

Table 1 Destroyers

Supposed satisfier	Need to be supposedly satisfied	Needs whose satisfaction it impairs
1. Arms race	Protection	Subsistence, Affection, Participation, Freedom
2. Exile	Protection	Affection, Participation, Identity, Freedom
3. National security doctrine	Protection	Subsistence, Identity, Affection, Understanding, Participation, Freedom
4. Censorship	Protection	Understanding, Participation, Leisure, Creation, Identity, Freedom
5. Bureaucracy	Protection	Understanding, Affection, Participation, Creation, Identity, Freedom
6. Authoritarianism	Protection	Affection, Understanding, Participation, Creation, Identity, Freedom

\* Violators or destructors are elements of a paradoxical effect. Applied under the pretext of satisfying a given need, they not only annihilate the possibility of its satisfaction, but they also render the adequate satisfaction of other needs impossible. They seem to be especially related to the need for protection.

Table 5 Synergic satisfiers\*

Satisfier	Need	Needs, whose satisfaction it stimulates
1. Breast-feeding	Subsistence	Protection, Affection, Identity
2. Self-managed production	Subsistence	Understanding, Participation, Creation, Identity, Freedom
3. Popular education	Understanding	Protection, Participation, Creation, Identity, Freedom
4. Democratic community organizations	Participation	Protection, Affection, Leisure, Creation, Identity, Freedom
5. Barefoot medicine	Protection	Subsistence, Understanding, Participation
6. Barefoot banking	Protection	Subsistence, Participation, Creation, Freedom
7. Democratic trade unions	Protection	Understanding, Participation, Identity
8. Direct democracy	Participation	Protection, Understanding, Identity, Freedom
9. Educational games	Leisure	Understanding, Creation
10. Self-managed house-building programmes	Subsistence	Understanding, Participation
11. Preventive medicine	Protection	Understanding, Participation, Subsistence
12. Meditation	Understanding	Leisure, Creation, Identity
13. Cultural television	Leisure	Understanding

\* Synergic satisfiers are those which, by the way in which they satisfy a given need, stimulate and contribute to the simultaneous satisfaction of other needs.



**Table 2** Pseudo-satisfiers\*

Satisfier	Need which it seemingly satisfies
1. Mechanistic medicine: 'A pill for every ill'	Protection
2. Over-exploitation of natural resources	Subsistence
3. Chauvinistic nationalism	Identity
4. Formal democracy	Participation
5. Stereotypes	Understanding
6. Aggregate economic indicators	Understanding
7. Cultural control	Creation
8. Prostitution	Affection
9. Status symbols	Identity
10. Obsessive productivity with a bias to efficiency	Subsistence
11. Indoctrination	Understanding
12. Charity	Subsistence
13. Fashions and fads	Identity

\* Pseudo-satisfiers are elements which stimulate a false sensation of satisfying a given need. Though they lack the aggressiveness of violators, they may, on occasion, annul, in the medium term, the possibility of satisfying the need they were originally aimed at.

**Table 3** Inhibiting satisfiers\*

Satisfier	Need	Needs, whose satisfaction is inhibited
1. Paternalism	Protection	Understanding, Participation, Freedom, Identity
2. Over-protective family	Protection	Affection, Understanding, Participation, Leisure, Identity, Freedom
3. Taylorist-type of production	Subsistence	Understanding, Participation, Creation, Identity, Freedom
4. Authoritarian classroom	Understanding	Participation, Creation, Identity, Freedom
5. Messianisms (Milenarisms)	Identity	Protection, Understanding, Participation, Freedom
6. Unlimited permissiveness	Freedom	Protection, Affection, Identity, Participation
7. Obsessive economic competitiveness	Freedom	Subsistence, Protection, Affection, Participation, Leisure
8. Commercial television	Leisure	Understanding, Creation, Identity

\* Inhibiting satisfiers are those which by the way in which they satisfy (generally over-satisfy) a given need seriously impair the possibility of satisfying other needs.

**Table 4** Singular satisfiers\*

Satisfier	Need which it satisfies
1. Programmes to provide food	Subsistence
2. Welfare programmes to provide dwelling	Subsistence
3. Curative medicine	Subsistence
4. Insurance systems	Protection
5. Professional armies	Protection
6. Ballot	Participation
7. Sports spectacles	Leisure
8. Nationality	Identity
9. Guided tours	Leisure
10. Gifts	Affection

\* Singular satisfiers are those which aim at the satisfaction of a single need and are, therefore, neutral as regards the satisfaction of other needs. They are very characteristic of development and cooperation schemes and programmes.



Hand-  
written  
Independence paper

1/50 Paterson St  
Byron Bay  
2481  
24-2-98

Dear Lea,  
As discussed I enclose  
herewith copy of my paper touching  
in part to the "rate of social change".  
I see, as no doubt you also do,  
that the "rate of social change"  
in western society is very very  
rapid and I would venture to  
say increasing in speed!

My experience of the Malatjara  
community within the Arangu  
Pitjantjatjara linguistic cultural  
area of the desert ecology of  
Central Australia is one of a very <sup>their having</sup>



high "quality of life". I will not attempt here to discuss what constitutes "indicators" of "quality of life" apart from one that appears so rare in common — viz both cultures value "sustainability" as a concept. In their case they had achieved this and I see no evidence to suggest that this would <sup>not</sup> have continued indefinitely but for our colonisation and cultural imperialism!

In their willingness to accept our cultural baggage they are in my view "their own worst enemy". To put this another way "what can we



learn from them in how they achieved sustainability?" In this regard I view that the one factor that stands out is the self imposed limiting of the lifestyle community to about 40 adults in some 20 dwellings.

There are for me some striking similarities between "intentional" (Multiple Occupancy) communities in NSW and the Malutjara community. Particular in this regard is the size of the community. The most successful of the MO's range in numbers of about 20-25 adults. This figure keeps coming up in



reports of tutorial communities  
elsewhere in the world!

Clearly this is not just a numbers  
issue as many other social factors  
also need to be present in making  
up a particular "quality of life".  
I shall not comment further on  
this.

I omitted to convey to you greetings  
from Phillip Booth who is my  
neighbour. I discussed your  
pending workshop with him to discover  
his past connections with you.  
He is currently engaged in writing  
a thesis for a Ph.D. in "educational  
philosophy" and like yourself has



essentially gone into "retreat" from  
 erstwhile 'outward' activities. He  
 was enthralled and contemplated  
 attending your workshop but decide  
 not to do so on the grounds of time  
 away from his writing!

I trust you had a good trip  
 home and that the workshop  
 was stimulating for you. I look  
 forward to reading your material in  
 due course.

While I appreciate you have  
 prefaced your schema to western  
 cultural values and life activities  
 if I can be of any help in the  
 context of cross cultural



similarities or otherwise please  
do not hesitate to contact me.

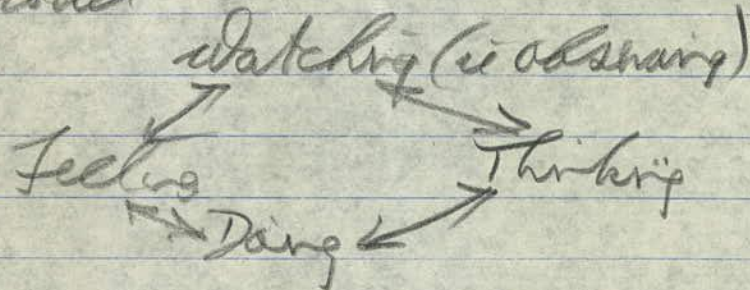
Yours for a sustainable and  
loving society.

John




Lea Harrison - Sustainable Belief Systems & Social Change  
Workshop - B.B. 26/1/98


The Western Split Via Human Ecology "Learning through  
Action Model"



is the Action Learning Model

Lea adopts a double duality model approach

eg  2 hemispheres & all types  
dualities, we thus put  
with each hemisphere  
each can contain their own  
bi-polar split

eg  This in turn can be split  
to give 8 sectors

eg 

He is attracted to displaying as a circular/progressive  
pathway

Doing - Body - Actions  
Being - Spirit - Belief Systems  
Having - Mind

"Deeper Language" for social change  
x B. the "Mental Maps" (for which can be  
substituted "mandala", to be/representative  
of Alexander?)



Template for change - to

- what have we got where we are now?
- What do we want?
- How do we get there?

Emotions used - glad (trust), sad (compassion),  
angry (mad), scared. "The 4 fields of emotion"

Target areas for change

- 1/ Psychic Belief System
- 2/ Education/practical argument
- 3/ Physical senses.
- 4/ Emotional - trust for a good

Use the 4 segments of the mandala to  
metaphor all 4 wheels of a car need to <sup>change</sup> <sup>turn</sup> <sup>change</sup>  
the vehicle to move forward  
The "4 wheel drive" syndrome

There is a value in seeing things/processes in other  
cultures & able to see their counterparts in  
our own

The law of money is - it goes where it makes  
more money

The law of <sup>(natural)</sup> water flow is that it runs down hill

at rt & to the contour.





# Social Change Training & Resource Centre

Tel: (066) 886 196 • Fax: (066) 886 157 • E Mail: [sctrc@om.com.au](mailto:sctrc@om.com.au)  
2 Terania Street, The Channon, NSW 2480

## SUSTAINABLE BELIEF SYSTEMS AND SOCIAL CHANGE

A ground-breaking new workshop with

LEA HARRISON

You are invited to come and explore the fruits of over two years of Lea's thinking (which she is currently writing as a book) in this experiential weekend workshop.

Lea Harrison, from Maleny, is an experienced, dynamic teacher of Permaculture. In the course of her teaching Permaculture around the world, Lea saw the beginnings and subsequent stages of many earth-healing projects. A few of them came to fruition, sometimes succeeding far beyond the expectations of their originators. But most faltered and died. Lea began looking at the differences between the projects which succeeded and those which failed. There seemed to be no significant difference in the amount of enthusiasm which people had, or in the amount of information they could access, or even in the amount of available resources. *The difference between success and failure seemed to lie in the atmosphere between people, which came from their attitudes and beliefs.*

Lea's passion for raising plants and animals sustainably has evolved to a passionate interest in sustainable systems of belief. Lea writes: "The current social and environmental degradation we are suffering is the result of hundreds and thousands of individual actions. These actions come from our plans and ideas, which ultimately come from our attitudes, values and beliefs. Clearly, the majority of our current belief systems are not leading to sustainability."

Lea's premise is that we can create sustainable belief systems which can form the basis for actions that result in personal and planetary sustainability. Lea has used a variety of ideas and models from, e.g., Edward T Hall, Manfred Max Neef, from experiential learning theorists, and many others. She has combined them into a fascinating and intricate model. This model appears to have multiple uses – for example, for assessing the sustainability of systems and projects, for creating change by assessing its dynamic points of change.

This workshop uses a relatively simple process to assist each of us to examine our beliefs and begin creating an individual belief system which will allow us to meet our fundamental needs in a sustainable manner.

When: Friday evening 20<sup>th</sup> February & Saturday 21<sup>st</sup> & Sunday 22<sup>nd</sup> February. 1998

Times: Fri 6.30 – 9.30; Sat & Sun, 9.30 – 5.

Where: ~~Lismore / Byron area~~ to be advised

Cost: \$60 to \$100 sliding scale, based on income. Note, this is a cheap workshop because it is Lea's first, and therefore, somewhat experimental, although she is a very experienced workshop leader. Catch it before she becomes famous!

Bookings: Telephone Bobbi Allan at the Social Change Training & Resource Centre on 02 6688 6196, before 12<sup>th</sup> February. Places strictly limited. This workshop is not being publicly advertised. If you know someone who may be interested, please pass this on.

# Community Centre, Jonson St., Byron Bay.





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with Lea Harrison

Fri 20/2/98 to Sun 22/2/98

Byron Community Ctr. Cost \$60-\$100

Ph Social Change Centre 66886196

17/2/98



~~TRM~~ Michael / Co Housing 6685-5723

Atteridge  
Bobbi  
Senior  
PH

✓ Mark Mc  
✓ Henley & Sue.

✓ Tom  
✓ Oliver D.

✓ Madelyn

? ✓ (Dudley/SRI by Bobbi)

Possibly ✓ Nadine

~~TRM~~ ✓ R/ Bryn Watson <sup>own FH</sup> ~~to PH from Peter.~~

✓ Ron/Hugie Gierky 84530 ~

? ✓ Jan Hos

✓ J. Cowman

✓ Paul Jemison 845423 T/F  
Qual. Coassware

✓ Sue Taylor 871955

No. ✓ Veda

✓ Di

✓ N & S

✓ ✓ Jimin

✓ Graham I

~~TRM~~ ✓ Phil Wallace (cant come)

TRM ✓ Booth (Philip) 0181619036

No. ✓ Halter Mc

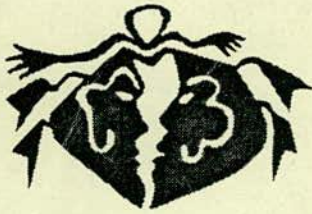
✓ Jan B+.

✓ Russel & Saski Maylea.

TRM Jan-Charlie  
✓ Michael <sup>Horton</sup> 855723 (H)  
Co Housing  
✓ John Armstrong

886-192





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So Paterson & B.B. 2481. 1

Peter H.

Lea Harrison, 7 Tamarind Street, Maleny, Q 4552, Australia.

Ph: Int+61-7-5499 9675. Fax: Int+61-7-5499 9044

1/3/98

Dear Bobbi and the Hard Core,

Enclosed are the various bit and pieces requested by you all:

- the ammended wheel diagram and the functions diagram for everyone
- the copy of the information from your work groups
- the lists of satisfiers for Simon who didn't get a copy
- Nadine, you are right - there is a fit with astrology. At the workshop, it occurred to me that the twelve astrological categories might come out of the functions diagram. I got excited by the possibility and couldn't rest until I had found out. I have included what I put together - another new dimension for this social periodic table. Thank you!
- I'm still working on the archetypes chart. I need better definitions of the Greek gods to complete it as I have two conflicting versions of some of them. It looks as if they will fit with the functions diagram in much the same way as the astrological signs do. Which means that various human civilisations have recognised and recorded these as fundamental attributes of human beings in the past - excellent confirmation.

I said I would send an updated version of the synopsis of my theory. This came up right at the end and I have no memory of who wanted it. As Bobbi already knows, there is some 60 or 70 pages of it - a sizeable read - and I did not mention that at the time. I would like to make further additions and changes to it first but I would be glad send it if anyone is prepared to read through it. Could I get confirmation on that?

After a few days not thinking about anything - just enjoying the warm glow of having been out among such a stimulating group of other intelligences - I got into processing the information from the workshop and found I had learned a great deal from it. Besides clarifying and firming up the categories of the wheel diagram, I have a much better idea of how to present this material in future. Thank you for being prepared to be the pioneers and let me find out.

The major thing I would do differently is to have the courage of my convictions and ask permission of the whole group to spend the first half day just presenting the theory to you, rather than getting you to work on deriving sections of it in small groups. (The lengthy process I did use was probably an effect of spending three years in Maleny where participation is everything.) We could brainstorm some of it as we went along perhaps, to keep participant's attention there and allow room for additions and objections.

The second half of that day could be spent on the exercise of assessing the beliefs, qualities and systems of a body you are involved in or with. We sort of got there, without enough time to really explore that. The following day would then be free to spend the morning looking at the soft spots and hard spots of the functions diagram and to move on to finding the strategies for implementing areas of your vision of the day before. This is the really interesting bit of course. The first part seems really simplistic without it - not another vision statement! On the way home I kept thinking of a video I have from about 10 years ago of Alberto Machado who was minister for education in Venuzuela for a while. Some of you may have seen it on the ABC back then. (I will play it in the evening at any future workshops.) He asked one of those questions people seldom ask because they seem too simple. His question was, What is the wealth of a nation? His answer - the minds of its people. He devised a strategy for stimulating the minds of its people using only the existing organisations of the time. At minimal cost he put simple programmes into existing maternity and child-care organisations for mothers to stimulate their babies with massage, colour, sound etc. (We are talking mostly about very poor people with minimum resources here.) The schools got other packages for stimulating imagination and observation. I remember one primary school class exploring, with great enthusiasm, what the world would be like if everyone could fly.

What impressed me most was, that even after his government was out of office, his programmes continued because they had become an integral part of Venuzuelan culture.



I have a belief that because the problems we face are so complex, we believe we need complex solutions -*but the answers are actually embarrassingly simple!* It was this belief, more than anything else, which got me obsessed with finding a simple way of looking at the complexity of our situation.

One point to go. In my inexperience at presenting this material, I do not think I made it clear that I did not make any of this up. What I did, was take what seemed like hundreds and hundreds of little bits of information from books, conferences, radio, and TV that have caught my interest at some time in the last 16 or so years, combined with observations made by myself and many of the people who I had met during all the travelling and teaching I have done. I then spent 18 months sifting through all these fragments to see if there was a pattern to them. When I began, I thought that there probably wasn't a pattern or someone else would have already found it. Despite thinking I was just practicing to be a mad, old lady, I became obsessed with the process and couldn't stop. Then gradually the pattern started to fall out of all the bits.

What I need to do in the future, is go back and carefully source all those pieces. Many of the early bits I did not bother to source as they were only for my own interest. I had no inkling I would ever do anything with them. Consequently, I could not answer some of your doubts or objections coherently because I could not recall where I had got some of the information from. Because I am not a patient researcher, I had been pushing the nagging need to source this material out of my mind for some unspecified future time. But within the first few hours of working with you, I realised it must be done. I feel my heart sink at the thought, but I guess it is not more difficult than what I have already done.

Okay, I've raved on for long enough. Again, my thanks to all of you and particularly to you Bobbi, for initiating and organising the workshop. But most of all, I had fun being with you. I get a good deal of the indescribable pleasure of creation these days, but I had been forgetting the existence of fun. Thanks for putting such a bolt of it back in my life.

With love,  
Rea.

P.S. Bobbi, I just realised this will be quite a swag of paper if I make all the copies at this end. I hope its okay to leave that to be done at your end instead. Also, would you send me an address list - I have yours and Simon's but not others?



This is a simplified version of the "mandala" in a matrix format P.H.

State of being (A) \ (B)		Physical/ Biological state produces Actions, Time & Place (B1)	Emotional / Social state produces Feelings & Necessary Qualities (B2)	Mystical/ Religious state produces Underlying beliefs (B3)	Intellectual/ Rational state produces Satisfying Systems (B4)
(A1)	Fundamental Need				
	Subsistence I'm physically comfortable.  Idleness	Subsistence How we obtain food, water, shelter and pass on our genes.	sensitive instinctive energetic endurance capable safe	eg. More is better.  eg. Optimisation not maximisation ie. enough	-Work -Pleasure (sensuality & sexuality)
(A2)	Protection I feel safe enough.  Vulnerability	Defense How we keep what we have.	respected courageous brave, adaptable nurturing strong, daring competitive safe	eg. Might is right.  eg. Use back-up systems.	Emergency Services -Armed Forces -Police Service -Insurance -Medicine (Dictatorships)
	Participation I belong. I am part of what is going on around me.  Solitude	Interaction How we interact with our environment.	confident trusting & trustworthy respectful  included	eg. Us and them (civilisation & savages)  eg. Acknowledge interconnection	Organisation -Commerce Monetary systems Trading systems -Society Language, Comm- unication systems
(A4)	Affiliation I need you and you need me.  Detachment	Association How we behave with each other.	empathetic compassionate charitable loving, caring inclusive appreciative  self-reliant included	eg. Society is right  eg. Celebrate diversity instead of fearing differences.	Hierarchies -Government -Secular Law -Kinship -Rank & status in culture (class, caste) community, clan and family. (Monarchy)
	Creation I can express myself in my own unique way.  Idleness (Recreation)	Exploitation How we use materials.	Inspired imaginative visionary adventurous inventive carefree creative	eg. Ripping off resources  eg. Harvesting surpluses (Sustainable resource use)	-Art -Craft -Technology -Exploration
(A6)	Freedom I can do whatever I believe I can.  Constraint	Territoriality & Temporality How we use space and time.	believe have faith contemplative  responsible disciplined	eg. God is right.  eg. Pattern understanding	Belief systems -International agreements eg. Maps, Calendars -Moral law -Religion -Ritual (Oligarchy)
	Understanding I comprehend myself and my surroundings.  Play	Learning How we acquire skill, knowledge and wisdom.	aware conscious intelligent rational objective curious, wonder informed	eg. Control and domination of nature  eg. Working with natural forces	-Science -Academe (the world of scholarship)
(A8)	Identity I am distinct.  Anonymity	Individuality How we differentiate between individuals eg between male and female	judicious discerning discriminating critical	eg. Reason is right.  eg. We are multifunctional elements	Personal Identification Systems -Personality ie. Personal history -Celebrity -Roles/Careers -Lifestyles -Language style (Democracy)



4.

## Human brain

WATCH

TECHNOLOGY EXPLORATION

ART  
CRAF

WATCH

INTERNATIONAL  
Calendars, Mapping

eg. Pattern Understanding

eg. God is right. / God is dead.

disciplined, responsible, dutiful

believe faith relative

Temporal

LOGY EXPLORATION  
 5-Sustainable Resource Use  
 Sources  
 Entrepreneurial  
 Necessary Qualities  
 discipline  
 believe  
 have faith  
 contemplative  
 Territoriality + Temporality  
 How we use space + time  
 Explaining the unknown  
 and the unknowable.  
 Activities which  
 make culture  
 STATIC STABILISER  
 Constraint  
 FREEDOM

LOGIC

eg. Harvesting surpluses-Sustainable

eg. Ripping off resources

reflective

imaginative

inventive

inspired

adventurous

empowered

carefree

Exploitation

How we use materials

DYNAMIC ADVANCE

Idleness

CREATION

I can express myself in my own unique way

I can do what I believe I can do

FREE DOM

STATIC STABILISE

Constraint

and the unhappiness which makes culture

(16)

(15)

The Abuse: EXCLUSION → Oppression, Exploitation, Domination, Racism, Slavery, Genocide

LIFE  
Human  
evolution

[illegible]

Social  
 ter  
 usion  
 marginalization destroys our  
 breaks up families + communities

eg. Interconnectedness  
 Society ORGANISATION  
 Language COMMERCIAL  
 Communication Systems  
 Monetary Systems  
 Trading Systems

Satisfying Systems  
 FEEL

## Mammalian brain

Emotional / Social

## Heart - Water

FEEL

## Needs inclusion

Isolation, exile + marginalisation destroys our social identity + breaks up families + communities destroying natural affection + creating guilt leading to suicidal fantasies or attempts.

SCIENCE

eg. Working with

eg. Control + C

carefree joy  
aware car  
intelligent r  
objective in

Learn  
How we acquire  
skill and

DYNAMIC ADV  
Playing  
UNDERSTAND

I comprehend  
myself +  
my

surround-  
ings.  
(A7)  
Fundamental human  
(A8)

The :DIST  
Abuse: Loss

(A2) I feel mental/physical need enough.

safe enough

PROTECTION

perabil

Vulnerability  
STATIC STATE  
Defense  
i.e. protection

during

computer  
respected  
safe  
light

eg. Back up 5

MEDICINE

The Cause: VIOLENCE  $\rightarrow$  Poverty, starvation, Vice + Crime

EXPERIENTIAL



Dishonesty produces confusion of belief.  
We cease to understand and become  
cynical, or impotent, perplexed + alienated

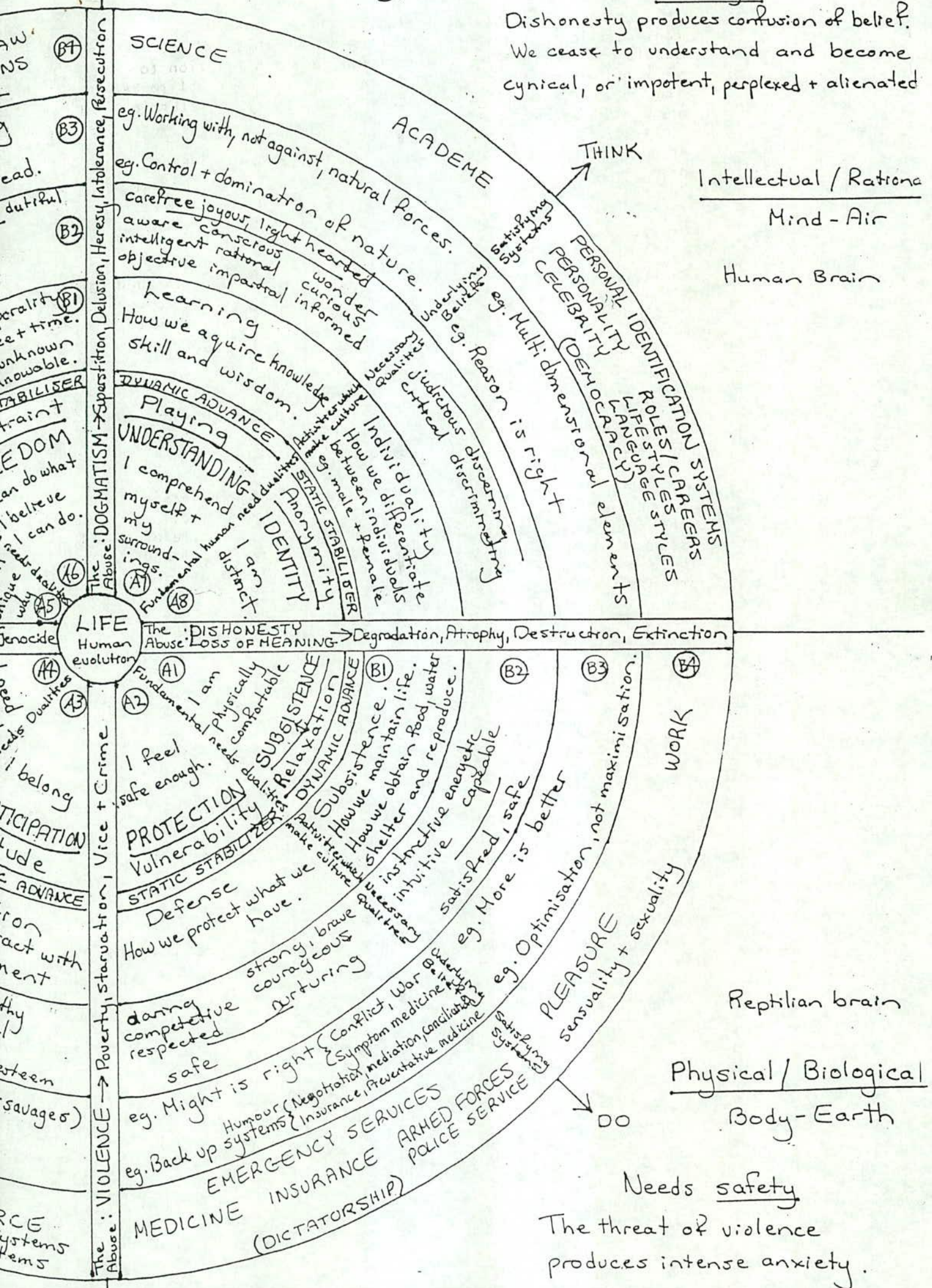




Table 1 Destroyers

6.

Supposed satisfier	Need to be supposedly satisfied	Needs whose satisfaction it impairs
1. Arms race	Protection	Subsistence, Affection, Participation, Freedom
2. Exile	Protection	Affection, Participation, Identity, Freedom
3. National security doctrine	Protection	Subsistence, Identity, Affection, Understanding, Participation, Freedom
4. Censorship	Protection	Understanding, Participation, Leisure, Creation, Identity, Freedom
5. Bureaucracy	Protection	Understanding, Affection, Participation, Creation, Identity, Freedom
6. Authoritarianism	Protection	Affection, Understanding, Participation, Creation, Identity, Freedom

\* Violators or destructors are elements of a paradoxical effect. Applied under the pretext of satisfying a given need, they not only annihilate the possibility of its satisfaction, but they also render the adequate satisfaction of other needs impossible. They seem to be especially related to the need for protection.

Table 5 Synergic satisfiers\*

Satisfier	Need	Needs, whose satisfaction it stimulates
1. Breast-feeding	Subsistence	Protection, Affection, Identity
2. Self-managed production	Subsistence	Understanding, Participation, Creation, Identity, Freedom
3. Popular education	Understanding	Protection, Participation, Creation, Identity, Freedom
4. Democratic community organizations	Participation	Protection, Affection, Leisure, Creation, Identity, Freedom
5. Barefoot medicine	Protection	Subsistence, Understanding, Participation
6. Barefoot banking	Protection	Subsistence, Participation, Creation, Freedom
7. Democratic trade unions	Protection	Understanding, Participation, Identity
8. Direct democracy	Participation	Protection, Understanding, Identity, Freedom
9. Educational games	Leisure	Understanding, Creation
10. Self-managed house-building programmes	Subsistence	Understanding, Participation
11. Preventive medicine	Protection	Understanding, Participation, Subsistence
12. Meditation	Understanding	Leisure, Creation, Identity
13. Cultural television	Leisure	Understanding

\* Synergic satisfiers are those which, by the way in which they satisfy a given need, stimulate and contribute to the simultaneous satisfaction of other needs.



Table 2 Pseudo-satisfiers\*

7.

Satisfier	Need which it seemingly satisfies
1. Mechanistic medicine: 'A pill for every ill'	Protection
2. Over-exploitation of natural resources	Subsistence
3. Chauvinistic nationalism	Identity
4. Formal democracy	Participation
5. Stereotypes	Understanding
6. Aggregate economic indicators	Understanding
7. Cultural control	Creation
8. Prostitution	Affection
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10. Obsessive productivity with a bias to efficiency	Subsistence
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\* Pseudo-satisfiers are elements which stimulate a false sensation of satisfying a given need. Though they lack the aggressiveness of violators, they may, on occasion, annul, in the medium term, the possibility of satisfying the need they were originally aimed at.

Table 3 Inhibiting satisfiers\*

Satisfier	Need	Needs, whose satisfaction is inhibited
1. Paternalism	Protection	Understanding, Participation, Freedom, Identity
2. Over-protective family	Protection	Affection, Understanding, Participation, Leisure, Identity, Freedom
3. Taylorist-type of production	Subsistence	Understanding, Participation, Creation, Identity, Freedom
4. Authoritarian classroom	Understanding	Participation, Creation, Identity, Freedom
5. Messianisms (Milenarisms)	Identity	Protection, Understanding, Participation, Freedom
6. Unlimited permissiveness	Freedom	Protection, Affection, Identity, Participation
7. Obsessive economic competitiveness	Freedom	Subsistence, Protection, Affection, Participation, Leisure
8. Commercial television	Leisure	Understanding, Creation, Identity

\* Inhibiting satisfiers are those which by the way in which they satisfy (generally over-satisfy) a given need seriously impair the possibility of satisfying other needs.

Table 4 Singular satisfiers\*

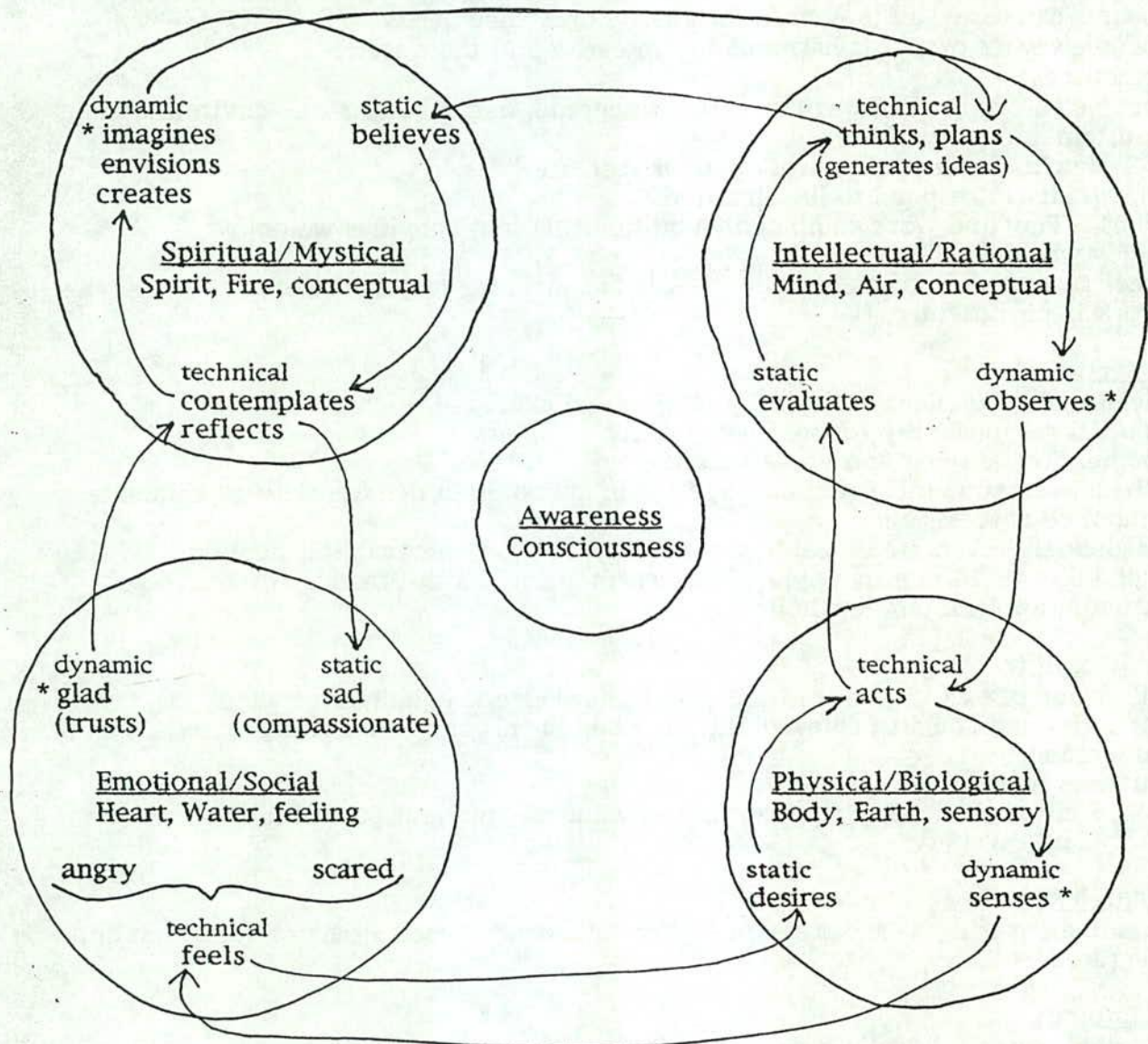
Satisfier	Need which it satisfies
1. Programmes to provide food	Subsistence
2. Welfare programmes to provide dwelling	Subsistence
3. Curative medicine	Subsistence
4. Insurance systems	Protection
5. Professional armies	Protection
6. Ballot	Participation
7. Sports spectacles	Leisure
8. Nationality	Identity
9. Guided tours	Leisure
10. Gifts	Affection

\* Singular satisfiers are those which aim at the satisfaction of a single need and are, therefore, neutral as regards the satisfaction of other needs. They are very characteristic of development and cooperation schemes and programmes.



The following diagram shows the way these three behaviours (technical, dynamic and static) occur in our four states of being.

Diagrammatic representation of the process of change/learning/transformation  
(ie The process of participating in life)





## STUDY GROUP 1

Self selected target "community", <sup>9. viz Social change in</sup> the Byron Shire

~~For Byron Shire~~

• Where we would like to be.

### A1) Work and Sex and Pleasure and Leisure

- by choice
- expression of person
- people can assess all they need to satisfy subsistence needs
- people's work output is harmoniously integrated in their society
- resources
- people's work activities enhance, don't degrade, natural and social environment
- ie sustained quality of life
- people choose when they work and/or recreate
- ie flexibility to respond to life situations
- Plork - Play and work combined - undifferentiation, activities we enjoy
- enjoy what we do
- work meets other needs, not separate, ie has meaning to purpose of life
- work is purposeful

### A2) Protection

- healthy environment, ie free of pollution and causes of disease
  - mutual responsibility for well-being of all members
  - population capping and growth managing
  - Aikido, everyone (able) to be competent in aikido, ie in defense skills to eliminate impulse to aggression!
  - Medicine! Preventative health programme, develop spiritual/self healing.
- Availability of all alternative and western/modern health practices that involve minimum application/ ie wholistic.

### A3) Participation

- all means of exchange of resources and knowledge is equally accessible
- all social agreements achieved and maintained through consensual processes/flexible and dynamic
- (arise as needed)
- social/citizen activities given status and valued as integral part of life
- unity and diversity

### A5) Creativity

- creative leisuring/self expression highly valued, witnessed - part of social life and integrated

### A4) Technology

- development specifically restricted to human and nature needs

### A6) Freedom

- absolute respect for individuals right to develop their own belief system. explore life's opportunities, influence all factors that impact on their lives.

### A7) Understanding

- equality of access to knowledge and opportunities to influence intellectual life
- intellectual life is participated in by all
- organised accumulation of the knowledge gained from the experience of all which becomes the basis for communities ongoing agreements
- directions of academic research are directed by the community as a whole
- education programmes are self-directed, nurtured by all sectors of society

### A8) Identity

- honouring every person for who they are, balanced with the importance of harmonious community integration



## • WHERE WE ARE NOW.

### (A1) Work

- Many not gainfully employed or doing work they don't like, or is below their capacity, or not valued/rewarded.
- Work, not development - in fact unwholesome for them and the environment.
- Work times inflexible and over-regulated.
- Leisure time is undervalued and poorly utilised.
- The economic exchange has rendered us incapable of supporting ourselves.
- Work practices socially and ecologically unsustainable.
- The work we do is lost because the benefits are not recognised and integrated because we don't have the power to influence the society.

### (A2) Protection

- Unhealthy and degrading social and natural environment
- The disincentives to harming others are imposed through rules and regulations - inequality of that in practice
- Minimal responsibility for others - opportunities for group support are severely inhibited by economic and other factors.
- Violence and crime
- Population growth and development is inadequately managed
- Might is right still prevails - propagated and promoted - dependence on force - social control
- Weak left to survive unsupported/unaddressed
- Preventative and natural medicine not community funded
- Medication/healing predominantly symptomatic/not preventative

### (A3) Participation

- Resources/capital etc. and knowledge only available to elect minorities/functions.
- Hierarchical/central/distant/bureaucratic "representative" decision-making
- Only mainstream careers/jobs have status and economic rewards. Many important activities neglected or unfairly exploited.
- Adversariality is modus operandi between norm and non-norm classifications

### (A5) Creative

- Creative art/etc separated from many other activities, many undervalued
- Creative art/etc is the preserve of small caste.

### (A4) Technology

- For its own sake and for \$ and for power/ego interests, not arising out of social and environmental needs.

### (A6) Freedom

- Dogmas/oppression of minorities
- Hegemony rules eg. mass media feeds pulp to LCD
- Limited opportunities to determine life activities

### (A7) Understanding

- Intellectual life controlled by academic hierarchy/not accessible to many
- Intellectual life controlled by economic/political forces
- Minimum opportunity for participation in social decision making
- Knowledge of most is ignored
- "Education" programmes expropriated to promote control by power elite, a conditioning program
- "Education" isolated from other sectors/elements of society/life

### (A8) Identity

- Rampant individualism and excessive conformity at great cost to community and individual development.



STUDY GROUP 2

Self selected target "community" viz Social change in

"white, protestant, Anglo/Scots in Australia."

	Desired Situation	Existing Situation
<b>MYSTICAL/RELIGIOUS</b> <u>Creation/Idleness</u> I can express myself in my own unique way.	Expressing uniqueness (individuality) only from the creative edge of me/not me. 'I' becomes 'we' of inter-dependence with nature.	I am above nature and can create technology to do what I want to it. I have a goal driven destiny.
<u>Freedom/Constraint</u> I can do what I believe I can.	I recognise natural law that constrains my creative actions & the technologies I use and develop.	God gave me dominion over palm and pine and 'lesser peoples' especially the coloureds.
<b>INTELLECTUAL/RATIONAL</b> <u>Understanding/Playing</u> I comprehend what is around me.	I understand myself in relation to the world around me. I have skills to work with the forces of nature.	I am proud that I have analysed the components and I have the skill to control nature.
<u>Identity/Anonymity</u> I am distinct.	I know that I offer a unique and valuable contribution to life.	I and my family are more important than anything (people and nature)
<b>PHYSICAL/BIOLOGICAL</b> <u>Subsistence/Relaxation</u> I am physically comfortable.	I take care of my physical needs sustainably (see criterion) but not at the expense of others.	I believe I work hard & have the right to be as comfortable as I can be regardless of the physical & social consequences, but protecting people like me.
<u>Protection/Vulnerability</u> I feel safe.	Life is always uncertain but I feel safe enough.	I'll do anything to protect my lifestyle, possessions and group.
<b>EMOTIONAL/SOCIAL</b> <u>Participation/Solitude</u> I belong. I am part of what is going on around me.	I am part of my open community/society, exercising rights and accepting responsibilities.	I am part of my closed community which gives me many rights and some responsibility to assist the deserving poor.
<u>Affiliation/Detachment</u> I need you and you need me.	I am interdependent with my community, celebrating its diversity and the unique contribution that others bring to it.	I scratch your back and you scratch mine. I resent the intrusion of newcomers.



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Peter H.

Lea Harrison, 7 Tamarind Street, Maleny, Q 4552. Australia.

Ph: Int+61-7-5499 9675. Fax: Int+61-7-5-

Copy given to  
Phil 14/3/98

Dear Bobbi and the Hard Core,

Enclosed are the various bit and pieces requested by you all:

- the ammended wheel diagram and the functions diagram for everyone
- the copy of the information from your work groups
- the lists of satisfiers for Simon who didn't get a copy
- Nadine, you are right - there is a fit with astrology. At the workshop, it occurred to me that the twelve astrological categories might come out of the functions diagram. I got excited by the possibility and couldn't rest until I had found out. I have included what I put together - another new dimension for this social periodic table. Thank you!
- I'm still working on the archetypes chart. I need better definitions of the Greek gods to complete it as I have two conflicting versions of some of them. It looks as if they will fit with the functions diagram in much the same way as the astrological signs do. Which means that various human civilisations have recognised and recorded these as fundamental attributes of human beings in the past - excellent confirmation.

I said I would send an updated version of the syiopsis of my theory. This came up right at the end and I have no memory of who wanted it. As Bobbi already knows, there is some 60 or 70 pages of it - a sizeable read - and I did not mention that at the time. I would like to make further additions and changes to it first but I would be glad send it if anyone is prepared to read through it. Could I get confirmation on that?

After a few days not thinking about anything - just enjoying the warm glow of having been out among such a stimulating group of other intelligences - I got into processing the information from the workshop and found I had learned a great deal from it. Besides clarifying and firming up the categories of the wheel diagram, I have a much better idea of how to present this material in future. Thank you for being prepared to be the pioneers and let me find out.

The major thing I would do differently is to have the courage of my convictions and ask permission of the whole group to spend the first half day just presenting the theory to you, rather than getting you to work on deriving sections of it in small groups. (The lengthy process I did use was probably an effect of spending three years in Maleny where participation is everything.) We could brainstorm some of it as we went along perhaps, to keep participant's attention there and allow room for additions and objections.

The second half of that day could be spent on the exercise of assessing the beliefs, qualities and systems of a body you are involved in or with. We sort of got there, without enough time to really explore that. The following day would then be free to spend the morning looking at the soft spots and hard spots of the functions diagram and to move on to finding the strategies for implementing areas of your vision of the day before. This is the really interesting bit of course. The first part seems really simplistic without it - not another vision statement! On the way home I kept thinking of a video I have from about 10 years ago of Alberto Machado who was minister for education in Venuzuela for a while. Some of you may have seen it on the ABC back then. (I will play it in the evening at any future workshops.) He asked one of those questions people seldom ask because they seem too simple. His question was, What is the wealth of a nation? His answer - the minds of its people. He devised a strategy for stimulating the minds of its people using only the existing organisations of the time. At minimal cost he put simple progammes into existing maternity and child-care organisations for mothers to stimulate their babies with massage, colour, sound etc. (We are talking mostly about very poor people with minimum resources here.) The schools got other packages for stimulating imagination and observation. I remember one primary school class exploring, with great enthusiasm, what the world would be like if everyone could fly.

What impressed me most was, that even after his government was out of office, his programmes continued because they had become an integral part of Venuzuelan culture.



I have a belief that because the problems we face are so complex, we believe we need complex solutions -*but the answers are actually embarrassingly simple!* It was this belief, more than anything else, which got me obsessed with finding a simple way of looking at the complexity of our situation.

One point to go. In my inexperience at presenting this material, I do not think I made it clear that I did not make any of this up. What I did, was take what seemed like hundreds and hundreds of little bits of information from books, conferences, radio, and TV that have caught my interest at some time in the last 16 or so years, combined with observations made by myself and many of the people who I had met during all the travelling and teaching I have done. I then spent 18 months sifting through all these fragments to see if there was a pattern to them. When I began, I thought that there probably wasn't a pattern or someone else would have already found it. Despite thinking I was just practicing to be a mad, old lady, I became obsessed with the process and couldn't stop. Then gradually the pattern started to fall out of all the bits.

What I need to do in the future, is go back and carefully source all those pieces. Many of the early bits I did not bother to source as they were only for my own interest. I had no inkling I would ever do anything with them. Consequently, I could not answer some of your doubts or objections coherently because I could not recall where I had got some of the information from. Because I am not a patient researcher, I had been pushing the nagging need to source this material out of my mind for some unspecified future time. But within the first few hours of working with you, I realised it must be done. I feel my heart sink at the thought, but I guess it is not more difficult than what I have already done.

Okay, I've raved on for long enough. Again, my thanks to all of you and particularly to you Bobbi, for initiating and organising the workshop. But most of all, I had fun being with you. I get a good deal of the indescribable pleasure of creation these days, but I had been forgetting the existence of fun. Thanks for putting such a bolt of it back in my life.

With love,  
Rea.

P.S. Bobbi, I just realised this will be quite a swag of paper if I make all the copies at this end. I hope its okay to leave that to be done at your end instead. Also, would you send me an address list - I have yours and Simon's but not others?



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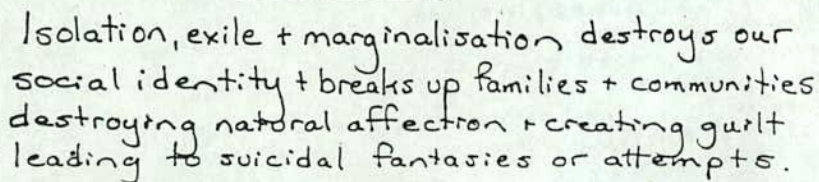
This is a simplified version of the "mandala" in a matrix format P.H.

<div>State of being <span style="float: right;">B</span></div> <div>A</div> <div>Fundamental Need</div>	Physical/ Biological state produces Actions, Time & Place <span style="float: right;">B1</span>	Emotional / Social state produces Feelings & Necessary <span style="float: right;">B2</span> Qualities	Mystical/ Religious state produces Underlying beliefs <span style="float: right;">B3</span>	Intellectual/ Rational state produces Satisfying Systems <span style="float: right;">B4</span>
<div>A1</div> <div>Subsistence I'm physically comfortable.</div> <div>Idleness</div>	Subsistence How we obtain food, water, shelter and pass on our genes.	sensitive instinctive energetic endurance capable safe	eg. More is better.  eg. Optimisation not maximisation ie. enough	-Work -Pleasure (sensuality & sexuality)
<div>A2</div> <div>Protection I feel safe enough.</div> <div>Vulnerability</div>	Defense How we keep what we have.	respected courageous brave, adaptable nurturing strong, daring competitive safe	eg. Might is right.  eg. Use back-up systems.	Emergency Services -Armed Forces -Police Service -Insurance -Medicine (Dictatorships)
<div>A3</div> <div>Participation I belong. I am part of what is going on around me.</div> <div>Solitude</div>	Interaction How we interact with our environment.	confident trusting & trustworthy respectful  included	eg. Us and them (civilisation & savages)  eg. Acknowledge interconnection	Organisation -Commerce Monetary systems Trading systems -Society Language, Communication systems
<div>A4</div> <div>Affiliation I need you and you need me.</div> <div>Detachment</div>	Association How we behave with each other.	empathetic compassionate charitable loving, caring inclusive appreciative  self-reliant included	eg. Society is right  eg. Celebrate diversity instead of fearing differences.	Hierarchies -Government -Secular Law -Kinship -Rank & status in culture (class, caste) community, clan and family. (Monarchy)
<div>A5</div> <div>Creation I can express myself in my own unique way.</div> <div>Idleness (Recreation)</div>	Exploitation How we use materials.	inspired imaginative visionary adventurous inventive carefree creative	eg. Ripping off resources  eg. Harvesting surpluses (Sustainable resource use)	-Art -Craft -Technology -Exploration
<div>A6</div> <div>Freedom I can do whatever I believe I can.</div> <div>Constraint</div>	Territoriality & Temporality How we use space and time.	believe have faith contemplative  responsible disciplined	eg. God is right.  eg. Pattern understanding	Belief systems -International agreements eg. Maps, Calendars -Moral law -Religion -Ritual (Oligarchy)
<div>A7</div> <div>Understanding I comprehend myself and my surroundings.</div> <div>Play</div>	Learning How we acquire skill, knowledge and wisdom.	aware conscious intelligent rational objective curious, wonder informed	eg. Control and domination of nature  eg. Working with natural forces	-Science -Academe (the world of scholarship)
<div>A8</div> <div>Identity I am distinct.</div> <div>Anonymity</div>	Individuality How we differentiate between individuals eg between male and female	judicious discerning discriminating critical	eg. Reason is right.  eg. We are multifunctional elements	Personal Identification Systems -Personality ie. Personal history -Celebrity -Roles/Careers -Lifestyles -Language style (Democracy)



## CONCEPTUAL

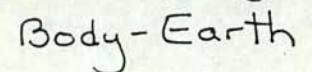
Human brain



## EXPERIENTIAL



## Human Brain



Needs safety.

The threat of violence produces intense anxiety.



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7. Obsessive economic competitiveness	Freedom	Subsistence, Protection, Affection, Participation, Leisure
8. Commercial television	Leisure	Understanding, Creation, Identity

\* Inhibiting satisfiers are those which by the way in which they satisfy (generally over-satisfy) a given need seriously impair the possibility of satisfying other needs.

**Table 4** Singular satisfiers\*

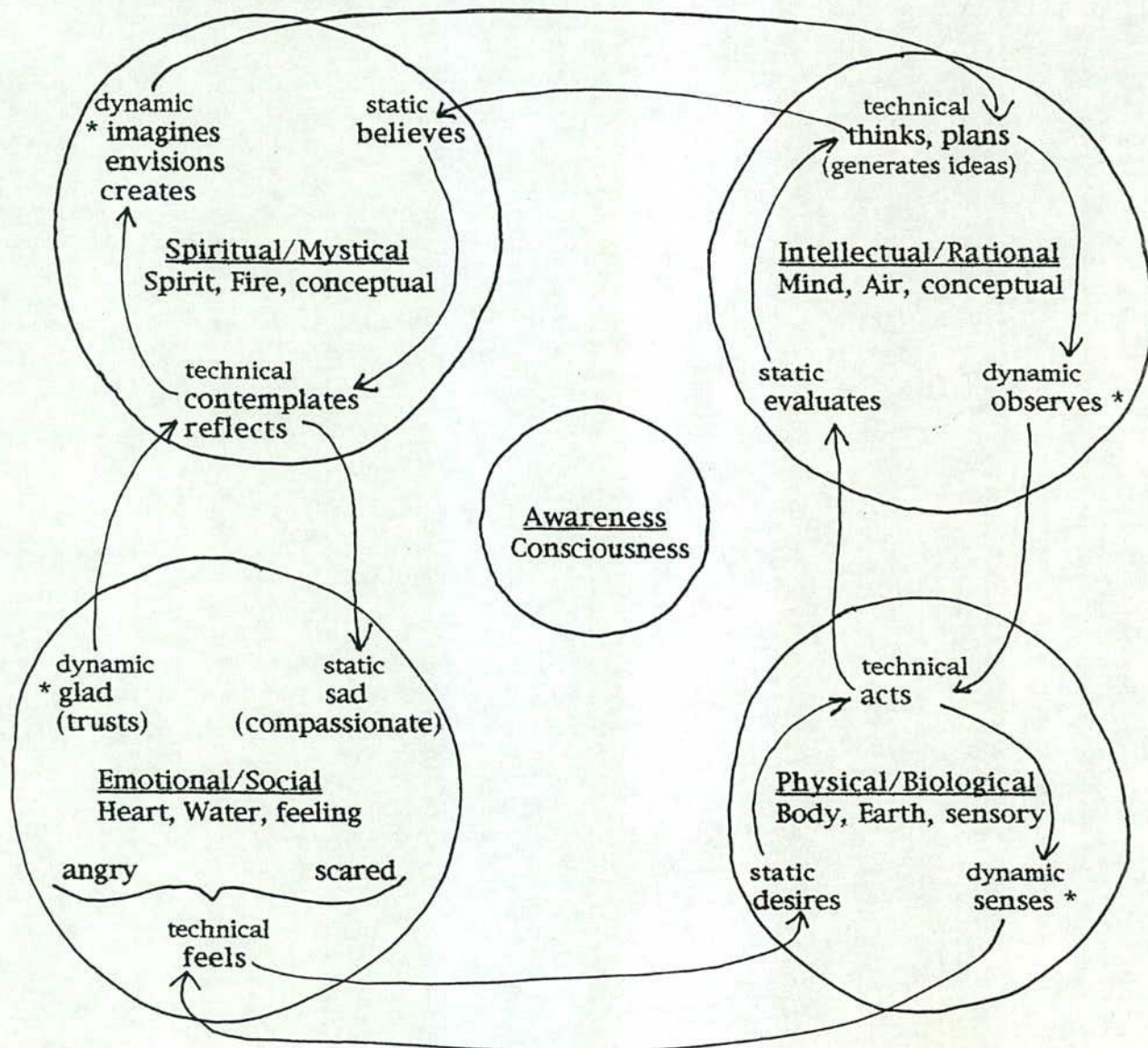
Satisfier	Need which it satisfies
1. Programmes to provide food	Subsistence
2. Welfare programmes to provide dwelling	Subsistence
3. Curative medicine	Subsistence
4. Insurance systems	Protection
5. Professional armies	Protection
6. Ballot	Participation
7. Sports spectacles	Leisure
8. Nationality	Identity
9. Guided tours	Leisure
10. Gifts	Affection

\* Singular satisfiers are those which aim at the satisfaction of a single need and are, therefore, neutral as regards the satisfaction of other needs. They are very characteristic of development and cooperation schemes and programmes.



The following diagram shows the way these three behaviours (technical, dynamic and static) occur in our four states of being.

Diagrammatic representation of the process of change/learning/transformation  
(ie The process of participating in life)





## STUDY GROUP 1

9.

Self selected target "community" viz Social change in "Byron Shire".

~~For Byron Shire~~

• Where we would like to be.

### A1) Work and Sex and Pleasure and Leisure

- by choice
- expression of person
- people can assess all they need to satisfy subsistence needs
- people's work output is harmoniously integrated in their society
- resources
- people's work activities enhance, don't degrade, natural and social environment
- ie sustained quality of life
- people choose when they work and/or recreate
- ie flexibility to respond to life situations
- Plork - Play and work combined - undifferentiation, activities we enjoy
- enjoy what we do
- work meets other needs, not separate, ie has meaning to purpose of life
- work is purposeful

### A2) Protection

- healthy environment, ie free of pollution and causes of disease
- mutual responsibility for well-being of all members
- population capping and growth managing
- Aikido, everyone (able) to be competent in aikido, ie in defense skills to eliminate impulse to aggression!
- Medicine! Preventative health programme, develop spiritual/self healing.
- Availability of all alternative and western/modern health practices that involve minimum application/ ie wholistic.

### A3) Participation

- all means of exchange of resources and knowledge is equally accessible
- all social agreements achieved and maintained through consensual processes/flexible and dynamic
- (arise as needed)
- social/citizen activities given status and valued as integral part of life
- unity and diversity

### A5) Creativity

- creative leisuring/self expression highly valued, witnessed - part of social life and integrated

### A4) Technology

- development specifically restricted to human and nature needs

### A6) Freedom

- absolute respect for individuals right to develop their own belief system. explore life's opportunities, influence all factors that impact on their lives.

### A7) Understanding

- equality of access to knowledge and opportunities to influence intellectual life
- intellectual life is participated in by all
- organised accumulation of the knowledge gained from the experience of all which becomes the basis for communities ongoing agreements
- directions of academic research are directed by the community as a whole
- education programmes are self-directed, nurtured by all sectors of society

### A8) Identity

- honouring every person for who they are, balanced with the importance of harmonious community integration



## ● WHERE WE ARE NOW.

### ① Work

- Many not gainfully employed or doing work they don't like, or is below their capacity, or not valued/rewarded.
- Work, not development - in fact unwholesome for them and the environment.
- Work times inflexible and over-regulated.
- Leisure time is undervalued and poorly utilised.
- The economic exchange has rendered us incapable of supporting ourselves.
- Work practices socially and ecologically unsustainable.
- The work we do is lost because the benefits are not recognised and integrated because we don't have the power to influence the society.

### ② Protection

- Unhealthy and degrading social and natural environment
- The disincentives to harming others are imposed through rules and regulations - inequality of that in practice
- Minimal responsibility for others - opportunities for group support are severely inhibited by economic and other factors.
- Violence and crime
- Population growth and development is inadequately managed
- Might is right still prevails - propagated and promoted - dependence on force - social control
- Weak left to survive unsupported/unaddressed
- Preventative and natural medicine not community funded
- Medication/healing predominantly symptomatic/not preventative

### ③ Participation

- Resources/capital etc. and knowledge only available to elect minorities/functions.
- Hierarchical/central/distant/bureaucratic "representative" decision-making
- Only mainstream careers/jobs have status and economic rewards. Many important activities neglected or unfairly exploited.
- Adversariality is modus operandi between norm and non-norm classifications

### ④ Creative

- Creative art/etc separated from many other activities, many undervalued
- Creative art/etc is the preserve of small caste.

### ⑤ Technology

- For its own sake and for \$ and for power/ego interests, not arising out of social and environmental needs.

### ⑥ Freedom

- Dogmas/oppression of minorities
- Hegemony rules eg. mass media feeds pulp to LCD
- Limited opportunities to determine life activities

### ⑦ Understanding

- Intellectual life controlled by academic hierarchy/not accessible to many
- Intellectual life controlled by economic/political forces
- Minimum opportunity for participation in social decision making
- Knowledge of most is ignored
- "Education" programmes expropriated to promote control by power elite, a conditioning program
- "Education" isolated from other sectors/elements of society/life

### ⑧ Identity

- Rampant individualism and excessive conformity at great cost to community and individual development.



STUDY GROUP 2

Self selected target "community" viz 'Social change in

"White, protestant, Anglo/Scots in Australia."

	Desired Situation	Existing Situation
<b>MYSTICAL/RELIGIOUS</b> <u>Creation/Idleness</u> I can express myself in my own unique way.	Expressing uniqueness (individuality) only from the creative edge of me/not me. 'I' becomes 'we' of interdependence with nature.	I am above nature and can create technology to do what I want to it. I have a goal driven destiny.
<b>Freedom/Constraint</b> I can do what I believe I can.	I recognise natural law that constrains my creative actions & the technologies I use and develop.	God gave me dominion over palm and pine and 'lesser peoples' especially the coloureds.
<b>INTELLECTUAL/RATIONAL</b> <u>Understanding/Playing</u> I comprehend what is around me.	I understand myself in relation to the world around me. I have skills to work with the forces of nature.	I am proud that I have analysed the components and I have the skill to control nature.
<b>Identity/Anonymity</b> I am distinct.	I know that I offer a unique and valuable contribution to life.	I and my family are more important than anything (people and nature)
<b>PHYSICAL/BIOLOGICAL</b> <u>Subsistence/Relaxation</u> I am physically comfortable.	I take care of my physical needs sustainably (see criterion) but not at the expense of others.	I believe I work hard & have the right to be as comfortable as I can be regardless of the physical & social consequences, but protecting people like me.
<b>Protection/Vulnerability</b> I feel safe.	Life is always uncertain but I feel safe enough.	I'll do anything to protect my lifestyle, possessions and group.
<b>EMOTIONAL/SOCIAL</b> <u>Participation/Solitude</u> I belong. I am part of what is going on around me.	I am part of my open community/society, exercising rights and accepting responsibilities.	I am part of my closed community which gives me many rights and some responsibility to assist the deserving poor.
<b>Affiliation/Detachment</b> I need you and you need me.	I am interdependent with my community, celebrating its diversity and the unique contribution that others bring to it.	I scratch your back and you scratch mine. I resent the intrusion of newcomers.



(static)  
Mutable sign - adaptable, deals with personal relationships, thought, intercommu-  
(Dynamic) nication of ideas, sensitive to needs + feelings of others

