



44. Unpacking the real in a world of fake news, Part 1

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

This is Future Sense.

Nyck: Good morning to you. You're tuned to BayFM 99.9, and welcome to my co-host Steve McDonald on *Future Sense*.

Steve: Good morning, Nyck.

Nyck: So here we are, talking about words and language today. We're talking about the power of words with respect to the layers of consciousness, but a bit more than that.

Steve: Yes, today's show is about unpacking the real in a world of fake news. We're going to look at how we can use language analysis, and following on from our previous shows about pattern recognition, to reveal what layers of consciousness are active in the messages that we're hearing or reading about or being told. This offers a way through to fake news swamp, basically. I mean, it's a very, very difficult time at the moment, trying to figure out what's actually going on in the world, what's true and what's not, and so this is ultimately one way that society will cut its way through the jungle, so to speak, by learning how to use language analysis to recognise which layer of consciousness is active. Then, once we understand which layer of consciousness the messages is crafted by, we have an insight into the motivations and what they might really be trying to achieve.

Nyck: Yes, and I guess with that, we will be speaking a lot about what we call Layer 5 or the Orange layer in Clare W. Graves's work, which we refer to a lot here. It's a bit of an education for you folks out there, and thanks for all of you listeners, particularly our podcasters. We will come back to you, too, those who are listening on podcasts, a little bit later on and really acknowledge you—thanks for listening.

We're hoping to bring as much awareness and enlightenment to the ways that we are expressing ourselves in the world and what that means about how we are evolving, if we are evolving; where, in a sense we are stuck and where perhaps we are being drawn back in that tension that we often talk about—that slingshot effect in the way that we analyse, we look at, we speak, what our media is saying. "Words are singularly", as someone said, "the most powerful force available to humanity. We can choose to use this force constructively with words of encouragement or destructively using words of despair. Words have energy and power, with the ability to help, to heal, to hinder, but also to hurt, to harm, to humiliate and to humble", and of course, in this era of fake news, often it is those latter words that is the course set by the misuse or the conscious malappropriation of language for those sort of purposes—to create fear, for example, in people. We will unpack a lot of these things, here on *BayFM*.

Nyck: You are tuned to *Future Sense* here with myself, Nyck Jeanes and Steve McDonald. Already we've got a text in: "Good morning, Nyck and Steve. One of my favourite topics, the Word (with a capital W). It gives life or death and all those things you said. Looking forward to listening this morning." Thanks to Grace for that, and thanks also to Mia [BayFM's newsreader] for writing in and saying: "Yes, we, of course, are part of the media and we are also not objective speakers here, but who is objective?" I don't think there's such a thing. Essentially, we are all subjective in this universe, one could argue, but that's a different topic of conversation, philosophically speaking.

Steve: It is. It's an interesting comment, though, and it's fair to say there in the perspective that we're taking on this show, which is viewing the world and viewing people's behaviour and consciousness itself through the lens of developmental psychology, in that particular discipline, subjective/objective refers to an experience that you're immersed in. Subjective, for example, because you actually are immersed in it and it's the subject of your experience, and then when, in a developmental sense, you move to a different layer of consciousness, you can look back on that and it becomes objective, and in fact, that's what we're doing on this show as best we can—we're looking back on the Modern era, which is coming to a close right now, as an object, and of course we're expressing ourselves subjectively because we're within our own particular perspective.

Nyck: And we're also part of that culture to one degree or another, of course. We are situated within that structure.

Steve: We are indeed.

Nyck: As opposed to—and I think I mentioned this in our little promo on social media this morning—you look at the term, for example, *terra nullius*. When the British came here originally and named this country *terra nullius*—empty land—this itself was a complete lie and supposedly an objective position from their perspective, but not so. It was a completely subjective position to do with their own power and the need for expanding that power, which was the colonial project.

Steve: And an inherent result of their particular worldview, because the group that settled Australia a couple of hundred years ago came from a society that was largely either Layer 3, which was pre-rational and acting on impulses and those sorts of things, and Layer 4, which was, of course, the Agricultural society, and the shadow aspect of the Agricultural layer of consciousness is actually an inability to recognise the Indigenous people as humans—they weren't actually regarded as humans.

Nyck: They were called savages, which is unbelievable. So there's a word right there. If you used a word like 'savage' to the British public, to the European public at the time, they had this idea of these less-than-human folks; people out there somewhere that don't have rights, don't have anything—don't have technology and so forth.

Steve: That's right, and we need to recognise that even though it seems absolutely horrific from our present day perspective and our present day understanding of humanity, back in those days, it was just the way things were; it was a completely different worldview.

Nyck: Not to make them right—that's not what we're saying here—but we're saying that most people at that time were operating from, thinking from, feeling through that that particular paradigm that they were situated in. This is the way they were, this is how they thought things were, and they believed they were correct. Of course, also in alignment with those layers, they were driven to some degree or another by the rise of the power of the great religions that emerged—particularly the Judaic religions but not just—and the ability of technology to get them around the world and to take the seeds of European culture to all sorts of places all around the world. Those seeds were literally transplanted to other countries, including, literally, the flora and fauna that invaded, so to speak, this country. All of this is part of the project that we can say was of that era,

and understandably so, and yet here we are with the results of that, too, and looking to face down what we need to do to transform, to transition to a better power, a greater paradigm, you could say—another paradigm—in order to actually heal the global issues we face.

Steve: So fake news. Is this fake news?

Nyck: Absolutely. Everything we say is fake to somebody.

Steve: You decide, folks.

So how did we come to this? How did we get here to this place where so many people don't really know what's going on; everyone's questioning everything? That's not a bad thing, actually, during this time of rapid change, because there is so much crafted news out there which is driven by hidden agendas that it's actually a really good idea to question everything and to remain curious. In times like this, when you come across someone who thinks they know what's going on, then you ought to be suspicious, basically—including us.

Nyck: Including us.

I think we've all experienced at different times, in terms of our cultural situation, our political perspective perhaps, the notion that you're either with us or against us—this old George Bush thing. I'm reminded of this quite a lot these days, that if you don't think this way, somehow you're not actually with us. Well, no, I don't agree with that ... but that's my perspective.

Steve: Yes, and that's of course, part of the backslide, which we'll get to, but let's just have a quick revision of the Modern era and how it's got us to this point where we're swimming in fake news and we don't know what's what and which way is up. It's fair to say that fake news itself is a product of the late Modern era, which is often called late stage capitalism, and it's Layer 5 in the model that we use here on the show—an I/me/mine self-expression stage of consciousness—and as such, its *modus operandi* is 'to change the world to fit my needs'. So whatever I think I need or want, I look out to the world and seek to change the world to fit so it can deliver my personal success.

Just as a reminder, for those of you who might not remember or have just tuned in to the show for the first time, that as we progress through the various stages or layers of consciousness in the model that we talk about on this show, which comes largely from the work of Dr. Clare W. Graves, we alternate between a system of consciousness that's focused on this I/me/mine way of being in the world, and then we move to a we/us/our

system, so there's a pendulum that swings backwards and forwards as we move through the layers between an 'I' and a 'we' focus. The 'I', of course, is an individual focus—living as an individual in the world and changing the world to suit yourself—and the 'we' is a community focus—a community way of living where we adjust ourselves to fit with what the world demands of us.

So here we are at the tail end, the late stage of this I/me/mine system, Layer 5, the Modern Scientific-Industrial era, and it has been the want of that particular way of being human, that particular worldview, to change everything—change the rules, change the morals, change the social standards—of the previous era in order to be successful. The thing that drove us into this Layer 5 from Layer 4 was a frustration with the old Agricultural era. Because nothing was ever delivered straight away, you had to wait a long time to get anything in that era, and that's not just because there were no motor cars, but also because the mindset was that you would be rewarded later and you had to sacrifice yourself now in order to achieve that later reward.

Nyck: And it's curious that if you look at, for example, religions in particular, the Puritans, as they arrived in America, they had this ethic of total domination and work in order to create God's project on Earth, so to speak, and later on, as you're saying, to offset their future success in Heaven with God, way down the track to after their death. Everything was lined up for this purpose that was written by the Great Word of the great texts of the Bible. Extraordinary, really.

Steve: Yes, so frustration was one of the main drivers of the emergence of the Modern era and this strive to change the world to suit us, to allow us to be successful now instead of having to wait until we die or late in life, and the Modern mind, in the process of changing the world, became a master of spin. It actually invented marketing as a thing, didn't it?

Nyck: It did indeed, yes. We'll talk a little bit, perhaps as we go forth, about Edward Bernays. Many of you would have heard of Edward Bernays. He's a favourite of mine. I've talked about him on a number of radio shows, a number of times over a number of years, really. He was kind of the inventor of modern marketing. He was Sigmund Freud's nephew, on both sides of the family as a matter of fact, which he liked to declare often, apparently, in his era. In 1928, he wrote the book, the seminal work, *Propaganda* and he is called 'the father of public relations'; and with regard to what Steve is saying, since the 20s and 30s, basically, he created the modern sense of marketing propaganda spin. Ultimately, I think, you could argue that fake news has evolved out of that structure. As Layer 5 is becoming more and more desperate to maintain control, it's more and more willing to say exactly whatever it wants and interpret words however it needs to, to maintain power.

Steve: Yes. In the shift from the Agricultural era, the change into the Modern era came in waves, as these kinds of changes always do, and some of the earliest waves were around about the 12th century where there was an early stage renaissance, and in fact, it was around that time that the word 'conspiracy' first appeared.

Nyck: Yes, conspiracy is a fascinating word—to conspire. I often think of the word 'conspiracy' as being related oddly to the words inspire, aspire, respire—it has those positive things in the spirit—but to conspire, I guess, means literally to have a sort of spirit or a togetherness with what you believe, and yet, of course, it's taken on a very pejorative meaning in the last 50 or 100 years or so.

Steve: Yes, and if we look at the shadow aspects of consciousness in the first six layers, the First Tier of consciousness in Clare Graves is model, the shadow aspect of Layer 5 is actually Layer 2, which is Tribalism, and so even though Layer 5 is a very individually-oriented system, it's shadow aspect—in other words, the part of its personality that plays out unconsciously—is its tendency to form little tribes. Anyone who's worked in the corporate world or any classic modern large organisation would know that there are cliques—little tribes that develop which have their own agendas—and even within the cliques, because it's an individual system, you still get the backstabbing and all that kind of stuff going on, so it always comes back to 'me' and what 'I' want, even though I have to collaborate with other people in order to get what I want to be successful sometimes.

Nyck: That's interesting. In larger corporations, that process you just described also results in a greater or lesser degree of compartmentalisation, so the left hand doesn't really know what the right hand is doing. So your individual process is going 'well, you don't actually know what his agenda or her agenda actually is as part of her tribe and part of the corporation'. It's playing everybody off against each other, in a sense, whether that's extant or whether it's actually a hidden sort of process somewhere.

Steve: That's right, and what happens when you take that to an extreme? Nobody knows what's going on. And that's where we are right now.

Nyck: We seem to be.

Nyck: You are tuned to us on *BayFM* and to *Future Sense* here with Steve McDonald and Nyck Jeanes. Thanks for you texts. You can text in at any time, 0437 341119, and it

appears here on our screen. You can comment about anything we're talking about or bring our attention to things.

A couple of texts have come in. This morning I was talking briefly about *terra nullius*, that Latin term which was layered upon our Indigenous people in this country all those years ago that meant empty earth—and of course, it wasn't. Someone has written and said: 'It hasn't changed much. Watched the Final Quarter', which I think was on television last night on Channel Ten, "Adam Goodes, the Sydney Swans indigenous footballer, was called an ape and booed, and that was only fairly recently." Apparently it's very, very powerful documentary; I haven't seen it. "When will we evolve?" says Sue, and it's certainly a good question.

Another text that has come in: "Thank you so much. I love BayFM 99.9 because you give us entertaining balance or express the visionary thoughts of what will never be achieved, like everyone is right when no-one is wrong. There's no reason why." Thanks Shane. I think he writes in quite often. Not sure exactly what you mean by that. Did you get that?

Steve: No, I think you'll have to read it again.

Nyck: Well, I can. It says: "... you give us entertaining balance or express the visionary thoughts of what will never be achieved, like everyone is right when no-one is wrong." Oh, yeah, like when everyone is right, no-one is wrong. Well, that's true, too.

Steve: That's true.

Nyck: Or is it true? Someone out there is going to say 'no, it's not, don't be ridiculous'. And thanks for the comment about the Adam Goodes documentary. Apparently it's really fantastic, but also troubling because some things have clearly got a long way to go before they change in our relationship to our Indigenous people. It's a very good example of how language is used to continue to suppress people.

Steve: Yes, it's also an example, that one you quoted, of the backsliding down the spiral—the regression to older values systems in order to try and find something that works.

Let's just unpack Layer 5 a little bit more so we understand how this whole fake news and spin thing has arisen. We started to give a bit of an introduction. It was termed by Graves, 'Multiplistic'—a multiplistic layer of consciousness. What that means is that thinking is linear within this particular system, but there are always multiple options. So in the previous Agricultural era layer of consciousness, there was always only one

option and some higher authority dictated what that right option was. Of course, you could not follow that right option, in which case you took the wrong option, and you always had those two choices, but effectively, there was really only one path that you should follow. But in Layer 5, there are many paths that you could follow, so the idea of right or wrong starts to dissolve into many different options and shades of grey. Each option, according to the Modern Scientific-Industrial way of thinking, must be explored, experimented with, and then once you've done that you can choose the best option, and so there's a process implied in this way of thinking, this way of interacting in the world, that you have to test things out, you have to experiment. That is, of course, what gave rise to what we know as everyday science these days, as mainstream science—not to be confused with quantum science, which is a little bit further ahead.

With any of these systems of consciousness, layers of consciousness, values systems—there are various terms for them—there's a constructive and a deconstructive expression. In the early stages, when a new system, a new way of thinking, a new set of values emerges, it's constructive in that it's solving the problems that were created by the old paradigm, the old system, but there comes a point where it kind of goes in the big bell curve where it will reach a peak and then become deconstructive, and interestingly, it's the same system, the same set of values, the same motivations and behaviours, that deconstruct the system that was constructed in the first place, which is quite fascinating. What changes is the complexity of life conditions, and because the whole spiral of development of evolution is spiralling upwards towards greater complexity, each system is constantly making the world a more complex place, and it's easy to see how the Modern era has done that, particularly through technology.

Nyck: It's incredible, too, that so many people, I feel, in my experience—and certainly not necessarily in this region or with close people that I know, but the things you see out there and the way that people express themselves—are quite captured still by the falsity of all of this, like the ability of those in power to basically use words. We're talking about language and all the facilities, so that also means, I guess, visual languages when we see *Instagram* and *YouTube* being the predominant social media these days rather than *Facebook*, which was more text-oriented, but that's also changed. Language also applies here to the visual and to the other elements of our creative expression that communicate, so it's not just about words themselves, but of course, they're implicated there. It's incredible how we still have found it difficult to see through the way that language is manipulated in this era, in this paradigm.

We're talking about fake news, but we now get it every day, and we seem to be washed over. People just sort of accept 'oh, there's fake news. I don't know which one's fake, but there is fake news'. I guess that's a point along the way to a greater understanding, but it seems that we're kind of stuck in that place right now to a degree—my perception.

Steve: Yes. It always comes back to who you're talking about, and generalising and saying 'we' and 'people' is, I guess, part of the old era that we're leaving behind. We're moving towards a place where we can distinguish between how people think and different layers of consciousness, and understand that, okay, people who are seeing the world from this particular perspective will see it this way. I guess what we're trying to tease apart here on *Future Sense* is an understanding that, okay, not everybody sees the world the same way. In fact, we're all living in different bubbles of reality and bumping into each other, and the consequent problems that come from bumping into other people with different motivations, different values, different perspectives on reality, in fact.

Nyck: Why is it so hard for so many people to see that there are different layers? Because this is not a judgement in terms of one better than the other—they're just appropriate for certain people at certain times in their particular evolution, or certain tribes or communities perhaps—but it seems very difficult for people to actually see this at all, that we actually operate on different levels, and thus judge another from their own value system.

Steve: Yes, I guess, stepping back, the answer to that is we move up this spiral of development as individuals from the moment we're born, and as our capacities and our sensory perceptions expand and we grow and bump into the various aspects of the world and learn from that—and in a species sense, as humanity also evolves along the same spiralling journey—each layer that we grow into is more complex and comprehensive than the previous layer. Some of the things that increase as we grow into the different layers are things like how we're motivated, how we think—literally how we piece together the framework of reality—how we make sense, make meaning of world, our patterns of behaviour, our capacity to understand and to consider other people. We move from following very, very simple rules sets when we're first born—the rule sets are really simple; it's like eat, sleep, breathe, exist pretty much—and as we discussed in the previous show about the different patterns in human behaviour and human consciousness, we slowly add these binary patterns on top, one on top of another. Embedded in those binary patterns is also the capacity we have for free choice and consciousness itself—it's not just a mechanical pattern. We move, eventually, to very complex capacities, and when we encounter things in the world which are beyond our capacity to unpack, it's like trying to run a programme on a computer that's just not built to run that particular programme, and so we find these things puzzling; we don't understand them, and often they can confuse us, deceive us, lead us astray, until the moment that we see the pattern and we go, 'oh, hang on a minute, I see what's going on here, you're trying to make me do that', and everybody's had that realisation at some point in their lives. This is why, in a general sense, some people still abide by what could arguably be called deceptive stories that are fed out in the media.

Nyck: That's really important. We did a programme, which I think was last week, on patterns and pattern-making and of course, in a sense, as you're speaking there, one of the great abilities of human beings is to identify patterns on one layer or level or the other. This is how we create, by seeing connections between things, by making new connections, by seeing things that are initially not seen, or not seen beforehand and now are seen. Those patterns are increasingly complexified because we move forward and thus offer different approaches to more appropriate, more complex solutions to what are more and more complex problems.

So I'm thinking as you're speaking that the ability to identify more complexified patterns is part of the evolutionary step and is almost something to be focused on in oneself, like, how do I look at that part of myself that is seeing or not seeing patterns, so to speak?

Steve: Yes. To give a really simple example, say that you'd never seen the game of chess before and you're in the village square and you come across some people playing chess, and you stand there and watch for a while and you get confused because some of the pieces can move straight forward, but other pieces don't move straight forward.

Nyck: How does that horse move? I don't understand how the horse moves.

Steve: I know. Some of them can do things that other things can't do, and if you don't know the rules, if you haven't learnt the pattern, the guy who's playing could tell you anything and you'd just believe it because you see he's playing it so he must know. Basically, that's what it is.

Nyck: That sounds like a good definition of propaganda right there.

Steve: It does.

Nyck: Thanks for your texts. This is a nice one: "Probably the most sensible time in my week. Thank you for this show."

Nyck: You're here on *Future Sense* this morning, and we're talking about many things, but the power of language, the power of words, the power of the media in this Modern time to create propaganda, marketing, public relations, and how that influences and

how it works in this current layer that we're talking about—Layer 5, Orange, in Clare W. Graves's work.

Steve: Yes, and as I mentioned before, each layer has a constructive and a deconstructive aspect to it. Often the constructive is more dominant during the early stages of the layer, and the deconstructive, obviously, as it tails off towards the next shift to another layer.

Some of the constructive aspects of Layer 5 and this particular way of being human include this multiplistic thinking where we can look at multiple options and we can assess multiple options and find the very best course of action to give us what we're trying to achieve. That is, of course, a massive improvement on the old Agricultural way, which was always to follow the righteous path. We can look around us and see the amazing benefits that this particular multiplistic way of thinking and of interacting with the world has brought to us in terms of our technology and our comfortable way of living that many of us benefit from these days.

Typically, the best option is emphasised, so Layer 5 goes through this selection process and selects the best option to pursue and when that's been communicated, usually the limitations or the consequences of taking other options are also delivered as part of the communication. This is in a healthy, constructive way, of course, so there's usually always debate involved. In a true Layer 5 expression, there's never an absolutistic statement that 'this is the way it must be and there are no options to be considered', so when you hear that kind of language, that's Layer 4, and at this time in history, that's evidence, often in Western countries, of a regressive values search going back to an older way of living in order to try and make things better.

Nyck: You can certainly see that in some members of the Coalition [Australian centre right political party], in my humble opinion right now, in the way they express themselves.

Steve: Absolutely. It's becoming rampant in politics.

Nyck: Across the globe.

Steve: Across the globe at the moment, but it's not 'business-as-usual Layer 5', it's a backslide. With business-as-usual Layer 5, there's discussion, there's debate, there are options: 'Here are the options, let's talk about the options; I think this is the best option, what do you think?', that kind of stuff. There is this built-in flexibility which is absent in the rigid Layer 4 approach, and regular science, of course, is very much like that. As it's developed during the Modern Scientific-Industrial era, science is always open to new

material evidence, and it's always improving, always revising. A professional scientist will talk about a current theory or hypothesis, and if you look back throughout the last 200 years of history, you'll see those theories have always been changing. There's always been something new that we have to learn; something that we've added to the theory in order to understand it better. Sometimes old theories are disproven, new theories emerge, and that's the kind of healthy, constructive expression of Layer 5 that we see when it's not under pressure.

You could also think of an example of a smart lawyer in a courtroom and the tactics that they use in order to win a case. The law itself tends to be a rigid kind of thing and a lot of our legal structures came out of Layer 4 society, so the smart Layer 5 lawyer will always find a way around. There will always be a little gap, a little mistake, a little omission in the law that you can exploit and get what you want.

Nyck: Which is fascinating, too. If you watch those legal dramas, the good ones—and I do enjoy those myself—you hear the manipulation of language in the context of what you're talking about as the methodology, the tool to do exactly that.

Steve: Yes, and within that, I guess we see the beginnings of the deconstructive aspect of Layer 5—how Layer 5 can use spin and language very skilfully to deconstruct things that otherwise look solid. You've got to remember that it was Layer 5 that really invented strategy; strategy didn't really exist before Layer 5 emerged. If you go back to the old ways of fighting wars, they were very set piece and there were agreed ways of doing it.

Nyck: Yes, it's almost a joke when you see those kind of reconstructions, fictionally or otherwise, of things like the American Civil War, for example, and how they lined up in a certain way, and 'now these are the front line of soldiers' who are now going to basically be shot by standing up and doing their thing.

Steve: Exactly, and wearing crazy colours like red and blue and stuff like that. No camouflage.

Nyck: But they'd be fine if they were at a Trump rally. That would work very well.

Steve: Yes, so that rigidity kind of collapsed with the emergence of Layer 5, and we got into much greater flexibility.

So now to some of the deconstructive aspects of Layer 5. When Layer 5 passes its peak and comes under pressure and perhaps feels threatened, the first response is usually

that it will just try more of the same, but harder and faster. Regular listeners might remember me using the example in a number of shows of the internal combustion engine that works to a certain level of power, and as it gets older, the parts wear down and there's less friction inside the engine. Being less friction, the parts actually start to move faster and produce more power momentarily until the friction breaks the seals in the engine and then the whole thing blows, so often you see that harder-faster-harder-faster-harder-faster-collapse pattern. Look around in Modern society and you'll find it in places like the stock exchange, for example, where things get pumped up and they collapse.

Nyck: Brexit.

Steve: Yes, all of these sorts of things.

We spoke about the emergence of the word 'conspiracy' and this shadow aspect of tribalism where people will form their own cliques in order to try and get what they want. We were talking about warfare before and how it was changed by Layer 5, and one of the great examples is Rogers' Rangers, which was an early emergence, I think, in one of the British battles. Actually, let me come back to that. I'll pull up the information and we can come back to it, but it was the emergence of the breaking of these established rules in set piece battles where this particular guy, Rogers, who led the group of rangers. He figured out ways of actually doing things differently and it was the emergence of Layer 5 thinking which actually collapsed the old set piece and structured battles.

In modern warfare, we've seen the emergence of things like psychological warfare, mind control programmes by intelligence agencies, surveillance capitalism, all of these sorts of things which emerged as somewhat desperate attempts to try and hold on to the Layer 5 life conditions as we slowly encountered waves of Layer 6 complexity emerging. It wasn't business as usual anymore, so we had to try and figure out, OK, how can we be trickier? How can we be more cunning? How can we hold our information even closer in order to remain successful in this world?

Nyck: Which is a conspiracy, by the way, in and of itself.

Steve: Well, it is, actually, yes.

That kind of tension from the increasingly complex life conditions has really changed every aspect of Modern life. It's crept into our most personal spaces—our electronic devices are riddled with that kind of thinking.

Snowden's revelations, I guess, were signalling, to some extent, that the end of the old life conditions is approaching, just because there was a revelation of these desperate

measures which were going on behind the scenes in order to hold back the change that was inevitably coming. As the efforts become more desperate, they also start to backslide out of Layer 5 to Layer 4, and so from the institutions and the people that have been exercising the Layer 5 strategies and motivations, we start to see them becoming sloppy and more rigid, and I think this has been quite evident within the last, I don't know, maybe 20 years in society and politics and those sorts of things, where once upon a time there would be carefully crafted strategies to try and stop us from thinking about a certain thing or 'don't look at that', perhaps where an important figure had been assassinated or something like that, and there was a carefully crafted story which was put out that most people kind of bought. For many, many years it was thought about, as 'ok, well that's the way things happen', and then as we've moved forward now and things are getting sloppier, the attempts to maintain control of society are getting more rigid and more like Layer 4; people are starting to question and say, 'hang on a minute'. If you listen to the language, and I guess this is the central part of what we're saying in this particular show, the language becomes more rigid, it becomes absolutistic, and whereas in the past it would be quite an elaborate story with many different threads—probably too many threads for you to be able to follow up easily, and that was by design—now it's just like a straight out statement of, for example, 'there are weapons of mass destruction, therefore we must do this and there is no option'.

Nyck: Or the Donald Trump version now, just naming anything that he doesn't like as fake news, full stop, and it's just accepted that that's that. It's almost an overarching conspiracy, actually, to seemingly identify, and of course, there is fake news, it's just that maybe it's not exactly where he's pointing to, and that's the trick of the sleight of hand that's going on.

Steve: You know, Trump's a very interesting character. I've no doubt that a key role that he's playing at this time in history is to dismantle some of these structures which are proving problematic, in order to make space for change to emerge in a more complex way. Everything around these systems of consciousness is dynamic, so according to what our life conditions are demanding in the moment, we as individuals will spiral up or spiral down through these different layers, and so we don't live in one particular layer, we're generally spread across about three layers and will spiral up and spiral down to more complex or less complex ways of expressing ourselves as the moment demands. I think Trump is an example of somebody who's quite capable of spiralling down out of the rational zone into the pre-rational zone, where he'll just speak on impulse and he'll speak whatever truth comes up for him in the moment without considering the implications of saying what he does, and to be honest, there's a value in that at this time in history. I guess it's like the old fable of the emperor's new clothes, where the emperor was told that these clothes could only be seen by people who were intelligent enough and developed enough to recognise their beauty and anybody else

wouldn't be able to see them, and of course, that was a ruse and a trick. Trump is like a little kid that's just calling out 'hey, the emperor's got no clothes on.'

Nyck: Yes, well, I think it's interesting with what you're saying, too, the recent incident at one of his rallies just a few days ago where all his supporters started chanting 'send her back' in response to his comments, particularly about the four Democratic representatives—and particularly Ilham Omar of Minnesota, who's obviously a Muslim Democrat representative—and then disowning the fact that he kind of stimulated this 'send her back' chant. As you're saying, there is a purpose here, and as you're speaking, I thought, well, it is showing us the degree and the depth of racism and judgement, if you will, in America towards 'the other' that has clearly always been there—clearly has been a deep wound in the American psyche—and not just the American psyche. It's been here too, but it's been sort of identified by being exaggerated at the moment.

Steve: Yes, that's very true. I saw that clip where Trump was questioned the next day about his response to the chanting and it seemed to me like he pretty much just came out and lied about what happened. It's the kind of thing that you would expect from a school kid. It's that pre-rational behaviour where, put under pressure in the moment, they'll grasp onto any way that they can without thinking too much, to get out of the predicament they're in, and often that's just telling a lie. It's like, 'well, actually, it wasn't that at all'.

Nyck: Exactly.

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