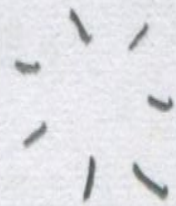
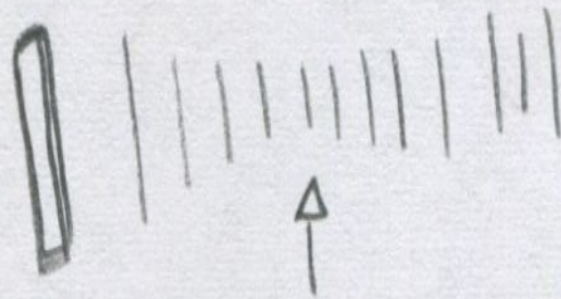


Soul

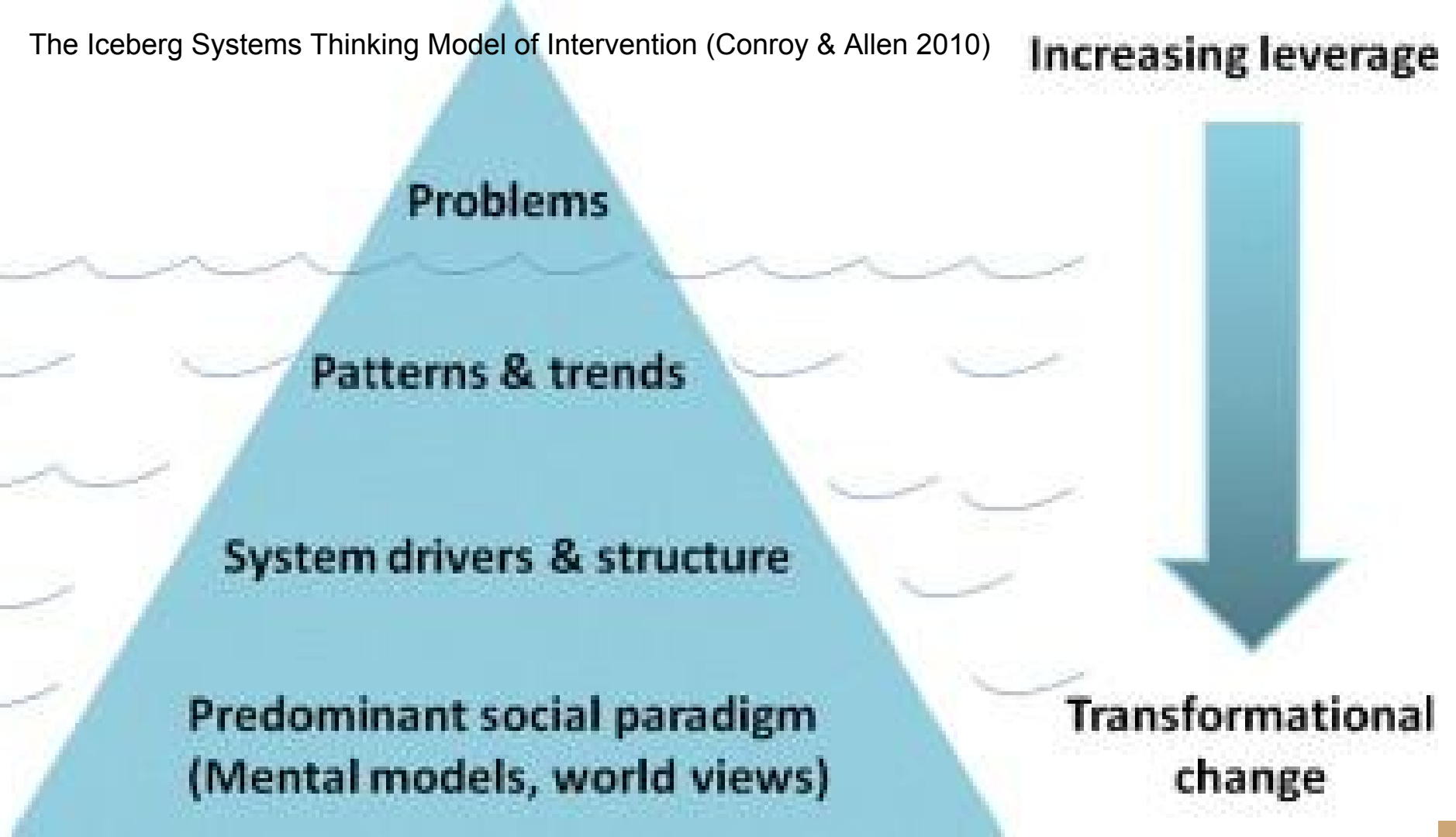
universe

consciousness



culture: social systems
that affect the subconscious

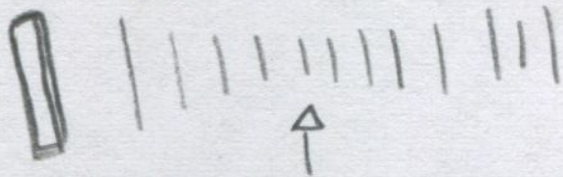
Increasing leverage



Soul



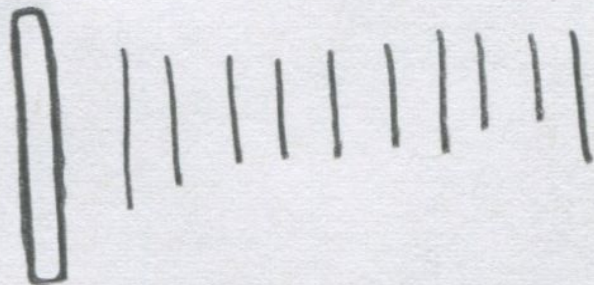
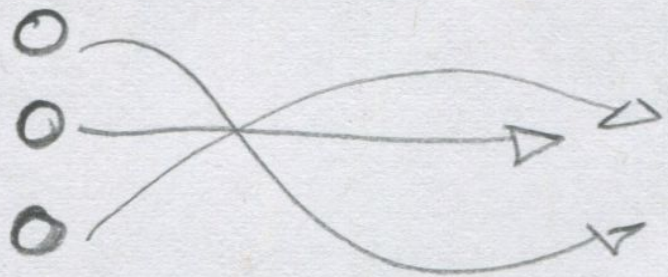
universe



consciousness

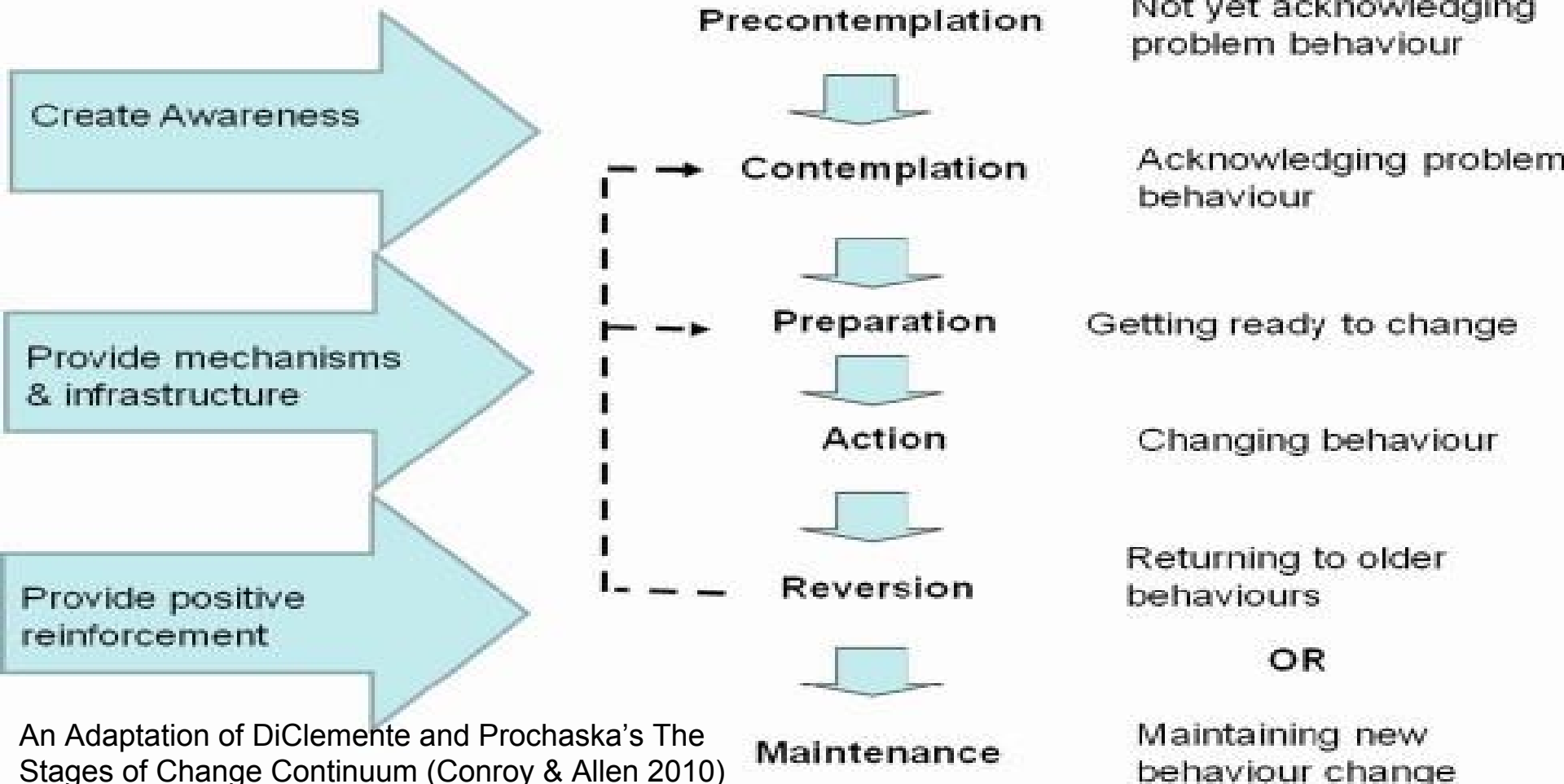


culture: social systems
that affect the subconscious



CAMPAIGN OBJECTIVES

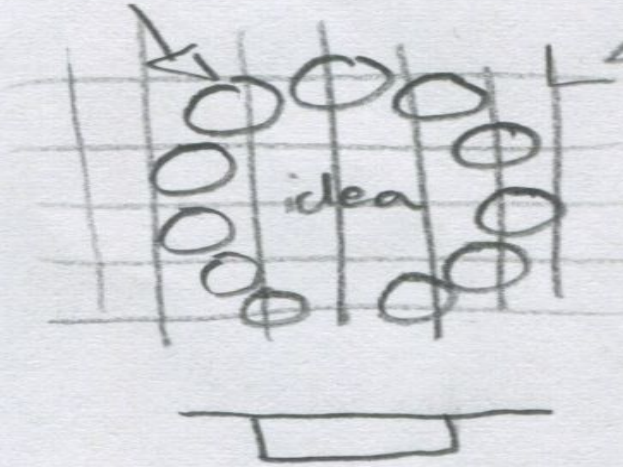
TARGET AUDIENCE STAGES



An Adaptation of DiClemente and Prochaska's The Stages of Change Continuum (Conroy & Allen 2010)

Leave the consumer at the door by appealing to the human

other individuals



moral framework

- Appeal to the learning process of the tea master to potentially activate people's involvement in their agreement upon a larger moral framework hopefully reducing Reversion and promoting Maintenance

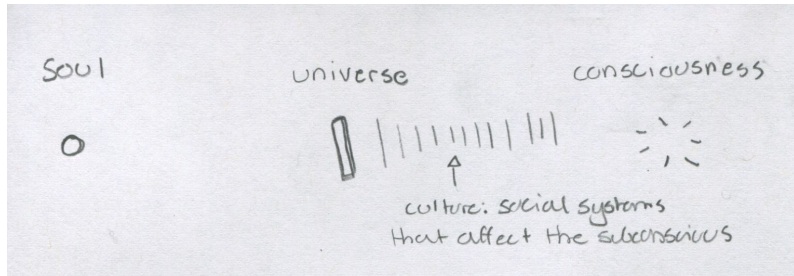
tea master

- Understand the current emotional state of individuals to preserve the integrity of the sanctuary



individual

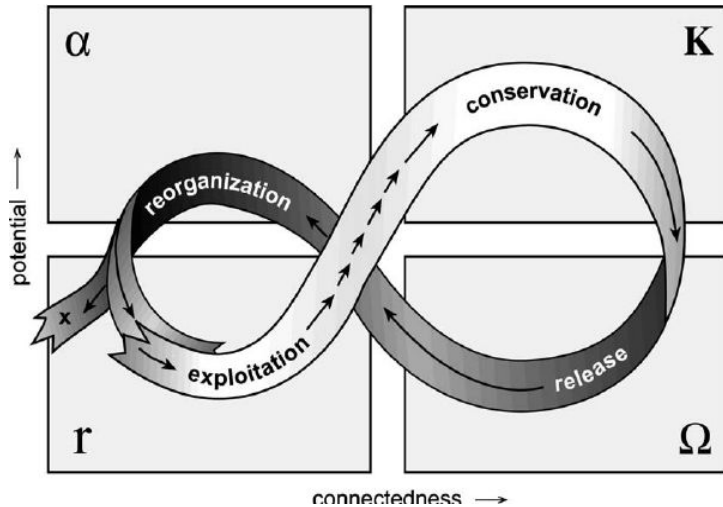
Quotes before viewing the Adaptive Cycle



"I think that pleasure is a very difficult behavior. It's not as simple as that to enjoy one's self. And I must say that's my dream. I hope to die of an overdose of pleasure of any kind. Because I think it's really difficult and I always have the feeling that I do not feel *the* pleasure, the complete total pleasure, and for me, it's related to death. Because I think that the kind of pleasure I would consider the *real* pleasure would be so intense, so overwhelming that I couldn't survive. I would die." - Michel Foucault

I thought Foucault's ultimate desire was the death of his sense of self or the sense of release into a reorganization, but after contemplating this concept through the perspective of biocentrism I now perceive Foucault's desire for death as a release from the added filters stitched to his perception of consciousness. If *the* ultimate desire is release, why does Foucault seek death? Is that the only way to release within the system without supporting the system itself?

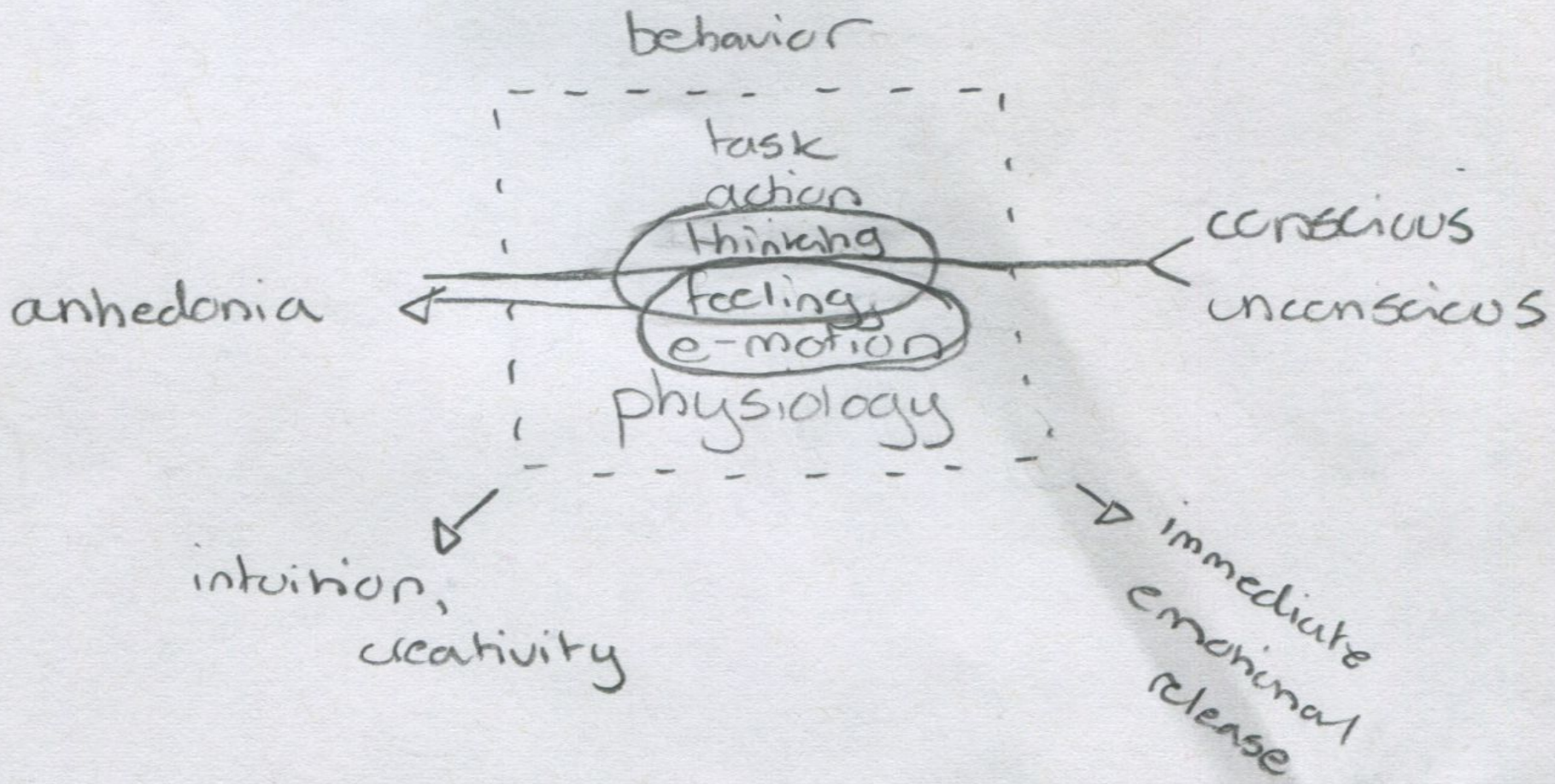
C.S. Holling's The Adaptive Cycle



The ultimate desire will appear differently based on how you have emotionally managed to continue engaging with the proxy

When the individual reflects or reorganizes their coping mechanisms to mimic the abuse from another's lustprinzip (the instinctual seeking of pleasure and avoidance of pain in order to satisfy biological and psychological needs) that filter can become stitched to a soul's perception of their consciousness over time

The desire to release, however it may be desired, can transfer conserved emotion into the reorganization phase changing the individual to match the system while the individual is under the impression the system itself is changing



CONCEPTS FROM THE TEXT & CONCLUDING THOUGHTS

- COFFEE HOUSES
- PEOPLES' OF THE CORN
- THE COMMODIFICATION OF A SHARED INTEREST

If an individual is not consciously aware of the implications of widespread commodification of shared interests, a person might think through a quantitative perspective, creating an assumed inferiority to the quality of the quantity. One might even consider the commodification of a shared interest a sacrifice for a gain as presented as an efficient way to get what you want (how unenjoyable is work? *Who* benefits the most from *you*?), but so often you are unaware of the qualitative sacrifice, and in this case the common interest of *your* well-being and the qualitative state of who you are as a person can become lost in how and what you decide to do.. Have you ever thought that people's overwhelming desire to be happy is what makes them so miserable? Over time the good intentions of people can become locked into a filter of the metaphoric mind of an alcoholic writer's palimpsest.

Works Cited

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