



21. Early Stage Rebellion

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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 my co-host, Steve McDonald. This is Nyck Jeanes with you. I didn't say my name before; you know I am. Hello Steve.

Steve: I know who you are, Nyck Jeanes. Good morning.

Nyck: Do you? Please let me know afterwards. Sit down and tell me who I am.

Steve: I'm slowly figuring it out.

Nyck: I'm not sure if that's a good thing or not.

Steve: That's a good sign.

Nyck: Today is Monday; it's a holiday, people are still in the holiday season, but we're going to challenge people a little bit with some new ideas, some strong ideas. What are we on about today?

Steve: We're going to talk a little about some interesting current affairs first up, and then we're going to do some more investigation of Second Tier consciousness. We did a

an episode a few weeks back on Second Tier where we touched on the early stages, so we'll provide a little bit more depth around that and really step off the map a bit. We'll look at Clare Graves's research and the scant notes that he made about the second layer in Second Tier, and then see if we can push a little bit further and riff about what might be there.

Nyck: Because with that Second Tier—that emerging consciousness—some people say there's only perhaps 1% of the people on the planet who are merging into this consciousness. That's very hard to predict or understand.

Steve: Yes, I was actually diving into Graves's notes last night and I found reference to something he wrote, where he said that 7% of his original research group of 1,065 people eventually showed some Second Tier, particularly the 7th layer—so Yellow in Spiral Dynamics language. It's the first time I've actually come across a number around that. In then the eighth layer, which we'll talk about this morning, there were even fewer—only 6 people out of 1,065.

Nyck: So we're really going to extend into the future here, but as we'll probably talk about, perhaps not as far into the future as we may think.

Steve: We're actually going in all directions, so we'll go into the future and the past.

Nyck: Excellent. That's good for me, I'm happy with that. That's how we are.

Nyck: So you were there the [*Stop Adani*] Convoy yesterday with all of the people. What was the tone? What was the feeling?

Steve: I was. It was an amazing community feel—everybody very much on the same frequency—and there was a very, very inspiring talk by Bob Brown amongst many, many speakers that they had of all ages and all backgrounds. Rob Hirst, the drummer from *Midnight Oil* was there.

Nyck: I've had Rob in here. He sat in that very chair.

Steve: And there was another musician's son, you said, who was speaking there yesterday?

Nyck: Oh, who did I think of? There was somebody.

Steve: It'll come back to me anyway.

Nyck: And also, you probably saw Georgia Morton—the band called Morton—did they play?

Steve: I got there just after the music finished, actually, so I missed the music.

Nyck: Ah, ok. She's great.

Steve: It was great—amazing support, everybody was very, very enthusiastic, and of course, the convoy set off straight after the meeting, heading north.

Nyck: So what does this say? We will come to *Extinction Rebellion* as a bit of an expansion on this, but how did you read the nature of this protest in terms of our evolution; of where we're going on the planet; of how we're approaching these issues?

Steve: There's a couple of interesting things showing up. The Postmodern or Layer 6, which is on superseding the Modern-Scientific mindset, is driven by deep human connection. That's its core driver—that's the thing that it wants most or is motivated most by—and what I'm seeing is that the climate change movement is providing a context for that deep connection. It's a reason that really transcends all other earthly interests in a way. It's a fully global context that is bringing people together and giving people an opportunity to connect around what they see is a very, very important cause, and that was very clear yesterday. Of course, the same is thing playing out all around the world right now. There was action by the *Extinction Rebellion* group.

Nyck: Yes. There's a report in the *Guardian* just now from an hour ago (<https://www.theguardian.com/environment/2019/apr/22/people-arrested-at-london-climate-protests>) reporting that some arrests were made after urging activists to move to Marble Arch and off Waterloo Bridge, because essentially these protests are, by their very nature and their dispensation of energy, designed to be peaceful; designed not to

be confrontational; and these, of course, are all qualities of that Layer 6 Green layer, aren't they?

Steve: They are indeed, and the peaceful nature is a signature of this particular movement. In the past—looking back over the past few decades—a lot of the protest movements have been somewhat corrupted by different values sets, and one of the things about this Postmodern or Green layer, Layer 6 values set is that it's extremely permissive. It wants everybody to have equal access, equal say, etc. and in the past we've seen that opening the door for other values systems to come in and take advantage of that open sort of free attitude. That can sometimes degenerate into these other values systems playing out in violent actions and those sorts of things.

Nyck: Do you think people are actually waking up to that process themselves—people who are more in to the Green layer, so to speak, or moving that way—starting to see that greenwash, that influence, or alternatively, that motivation that some people might be coming in with to be more militant, for example?

Steve: Yes, I think so. By definition, in the First Tier of consciousness, up to and including this values set, there is no ability to really make a distinction between the values sets—it is somewhat invisible. We see the differences amongst people and we see that people have different attitudes and people tend to be labelled 'good' and 'bad' and that kind of thing—or 'like us', 'not like us'—but there's no real true awareness of the layers of values and so it's difficult. However, as time goes on, there will be more people within this community that are starting to poke up into Second Tier and have early-stage recognition. That would certainly enable what you're talking about.

Nyck: Yes, indeed. *Extinction Rebellion*, for those who don't aren't familiar with it, is a "socio-political movement which uses non-violent resistance to avert climate breakdown, halt biodiversity loss and minimise the risk of human extinction and ecological collapse" (<https://extinctionrebellion.uk/the-truth/about-us/>). It's a powerful term, isn't it: "Extinction Rebellion"?

Steve: It's extremely powerful, extremely evocative, and it also feeds into the transition into Second Tier, because this fear of the extinction of our species is going to be a key driver which paradoxically drives us beyond fear as we transition into the Second Tier.

Nyck: Yes. As I'm thinking about that, I'm thinking about the fact that we're in the middle of a federal election campaign right now, and pretty well most of you, no matter which side of the fence you might choose to vote on, are probably pretty aware of how

much the discourse is driven by fear, particularly, in my opinion, by the Coalition. It seems to be that every time you turn on the radio or read a paper or whatever, it's about what Labor's going to do to destroy your bank accounts, your freedom, your this or that or other. I'm getting the sense, though, that people are getting a bit tired of fear as a motivation.

Steve: I think that because of social media and the great access we have now to a variety of communication, the situation is becoming more and more transparent. It's just getting so damn obvious that these are lies. I think that's the real difference. Sure people are sick of the fear-driven stuff, but it's just become so obvious and so very difficult for the old paradigm to maintain this false image which has been a signature of the old paradigm—the idea of a public image that you can hide behind and obscure things with.

Nyck: And you're supposed to trust, which for a long time we did, clearly. We thought this was the way we were going to be and this is what we're providing: all sorts of solutions and amazing technological advancements and a lot more freedoms, generally speaking, particularly now in our First World democracies, and yet what we're seeing now is a lot of that image in terms of 'the emperor with no clothes'.

Steve: Yes, and it's always tempting to make moral judgement, but if you stand back far enough, you can see that these values systems, these paradigms, are always good when they start because they solve our old problems from the previous paradigm. They play out and they peak and then they start to die off, and as they start to die off, they become less and less effective at solving the problems, and so the impression is that initially it's good and that eventually in its later stages, it starts to look bad. That's part of the evolutionary tension driving the change.

Nyck: Yes. Extinction itself has been talked a lot about recently; this notion that we're in the sixth extinction. Most people would know that something like 99.1% of all species that have ever lived on this planet have become extinct. That's a pretty bad average; a pretty bad batting average, so to speak. So there is a natural process of extinction and change of species' and evolution, of course, on one hand, and then there's the accelerated change that has arguably happened due to human intervention over the last couple of hundred years in particular.

Steve: Yes, and again, part of the difficulty in approaching all of these things from a moral standpoint is that morals change and there is no single set of human morals. There are morals associated with each of the values systems and as humanity evolves and we move from one values system to the next more complex and more capable

values system, our morals change also. This is why we get clashes of morals in society where morals can be radically different. Some people can think something's morally fine and other people are absolutely horrified by it, and so if we're taking the most conscious perspective that we can, we need to attempt, at least, to step beyond the moral perspective because morals are associated with particular values systems; what looks bad to one values system might be the most amazing, best solution to a different values system.

That puts you in a difficult position trying to look at these things, but just looking at the extinction issue, if there have been five previous extinctions on the planet, we can make a few deductions from that. The first one would be that they're not all the fault of human beings. The second one is that if you take the perspective that nothing is inherently right or wrong, then this just looks like a regular cycle that happens on the planet.

Other people have explained it in the sense of being like changing the water in a fish tank, for example. As the planet goes through change, it has this apparently repeating cycle of refreshing life on the planet, and it's not just extinction that's part of that but it's a whole-of-planetary-system dynamic that involves climate change, etc. I can't remember who it was now that I first heard speak about it in these terms, but I have certainly been talking to Dennis McKenna about this and I'm sure Dennis had some input into these thoughts. The idea is that when you change a fish tank, you're basically refreshing the whole environment. A fish tank is quite static by nature, apart from the bubbles, so it needs some maintenance. You have to take the water out and clean the glass down and refresh it and put fresh water back in and re-oxygenate it and all that kind of stuff. The planet has a similar system and part of the dynamics that we're starting to understand are the ice ages, which free up a whole bunch of the water on the planet which kind of purifies it, in a sense. There is an extinction of life as part of the cycle, and if we look back in history, we can see that these major extinctions, as you pointed out, have extinguished considerable percentages ...

Nyck: I think it's 99.1 % of all life that has existed has become extinct.

Steve: Yes. After that, in the later stage of the cycle, there is a massive replenishment of life where life is reborn again. Recent scientific evidence is pointing to the South Pole, the Antarctic, as possibly the major source of replenishment of life. There have been some recent studies of the diversity of species' down there, particularly marine species', and it's just off the scale. It's more diverse than anywhere else on the planet, it seems.

Nyck: It's counterintuitive in some ways, that life would become so abundant and refresh and regenerate in the coldest of climes rather than in the tropics, in the warmth. It seems to be counterintuitive to me, and yet that is the way it is.

Steve: Exactly. I think as humans, we, by our nature, tend to have a limited perspective on things. We're most aware of the things around us and close to us and the material things in life; we tend to get attached to things and once we like something and enjoy it, we don't want it to change—there is resistance to change. All of those human characteristics tend to contribute to this idea that the loss of these things is bad, but if we step back far enough and look at these very, very long perspectives on life on planet Earth, then we start to see that this is a massive, massive cycle that is repeating; we are part of Earth and we're part of nature and we contribute to it, so no doubt we also have a role in this extinction process and have contributed, without a doubt, to the extinction of some things by altering environments and polluting environments and those sorts of things.

However, there is a tendency right at the moment, with the rise of this Postmodern values set, to take an anthropocentric viewpoint on everything which puts humans at the centre of everything, and this is actually, in terms of shadow aspects, very egocentric: to think that we're the centre of everything. It reminds me of going back to the last communal values set, the Authoritarian-Agricultural era values set. Back then we thought that the Earth was at the centre of the Universe, and it was the Modern Scientific paradigm that yanked us out of that idea when we started to realise that the Earth is not at the centre of the Universe. But now, as we move into this sixth layer, we start to think that 'oh, maybe humans are the centre of everything', which, by definition, seems to make us think that we're responsible for everything also.

Nyck: Which creates a lot of shame, a lot of guilt, a lot of blame, a lot of victimhood, also—these sorts of energies, which I guess are necessary too, in some ways. They need, in a sense, to come out, too.

Steve: It's all part of the natural process of evolution; it's neither right or wrong. It reminds me of Carl Sagan talking about the 'blue dot', and if you step back far enough, we're nothing but a mote of dust floating in a massive universe, which may be, and most likely is, one of many, many universes.

Nyck: I was just going to ask about the capacity to see the longer cycles, which we're beginning to. Tribal communities have seen longer cycles, arguably, and some peoples through time perhaps have a better, longer focus—the Chinese have often spoken that way, looking seven generations or more ahead. Generally speaking, though, in the fifth layer, the multiplistic layer, we've seen a fairly narrow frame of time that people focus on, but that capacity seems to be growing quite quickly now to see much bigger cycles that we're involved in.

Steve: Yes, and this is a characteristic of this alternation that we get between individually-oriented paradigms and worldviews, and communally-oriented paradigms of worldviews. Always in the community-oriented paradigms, there is a longer perspective on time. If you look back to the Traditional-Tribal Layer 2, you've got stories that we have scientific evidence for now. Some of the stories from our Indigenous people here in Australia have lasted 30,000 years—stories of particular astronomical phenomena that were preserved and passed on orally for 30,000 years. That's incredible. On the other hand, I was talking yesterday to a friend about strategic planning in the corporate world, and five years was a long time in the corporate world. These are two really good examples of how this perception of and consideration of time changes as we switch between those two themes of individual and communal.

Nyck: Very good. Thanks for your texts and so forth. First up to our good friend and associate Ross Hill in Melbourne who's mentioned Kryon, who is a channeller that we do refer to sometimes. He was referring to the fish tank analogy you were mentioning before.

Steve: Thanks Ross. That's where the fish tank story came from.

Nyck: Yes and Kryon said that on Earth you can't do it all at once or humans would all die, of course—you can't refresh the whole tank at once.

Steve: Of course, no, and why would you? I mean, any natural system that wanted to refresh life is not going to make everything extinct because then there's nothing to refresh it with, so that that makes a lot of sense, that it has to be partial. Again, that's a really important consideration, because when we think about global phenomena and we think about climate change, often there's this assumption that everything's going to change at once and it will happen everywhere, but it's never like that; it never has been.

Nyck: That's right, and on that, with regard to *Extinction Rebellion's* demands, there are three key demands which go to this. Those demands, for those who don't know, are firstly, "The government must tell the truth about the climate ...", there's a question there, "... and wider ecological emergency, reverse inconsistent policies and work alongside the media to communicate with citizens; 2. The government must enact legally binding policy measures to reduce carbon emissions to net zero by 2025 and to reduce consumption levels", 2025, that's a big goal; and thirdly, "A National Citizens' Assembly to oversee the changes as part of creating a democracy fit for purpose." What do these demands show us?

Steve: Well, all three of them are beautifully representative of this emerging worldview—the Layer 6 worldview. This is always the case in the First Tier—the first six layers of consciousness—is that there's always a strong rejection of the previous worldview during the change process. It's seen as bad, often there are attempts made to actually stamp it out completely, and all of those three demands speak very directly to values from the Modern Scientific era.

The first one is the value of hiding information—keeping information secret. I'll refer back to my usual example of this paradigm: the poker game.

Nyck: Ah yes, the old poker game.

Steve: You've got to keep your cards hidden, you can't show what's on your cards because it collapses the whole game if you do that, and so the old paradigm always hides its cards. The first demand is: "tell the truth." Put your cards down on the table, show us what you really think. The second one was ...

Nyck: "To enact legally binding policy measures to reduce carbon emissions to net zero by 2025" and reduce consumption levels also.

Steve: This speaks to the tendency of the Scientific-Industrial worldview to bend or break the rules. In the communal systems, there's always a set of rules because conformity is necessary in community systems. The individual systems want to break the rules, break out of the rules and make their own rules, and that's exactly what happened in the Modern Scientific-Industrial era. We did a lot of that through the scientific process. Instead of relying on what God said in the Bible about nature and life, we go out and find out for ourselves through science. There's a natural tendency to want to break the rules and so here they're asking for a system of conformity—some legislation that's going to make sure that everybody conforms to what the desired outcome is. And then the third point was ...

Nyck: "A National Citizens Assembly to oversee the changes as part of creating a democracy fit for purpose."

Steve: Yes, again there's this driving factor of deep human connection and communication: Let's all talk to each other and let's have a communal process of decision-making here instead of a strict hierarchical imposition.

Nyck: Wonderful stuff. That's Layer 6 and we're moving into this layer, particularly in this region here and many other places in the world, of strong expression of this layer . We're going to be talking a bit further beyond that today about how we emerge from that as well.

Steve: And just before we break, I just wanted to mention how interesting the protests in the UK were. I think they're the ones that have been most covered over the weekend, at least in terms of the media that I've been seeing. We mentioned the peaceful nature, and that is a real signature, but also the complexity of thinking. There's a group cohesion and co-ordination within the protest, which is demonstrating some relatively new dynamics. There's groupthink going on that has quite successfully outsmarted the old system that's being represented by the police force. Someone has had a think about this and thought, 'OK, if we all lie down or we all resist, but not violently—we just don't co-operate when we get arrested and it takes four policemen to carry one person—pretty soon they're going to run out of policemen', and that happened. They started to realise that they haven't got enough police; there are too many police carrying people away and that has taken them away from their main effort.

And secondly, they're overloading the cells in the police stations.

Nyck: Yes, there have been over 900 arrests so far from the *Extinction Rebellion* protests.

Steve: Yes, so they're running out of cells. They've been quite clever about how they're approaching the protest without any violence at all. As soon as the police put effort into one thing, then the crowd is moving so that they're obstructing in other ways, soaking up the resources to make it harder for the police to control what's going on. It's quite clever and it's a good example of how this new, more complex communal system is, and will continue to, outsmart the old system.

Nyck: Good news, folks. I note also that the well-known British actress, Emma Thompson, I think she was arrested but she certainly came out and said that these police resources that have been used to quell a peaceful demonstration are problematic in themselves, because as you're saying, it's pushing police resources and why are they spending so much money?

Steve: That's right, and it's sucking the resources away from looking after real criminal issues.

Nyck: Yes. Just before we move on, thanks for your texts about the *Adani* rally. Thank you for those; a few texts here. You can text us on 0437 341119. What have we got here?: "The Melany Stop Adani song is fun. It isn't on the website. Wonder if those in the convoy know it. Probably do." You've written back here to say that you found it. We just played it off *YouTube*.

Someone else said, I think referring to the 'son of someone': "Lucas Nelson was at the madam gathering, walking his talk and his dad's talk before he went back to the Bluesfest stage"; and someone said that: "There is a Northern Rivers Extinction Rebellion Group, self-organising collective, which can be found on Facebook. It will meet again soon and will slowly warm up and probably get more active after the convoy and the election." Thanks, Jenny, for that. So there is a movement here in this region.

Steve: A self-organising collective: Northern Rivers SOC.

Nyck: Just don't lose your other sock. That's the danger there. Be careful.

Nyck: You are tuned to *Future Sense* here on ; 999 is our place. You can also check us out on the web, streaming at www.bayfm.org and I should also mention that this show, while you can listen to it in full on the *BayFM* website on our programme page, on the *Future Sense* page sometime after the show, you can also hear the edited version, which, if you're looking for the information, is much easier to access, and of course a little bit shorter in our time poor-lives that we mostly lead. You can check out that at www.future sense.it. It is usually posted within a couple of days of the show.

Steve: That's right. Thanks to Ross Hill and our man in Bosnia, George, who does the editing.

Nyck: Our man in Bosnia, we have a man in Bosnia. Would you like a man in Bosnia? Some of you women might. I don't know about that; that's a silly thing to say.

We've just been talking, before we move on to the main topic today, about some of the issues around. We've been talking about the demonstrations regarding *Adani*; the *Adani Convoy*, of course—a wonderful protest or convoy meeting yesterday—and about *Extinction Rebellion*, the movement out of the UK which is also spreading out around the world and seems to be the latest version of, and language of, and phrase and focus of the movement against the climate instability in the world.

There's been some other troubling demonstrations with some characteristics which I think we should address too. In Melbourne on Saturday, a police officer has been filmed allegedly punching a 15-year-old teenage girl in the head during an arrest at a pro-marijuana rally in central Melbourne (<https://www.theage.com.au/national/victoria/police-officer-filmed-punching-teen-in-head-at-pro-marijuana-rally-20190420-p51fuf.html>). That's an annual 4/20 rally so it's not something out of the blue that occurred in Melbourne—it's held worldwide on April 20th, which is the 420 day, 4:20 being the time where all attendees smoke marijuana in unison. This story is a bit troubling, and I think you spoke off-air about the difficulty for the police in dealing with some of these things now.

Steve: Yes, some of the media reports of the protests in the UK over the weekend have pointed out that it's a very unusual situation for the police because they're not used to people allowing themselves freely to be arrested and without resistance. Normally, if the police are going to arrest somebody, there's generally some kind of resistance.

Nyck: And they've got good cause to take them away because they've resisted.

Steve: Exactly, and so that's both confusing the police in the UK and overwhelming their resources as well.

I don't know what the specific circumstances of this violence in Melbourne was.

Nyck: Well, she was charged with trafficking drugs, possessing drugs and assaulting an officer, so no doubt there is a two-way thing going on here, of some sort or other.

Steve: That's right. You need to look into that detail, but certainly it's understandable, I guess, that when these circumstances arise and the police are trying to deal with something which they see as their public duty to do, there can be frustration; and the police are human also. Sometimes they lose their temper and sometimes they do things that they might regret later, but without really knowing the full details of this incident, we don't know whether that young lady was violent, initially, before the police responded violently.

Nyck: Apparently, according to this article, a whole mob then followed the police and the girl as they walked her away—probably 300 people—and "a few of us had to convince the mob to turn around and stop following the police because the mob were really angry at how this girl was treated." Interesting in that balance. I guess that

individual said, 'well, how do I feel here? Do I want to get angry and do something about that and exacerbate the situation?'

Steve: Yes, and we know there's been a history in Melbourne of violent incidents which really seems to be, in part at least, as a result of the tremendous community diversity they have down there and people coming in from different countries with different values sets and trying to find the balance within a new society and those sorts of things. There have been a number of violent incidents, and Melbourne has an ongoing history of violence, too. I think there was a nightclub shooting down there in last week or so.

Nyck: Right.

Now, let's turn to something else: weather. In Western Australia's south-west, something over Easter has happened that's pretty amazing. It doesn't really happen very often; the last time anything like this happened was about 1970.

Steve: That's right and it's nice to see this being reported in the Australian *ABC News* also. In the south-west of Western Australia, I think it was, they had the earliest recorded snowfall in the history of the state of Western Australia at a place called Bluff Knoll in the Stirling Ranges (<https://www.abc.net.au/news/2019-04-20/snow-in-albany-western-australia-record/11032616>). The last recorded fall in the month of April was in 1970 but was a few days later than this one, so this is the earliest snowfall they've ever had in the state's history. It is important to report this because there is so much somewhat one-eyed focus on global warming events on the planet, and to the detriment of balanced media reporting. Issues like this, where there's an unusual record-breaking cold event, don't seem to get the same sort of media coverage; I think it's important that we give it some air.

Nyck: Absolutely. And a complementary, in a sense, piece regarding the inaccuracy of actually predicting the weather—and there's a difference, of course, between weather and climate. Weather is a kind of passing phenomenon.

Steve: Technically, they say that climate is the aggregation of weather patterns over at least 30 years or longer. That 30-year mark is normally the limit that they put on that, and what that means is that when we get unusual out-of-the-box weather events, really, we should be waiting 30 years to see what the pattern is, but of course, the big fear at the moment is that the climate might be changing so quickly that we haven't got 30 years before it starts to have a really detrimental impact on human life.

Nyck: It's hard in this situation, in such complex adaptive systems as the weather and the climate are on this planet, to enact, for example, the precautionary principle. Do you take significant actions just in case 'this happens this way' or do you do something else? It's a bit of a paradox there, isn't it?

Steve: It is a paradox. There are elements of society that have a long record of dealing with unpredictable, complex situations and one of them, of course, is the military, which I had a fair bit of experience in, and what I can say is that in a highly unpredictable environment, the very worst thing that you can do is put all your eggs in one basket, because if that basket is dropped, then all your eggs break. It's certainly a time, as we often say on this show, for being extremely curious and asking a lot of questions, but being careful not to put all our eggs in one basket because the danger here is that unless we have a rigorous scientific process—which I argue we don't have in terms of understanding climate trajectory at the moment—the very worst thing that could happen is that we prepare for global warming and then something different happens, which could result in a very, very bad outcome for everybody.

I'm not saying that what we're doing now is wrong. There are many, many advantages which are coming out of the global warming argument and movement globally, and one of the best ones is that it's giving a global context for people to come together and rebuild community and take action to create a better world. That's really the biggest value that's coming out of that.

Nyck: And to localise that with a global perspective; to actually relocalise as has been talked about a lot in this area—growing your own food, looking out after your own communities, finding ways to solutions on the ground locally.

Steve: Cleaning up the planet. And often, as we have said before many times on the show, numerous different issues are being conflated under the climate change issue. One of the things is pollution and dirty industries which are a separate issue, although obviously it's related. There's every reason to clean up the planet, every reason to stop polluting, every reason to move towards cleaner industries and those sorts of things—energy generation, etc..

Nyck: On the prediction of forecasting, researchers from *Penn State University* in America have reported that they have found the limit of our forecasts after testing different models. I think 15 days out is about as far as you can roughly predict the weather accurately, but climate, another question.

And thanks for the text, Casper, who says: "Just another day in paradox." Exactly.

Steve: Nice one. It just points to the fact that when we see reports like this—and it is very easy to determine this if you just look at the weather forecast 15 days out and wait to see what weather turns up on the day—we're really not very good at understanding the weather patterns, the weather systems and predicting them at all, which just reveals how crazy some of the so-called science is that's coming out at the moment, where people will take what's essentially an assumption and then try and build a scientific case on it. One of the recent examples of that that comes to mind is a study I saw which said that in 100 years' time, the oceans are going to change colour because of climate, and yet we can't predict what the weather's going to be in two weeks' time. It's craziness, it really is, and it also speaks to how science is changing; how science has been changed by this new emerging worldview, which is moving away from rigorous material science to human impressions and human-values-driven science here.

Nyck: Just quickly, a little mention about the issue around water and the water buyback deal worth tens of millions of dollars, which Labor says is a scandal worthy of enquiry. "The questions surrounding the involvement of Nationals MP, Barnaby Joyce ..." hello, Barnaby, "... and Energy Minister, Angus Taylor in \$80 million of water buybacks has resurfaced as an election campaign issue, with Labor leader Bill Shorten declaring there are probity questions as far as the eye can see" (<https://www.abc.net.au/news/2019-04-20/agriculture-department-stands-by-water-buybacks/11033530>). Very suspicious stuff going on here.

Steve: Those are all poker players, they're just having a lot of trouble hiding their cards; all the aces are falling out of their sleeves.

Nyck: Oh dear. Anything else you want to say about that? It's an evolving story and it's an extremely important story talking about environment and talking about water. This is the water planet. We call it Earth, but really this is a water planet, and the health of our water systems on this planet are seriously compromised in all sorts of ways, irrespective of climate even. It's a huge, huge deal how we've screwed over our water on this planet.

Steve: I think this post was on *Twitter* that I saw over the weekend. It had a picture of the Earth, and what they've done is they've put all of the water volume that exists on the Earth into one little bubble on the Earth's surface and then they had another bubble, which was the atmosphere, and, my God, those bubbles look small compared to just the rock itself. Nevertheless, as you know, most of the surface is covered with water.

Nyck: Of course it is saltwater, but we can get freshwater from the saltwater and you're right, but the issue of water is big in this country, in particular.

And just jumping quickly, because we'd like to get onto our main topic pretty quickly, let's turn to another element: fire. The burning of Notre Dame Cathedral in Paris has been, of course, bemoaned around the world. It's a fantastic building. I've been there; you've probably been there, lots of you out there. A pretty amazing place indeed, partly burnt and quite significantly burned, and all of a sudden, very quickly, some \$300 million dollars in a couple of days was pledged by just two top wealthy French families. Within, I think, three or four days there was \$1.4 billion, mostly coming from this wealth, and of course, there's been a lot of contestation about that money arising to build a cathedral. Of course, it's a Catholic Church cathedral so you can look at the resonances there—maybe there's some meaning there for you—but this sort of money in a situation where France, like most of our countries ... it's the sixth wealthiest country in the world, France, and yet it has, of course, its own social-cultural issues: poverty, lack of wage growth and all those other issues. So what do we think about this?

Steve: It all comes back to human values and when we see these sorts of things happen, it's a little indicator for us of how many people are still living according to, for example, Agricultural-era religious values—and there's still a lot out there—so it's a good reminder that not everybody thinks like us. It's important.

Nyck: Absolutely.

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