



75. Present and Future Leadership, Part 2

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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.

Steve: We've been talking about leadership and our current political systems and how our systems for appointing political leaders are really quite out-of-date—not just last paradigm out-of-date, but previous paradigms out-of-date before that.

Nyck: And we wonder why we have so many problems.

Steve: And one of the reasons, most likely, why we've been stuck with these very old systems is that for the Scientific-Industrial mind, they're quite easy to manipulate. This is one of the things about value systems. It's relatively easy for a value system to manipulate less complex value systems. For the Scientific-Industrial era and the mindset associated with that, it's a very strategic mindset and it's also individually oriented so it tends to be self-serving—it will do, and it has done, what it can to cement its power within the political sphere. Part of that, of course, has been just keeping these older systems in place so that they can manipulate them. They manipulate them by redrawing electoral boundaries, and through advertising, through social media manipulation, those sorts of things. That value system being what it is—this fifth Modern Scientific-Industrial value system—has, over time, slowly reinforced its position so that it's now very, very difficult for the general public to have any comeback, any influence on day-to-day political decisions, and consequently, it can get away with murder.

Nyck: Literally.

Steve: And it does. I'm sure everybody listening to this in Western countries with similar political systems can get this, being that the politicians can make the most ridiculous

decisions, which most likely the majority of people don't believe in and don't support, and we just have no way of having any influence over those decisions until election time, which is once every three or four years or something in most countries. So it's a very, very difficult situation to be in and it's just one of the evolutionary tensions which is most likely going to drive significant change in the not-too-distant future.

Nyck: And I guess the whole 'science' (in inverted commas) of polling and demographic understanding and research, which is what they base, of course, the redrawing of electoral boundaries—the gerrymandering of electoral boundaries—on; the changing demographics and how they can identify 'this demographic' as being 'voters for us' and 'that demographic not, so we'll slip them into the next electorate' and so on and so on. That's the kind of interesting analysis from that layer that is dominant at the moment of the earlier layers; of identifying people and how they do think and where their value systems lie and then playing to, marketing to, those layers. That's interesting in itself because it's arguably the first time that's been done in the layer system via Graves's configuration.

Steve: Technically, it's very unlikely to be recognition of value systems as defined by Clare Graves's work because that recognition only really comes with Second Tier, but it's a more surface-level recognition of supporters, right?: 'Okay, these people vote for us; I can see that because they voted for us in the last election, therefore we'll redraw our boundaries to include them.'

Nyck: Yes.

Steve: So it's more superficial. It's not a deep analysis of value systems because that only comes with Second Tier.

Nyck: No, of course not, but it's certainly been used in that way to manipulate, as you're saying, for personal gain or the gain of the power structures as they exist.

Steve: Yes, of course. In terms of evolving our systems, what we're seeing already in countries like New Zealand, for example, is gravitation towards leaders who are capable of expressing more complex and more capable values like the sixth layer, which is very humanistic. So the current Prime Minister of New Zealand ...

Nyck: Jacinda Ardern.

Steve: ... is clearly a more compassionate and more humanistic-oriented leader, and is starting to patch up some of the damage created by the older systems in terms of the human impact, in particular.

Nyck: And that whole exploration of feelings—and even as a leader of a country being willing to expose your feelings; your vulnerability, to some degree, is quite a new thing and certainly of this emerging layer, isn't it?

Steve: It is, although I do remember Bob Hawke crying, I think when we won the America's Cup race.

Nyck: It was a much better picture of Bob Hawke drinking his beer and crying with the America's Cup than that recent photo of Scott Morrison with his very tight pants, with his legs sort of apart and a can of beer in his hand.

Steve: That's right.

Nyck: A different kind of thing altogether, those two photographs, you could argue, really how things have changed in 35 years in terms of leadership. Yeah, be a larrikin, drink your beer and cry—good stuff—but actually still make some decent policy decisions.

Steve: Yes.

One of the things about the emerging paradigm, the sixth layer, which is very humanistic and is absolutely going to address many of the things that have got out of balance under the control of the previous value systems—one of the things about it is that it's really more focused on us changing ourselves in terms of changing our values, changing our morals, changing our attitudes, and less concerned about changing the material world. For that reason, it's not going to solve what you might call our 'wicked problems'. It's certainly rebalancing things after things getting very much out of balance through the Scientific-Industrial era, however, the patterns in Graves's research indicate that the emerging sixth layer, while it will redress a number of these issues, it's not going to really make the difference in terms of the massive intersecting challenges that we're facing at a global scale. It's the tension around that and the tension associated with the fact that even the emerging value set won't be able to solve those problems that are actually pushing us into the Second Tier of human consciousness, and it will only be the emergence of that seventh layer in the Second Tier that brings real concrete material world solutions to some of these massive intersecting challenges that we're facing.

Nyck: It's interesting, that, because as I said to off-air earlier this morning, it's like tilling the soil isn't it, this layer that's emerging, particularly in an areas such as the Byron Shire, the Northern Rivers of New South Wales, and other places on the planet. Notwithstanding the many issues that we have here—I'm not saying it's all good—but we are moving towards reconfiguring and to look at local resilience, for example: how do you grow your own crops?; how do you save your own water?; how do you support each other?; these social networking skills which are clearly absolutely essential before we can actually move forward, it would seem. So it seems like compost for, or tilling the soil for the future.

Steve: Absolutely. It's a good description. What it is doing and what it will continue to do over the next 10-15 years is free us up from reliance on the current national systems. So whereas we're very reliant in most places at the moment for the national governments' organisation and management of things like our energy generation networks and those sorts of things, we're going to, with this gravitation back to local communities and building resilient local communities and developing our own resources in terms of energy generation, food production, those sorts of things, we're freeing ourselves up. That's creating an element of looseness in the system which then will be ripe for the emergence of Second Tier consciousness. What it is creating is so much more flexibility in the way that we respond to things and where we get our resources from.

Nyck: Yes, and that then brings up the question of what sort of leadership does that foreshadow going into Second Tier. So we will come to that in next part.

Steve: Yes, okay.

Nyck: You are on *BayFM*; you are tuned to *Future Sense* here on 99.9, or if you are tuned anywhere else in the world via www.BayFM.org or listening to the podcast, which you can access if you haven't already at www.future sense.it.

Nyck: For a wider piece here from one of our listeners, saying: "Great chat. With drought and food shortages, we could all find ourselves reverting to lower survival systems. I'd love to believe we will transition, but it is hard to see how the vast changes needed can happen rapidly enough given the leadership we have now." You have also pointed to piece by Paul Daly, who has written a beautiful piece on ecological grief, and you've posted it to my Facebook page. I won't have a chance to look at it this morning for the show, but thank you very much for that. It is about how we do go forward with leadership now.

Steve: Look, it's a good comment and societies do go backwards. I have personal experience of that from my military service in Somalia, where we were based in a town that had no government, no utilities operating, and it was lawless and basically the Wild West. This is a town that had a ruined Coca-Cola bottling factory, a ruined agricultural college and a ruined Fiat car factory. There's your Mad Max scenario in real life right there, so it can happen. It certainly won't happen under our current leadership, so I agree with what you say there, and this is why it's important to have these conversations and to take notice of how things are changing and to start actively working towards and supporting those changes as they're emerging, so that we can move to a more sound coping capacity as a community and a society.

I've just finished writing the foreword for a book on Clare Graves's work, which is going to be published soon. It's called *The Change Code*, and it has been written by a lady from Portland, Oregon, named Monica Bourgeau, who reached out to me and asked me to review the book and write the foreword, which I'm very grateful for. I will keep everybody posted on the publication of that book and that, I think, will be out before the end of the year. In the foreword I wrote about Clare Graves's data pointing to this Second Tier great Momentous Leap in consciousness and the extraordinary coping capacity that comes with that. It's that that's going to save our butt, really.

Nyck: That's sort of the missing piece, isn't it? It's very hard to approach, to explain, but it's a very important piece, just this.

Steve: Yes. Let me read a short excerpt from the foreword that I wrote for the book here: "Back in 1974, Clare Graves published an article in *The Futurist* magazine titled *Human Nature Prepares for a Momentous Leap*. It introduced his model and described an unprecedented leap forward in human coping capacity exhibited by a small percentage of his research subjects. These few people displayed extraordinary capacities, placing them well ahead of their peers and mainstream society at the time. Graves said that these subjects, 'solve problems not only more rapidly, but they also found more answers than all the others added together. Relative to the others, the rapidity with which these subjects could change their point of reference was almost unbelievable.'" So here were some people that he found in his research back in the 1950s and early 1960s who were pathfinders of Second Tier consciousness—only a very small percentage, of course.

Nyck: Seven people or so out of 1,065.

Steve: That was the eighth layer. There were more in the seventh layer, which is the first step into Second Tier, but I don't know the actual figures, unfortunately. Some of Graves's notes got destroyed in a fire in a storage shed some years ago, so we lost some of his raw data and I don't have access to those figures, but these people were living examples of a future society, basically. They were the pathfinders displaying what humanity will be capable of in the future, and the numbers of people operating from those Second Tier values would be

higher now than they were back in the 50s and 60s, of course. As we said before, part of the preparation for these people to step up and show leadership and solve our problems is this movement away from centralised government control, a movement back towards resilient communities where people have the freedom to solve their own challenges and they're not relying on government for all of the things that we rely on government for at the moment.

The first step into Second Tier—the kind of people that Clare Graves is just talking about—is this seventh layer of values, and some of the things that make them different and more capable are that for the first time they can see and appreciate all of the other value systems. There's a direct sensing capacity there where they can sense that people are operating from different value sets. There's no rejection so it's all those value sets—they're all valid—and then as leaders, they can cater to the different value systems and the different motivations and needs.

Nyck: Yes, because it's about actually being able to see those First Tier systems, both their successes and failures. So it's not about making them wrong, it's actually about incorporating what has worked and noticing what doesn't work, and having a good discerning view of that. I think it was originally was Ken Wilbur who quoted the idea of "transcend and include". That was his phrase, I think, wasn't it?

Steve: Yes.

Nyck: That notion of, yes, we transcend to a higher order system, but we include those lower order systems where appropriate, where valuable, where they're useful, where they can fit as part of a comprehensive, integrated solution.

Steve: Exactly. If you listen to the language being used by our current leaders, they talk as if human nature is one single thing and there is one set of values, one understanding of what's good and bad for people. So it's all like a single conversation, whereas actually there are many, many different value sets, and what's good for one person is not necessarily good for the next person. This ability comes as a natural capacity, and that in itself adds tremendous increased coping capacity because you can meet people where they're at, you can meet their needs, and you're not trying to force the same monochrome solutions on everybody, which we see far too much of today.

Nyck: And counterintuitively, you've already alluded to it this morning about your time in the military, that the Australian military, at least in some ways, does at times, or has at times, exhibited Second Tier thinking in the sense of allocating a job to someone whose skill set fits that job—not their rank, not their position in the hierarchy, but actually this person should lead this particular mission and this group should be in this mission because that's appropriate for this particular challenge.

Steve: That's true. In the same way that we see a lot of our modern technology actually comes out of military development of technology, the same thing applies to human values, and that's kind of counterintuitive, I know, because of the business that the military does, but you've got to remember that it's tension that drives change, and so the people who are facing the most challenging problems are often the ones who develop to these more capable value sets first. That's certainly the case when you're operating in a war where you're operating in chaos and trying to solve extremely challenging problems, and for well-intended military forces, you're trying to save lives and you solve the problems that are causing the war.

Some of the other characteristics of this seventh layer in Second Tier are: they will do what works in terms of problem solving. They'll do exactly what works for the people who are experiencing the problem, catering to their value set rather than acting compulsively out of behaviour sets, which is what we see in the First Tier of consciousness where people will act relatively blindly without being able to see the true nature of the problem. They'll act according to custom: 'we've always done it this way; this is the way that we solve this problem; what's your problem?'. They'll also act out of righteousness, like believing that, 'I've got the right answers and you just better shut up and receive them'. They act out of profit-seeking or profit motives, or they might act in order to conform to peer group pressure, those sorts of things. All of those things drop away because fear drops away in the Second Tier as a major motivator.

There's this coming together of science and spirituality as well, so some of the things that currently appeal to our religious systems and our spirituality, like altruistic nature and those sorts of things, start to just become everyday aspects of life. They're not things that are special to religious folks, they're just the way that you do things.

Nyck: You don't have to go to church for it or bow down to some sort of a priest or some other representative of the Divine as you configure it. You can connect as you do in your own particular way that works for you.

Steve: Yes. From a biological perspective, this is coming from the integration of left and right brain operation in terms of solving problems.

Another huge benefit is this opening to multidimensional reality, and that's, of course, tied in with the merger of science and spirituality and just having the capacity to directly sense things in what's known as a transrational way. In the second half of the First Tier, we very rationally minded. We've seen the extreme of that in the Scientific-Industrial era where everything is about logic and every problem has to be solved through logic which leads, inevitably, to a linear kind of an approach. That doesn't work very well with non-linear systems like complex adaptive systems.

Nyck: Like climate, for example.

Steve: Exactly. That's a good example.

In second Tier, we open up to this transrational way of problem solving. Probably the best way to think about it, if you haven't actually experienced it, is kind of like a higher order intuition where the you can just pull answers out of the quantum field directly, basically, without having to go through any logical thinking process.

Nyck: And with all of that, of course, that does describe a Momentous Leap because that is a large leap for most people to take. It's a leap perhaps of trust—perhaps trust isn't even a word that's enough there—but to be able to understand and to trust that higher-level intuition and to actually go with it is a skill that needs to be worked with, doesn't it; to be practiced, just like anything else?

Steve: Yes, you have to learn how to do that, and in the transition between First and Second Tier we go through this phase, which Wilbur calls the Pre/Trans Fallacy phase, where we're trying to figure out what sensory input we're getting that actually represents this deeper intuition, and trying to discern or differentiate that from fear-based feelings and those sorts of things, so that really is a learning process that we have to go through.

Nyck: It's a very interesting learning process, exactly right.

Steve: But wait, there's more!

Nyck: OK.

Steve: All of that, plus you get ...

Nyck: For \$9.99

Steve: That's right ... extraordinary capacity for pattern recognition, and a set of steak knives.

Nyck: But you won't need the steak knives at that time, so it's OK.

Steve: So, pattern recognition and the capacity to learn a particular pattern and then take that pattern and see how it is relevant in a completely different context, which is something that most people have trouble doing.

Nyck: Being able to adapt really quickly in that way.

Steve: Exactly, and that is why Graves said that these folks can very, very rapidly change their point of reference with almost unbelievable speed, he said. That is because they can take that pattern recognition—they've recognised a pattern that works to solve a certain type of problem in one context—and they very quickly switch that to a completely different context where you wouldn't expect them to be thinking about that. So this is a quantum leap in human capacity and it's what we need to solve all of these wicked problems that we're facing.

Nyck: The big question that arises for me and arises in the literature around this—and I mentioned, Don Beck before, the co-developer of *Spiral Dynamics*; and Graves also talked about this—and that is how do you actually inspire and address a collection, say a group of employees, or, if you're in government or so forth, or people on the ground, how do you find a way to speak to all of them who may be on different layers or different configurations of layers in their own development, their own value systems, in order to inspire the appropriate positioning of each person within the solution-based structure that you've come up with from this Second Tier? That seems to be the big issue.

Steve: Yes, that's certainly a big challenge, and the answer to the question is usually coming up with some sort of shared vision or, I think Don Beck calls it a superordinate goal—a goal that fits over and above all the value sets—and then giving everyone the freedom to work towards that goal in their own way and for their own reasons. When you've got a mix of different value sets, people will have different motivations, but if you can find a shared goal—something that's meaningful in some way to everybody and that everybody will subscribe to—and then give them the freedom to work towards that in whatever way is appropriate for them.

Nyck: Sounds absolutely wonderful, but it does still sound very idealistic from the perspective that we are at right now. But we've got to shake off that structure, don't we?—the sort of clothing of these old ways of thinking—and at least attempt to encompass and broaden ourselves out to start to think this way, that 'this is not bad and this is good, but this may be useful here, that may be useful there', and to pick and choose what actually works from whatever dimension it comes from, so to speak.

Steve: Yes, and the best way we can do that is to remain curious and open-minded. The adaptation of our value sets is a very, very deep subconscious process and that will happen naturally. The best way we can support that is simply to be open-minded and curious.

Nyck: Yes.

A couple of other texts we've got here for the last few minutes. We're talking about leadership into the future, and one text here says: "Hi, guys. If each layer solves existing problems but creates new ones, what problems does Second Tier create?"

Steve: That's a really good question. The foundation of these changes that happen from one layer to the next layer is the focus that swings between individual and community. So if you can imagine like a big pendulum swinging one way towards community and then it reaches an extreme and people feel smothered by community, and then the pendulum will start to swing back the other way towards individuality again, and so each one of the layers has a theme of either individual focus or communal focus. Also, in the First Tier, each layer has particular compulsive behaviours; and also its relatively blind to the fact that it's immersed in this structure of layers which are changing from one to the next, and so it tends to get carried away with what it's doing; do it to an extreme until it creates so many problems that inevitably people say 'this is no good, it's got to change'. In Second Tier, it really is a different game because of the consciousness which is aware of these patterns. It understands the change process and it can sense more things, so it's not likely to get unconsciously caught up in behaviours that are going to create the sort of problems that we've created in First Tier. That's not going to happen, but it's still has this swing between individuality and community. The first layer in the Second Tier is an individually-oriented layer, although it's a more communal version of individuality than we've seen so far.

To put it in context, with all of the compounding global challenges that we have, it falls to this seventh layer, the first step into Second Tier, to actually address and start to solve these problems, so I often liken it using the analogy of an accident scene. It's like the seventh layer is the first responder and it turns up and it sees this wreckage which has been created by First Tier consciousness and it's got to act quickly to help things survive, in service of not just humanity, but all life on the planet: 'Okay, we've messed this up, we've messed the oceans up, we've messed that up; we've got to act quickly and resolve these issues.' And so it's going to have a very individually-oriented, problem-solving focus and it will work quickly to resolve the most serious problems first, just in the same way that a first responder on an accident scene does a triage and addresses the most serious things first so more people survive.

Then, once that first response is completed, then you need structure and long-term care to get things back on track again. Once the first responders job is done, they cart the patients off to the hospital. Then you've got this institution—a communal institution, the hospital—which provides the long-term care, ideally, and sees a sustainable solution put in place. So that problem of switching from initial response, immediate problem-solving, to long-term structure and sustainability at a communal level, is the dynamic that we'll see play out between the seventh and the eighth layer—the seventh layer doing the immediate problem solving to help things survive, and then the eighth layer providing a longer-term sustainable structure, which in practical terms will be some form of global co-ordination. I see that as being a form of global government, but not government as we would define it now.

Nyck: Yes, this is the problem when you start thinking about global government, isn't it? There is a bunch of conspiracy theories—understandably so, because there are forces probably pushing towards that kind of one world government on one hand—but that's not what we're talking about here.

Steve: There are and we're not talking about that. It's more likely to be a government in the sense of like a Global Wisdom Council, which is made up of people selected for their consciousness and their capacity to solve big challenges. They won't act like our current governments do and shove the solutions down people's throats; they will act in a highly compassionate and understanding way and let each society address things in their own way, but from an understanding that it's really life conditions which are the drivers of human behaviour. So, the idea of solving problems will fall back to understanding that if people have adequate life conditions, then they will thrive and they will grow in a healthy way. That Global Wisdom Council will be really about caretaking global life conditions and moving resources around where they need to, providing nurturing support where they need to, and those sorts of things. So very unlike our current governments, but some sort of global co-ordination structure.

Nyck: And clearly, it brings up the issue of science and technology moving forward. We're currently in the glow, on one hand, of the incredible technology that's been developed on the planet recently and the advantages of that, and on the other hand, the dystopian feeling that much of it also brings to many people and the questions about where we're going and how we're going with that technology. Do we need to go to Mars and do we need 5G, etc, etc, etc? But it's important to note that technology is moving so fast that by the time we move into this eighth level, that with the technology—hopefully with the consciousness and awareness that evolves in this period—we actually find a way to evolve technology, use technology, develop technology that supports all of this—this process of a whole world, of a holistic organism of the planet.

Steve: Yes. It's important to remember, too, that it's not the technology that creates the problem. It's the values of the person who's using the technology that creates the kind of problems that people worry about.

Nyck: Thank you.

Steve: And that is a thing! One of the challenges we have at the moment is that when new technology is developed, it inevitably becomes available to people from a variety of different value sets, and people will use the technologies in different ways, whether it be for their own self-interest or for some altruistic communal interest. In the *Spiral Dynamics* world, this is

called 'technology trickle down', where modern, capable technologies developed at one layer of consciousness and will trickle down to all the other layers, and so you've got to factor in that, 'okay, how will this particular value set use that technology?' and I expect that in the future we will need perhaps some way of organising that better so that technologies which potentially can create havoc don't fall into the hands of people who would create havoc for their own self-interest.

Nyck: Very, very tricky, that area.

Steve: It is. Very tricky.

Nyck: And we are in the process there.

Thanks for your other texts. One text from our friend David, who's been dialoguing regarding the issues of masculine and feminine for quite a while, and sharing some of that with Steve, but not all of it. We will come to those topics in the future. You're asking me about a Ken Wilbur YouTube video that you sent. No, I haven't posted that yet, and yes, we will we will be looking at these topics going forward, like all of them. And you say, though, "The feeling I get of leadership talk is boredom. A great show, but the leadership model is just tiring to give much juice to, and yet we must." Well, that probably sums it up, actually, because we are pretty tired of leadership.

Steve: Yes. It's a very frustrating time and largely because most people feel like they don't have any control over what our leaders do at the moment and we're just having stuff shoved down our throats.

Nyck: David has also just written: "Yes, the wee caretaking wise counsel awakes me from the boredom I feel to traditional leadership dynamics. Yes, yes, yes", so there you go. Wonderful.

We'll have to leave it there. Thanks for joining us here on *Future Sense*. We'll be back next Monday morning. You know where to find us for our podcast and everywhere else. Thanks, Steve.

Steve: Thanks, Nyck.

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