tense* on *Radio National*, you'll find us as well, so it's a rather good. Well positioned, Mr McDonald.

**Steve:** Thank you.

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**Nyck:** We're just winding up the show today, and you, Steve, you have been travelling around the world to speak at various symposiums and conferences in the last couple of years, and you are doing the same at a conference down the coast at Coffs Harbour on the 17th, 18th and 19th of this month. What's that all about?

**Steve:** That's right. I'm giving a TED-style talk on entheogens in a mystery tradition, so the use of psychoactive substances in the non-mainstream spiritual traditions throughout history and how influential they've been, particularly through altered state work. Then I'm running a two-hour workshop on light body activation. In that workshop,

I'm working with a good friend and colleague of mine, Dr Steven Booth, who we had on the show last time. I'll be talking about Clare Graves's map to the future and how our consciousness is shifting at the moment, and we will be combining that knowledge with practical experience of how the body's subtle energy systems are being upgraded, particularly as we transition into the Second Tier of consciousness. Stephen Booth will be talking about some of the theory behind the subtle energy geometry and we will do some practical exercises with the people in the workshop so that they may have a peak experience of light body activation.

**Nyck:** Indeed. I'm not actually talking to Steve, I'm talking to a light form in front of me. It's absolutely beautiful—radiant rainbows and sparks and lights and electricity moving through magnetic quantities.

**Steve:** Queue angel sounds.

**Nyck:** I don't know what an angel sounds like. If you want to check out the conference, it's called *Illuminate: Aspects of Consciousness Symposium* on the 17th, 18th and 19th down at Aanuka Beach Resort in Coffs Harbour, there's a *Facebook* page for that (<https://www.facebook.com/events/aanuka-beach-resort-coffs-harbour-nsw/illuminate-aspects-of-consciousness-symposium/754996641559557/>). A lot of very interesting talks about all sorts of things, many of which we do talk about here on the show.

**Steve:** It should be fun, I think, and the people who run that have, in the past, run conferences on ET contact and also the afterlife.

**Nyck:** Yes, so there's a bit of that, too, and I'm sure there are still some tickets available. I might be going down there for a day, myself. I'll see if I can fit that in.

How can we wrap up today? Anything else to say? We spoke a lot today, a lot of things there, and hopefully it was very valuable to you and we will continue, but there is just so much to talk about.

**Steve:** I know. It's a rabbit hole, isn't it?

**Nyck:** It's a rabbit hole. Not to get confused or overwhelmed, but if you do, that's perfect—that's a good sign that you're actually on the edge of transition, one could argue, if you're feeling a little bit overwhelmed with the life, the universe and everything at the moment on this planet. See it as a positive sign if you can, and open up to the

paradox of being that we are now living in; and that intuitive and creative capacity that we all actually have.

Thanks, Steve.

**Steve:** Thank you, Nyck.

**Nyck:** Lovely to be here and we'll be back with you next Monday morning. Thanks for listening.

*You've been listening to Future Sense, 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). Future Sense is available on iTunes and SoundCloud.*

*The future is here now, it's just not evenly distributed.*