



45. Unpacking the real in a world of fake news, Part 2

Recorded on 22nd July, 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: You are here on *Future Sense* with Steve McDonald and Nyck Jeanes.

Steve: And if you've just tuned in, or perhaps you're listening to the podcast after the broadcast, we're talking about the fake news problem that we're facing in the world at the moment and how using models like Clare Graves's to understand language and how language is linked to consciousness, we can start to unpack what's real from the fake news by understanding the consciousness that's driving the message and what its motivations probably are.

We've been talking about the Modern Scientific-Industrial era, Layer 5 in Graves's model, and it's brought us now to this transition space between 5 and 6—and that's really where the fake news thing has blown up to get a bit out of control. As we said previously, if you look at the individual nature of Layer 5, it's very much about separation, and you can see that separation in modern organisations where people don't talk to each other between departments and those sorts of things. If you take that to an extreme, it's like nobody knows what's going on, and that's basically where we're at right now—everything seems deceptive and we're not sure what's real.

Nyck: And in that space, of course, it's very easy for conspiracies to arise, whether they have truth to them or not—in that empty space in between there.

Steve: That's right. How many stories have you read in the last couple of years that are saying 'you thought this was a conspiracy theory but actually it's true'.

Let's not forget that the Modern Scientific-Industrial mind is a highly capable thing—it got us to the moon and back—and so, as we might expect, when it's coming to what seems to be the end of its world domination, we ought to expect it to put up quite a fight, including some very sophisticated deceptions—every trick in the book that it can throw at us—to try and hang on to world power, and that's pretty much what we're seeing right now. It's competent enough—even though, by definition, when we are operating out of one of these layers of consciousness in the First Tier, we can't see the pattern of the layers of consciousness so we can't really make reference to that pattern and work with it—but what we can do is we can see things that work and don't work and we can grab hold of whatever it is that we think is going to make us succeed from a Layer 5 perspective; so Layer 5 is competent enough to steal anything it can from Layer 6.

Even though it might not understand that it's doing that, it'll see something that works and go 'let's grab some of that'. A great example of that was the *Cambridge Analytica* scandal where there were quite complex tools developed which understood different personality types and their motivations and their tendencies, those sorts of things. That was used, supposedly, to manipulate the US election result, but how would we really know?

So you get this trickle down of technology and that's a standard thing right across the whole spiral of development. At the higher end, the more complex end, technology is developed and then as soon as it becomes available publicly, anybody can use it, regardless of what kind of moral development stage they might be at, and that, of course, has been problematic for humanity in many different ways—and Layer 5 is cunning enough to do things like, as we say, greenwash.

Nyck: Yes, I was going to mention greenwash—exactly—it's something you have to be aware of now if you're concerned about the environment and social impact and so forth. There's a big discussion right now, of course, about modern slave labour with regard to much of our fashion that's produced in Asian countries—China and the like—and again, this kind of notion that somehow that's sort of washed away by one thing or the other somehow, to justify the fact that 'oh, we get cheap clothes, it must be a good thing, we're employing some people in China, no matter what the conditions are', and we sort of obfuscate the problems with that still, don't we? We face them but we're also not willing to let go of our attachment to the benefits of Layer 5, you could say.

Steve: That's right, and I guess what is most influential for us is our immediate life conditions—the things that we face, the problems and challenges we face on a day-to-day basis—and if our life is pretty much okay and we enjoy wearing these really lovely shoes, then the challenge is not in our face and we can hear about things on the TV or radio or in the media or social media about this bad factory where those shoes are made, but, you know, we have other problems to solve.

Nyck: Yes, we have an interest in that, we may be sympathetic in a certain way, but to change our actions seems to be a lot slower than many people would have hoped would have happened with many of these environmental social justice issues at this time.

Steve: Yes, and it comes down to our personal capacity. As we develop up through the complexity of this spiral of development, we slowly develop the capacity to feel for people who are removed from us. At Layer 4, it's the very first time that we have the capacity to connect heart-to-heart with somebody who's in our presence; at Layer 5, we get a third-person capacity; and then it's only in Layer 6 that we really get a true capacity to put ourselves in the shoes of somebody—no pun intended—who's in another country perhaps, and working under difficult conditions. That's why the responses are different. It really depends on which particular layer and perspective or worldview people are working from.

Let's just talk a little bit about Layer 6 now and perhaps some of the things that can make it vulnerable to these tricky strategies that Layer 5 throws up. Of course, it's another communal system—Layer 5 is an individual system—so it's we/us/our, and the focus is not on changing the world outside of us, but actually 'how should I change myself to fit with what the world needs?' So we're very aware of what the world needs, but it comes down to changing ourselves first and foremost, and this is the emerging paradigm right now.

Nyck: It's interesting when you speak of that, because that changing yourself aspect or positioning is also for seeking peace. It's seeking the inner self and to gain contact, as you say, with the inner self and others. And of course, this allows the rise of much of the self-development arena of offerings in the world that we've seen, certainly since the 60s, but more so since the 70s and 80s, 90s—the New Age, yoga, mindfulness, all of these things—and again, we see these things also being adapted and adopted by the dominant paradigm, the previous paradigm, the Orange [Layer 5] paradigm that we're talking about, because there's money in it. And so, again, there's a sort of greenwash, a health-wash going on there.

Steve: Yes, that's the marketing business: we can see that a growing number of people want this therefore let's just wrap this up so it looks like that and they'll buy it.

Nyck: And on the positive, as you say, it's also generated things like the women's movement, civil rights movements, the desire with that ability to stand in someone else's shoes to eliminate poverty, to eliminate racism, to eliminate the absolute imbalance between the sexes and gender identification and the like.

Steve: Yes, rebalancing things. One of the key drivers, of course, is the need for deep human connection and to be accepted by your peers, and that is a very creditable attribute. It can create vulnerability sometimes when the need for acceptance overcomes other facets of the personality. If we don't look critically at a story that's being sold to us, yet we act only out of that need to be accepted, then often we can, in an extreme case, get caught up in something like a cult movement where there's some overarching belief system which is not really criticised or analysed, but the need for acceptance and the satisfaction that we get from being connected and accepted within that group becomes the overarching motivation for being there.

Nyck: It's very interesting that the word 'cult', of course, comes from the very same root as 'cultivation' and that whole movement toward the Agricultural—stepping back to Layer 4, to the Blue that we talked about earlier; and to the word 'culture'. Cultivation and culture emerge, in a sense, from that gathering together, from the growing of things together, that living together and so forth; and then, at its extreme on the negative, a culture can turn into a cult-like behaviour and we're seeing that, I think, in many different ways in our society. Small cults are arising; I would even say that the *Instagram* phenomenon and *Instagram* influencers are kind of like tiny cults within themselves—the people who follow these people. We talked about mommy bloggers the other day on radio here—that sort of area.

Steve: Yes, absolutely.

James Surowiecki's book, *The Wisdom of Crowds* which was published in 2005 (https://en.wikipedia.org/wiki/The_Wisdom_of_Crowds), is a result, I think, of this emerging new paradigm—rediscovering the wisdom of crowds rather than acting as an individual in the world. He named three things which were critical to the wisdom being effective. The first one was "independence of decision", so I guess it's the challenge of allowing yourself to be motivated by connection and acceptance and enjoying the community that it brings, but never actually losing your own independence of decision because that that collapses the wisdom pyramid.

The second point is "diversity of information", and once again, it's remaining open to all information and not shunning or closing yourself off to certain information sources. I guess that if you were doing that, if you were not open to diversity of information, it is most likely evidence of a values backslide back to Layer 4, which is that 'only one right way and no other way should be considered' kind of approach.

The third part of this pyramid of the wisdom of crowds is "decentralisation of organisation". Of course, centralisation has been a very important aspect of Layer 5, and it's that centralisation which has enabled the degree of control which it now enjoys, as well as the capacity to deceive and manipulate as a result, and so decentralisation is a very, very strong theme with the emergence of Layer 6.

Nyck: And as you're speaking, of course, it's quite hard because all of us, to one degree or another, are so infused with the notion that that centralised control is the way things are, even if it's a democratic system—the idea that everybody's opinions should be heard, can be heard, in an equal way—that it is quite difficult to for us to know how to make that form operate, I think, and so we get stuck in these loops, so to speak.

Steve: It is, and again, this is a result of the fact that we are in a transition phase. We're in a place where the old system is breaking down—it doesn't work very well anymore—and the new system is still starting to form and hasn't really become anywhere near dominant yet. In that space, we're kind of torn between an old system that doesn't work very well and a new system that's not quite properly there yet, and it is a difficult place to be, there's no doubt about that.

Nyck: And it is indeed where things like fake news can grow readily.

Steve: Absolutely, and with some of the other emerging characteristics of Layer 6, things like freedom of speech is a very important thing—that people's speech is not suppressed or discarded—and in that environment, it also creates the opportunity for trouble-makers who are operating from a less complex value system to pop up and do whatever they want, so that's another problematic aspect of this emergent transition time.

Transparency, of course, is another emerging factor, which is very, very important to Layer 6, and sometimes by being too transparent, we can make ourselves vulnerable to those who might prey upon us. Of course, what better example of that than *Facebook*, where everybody lays their life bare, and of course, things often turn sour.

Nyck: Just on *Facebook* and *Instagram*, I was just at *Splendour in the Grass* festival for a few hours on a couple of days, not for very long—I think I'm just a little bit past that sort of festival now—but it was very interesting to observe how the *Instagram* culture, the selfie culture, is so strong that people are almost desperately trying to look, feel, be something in order to show themselves out there and to make something of themselves and also hopefully to even make money. It's a whole structure of these sort of small cult-like behaviours within the wider culture, desperately trying to, I think, position themselves somewhere that makes sense, and yet what emerges often is a kind of a superficial take of things. I'm not really sure what I'm trying to say here, I'm still trying to clarify my own thinking and how I perceive that.

Steve: Yes, again, I think it's a result of this transition time where we're sort of one foot in the old world, one foot in the new world. The old world was all about 'me' and 'my

public image' and 'me feeling successful', and the new world is about being part of community, sharing yourself and being liked and being accepted as part of that group. In the in-between space, I think it's easy to fall backwards into the old ego-driven, 'look at me, aren't I beautiful?' kind of thing, and perhaps to get lost in between the two worlds—the old world and the new world—so I expect that those sorts of phenomena are things that will stabilise as we move further into Layer 6 becoming dominant socially.

But regarding Layer 6 itself, if we look at the duration of these various paradigms, they're getting shorter and shorter and shorter. The Scientific-Industrial Layer 5 era has been in 300-odd years of peak behaviour and it's looking like Layer 6 is only going to be a couple of decades, so it's almost not going to be a stable paradigm—it's almost just a stepping stone. It's like the old game of hopscotch—I don't know if they still play that at school.

Nyck: Sometimes you see the chalk markings on the pavements around the world.

Steve: When you're playing that game, sometimes you land on two feet and sometimes you just skip on one foot into the next thing. It's almost like Layer 6, this emergent Relativistic paradigm, is just a skip into the Second Tier and it's maybe not going to be around long enough to actually be a dominant global paradigm, but we'll only find out by waiting and seeing.

Nyck: It's interesting, looking at some of the movements that are emerging, particularly out of the youth of today—*Extinction Rebellion*, *Yellow Vests*, these protest movements that are going on, and of course, we've got the action right now by the *Passionate Planet Protectors* down against the Butler Street Reserve bypass, whether you agree or not, but they're down there—these movements tend to flare up quite quickly. They seem to be quite powerful in the moment, they seem to perhaps fall into the same kind of ways of being that we're talking about—falling back a bit into structures: Who's the leader? Is there a leader? What are we actually saying? Do we have a policy?—all of these things—so they kind of flare then they kind of die away, as if they're trying to find a modality, a way of expressing that is new, that actually can be truly effective.

Steve: Yes, and in a time of collapsing social structures and collapsing norms and the emergence of new things, there's this regressive and often desperate search for something that will work in the face of a world where things don't seem to be working. And I think this is really where the rubber hits the road in terms of this language analysis and using it to find a way through the fake news swamp or jungle.

Nyck: You're tuned to *Future Sense* with Steve McDonald and Nyck Jeanes. Thanks for your texts. A couple of very long ones here; we will come back to them very shortly—there are a couple of interesting things there.

Before we come to our conclusion for today, we just want to acknowledge of all of our podcast listeners from something like 50 different countries around the world at last count, I think. We really appreciate you listening at whatever time and whatever platform you're listening at, and if you haven't listened to our podcasts, which are edited versions without the sponsorship announcements and also without the music, and in two different parts each week, you can go to www.futuresense.it and through there you can find your way to whatever portal that you like to listen to podcasts on. And we'd like to ask you—all of you around the world who listen to this podcast—if you'd be willing to, interested in (and we'd love you to) post some comments, some reviews of the show on whatever site you're listening to us on right now. Thank you for that.

Steve: Thank you indeed.

So we're really getting to where the rubber hits the road in terms of using this kind of analysis of language to determine the originating layer of consciousness from a message and then hopefully cut our way through this very confusing world of fake news. If you find that a particular narrative is absolutistic, in that it's putting forward only one option as the only option that you ought to take, and typically with dire consequences if you don't take it—so 'you must do this or else'—that's Layer 4 logic.

Nyck: 'We'll be invaded by rampaging refugees, dangerous people and boats from all over the world', for example. 'That's that'.

Steve: Yes, and it's very prominent at the moment because of this values backslide, the regressive search—'the Scientific-Industrial values aren't working anymore, let's just go back to the way we used to do things and see if that works'—and so people are very much trying this hard line, giving rise to the hard Right in politics, and also hardening the Left as well. And these words 'Left' and 'Right' don't really apply very well any more. We're seeing the same values system, which is this Layer 4 absolutistic values, being displayed by both the Left and Right of politics. Sure, the subject matter is different, but the driving values are the same. It's like 'you need to do what we say, or else.'

Nyck: And that sort of polarity, I think, is one of the things that is slowly but surely passing away—that kind of polarity of either/or: 'you're either with us or against us', 'this or that'.

Steve: That's right, and it is a normal evolutionary dynamic. It's not that there's anything wrong here, this is what happens when evolution goes through a phase shift from one system to the next. It cycles backwards to create tension. It's like pulling the elastic band back on a slingshot or winding a spring up in order to create momentum in the opposite direction, so this can be predicted at times like this. We can predict that people will go backwards—they will dumb down their values, they will dumb down their logic—and the effect of it is that it creates tension for change. People really sit up and take notice and say, 'this is absolutely not right, we need to do something differently.'

Nyck: Very good. Yeah, beautiful. Shall I go to this text?

Steve: Yes, go to that now.

Nyck: Because I think this is a really interesting text from our good friend, Howie—hey, Howie! It's a long text and I understand it, but being a text, it's a text: "Hi Nyck and Steve, very interesting show about the power of words. I have harped on for decades about the word 'alternative' being used in a disempowering way and often here in Byron region. My feeling is that alter-native ...", I like that, "... essentially has its meaning in a clearing, a foothold in the forest, so to speak. It bothers me that there is talk of being alternative instead of saying 'tread lightly'. People are talking about, for example, alternative medicine when it is clear to me that alter-native medicine is the synthetic pharmaceutical system. Wouldn't it be more appropriate to view most humans, as in the majority, wanting to tread lightly, to walk with a pro-native priority irrespective of any alter-native system, and that the earth destructors are in fact an aberrant alter-native element of society? I have long proposed the words 'pro-native'—positive, contemporary Earth care; native, ancestral and contemporary indigenous Earth care; and 'alter-native' defining the toxic pillage of Earth. I propose, therefore, 'BayFM, the pro-native voice'." Thanks, there are some great points in there.

Steve: There are, and changes in language are an integral part of a paradigm shift. As we said earlier in the show, the word 'conspiracy' cropped up around one of the early waves of the Modern era, and we ought to expect language to change. It does my head in sometimes when I talk about the Modern paradigm being the old paradigm, because 'modern' for so long has meant 'contemporary', and yet it no longer holds that same meaning, and so we ought to expect new words to be emerging and I guess we all should do our best to come up with new words. It's a fact that what has been alternative medicine for many years is actually becoming mainstream, at least in small pockets of the future.

Nyck: Yes, similar to what you're saying here, I love the word 'disaster'. The word disaster comes from the Latin dis-aster, which means fallen from the stars, which means essentially disconnected from the stars. Disaster happens—shit happens—when we're disconnected. That makes a lot of sense but that's not a thinking that has been common in the previous eras that we are still under the influence of—the dominant era—and yet that is changing. We're beginning to see we need to be more connected.

Steve: We do indeed. In fact, that's the big trend. Very good. Thanks for that text.

We spoke just now about recognising Layer 4 logic and Layer 4 attempts to motivate us, which are absolutistic—there is only one option given and there is a dire consequence if you don't take it. Of course, what that is, is a result of the values backslide and it's effectively dumbing down our capacity to solve problems with this very linear thinking. Let's talk about Layer 5, the Modern Scientific-Industrial way, which can be extremely confusing because of its capacity to spin truth, be deceptive, hide the facts ...

Nyck: And appropriate other things for its own use.

Steve: Absolutely. Not forgetting all the wonderful benefits it has brought us through time, but at this particular stage of its collapse, it's problematic in many different ways. Of course, during the era that's now fading away, the withholding of information has been a source of power—let's not forget that—very much like a poker player.

Nyck: Which is exactly why Snowden and Assange are in so much trouble, because they've brought light to some of the information that has been withheld.

Steve: That's right. We do rely on whistleblowers at the moment, and I guess that's one thing that we can do, is to try and ensure that whistleblowers are treated appropriately and not put in jail, to help us understand what needs to change. But just by its nature, it can be very difficult for many people to detect what's true and what's not when it's coming from a Layer 5 source. Thankfully, what's happening right now is that because of the desperation that's increasing by people who are operating from this Layer 5 perspective, they're typically getting more careless and they're slipping back to Layer 4, so that is starting to make things easier to see.

There are things that we can look for to set off the warning bells for us when we're listening to various communications and narratives. Firstly, look for a sudden change of the narrative—like the story's different today than it was yesterday, and it's different not just in a haphazard, careless way, but it's different in a way that kind of leans a bit towards Layer 4, like, 'no, no, this is the truth, this is actually what happened', and in fact, you didn't even hear that yesterday.

One of the classic examples in current affairs that I can think of is the whole Russia narrative in US politics, which cropped up very, very quickly after the murder of a DNC staffer called Seth Rich, who was, at one point, mentioned as the possible source of the information leaked to *WikiLeaks*. Of course, he was murdered very soon after that, and then, all of a sudden, the Russian thing cropped up. It was like, 'don't look over there, look over here'. It was all about Russia—Russia is doing this and Trump's onside with Russia—and of course, now that the Mueller report has been issued, there's very little, if any ... absolutely, positively no substance to it whatsoever, so it very clearly is showing up as deceptive spin, a story that was put out there to try and distract us from something else that was really going on.

These are the things that we should be looking very carefully for. I can say that I did notice straight away, as soon as the Russia thing cropped up, that there was a sudden switch from this story about information being leaked to *WikiLeaks* and then somebody being murdered who may have been associated with that, and then all of a sudden 'no, it was the Russians who hacked'. That sudden switch rang my alarm bells straight away and I've said right from the start that I thought there was probably little or nothing in the whole Russian narrative.

So that's a kind of pattern that we ought to be looking for, and also contrast between words and actions, so people saying one thing and then doing often the exact opposite.

Nyck: I love the way Steve's hands were moving here, just like a magician, because I'm thinking as you're speaking that in Layer 5, it is still under the dominance of, it is the time of magicians, whether they be real or false—to be able to get you to look at the left hand when the right hand is doing something entirely different.

Steve: Yes, exactly, and I guess there are many different examples of people's words not fitting with their actions in politics—I'll let you pick your favourite one.

Another thing to look for is an absence of evidence or actual evidence of deception within narratives, so it's basically much trickier to try and unpick the truth from a Layer 5 narrative simply because it's a much more complex narrative than a Layer 4 narrative.

Nyck: And would you say at this time that it is actually part of the project—and again, generalising here—to obfuscate in this way, to confuse, to overwhelm, in order to stop people from thinking more clearly in this way, to actually be more clinically analytic about what they're being presented with. There is just so much stuff, it's almost like it's obvious: 'we just flood them with this and that and say this will do this', and people won't know what the ffff is going on.

Steve: Yes, absolutely. That's a typical Layer 5 way of operating. We've seen it in full flight during warfare, with propaganda, disinformation and those sorts of things, and those things are as alive and healthy as ever, really. It's just that they're hard to see by their nature.

Nyck: Well, we mentioned Edward Bernays earlier, Freud's nephew, who started the whole marketing world in America in the early middle of last century. Joseph Goebbels in Nazi Germany appropriated Bernays's techniques quite openly, so after the war, Bernays had to move the word propaganda, which was quite an acceptable word before Hitler and the Nazis in World War II, and after World War II, Bernays created the term 'public relations' to do the same thing—a much softer term; a euphemism for propaganda and for deception and for all of that: 'well, public relations—it's marketing'.

Steve: Yes, exactly, and as I mentioned over coffee this morning, in more modern military terminology, it's split into public information and public relations. It's probably even something more elaborate than that now but that was back in my day. Public relations was about, I guess, dealing with your image—the messages that you wanted to portray, which were clearly about you managing your image with the general public—and then there was public information, which was information that the public needed to know.

Nyck: Well, that term 'right to know' is rather interesting, isn't it, in and of itself? Who has the right to know what?

Steve: Yes, not so much 'right to know' but 'needed to know', 'needed to think', perhaps.

I'm just going to come back now before we wrap up, having spoken about possible ways that we can unpack deceptive narratives—if they're coming from Layer 4 it's absolutistic, or if they're coming from Layer 5, despite the deception, look for the cracks in the story—and then really where we're headed as we move into this emerging paradigm is to, truly, the wisdom of crowds.

As I said, there's a little trinity of things that we need to hold close here. The first one is 'independence of decision', so by all means, check in with your trusted network, listen to what your friends are saying about certain issues, but always come back to your own independence of decision because any one of these little three legs will collapse the wisdom of crowds—it's an essential one of the three legs. The other one is 'diversity of information', so beware of being told that, 'no, this is the only information you need to see, don't even look at that information', and also notice that the media doesn't report those particular things anyway. So make sure that, as much as you can, you're reaching

out to a diversity of information, and even looking into things which might be counter to what you believe, just to give them a fair airing.

Nyck: And I have to say, just on a personal level, just quickly, this is a big transformation that's occurred for me in the last several years, is starting to really be much more open to much more information. I've always been relatively open, but I think that's really a major trend going on here.

Steve: Yes, and the third leg of this trinity is 'decentralisation of organisation', so be wary of hanging out with just one network who all think the same way. Mix yourself up and get into a few different networks; hear what different networks of people are saying. Don't take information that's come from only one source, always look for more than one source. As a general rule, I always like to try and find three completely unrelated sources that are reporting something before I start to really, really look seriously at it, because there might be a thing in it.

So those three legs—*independence of decision, diversity of information, decentralisation of organisation*—are essential to the wisdom of crowds, and any one of those, if it's missing, the whole thing falls over.

Nyck: Interesting, as you're speaking, I'm also thinking of the word 'community' and the use of the word community. I think politically, this is a misused word often, because it sweeps everybody into this almost fantastical notion of one community; and there is not one community, there are many communities within a community. To be able to listen to more than one community gives a much better position for you to make, or for a group to make, or for a political organisation or local council to make informed and proper decisions—if they can actually include the voices of as many different aspects of the community as they can and not sort of say 'the community thinks this, the community wants that' because we don't know that.

Steve: Yes. We're living at a time where there's so much talk going on, and of course, social media supports the talk, talk, talk, talk, talk, and what we really need is people taking action and doing things differently, not taking action just to stop old things happening, but actually going out there and doing things in the way that we need to live in the future—doing things that are sustainable, things that are regenerative.

Switching back quickly, I mentioned Rogers' Ranges as an example from the previous paradigm shift earlier on, and I just pulled out the detail on that. They were a company of soldiers from the colony of New Hampshire who were attached to the British army during the Seven Years War, which is the French and Indian war, and they did things radically differently, by demonstration. They went out and they broke these old moulds of set piece warfare. This is obviously not an example that directly translates to the

present time, because if we were doing things differently now, we would probably be showing how problems can be solved peacefully rather than through violence, but I'm just making the point, because these were a group of people who provided demonstration by direct action, of a way to do something radically differently that broke all the old paradigms, and this is really what we strongly need at this time in history, is people to take the initiative to start doing things differently. Of course, there are many, many people out there actually doing this at the moment.

Nyck: Yes, especially in this region, absolutely.

Steve: In this region and in many others. Let's support those folks; let's look at what they're doing—let's not blindly follow what they're doing, but look critically at what they're doing—see if it really does work. Is it truly more sustainable, more peaceful, more regenerative way of living? And then if so, also demonstrated by action—our support for those trends.

Nyck: Absolutely. Beautiful.

We're going to have to finish up here. I just want to mention our good friend, Dr. Steven Booth, who we've had on this show several times, and I think we'll probably be having him on next Monday. It's a bit of a special on new approaches to health and healing, yeah?

Steve: Absolutely, and also that nexus between evolved consciousness and our body—how our body might be changing as we grow up this spiral development.

Nyck: And if you're interested in those things, Dr Steven Booth is doing a couple of workshops at *Temple Byron* just out of town here, one on Friday night called the *Group Esoteric Acupuncture Activation*, and one on Saturday, all day, *Exploring the Octahedron*. It's a light worker training workshop, a lightbody activation process and self-cultivation towards higher consciousness, so you can tune into those at *Eventbrite* to buy tickets to both of those events, Friday night and Saturday. A good friend of ours and a wonderful man.

Steve: And I must say, they sound very fluffy, but actually Steven and I have been doing a lot of work together and he really is hitting this connection between old paradigm and new paradigm understandings of mind-body-spirit integration, and how subtle energies are changing and methods for actually working with mind-body-spirit for the acceleration of our development.

Nyck: Fantastic. That's all for us, from myself, Nyck Jeanes and Steve McDonald here on Future Sense. We will be back with you next Monday morning. Thanks for being with us.

Steve: Cheers.

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. Future Sense is available on iTunes and SoundCloud.

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