



36. Personal & Global Grief, Part 1

Recorded on 23rd June, 2019 in Byron Bay, Australia.

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

This is Future Sense.

Nyck: One of the most beautiful pieces of music, I think, the *Cello Suite, No. 1 in G Major* from Johann Sebastian Bach, which I played because of our theme today; we will come back to that shortly. You are now tuned to *Future Sense* here on BayFM with myself, Nyck Jeanes, and my co-host, Steve McDonald. Good morning, Steve.

Steve: Good morning, Nyck.

Nyck: Lovely to see you this morning, bright and early, and we have a special guest today.

Steve: We do. We've got our special guest, Ivory Root, who is visiting us from Houston, Texas. Welcome, Ivory.

Ivory Root: Hi, thank you.

Nyck: Nice to have you here—beautiful—and it's your first time in Australia, I understand.

Ivory Root: Yes, it is.

Nyck: Are you enjoying it so far? How are the accents? You know Steve's accent anyway, because you know him from over there when he was in the US.

Ivory Root: I'm used to rich, distinct accents, being from Texas, so it's beautiful. Very endearing.

Nyck: I like that: rich and distinct. And your history is interesting. We're going to tailor our theme somewhat around your work today because it's very relevant to what we talk about on this show.

Steve: We are, yes. The theme for today is *Our Growing Grieving World*. Ivory is a hospice grief counsellor and death doula.

Nyck: And that's kind of why I'm playing this piece of music here, because I was listening to it yesterday knowing that Ivory was coming on and thinking that this, really, has got all the grief and also the hope, in a sense, or the faith inherent in it to me, the cello being the instrument that actually has the richest set of overtones of any instrument, as I understand it, in a way that encompasses all of the human emotions from the joyous to grief and everything else in between, so that was that piece of music there.

Steve: It hits the heart strings, doesn't it?

Ivory Root: That's why it's used in film so often.

Nyck: It is used in film, and I love JS Bach anyway, he's one of my favourites. JS actually started the *The Well-Tempered Clavier*, which completely changed music at the time because he managed to make the notes equal between each note that gave us the Western scale, which allowed for jazz to emerge, to put it really simply.

Steve: Bach, I think I've heard of him, actually.

Nyck: Worse than his bite, for sure.

Steve: So, just a quick overview of what we going to talk about today. We're going to look at healing and evolution, as we usually do on this show, as being on one spectrum of developmental growth. Really, both healing and evolution are about making ourselves more whole, so that's all connected, and here we are on the verge of, and really entering into now, this global paradigm shift as a human species.

We carry with us generational trauma from two world wars and many other smaller wars, of course, over the last century or two; our personal traumas of many kinds which we encounter in our personal daily lives; global traumas—events which really sit apart from formal war—things like 9/11, for example, that really did shock the world and even registered on the global consciousness study's instrumentation; grief associated with the paradigm shift itself, leaving the old world behind, and our old way of being and way of living, and moving on to something new—and I think that's something that is often not acknowledged or even seen, that there is grief associated with going through a transformational change where you are really dying to something—something is dying and you're grieving that and moving on to something else.

As we transition to this emerging Layer 6 consciousness, and in that process, expand our sensory perception and our capacity that's associated with that, we're moving through this phase of grieving for the whole of humanity. Some of us have already been through that and know what that's like, and a large number of people around the world are about to enter into that so we're going to be facing mass grief. How do we deal with that? How do we restructure our society as we're moving from this individual era—a lonely era of Scientific-Industrial living—back to community?

We're remembering, in the process, how to live in community by looking back to the past, learning from our elders in tribal civilisations and those sorts of things, and we need to not only just remember what we know from the past about rebuilding community, and in that process, also dealing with grief as a community, but also adding to it and evolving that process so we're creating something new, something more complex, something more subtle and more capable in this new community that we're creating globally. A very rich conversation.

Nyck: Beautiful. Good summary. Let's start with some peace. I've just really discovered Kate Tempest. Ivory, you're familiar with her. I've come across her before but I haven't really had a listen, and I came across this piece because in some ways she articulates in this very strong poem—I don't think there's any strong language here, but it's a strong poem—really about the state of where we're at, and I think it articulates some of what Steve was just summarising there on that level, so we'll take a listen to this and we'll be back and we'll start talking about grief.

Of course, you can always text us in on 0437 341119, straight to our computer screen here if you have any comments or anything you'd like to add to our conversation. You're tuned to *Future Sense* here on *BayFM*.

Nyck: You're here on *Future Sense* and thanks for joining us this morning. We're talking about the grief of the world.

Steve: We are indeed and we have our special guest, Ivory, from Houston, Texas, who is a grief counsellor. Ivory, you and I met, I think it must have been 2015 at the premiere of the movie *A New Understanding*, which was a wonderful documentary that was produced by a mutual friend of ours, Robert Barnhart, about the psychedelic research in the US which was giving terminally ill cancer patients a spiritual experience with psilocybin to address their anxiety around death (<https://www.anewunderstanding.org/robert-j-barnhart>). I guess, in the context of today's discussion, that was an interesting connecting point for you because that was all around grief and death and the anxiety.

Ivory Root: And here we are.

Steve: Exactly, and so just for the listeners' sake, give us a little bit of background. How did you get into this business as a grief counsellor?

Ivory Root: About 12 years ago, I left a very successful career in advertising to go into hospice nursing assistant work as I was emerging into medicine and interested in going into medicine, working in gerontology to try to focus on the future of our elders. I was very concerned about medicine around them and their healing processes and the real goals, the holistic direction, I was hoping medicine would go in. I then suffered a very difficult personal trauma in the midst of that training and that pulled me right into the heart of the deepest grief, I suppose. My son was about four-and-a-half, and we suddenly lost his father to a heart attack—a very healthy young thirty-six-year-old man sort of dropped dead. Our whole world changed very much from that, so I think through that personal grief and that connection with death, I felt death sort of pass through me, and I realised that even though I was talking to it, asking it to not do this, not do this to my son, don't do this to me, don't do this to our family, it was a neutral power.

Nyck: The notion of death passing through you, that's quite a beautiful communion.

Ivory Root: Talking to it, begging it, please, as if it was this angel; as if it was an entity, which is kind of how we, I think, relate to death—the Grim Reaper and all this other sort of symbolism that we have around it—that it's something we can communicate with. It wasn't listening. It didn't have a voice. It didn't have a mind. It didn't have any malice. It wasn't there to hurt anyone. So I think that that for me was extremely transformative

because I realised that there really is nothing to fear in that moment; to have that visceral experience is quite a gift.

So I went into social work, basically—I did my undergraduate there. I got licenced there, went straight into hospice as a social worker and found myself leaving one agency for a bereavement co-ordinator position and so now I work on the bereavement side and I have been a death doula for about 10, 12 years in addition to that, so I've helped quite a lot of people cross over, and their families to cope.

Steve: The specialisation in grief and particularly around death, I guess, where is that in terms of an established profession or a career? I mean, is there much in the way of like a body of knowledge and structure around educating people to do this work or is it still sort of tacked the to the social worker?

Ivory Root: Yeah, I was the only one in my graduating class that was interested in going into hospice if that tells you anything. Everybody else was sort of focussed on homeless veterans and veteran issues or CPS—Child Protective Services—and working with immigrant families and that sort of thing, so everybody had their passion. I was the only one that was interested in going into death and dying.

Steve: Right, so really, it's still emerging field.

Ivory Root: Yes.

Nyck: Why do you think that is? I guess, in one sense, in the West it's kind of obvious because we don't make friends with death; we make death a sort of dangerous stranger. It's interesting that you said death doesn't talk, death doesn't have an opinion, and yet we have projected a whole set of qualities onto the notion of death, haven't we, particularly in the West, and avoided it terribly? So we don't talk to our children about it, generally speaking, we don't really talk about it until it comes upon us and then it's this process that is stultified, stuck somehow—the dark, the black, the depressive—all these elements, which I guess come particularly from European heritage because it's not a sort of tribal way of doing things. So we've had this whole way of doing death in the West, at least for a long time, haven't we? And kind of just denied its existence to a degree.

Ivory Root: Well, we used to be born at home and die at home.

Nyck: Yeah, right. Things have changed.

Ivory Root: Yes, quite a bit.

Nyck: Medicalised everything.

Ivory Root: I think that death to the medical community is a problem, so we've treated it that way for some time, and there's a lot of honour in that because we are trying to bring a lot of healing to people too, so I have to give credit to those who have pushed the research to go into the places it has, because we have extended life in a lot of beautiful ways. But there is great detriment to the fact that we don't see death as a faithful companion that's with us from the moment of birth. We need to change and flip the script on death and see it as a faithful companion and not something that is here to destroy us.

Nyck: Faithful companions.

Steve: Reminds me of the Carlos Casteñada books and his teacher telling him that death was always walking behind his shoulder and just to be aware of that.

Ivory Root: I wrote that in a poem, I think, about Daniel, about my late husband's passing, trying to make peace with it and give a language for my son.

Nyck: Faithful companion. Why faithful?

Ivory Root: It never leaves.

Nyck: Right. Did you get that folks? Death is never far from you.

Ivory Root: What's the highest fidelity, you know?

Nyck: Right.

Ivory Root: The fact that life is terminal.

Nyck: Very good. Death and taxes, folks. You tuned to *Future Sense* this morning and thought we'd have some incredibly positive things towards the future—how technology is saving us, perhaps—but no, we're talking about death. Stick with it. Stay with it. And grief in particular, because that is the response.

Steve: Yes, and death on all scales here, from a very personal experience, as you just described, Ivory, through to the death of the old paradigm, the death of the Scientific-Industrial way of being, and moving beyond that and what that means for us.

Ivory Root: Intuitively, I think we are pretty freaked out right now.

Steve: I think a lot of people are, yes, and I guess, as with death at a very personal level, a lot of it just comes down to a fear of the unknown and crossing over—whether there is even a crossing over or whether it's the end and that's it, or whether it's a crossing over into something that we just don't really know.

Ivory Root: And just going back to the micro, if I may, giving you an example of how we've lost the relationship to death and dying and the fear that we experience around it—being in someone's home where a person has, for instance, bedsores or something that is not going to heal, they have an odour to them that's unpleasant, and so we have tricks, you know, where you put lots of coffee grounds underneath the bed and that sort of thing. It really frightens the families quite a bit, to say, well, why aren't you fixing this? Why aren't you healing this? It's very counterintuitive to them that people would have sores that aren't healing, but they don't want the decay in the home, and that's essentially what's happening. That's a delicate word to use with someone.

Nyck: Yes, it's interesting that they don't want the decay in the home.

Ivory Root: And that's all it is. That's really what it is. It's literally death and the decaying of the body and the flesh.

Nyck: So that speaks to the decay of all physical things and all living matter in a way, and how we avoid that; avoid facing decay.

Steve: There's an interesting interface between healing and death that I guess I really bumped into when I was working in emergency services and I was responding to accidents and sometimes witnessing people die in the course of a day's work; and the

paradox, the challenge that the medical staff faced. I remember one particular incident when I transferred a patient to a country hospital in central Queensland, and as we were arriving there, there was an elderly man on a trolley in the hallway, actually, who had a cardiac arrest, and there was this few seconds where the doctor and a couple of nurses all looked at each other and one of the nurses said, 'should we do something?' It's this point of, 'okay, do we just accept that this man is dying and that's okay and we allow him to die or should we try and bring him back?'

Ivory Root: I have a lot of compassion for people in that role for the ethical dilemma that they face in that moment.

Steve: Absolutely.

Ivory Root: But they are hired to do a job, and that is to preserve life at all costs.

Nyck: And in that sense, unfortunately, it's become, of course, an industry where figures and the counting of how many successful operations, how many people are lost or not lost, is rather important in the funding and the maintenance of the structure of hospitals and all of these kind of outlets.

Ivory Root: The hospice agency I'm currently working with just got a contract with one of our big hospital groups in Houston, Texas—you know, a sort of medical mecca of the United States—and we're coming in now to do (quote unquote) 'hospice' end-of-life care for people who are dying within 12 hours, 2 hours, 10 hours, 24 hours, because they have come in from some sort of sudden, abrupt change in their health. 'Virtual hospice' is what they're calling it now; we're really just there, even though it's a quite lucrative contract, to reduce the death quota and reduce the death rates for the hospitals.

Steve: Really? Wow.

Ivory Root: I have some personal moral issues occasionally with having to do hospice work with people that are not quite really hospice patients.

Steve: Yes, I guess the flip side of that is that we are paying attention and putting energy into being with that process rather than just leaving it to happen.

Ivory Root: Yes, that's the upside. We're giving them the comfort.

Steve: Exactly, yeah.

Steve: And we're back with *Future Sense*—Nyck Jeanes, Steve McDonald and Ivory Root who is visiting from Houston, Texas. We're talking about our growing grieving world and the role of grief in present and future society and how that's changing with the evolution of humanity.

We're coming to the end now of the Scientific-Industrial era which has been dominant for over 300 years, so that's over ten generations of living in a very individually-oriented way, and in a way that has, just by being itself, slowly deconstructed many of our community structures. It's centralised—it's into cities—so our small communities have been degraded, and in the transition back to community, which is has begun now—it's underway—we need to remember how to be in community and part of that process is naturally thinking back to our tribal origins, back to the Agricultural era also, which was community-oriented, and trying to remember 'how do we live in community again? How did that go? What do we have to do?' It's not necessarily about repeating what we did back then, although the themes spiral up and they continue, but it's about creating what's next, what's new; how do we live in a community in a more evolved and whole way than we ever have before, learning from the past in the process?

I'm just curious, Ivory, how that might have impacted the work that you're doing and your own learning?

Ivory Root: Well, I think it starts with my very affectionate, loving family, I think; just having the compassion that was taught to me, growing up in a very Christian family where Christ was just love; there was nothing else. I could sit down and talk about my Buddhist fascination with my grandmother and we just compared dharma to the gospel, which was really a very unique situation, I think, for me.

Steve: Absolutely.

Ivory Root: And then later, I was very personally inspired by a teacher, a Guatemalan shaman named Martín Prechtel, and he changed my life with a talk that he gave called *Grief as Praise* (see <https://www.youtube.com/watch?v=UUwewfPPSbE>). I really and truly base my practice now on that; I use those words to speak to the bereaved on a daily basis—I genuinely do.

I tell them that we need to flip the script: stop beating yourself up, stop isolating yourself and calling this depression or hysteria—why am I not crying?—Let's focus on the fact that you and I can establish a sense of trust, which is what Martin talks about—he talks about the fact that we've lost the village, we've stopped trusting, and that's why we don't grieve out in the open; and he talks about weepers and how we needed to have weepers, and how in this village they'd have people who actually come down and would loosen the tears of those who could not come into their grief.

Nyck: That's a lovely expression: "loosen the tears".

Steve: Yeah, I like that, and it's interesting how we're in the process of looking back and remembering how to be a community. We're learning so much from the communities in the Americas and, of course, in other places around the world as well, where those traditions, those tribal traditions have been continued through history.

Ivory Root: Well, even they had their facilitators, right? He talks about how they had the weepers, so we have to have facilitators and we have to go to them, and we have to trust.

Steve: Exactly, and when you were talking, it also reminded me about the celebration of the Day of the Dead, which is also kind of flipping the script on the Western way, isn't it?

Ivory Root: Yes.

Nyck: Which was what All Hallows actually was, in fact—that celebration which we now know as ... the pumpkins, what's it called? Oh, Halloween—no-one knew. You can never really get it because it goes back in tradition into real stuff, and that is exactly what we're talking about here: the bereavement of, the acknowledgement of, the passing over of all of us, eventually. When you're talking, both of you, it's really interesting because when you talk about the last 300 years and being in the paradigm that we've been in—Orange in terms of Clare W. Graves's work; the fifth layer—thinking about that individualisation that we've experienced in this era and the extremes we've gone to to become individual, in doing so, we've become incredibly lonely and we've cut ourselves off from these deeper moments of community, especially when it comes, I guess, to death—and birth, for that matter—both ends of the scale. They've become, as you said earlier, hospitalised or medicalised and separate from, and sort of clean and sterile somehow and removed from all the nasty stuff we might actually have to experience, and that rediscovery is really what's going on.

Your work, clearly, is at one of those cutting edges of actually re-educating, in a sense, of reconnecting, as you said.

Ivory Root: Re-membering.

Nyck: Re-membering with people. That's a huge thing, because so many people isolate themselves even further when it comes to grief; when death arrives in particular, I think, people can tend to isolate themselves more. And yet, because we have a tradition where you're supposed to come together for the family if someone dies, at least there's some sort of moment there where people actually do come together, where they may not have for a long time. They may not have any good, deep reason for years, perhaps, and yet someone dies in the family and they're kind of forced together, but there's a kind of uncomfortable nature to it, isn't there?

Ivory Root: You're so right. Yes, and I'll talk to a lot of bereaved 'after the tide has gone out', we say—so everyone comes in and then the tide goes out and we've got these people who are exhausted from the funeral. So we say 'hey, give yourself a break. You actually just threw a really sad party and all these relatives showed up. It is not Thanksgiving or Christmas time, of course, you're exhausted. You had to put your mask on, you had to mind your manners and not cry and not grieve openly. There were no weepers there because if you have that, then everybody is quite worried about you.'

Nyck: We have someone who's written in about Martín Prechtel, and you were going to talk about Martin anyway. You were going to talk exactly about this, and of course, as it happens, synchronicity occurs on this programme all the time. Someone wrote about this: "The best description", he says or she says, "of grief and praise, look up Martin Prechtel. He's also one of the great writers of our day, as well as a fully initiated curandero." If you don't know what that is, we'll come back to that. "Freely adapting from him, he says 'the essence of grief's purpose is to feed the departed before they turn, without being able to look back. The food nourishes our conviction just enough to empower us to cross the vastness to the beach of stars where the ancestors await with open arms'." Quite beautiful.

Ivory Root: Wow. Thank you for writing that in.

Steve: It's really nice, and that idea of feeding the departed, if you think of that in holistic way—that everything's connected, everything really is a part of us and vice versa—in the process of losing the physical, there's a hole created there and so we're feeding that through this process of feeding the bereaved.

Ivory Root: And words are so important, obviously. There's a lot of power in the word 'praise' where I am practising. It's largely Christian faith-based—almost exclusively—so the word 'praise' doesn't make them uncomfortable at all; it's actually so soothing to them. I can't tell them that I got it from a Guatemalan shaman, but ...

Nyck: Which is what a curandero is. We were going to come back to that, just to explain it.

Ivory Root: Yes ... but that's a word that's very soothing for a person of any age.

Steve: Yes, and it also speaks very much to the importance of customising language and processes to the culture that you're working in.

Ivory Root: Yes, very important.

Steve: And obviously that works very well there. It might not work so well in a in a place that didn't have a Christian foundation, perhaps.

Ivory Root: And a lot of your focus is on a universal language, right?

Steve: Yes.

Ivory Root: But we've got a lot of work to do in communities and families in terms of reaching them on a micro level, to find words to connect us that are specific to the region before we can really get into that universal language, so there's a barrier there that we'll work through.

Steve: Absolutely, yeah. I think it's about learning to pay attention to these differences, like cultural differences and those sorts of things, and having the capacity, the skills, the resources, to be able to adapt when we need to, to meet people where they're at. That's very much a key part of Clare Graves's work—understanding that people aren't all at the same place; people are essentially operating on different frequencies and the best we can do is to meet them where they're at and give them what they need in their own language and their own style.

Nyck: Yes. Another text has come in, which is kind of relevant to what you were just saying there; a personal experience here: "My stepfather passed over three years ago, my dad passed over a couple of years ago and I have many, many friends passed over the past decade. These multiple numbers of deaths have smashed my sometimes illogical mind. I feel pain when I see people hurting from their loved ones passing over. My losses to me are huge to me and I talk to them wherever my past loved ones are and feel them sometimes communicating back to me. I find this communication healing for me. This subject is so wide and varied, having many avenues of understanding or attempting to understand, why, why, why has no reason why." You can really feel the pain and the honesty and depth of experience there from this person. Thank you, whoever you are, male or female; beautiful.

Steve: Yes, absolutely and it reminds me of the nested nature of our own development and of human development generally, where we start, we're born into essentially a pre-rational reality where we're operating from our urges and instincts and our basic needs. Everything is very much in the moment and we seek to resolve, solve, feed—whatever it is that's arising right now. From there, we transition into the dominance of the rational mind where everything becomes very rational, and we've just kind of reached a peak of that in the Scientific-Industrial era. Within the First Tier of the layers of consciousness, we're essentially flipping backwards and forwards from left- and right-brain dominance as we go through there, so every time we transition to a new layer, we're kind of kicking out the baby with the bathwater and flipping back to communal or individual, whatever it might be.

I think part of the difficulty that we have generally around grief in society at the end of this Scientific-Industrial era is that the rational mind has been in charge and we've tried to just handle it all with the rational mind, when grief needs to be a whole body, whole system experience, right? It needs to speak to and through our pre-rational selves, and our trans-rational selves if we have access to that also.

Nyck: Yes, and as you're speaking, I'm also thinking, of course, of the macro and the fact that there is a new grief that is arising—the grief about the planet, for example, the global grief that now we can experience because we have that overview of all of us being on this one being, this planet, this Gaia, if you will. And we also have, I think, a lot of grief about anything passing away. We've built such huge institutions which have governed us somewhat well for a long time, that's created a lot of advancements; we've solved a lot of the earth problems in the last couple hundred years and certainly in the last hundred, with our technology, with our advancements—a lot of people out of poverty and so forth—and yet now those institutions are clearly past their use-by date, but we're grieving; we still don't want to let those go.

There was an interesting piece in *The Guardian*, Australia yesterday from Clive Hamilton, a well-known Australian writer, talking very loosely about the loss of culture; that people

are now voting, not about policies—and this also true in America; he hypothesised about Trump's win, and also in Brexit—it's not about politics or even economics. It's about culture; it's about 'I don't want to lose my culture, my way of seeing things, my approach to stuff, so I'll vote there even if it's not going to be beneficial for me economically; it's easier for me to stay in the known'

(<https://www.theguardian.com/australia-news/2019/jun/23/culture-shock-politics-upended-in-era-of-identity>).

Ivory Root: That goes back to our relationship to our ancestors. So if we're trying to honour the fact that our grandparents or our parents were Republican in America, OK, so that's what we grew up with, that's our culture, and so why would we change our vote? We can't change our party, we're betraying our own personal culture. Even if it goes against everything that we see is right for the future, we cannot go into that booth and betray our ancestors, so that's really tricky in America, I think. There's a lot of resentment, even within families, like, 'how could you continue to vote this way?'

Steve: Yeah, absolutely, and it also speaks to the fact that as we're in this transition phase, the natural tendency is to regress back to old values, because we've come to the end of the use-by date, as you said, Nyck, of the Scientific-Industrial values. They clearly don't work anymore and we can't see into the future, so the human instinct is to look back and go, well, OK, how were things back then? Maybe we should get back to that.

This is also part of remembering from our past experiences as we move into new community, so it's quite natural that people are thinking more traditionally and going back on 'what did my grandparents do? Everything was okay back then, maybe I should just go back to living like they did' and those sorts of things.

Ivory Root: Well, we also have been dumbed down and we don't really know our history.

Steve: That's true. That's very, very true.

Ivory Root: We're not being taught proper history.

Steve: The values regression itself is a dumbing down but it's a very natural process of the death of our old culture, because what it does is it builds the evolutionary tension by going back to simpler values. They're even less appropriate than the ones that we're just leaving behind, and so it's like pulling back that elastic band on the slingshot and creating the potential energy for the big shift that's coming.

Ivory Root: I suppose, in that way, all the destructive fallout that comes from this political climate, maybe, is in some way ...

Steve: Absolutely. I come from the angle that everything's perfect, everything's part of a natural process, and often we can't see that, we don't understand it so we say, oh, it's wrong or it's bad, but actually, if you look deeply enough, it's all natural. Even the death of the US empire, which seems to be underway at the moment, and Trump's role in dismembering this ... I almost said beast then ... but it's all part of the natural process and it's essential for change to happen.

Using the analogy of a kid building a ship out of Lego blocks, you put all the blocks together, you have the ship; if you want to change it into an aeroplane, you can't just snap your fingers and do that. You've got to pull it apart—the system of blocks has got to come apart.

Ivory Root: And the kid goes 'NOOOOOO!'

Steve: Exactly, and you go, hang on a minute, it's okay, just hold it, I'm going to make an aeroplane, it's alright. And God, that's an analogy for the whole global shift at the moment. Things are coming apart, everybody's looking at it going, oh, my God, no, we're losing everything, it's just going to be a pile of blocks.

Nyck: And it's interesting with the article that I mentioned by Clive Hamilton referring to this—and it's slightly tangential but not really—because he says: "The argument that money doesn't buy happiness is typically attributed to the comfortable middle classes, but it can apply at the other end too. At the lower end, those who vote against their economic interests might be worse off under a conservative government, but they will feel better because of the psychic wages they receive from knowing their anxieties are being recognised and addressed. These psychic wages compensate for any decline in material living standards." Isn't that the case in our countries now? That so many people just vote down that line just to keep their psychic space intact, back in the past where they were comfortable, and projecting that this is the way it should be in the future, otherwise I can't survive, and yet everything's collapsing as we speak.

Ivory Root: It's maddening in America.

Nyck: Yes, well, we're not far behind here.

Steve: So the 'psychic wages' is actually political spin. Is that what it is? It makes us feel good.

Nyck: Yeah, I think exactly that. I think it's a marketing ploy in a sense, absolutely, and you know, the Americans invented marketing, basically, and did a great job of it. It's done a really good job of selling the world on all sorts of things.

Ivory Root: Hey, I left the industry, alright?

Steve: And learnt from it, I'm sure.

Nyck: I forgot you were in advertising.

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