

# The Climate Retreat Matrix

WALKING A CROOKED LINE

ON ALTERNATIVE COMMONWEALTH CAPABILITIES FOR CRISIS  
RESPONSES

Jack Hogan | Wednesday, August 30, 2023

Contents

Contents .....i

In a Worded Cloudscape: ..... 1

Social Infrastructure: .....4

Propensity:.....6

The Pivot of Harmony ..... 11

The Pop-up Pavilion .....13

An Interrelationship Milieu? ..... 14

Convivial Community Hubs .....17

Pivot of Equalisation: An Aggregation .....20

    References and Further Reading ..... 23

Appendix .....26

## In a Worded Cloudscape: Introduction

### *On Longer-term Capacities and Capabilities (Q.1)*

Thank you for the opportunity to write about calamitous events and their integrant imperilment; albeit unwieldy topics that are characteristically aversive. With the benefit of fifty years' hindsight, overt meteorological records show that the present warmer temperature period, or perhaps – epoch, has persistently intensified since 1973. <sup><1></sup> The weather patterns had also been chaotic and radically unpredictable. From this panoptic view, in similitude to life-experiences, it's highly probable that misfortune and adversity will follow this sinuous course, so it will be inevitable that generous empathetic fiscal policies will become unsustainable. In most cases it takes communities and ecosystems, at least seven and even fifteen years to fully recover, in which time, another natural disaster is likely to occur. In some parts, it takes twenty to twenty-five years for forested regions to revive after wild fires in particular; not including the immeasurable loss of old-growth forests.

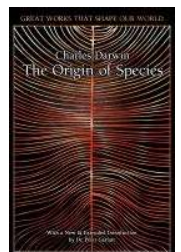
In deference, I argue the case for a more expansive way of approach and retreat, which is presently a central void that has space for holistic 'mental gymnastics', or 'cognitive eurhythmics' - such as;

- Mirrored thinking to embrace the world of opposites (e.g. Yin and Yang),
- correlative thinking that entails prioritization of multiple strategies - then 'joining the most significant dots',
- and, of course – lateral thinking, the proven reliable standard,
- and creative thinking.

In essence, the considered use of descriptive word patterns and the thematic construct of this submission is to innately demonstrate these core capabilities. That is to concatenate, conflate, integrate and interrelate, which are factors analogous to the mutual relationships that may be observed in natural ecosystems – “go with the flow” incl. socioecology. Symbiotic, neither dependent, determinate or transcendent, in other words, self-reliant communities consisting of tenacious societies that mutually exchange and share.

From such an accumulative perspective, 1973/1974 was a kind of 'Spring', the birth and passing away of a multifarious myriad of things, when some would say, with political connotations, “Was when all the rot set in”. Nonetheless, in many ways, the environmental, conservation and humanity conundrums remain, unsettled and convoluted, although, to some degree, have gained credence and vindication.

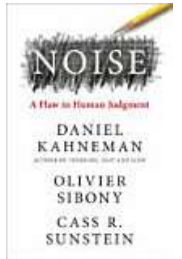
Charles Darwin (1809 - 1882), for example, emphasized in '*Origin*' (6<sup>th</sup> ed.), that “*nothing is immutable*”, <sup><2></sup> and indeed, 'nothing' will always keep its basic form, it will forever stay nothing. Although this is to take Darwin's statement out of context, this ontological 'nothing' also means nothingness in terms of the witty Daoism advocate *Zhuangzi* (c.369-286BCE). <sup><4></sup> An empty vessel, like a pottery jug is a useful space, and in this instance, figuratively speaking, a cosmic void where new ideas can be created, i.e. the 'vestibule' of this discussion. <sup><3></sup>



Darwin, coincidentally, lived during the ‘spring’ of the fossil- fuel burning industrial era of the Anthropocene, but in the 21<sup>st</sup> century, we now know of the Higgs boson particle whereby matter does exist in nothingness. One main point is that because of the ambiguity of language, the complementary nature of binaries should be the focus for the way forward, which in turn, lays the groundwork of coexistence, and subsequently, alleviate the perpetual postulated yearning for a dependence on institutional rescuers, subsidies and climate retreat compensation. <sup><5></sup>

It’s possible to accept and proceed productively with knowing that two opposing concepts are in reality – true. The positive is meaningless without the negative, and vice versa. Like electricity, energy, *chi*; depicting pluralism.

Darwin was also a master wordsmith, and his consistent use of analogy and metaphor was the only method he had to describe otherwise indescribable innovation and improvisation that were unfamiliar concepts to most. But unfortunately, these ideas were left to one’s interpretation. Likewise, in these modern times of extensive and pervasive digital information, describing things precisely, especially when they occur simultaneously is difficult because of confirmation biases that lead to misconstrued noise. <sup><6></sup>



I’m probably a disparate exponent of civil engagement, but my disposition is immanently being modified constantly by tumultuous vicissitudes. My manual labouring vocations in horticulture cropping, carpentry and construction provide me with empirical “brass tacks” knowledge of impecunious circumstances after natural calamities. In particular, in reconstruction after the Newcastle earthquake (1989), Tropical Cyclone Larry (2006), TC Yasi (2011), cropping through two four-year extended droughts (1991-2000), resumption of property for the proposed Traveston Dam and many crop losses due to storms, etc. and been through other cyclones. Many times I have encountered the most vulnerable and egregiously affected persons being effusively magnanimous, concordant, and assistance averse – preferring to remain fiercely independent. I have partaken in innovative marketing, production and development of a multi-million-dollar industry, co-operative development, workshops, accessibility advocacy and conservation voluntary work. I have suffered burnout with associated symptoms of chronic anxiety, clinical depression and suicide attempts, social isolation and phobias, heart arrest and years of convalescence.

Conventional civil groups and organisations, acting as intermediaries, have been in decline for more than thirty years, it’s exhausting to be involved. Temporal (trends) are more nuanced, and concern autonomy, self-advocacy, liberalism and independency.

My focus is on societal matters, in particular cultural change, which takes finesse and patience and advocacy for shared public places and space for seniors, persons with disabilities and children. This has involved participating as an education officer with the Queensland Fisheries FishCare volunteering program (2008 - 2012) and in informal public forums of the Innisfail and District Disability Awareness Group (IDDAG) for the past nine years. Face-to-face meetings took a back step during the coronavirus, but after a hiatus it has changed name to the Cassowary Coast Accessibility Awareness Group (CCAAG). Not necessarily debilities – also concerned with enabling abilities. In context, anxiety is also a productive sentience, relevant to robust resilience. Because of it’s predictive, awareness, judicious, and observation attributes.

In an attempt to communicate concisely and avoid digression, breakout boxes are used to feature functional aspects, while the body contains structural elements.

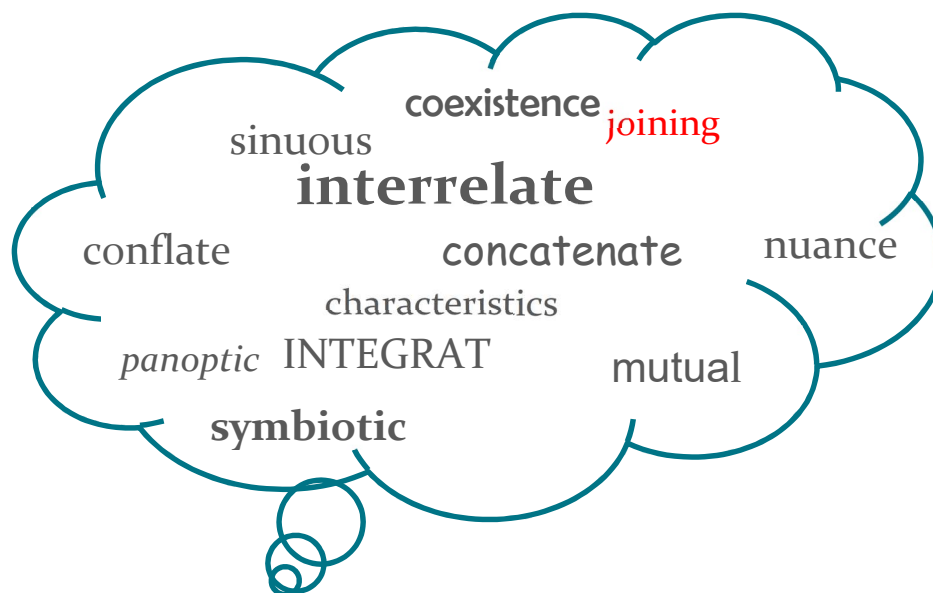
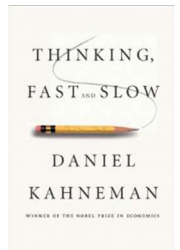
Structure is a rather mundane subject to take into consideration, consequently, attention is usually given to the more enthralling, proactive exigencies, which often leads to lofty decisions made in haste.

In the following pages I encourage circumspective, prudent approaches that may be intricate and deliberate, but are also interpenetrated with the foundational, substantial and consolidated forms associated with structure. There is a constant struggle between structure and function in the discourse surrounding the bigger picture of Climate Change – so I suggest that productive responses to the subsequences should be treated with the same due diligence given to both with structure preceding function.

In retrospect, the Nobel laureate in economics, Daniel Kahneman, wrote about this interaction between intuition and more logical evaluation in *Thinking Fast and Slow*. <sup><7></sup> Nonetheless, this field of view has also been explicated in immemorial Chinese literature, but with very different perspectives.

Generally, the Australian populace isn't discerning on topical issues, many don't even give any attention to the news, in fact, they avoid disturbing information to alleviate the possibility of triggering anxiety and depression. Literary, and language capabilities have declined. Firstly because of the convenience of the telephone, then television, and presently, an overwhelming amount of multi-media and digital information. Many working people are time-poor as well, or can't be bothered to read. Delving into ailments that a doctor has diagnosed is one case in point. The lexicon is often considered too difficult to comprehend, not even if one's life depended on the investigation.

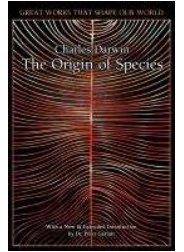
Anyway, to be laconic and novel, references are emphasized throughout this document as images of book covers in the margins. The citing of material, in this manner, is to point towards pertinent directions, rather than risk insulting the reader's intelligence or to vacillate.



## Social Infrastructure:

### *Building Community Resilience and Capacity (Q.3)*

In the terrestrial spaces of this Earth. People have already endured climate changes for fifty years without noticing the imperceptible and insidious nature of organic degeneration. Darwin stated, “*Natural selection acts only by the preservation and accumulation of small inherited modifications, each profitable to the preserved being...*”.<sup><2></sup> The operative word ‘modification’ connotes a time factor and prerequisite considerations. The processes involved with transformation and adaptation, in terms of cultural change and human behaviours, takes considerable time to accomplish. The problem is that climate changes are occurring faster than the science had estimated, so there isn’t enough time to alter perceptions. It is probable that the Earth will warm by 2°C by 2035, so the severity of the effects will be exponentially more difficult to deal with.



It's necessary to develop uncanny strategies that have latent functions i.e. multi-purpose tactics that reflect (or echo) the negative to accentuate the positive. This capability is why we lost the Vietnam war, according to anecdotage from a veteran. He told me that the Nth. Vietnamese were able to turn every offensive into an opportunity in their favour. An uncanny art based on eastern philosophy or more pointedly, there's opportunities in resolving conundrums.

In the same manner common public discourse and popular trends, when paramount, often obfuscates robustness (which is like the desert country vegetation - stout and strong). This is a crucial consideration to enable resilience, which means an ability to rebound. A distinctly separate perspective and composure to resilience. This elementary composure is extremely difficult to achieve, it can get complex, even perplexing in some circumstances.

- The mirrored negative aesthetic of the Climate Change critic is only a cursory perspective, focused “on the fittest”. A misconception of Darwin’s thesis, incited by the Oxford Debate (1860).
- That is also in context of Climate Retreat <sup><3></sup>, reconstruction and recovery.
- Or in other words, a disaster zone is inimical to cognitive agility – much like a teenager’s bedroom. An insidious situation.

In the ‘firmament’, economic concepts overshadowed and distracted from more important existential threats caused by climate change. Mainly, the Beveridge Report (1942) influenced by John Maynard Keynes (1883-1946) and the Washington Consensus (1989), based on the reform theories of Friedrich A. Hayek (1899-1992) and emphasized during the neoliberalism of Margaret Thatcher and Ronald Reagan. Now it’s time to pay the piper.

In Australia, we have lived through periods of duplicity since 1996 with neoliberalism and Liberal National Party Commonwealth Governments, which intensified divisive politics, privatization, receding public services, and dissonance along with social apprehension are a few concerning symptoms of complete civil breakdown and unrest.



In terms of cyclical time, rather than lineal, empires have thrived, only to collapse in confluence with material loss caused by natural disasters. In sequential terms, objectivity leading to productive behaviours follows incongruous emotional subjectivity, a state and position our communities' proclivity is presently at. Like the mutable climate, and the so-called natural order, capabilities can be learnt (from being immanent), but not taught. Unfortunately, there are tough times ahead.

Discernment of interlocked aspects of topical subjects is a major oversight when the incongruity dilutes the primary substance. Different people place different meanings to the same thing. Also it's easy to describe or prescribe values, however, Australians generally have difficulty explaining what values mean to them. Conversance, and more broadly, communication, is crucial when people are stressed-out. Communications is an essential role for the ADF as it is for first responders. However, funding infrastructure to connect directly with communities would not only be of reciprocal value, it would be for everyone, i.e. in applicatory terms of hubs in the commons.

Regional areas have lost their local newspapers, so the "Bush Telegraph" and "Chinese Whispers" have re-emerged as fundamental face-to-face interaction methods. Branch libraries are part-funded by ratepayers; they have evolved into multi-purpose 'Information Hubs' with a diverse range of services that integrate and emulate digital technologies. From personal experience, in the aftermath of Tropical Cyclone (TC) Yasi (2011) and the coronavirus pandemic, I would classify libraries as an essential service. This concept could be developed further. Such improvements as ventilation, peripheral power supply, video conferencing and Wi-Fi first come to mind. Archiving, data storage, research assistance and social co-ordination skills of librarians would also expand local employment opportunities and vocations.

## Notes:

Libraries may be classified as what Eric Klinenberg calls "Social Infrastructure", defined as, *"physical places and organizations that shape the way people interact. Social infrastructure is not 'social capital' – a concept commonly used to measure people's relationships and interpersonal networks – but the physical conditions that determine whether social capital develops. When social infrastructure is robust, it fosters contact, mutual support and collaboration among friends and neighbors..."*. <8>

Klinenberg continues, *"Branch libraries offer something for everyone, but the extra services and programming that they provide for older people are particularly important."*

*"The accessible physical space of the library is not the only factor that makes it work well..."*

*"Libraries provide different benefits to young people."*

*"Libraries help families and caretakers..." – "teach parenting skills..." (Palaces for the People pp. 28 -111).*



## Propensity:

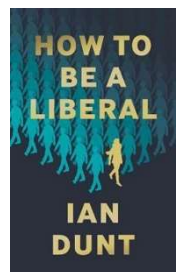
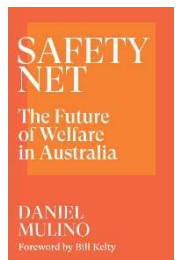
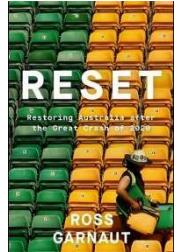
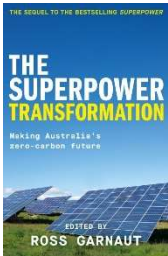
### *The Current System (Q.4)*

A salient incongruent conundrum concerns the separation of powers. How to improve the democratic notion of “power to the people” on a local level? Wayne Swan (1954-) and the Julia Gillard (b 1964- Prime Minister; 2010 - 2013) Government were on the right track when TC Yasi destroyed the Cassowary Coast, but this coincided with the necessity to stimulate the economy with ‘stimulation packages’ after The Global Financial Crisis (GFC; 2007-2009). Unfortunately, the adversative political climate was distracted by credulity about management of fiscal policy and debt. In many ways, Ross Garnaut elucidates these matters in his recent books, *Reset*,<sup><9></sup> and *The Superpower Transformation*,<sup><8></sup> incidentally, are available at our local [library](#).

My only criticism is that providing generous assistance, inadvertently set an unfavourable precedence. This caused resentments and envy between communities in township in the eye of the storm (and beyond), and unreasonable expectations from volunteers. Also, the attitudes associated with what Daniel Mulino refers to as “moral hazard”, in *Safety Net*,<sup><11></sup> is a concern. This is parochially projected to in an off-handed, partly in jest manner, as a “stimulus package” whenever the seasonal weather is inauspicious to farming, and business, etc. Equality and greed are manifested factors that correspond to the beliefs of historicism and environmentalism (see: pg. 16) that could be rectified if somewhat canny, sociological orientated strategies were used.

Representation and public consultation on the local level is seriously flawed. The recommendations from Infrastructure Australia are in the main, ignored. Particularly to seek and explore alternatives. The ideas behind regional development through direct engagement and co-ordination between Commonwealth and Local Governments and agencies are good policies, however, local people don’t really ‘have the hang’ of being forthright or caring enough to get involved. Consequently, the potential power that communities, as a whole could acquire, are opportunities lost, and in turn, make regions weak; not robust. Local governments don’t seem to comprehend these dynamics either, the barriers and problems of conservative, authoritarian styles of administration don’t really suit the primary characteristics of modern societies. Ian Dunt, explains these characteristic of modern influences better than I can in *How To Be A Liberal*.<sup><12></sup>

Time is of the essence, a person usually has thirty years of prime working life in which to build their material wealth and utility, it isn’t feasible to continuously rebound or start again from consecutive or concurrent disaster events. To be resilient, a person must first be robust, otherwise, nonchalant about loss. In reality, every storm or life-threatening situation is different, so it’s nearly impossible to devise omnibus solutions. Agile, improvised, and empirical knowledge are some tangible attributes, courage is another, but this isn’t the language of buzz-words and zingers most commonly used in mass media. For many decades, didactic concepts surrounding positivity and balance have pervaded the discourse, to which Harmonisation is more substantial - balance is precarious. Life’s praxis = “tough love” and leaving people to their own devises.



Actuality



To further this perspective, this submission is formatted as a sort of Eight-legged Essay. There are coincidentally, eight questions to answer in the discussion paper. The concept of an Eight-legged Essay was devised as a dissertation in the *K'o-chu*, the civil service examination to achieve the honorific status of Mandarin. The essay examination was introduced by China's first female ruler, Empress Wu (690-705CE) of the Chou dynasty. An integrated essay of correlative subjects isn't very easy to accomplish, but it's a useful exercise in modern times with so much convoluted conundrums to contend with. Any more than eight subjects of dynamic interplay gets too complicated.

The method may be used to make decisions about perennial uncertainty by considering issues in six dimensions. <sup><13></sup> This ancient matrix has been utilized since the Zhou dynasty (1122-256BCE) and the *I Ching*, translated as "*Book of Changes*" or "*Changes of the Zhou*". This system is the same syntax as your computer's Graphical User Interface (2<sup>8</sup>) that has the potential to produce around sixteen million colour combinations, which is similar to nuance, the subtle shades of meaning, a central theme of this submission. Like a 64bit computer, there are 64 hexagrams in the *Yijing-Book of Changes*, but only twelve are used here.

The following diagram depicts a naturally conscious timetable based on primordial time and the seasons, I've expanded on a concept by Zheng Xuan (127-200CE) who was a neo-Confucian student focused on metaphysics. <sup><14></sup> The inner ring is Zheng's and the other concepts, the trigrams etc. are much older, but I've combined them into one to delineate a system suited to the Southern Hemisphere, the opposite in seasonal changes to the Northern Hemisphere. To adjust the scheme to the north, rotate the months' circle from the Doors of Earth position to the Gates of Heaven position.

According to the positions of the constellations we are six months ahead of the Northern Hemisphere, so Spring starts on 8<sup>th</sup> August, the year of the Dragon in this instance. <sup><15></sup> This is when the constellation Scorpio is in the zenith on 6<sup>th</sup> August at 8pm, in the latitude of New South Wales (about 30°). <sup><16></sup> Earthly Branch-Yin (Scorpio) is always the beginning of the Chinese new year. The ancient literature correlated Sagittarius with Branch-Yin, but more recently, it is Scorpio, an older name was *Juzi*.

Ancient Chinese maps were drawn with South at the top. Calendar makers make adjustments for a 365.25 day/year. This Chinese system was made to coincide with the years permanently in the year 4CE. Calibrating time is done by drawing an imaginary diametric line that almost perfectly bisects the North Star, *Polaris* and the star at the tip of the Big Dipper's handle, *Eta Ursa Majoris*, which occurs on the 7<sup>th</sup> November at approximately 8:30pm (which is at the beginning of the Northern Hemisphere Winter). This alignment occurs again on the 5<sup>th</sup> May (the beginning of the Northern Hemisphere Summer). This diametric line, depicting the mysterious 'Doors of Earth' and 'Gates of Heaven' (the firmament) refers to both tangible and intangible factors. This also represents *Yang* (solid lines) at its peak vitality, directly opposite to *Yin* (broken lines) at its completed vitality too. This dissection from the boundary between Branch-Chen (Libra, the last month of Spring) and Branch-Si (Virgo, the first month of Summer) to the boundary between Branch-Xu (Ares, last month of Autumn) and Branch-Hai (Pisces, first month of Winter) is also symbolized by the curved boundary between Yin and Yang in the iconic graphic, the *taiji tu* (The Great Ultimate).

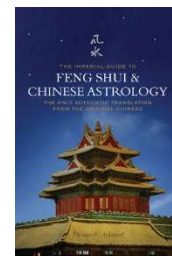
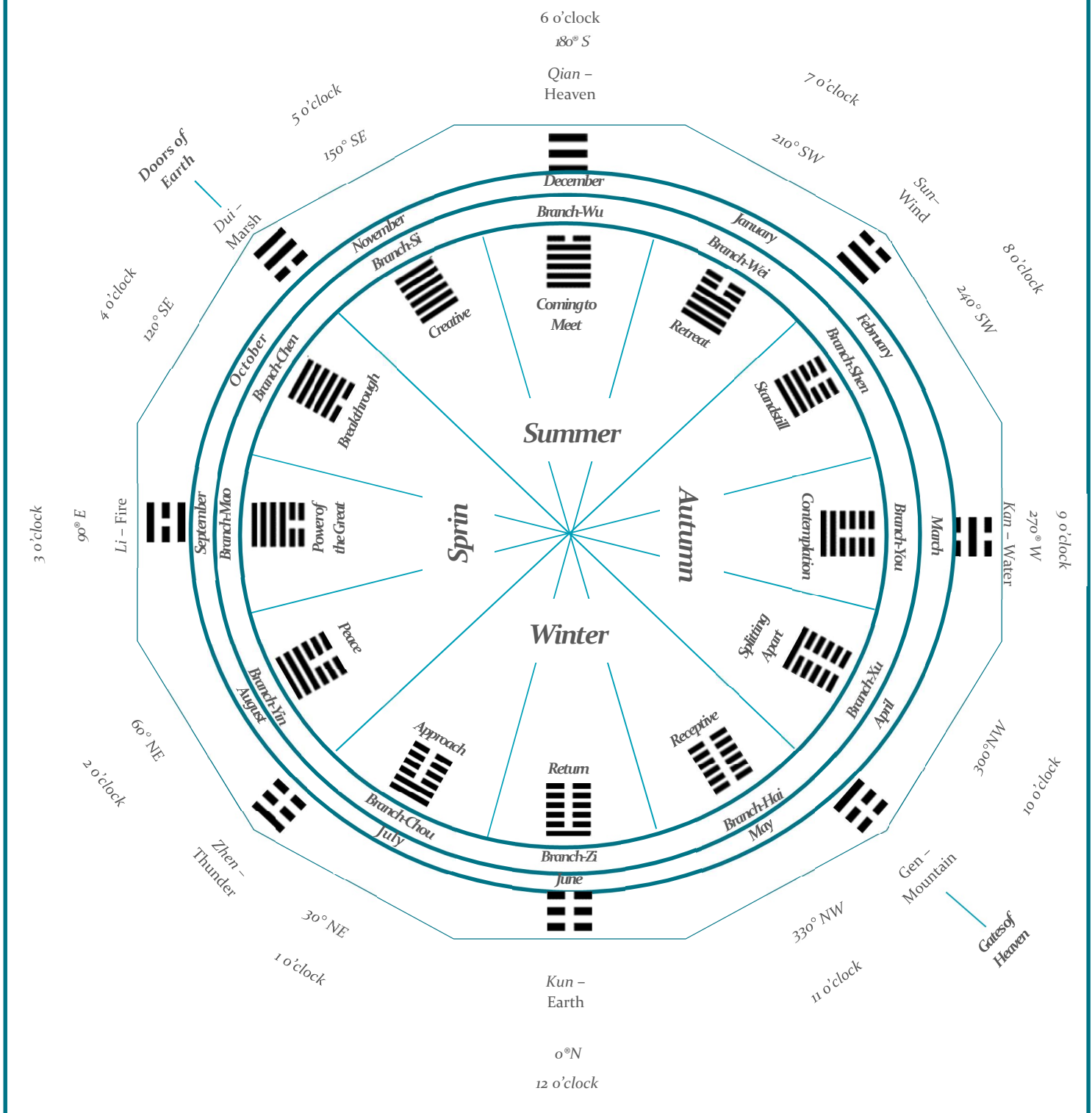


Figure: 1 Trigrams, Hexagrams, and Constellations



Note: The hexagrams and trigrams are read from the outside to the center of the circle.

The year begins with Earthly Branch-Yin, the start of Spring, which is, coincidentally, where we actually are at the present in Australia. Time to the Chinese is cyclical, rather than lineal like European traditions, so the ideal year has 360 days like degrees of a circle. Each month is divided according to this symmetry, a season has 90 days and this correlates with the cardinal directions; the compass being a Chinese invention. The names and syntax are not only alternative names for the Zodiacal constellations, they are also terms for years, months, days and hours, with cosmological meanings attached. In my diary, I omit from the count - the four days of Equinox and Solstices (N, S, E, W) and one other day to correspond to 365 days per year.

Drawing these correlations between actual physical bodies in the night sky and relating human interactions can be complex and difficult to explain without describing patterns and natural laws. However, it's important to remember that in reality, nothing is immutable, as Darwin clearly stated, so natural patterns are not fixed. The cardinal and inter-cardinal directions are fixed positions, the only stable elements in the schema in which to get one's bearings.

Setting aside the mantic aspects of astrology, for the moment, there has been many sophisticated philosophical interpretations throughout the ages. During the time of the Song dynasty (960-1122CE), one such neo-Confucian thinker, [Shao Yong](#) (1012-1077CE) focused on the importance of observation and the abilities to contend with the emotional subjective burdens connected to such adversities like natural catastrophic situations. This insight focused on setting aside the self-centric perspectives in order to be more aware of the interconnectedness and interdependence between the incongruous elements in the manner of mirrored and correlative thinking. Shao was a renowned poet, so his explanations were somewhat obscure. The most relevant contextual features to achieve one's equilibrium and robustness are sincerity and selflessness, which must precede a more rigorous conception of the chaotic circumstances. This perspective may be usefully applied to broader societal goals. <sup><17></sup>

René Descartes (1596-1650) stated this in another way in his first book *The World*, “*In proposing to treat here of light, the first thing I want to make clear to you is that there can be a difference between our sensation of light and what is in the objects that produce that sensation in us.*”

In regards to changing the current system, this means establishing a schema of symmetry and coordination with temporal and spatial societal preparedness in mind. While the proclivities may have transformed over time, this matrix has served the Chinese through many tumultuous periods well, which is, a large portion of the world's population.

The diagram is a mirror image of the solar system divided into sections according to when celestial bodies appear in the ecliptic, this Australian time and conditions. The ancient Chinese astronomers divided the night sky into sections that contain each of the twelve constellations (or months). This picture, like a photograph, is as if looking at the Earth through the Big Dipper, *Ursula Majoris*, as its handle seemingly ‘points’ to each section (constellation) in sequence with the changing seasons, i.e. in a clockwise direction. This productive movement is appropriately called the Luna Establishment.

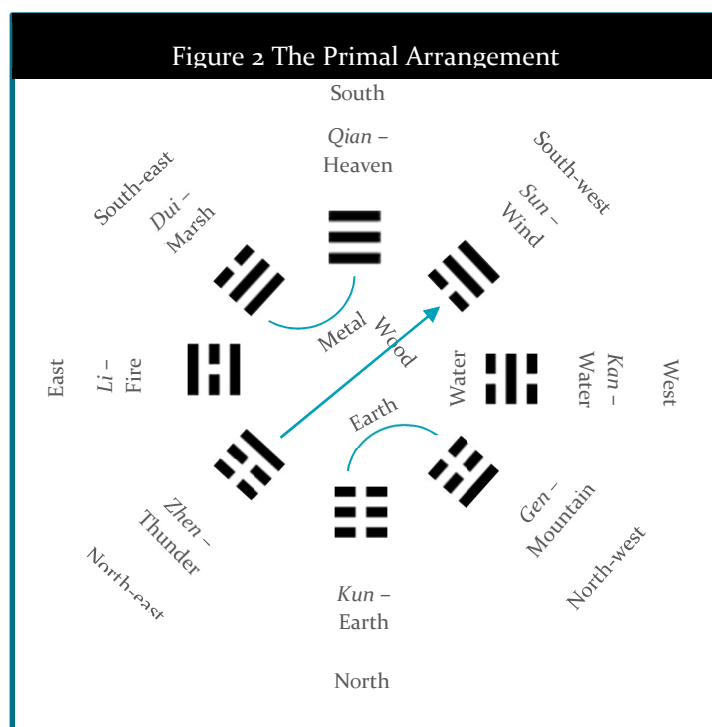
The reverse view is as if lying on one's back and looking at the stars as the Sun and Moon seem to converge (New Moon) in the same sections, so this movement, as the zodiacal constellations also appear from the East and set towards the West, is called the Lunar Compliance. The Moon depends on light from the Sun, so it complies with the Sun, consequently, this is a conquering sequence.

The year begins with Earthly Branch-Yin (the Peace hexagram) and progresses clockwise (Lunar Establishment) at the same time the Lunar Compliance sequence begins at Earthly Branch-Hai (the Receptive hexagram) and progresses in an anti-clockwise direction, i.e. in the mirror image viewed from outer space. This may be mind-bending to visualize because most of us haven't looked at the Earth while sitting on the Moon and to think Chinese and Greek at the same time is worse than worse.

These two sequences are said to 'harmonise', and consequently, with a stretch of the intellect, human behaviours, sensibilities and interactions, as we are influenced by natural phenomena; the Sun having the greatest power.

Incidentally, this submission emphasizes structure, so it's formatted using the building blocks of the *Yijing – Book of Changes*, the eight trigrams, *bague*, using the Former Heaven system, or Primal Arrangement, if you prefer. This order is Yin centric, i.e. yin is always ascending. Start at the top (south), move counterclockwise to the NE then diagonally opposite to proceed clockwise. The trigrams are read from the center of the circle. Vital breath (*Qi*) empowers Yin, the feminine, if you like. The other sequence of Latter Heaven, or the Inner World Arrangement is used for function. In architectural terms, these are used to determine the suitability and location of any particular site for feng shui design purposes. <14>

Nb. Thomas F. Aylward; *The Imperial Guide to Feng Shui & Chinese Astrology* is very in-depth and quite difficult to understand. A more introductory explanation of the *Yijing* is available on the Internet. <18>



## The Pivot of Harmony

### *Functional Responses to a National Crisis (Q.7)*

The behaviours and moods of people that are influenced by the seasonal Northern Hemisphere has pervaded the Australian consciousness through the mass media platforms of the Internet and digital social forums. This has the tendency to distract and distort one's comprehension of their immediate surroundings, reality, if you like. For instance, the present anxieties and life praxis associated with the 2023 Northern Hemisphere's excessive heat wave Summer conditions and wildfires. These topics in the news remind us of bushfire season, so we tend to think about preparedness, however, mitigation strategies such as making fire breaks, should have been done six months ago, during our Southern Hemisphere Autumn.

The symmetry in the delineation on page 8 reflects a matrix or framework, to plan and strategise in an orderly manner that correspond with socioeconomically, socioecological, and metaphysical considerations, among other things. When aligning with the natural flow, vegetative growth is typically becoming invigorated now, in our vernal period, proceeds vibrantly through to the luxurious celebrated peak of mid-Summer, nutritiously ripens, then declines towards a clamorous end as another vital process is born. In accordance with nature – plans such as this *Alternative Commonwealth Capabilities for Crisis Responses* should have been completed months ago. The buffalo should have already been brought out to plough the fallow fields and the seeds of inspiration sown, so to speak. However, given some adjustments according to latitude and fluctuations in the weather caused by climate change, when we “get down to the brass tacks”, nobody can predict much at all. There are anomalies, such as flowering and fruiting occurring at odd times, and the diagram (figure 1) has Spring starting earlier than how it is conveniently placed in the Gregorian calendar. This method opens the door to primordial time according to spatial elements.

The last instance of the ancient Chinese cosmology was commissioned by Emperor Qianlong (r.1736-1796CE) in 1740, the *xie-ji bian-fang shu*, roughly translated as the treatise on Harmonising Times and Distinguishing Directions, which is about The Art of Scheduling and Positioning. To paraphrase Thomas Aylward's surfing analogy from his book *The Imperial Guide to Feng Shui & Chinese Astrology*; A surfer first needs to acquire knowledge of the great natural forces. Such as wind, tide and current that shapes the waves. Then she can choose the best time for surfing. Then with the necessary set of skills, instinctively get into position for the right angle of approach, at the exact time to mount the wave, and catch the perfect ride.



The interest in this Chinese schema is gathering pace, it is a budding trend on the fringe of the futurists' sphere of thinking and indeed requires a modern update. This Chinese cultural proclivity has been set aside since the revolution of 1911, led by Dr. Sun Yat-sen, which overthrew the Qing dynasty court (1644-1911CE). Presently, the Chinese Government (PRC) is reinvigorating this eastern philosophy by promoting 'China Pride' at the Confucian Institutes. While passively cultivating moral and ethical values shouldn't be in the realm of Australian administration and governments, in my opinion, certain forms of radical social engineering have proven disastrous throughout history. However, there are subtle differences where the boundaries could be coextended. The center of the eight legs depicted as the center of figure 1, is the void; mentioned on the cover page and page one. The ninth chamber (void) that is the Department of Home Affairs, a space to place new ideas, but not fill completely. Traditionally occupied by a south facing Emperor. This picture poses the question of whether the void is the valley of the normal or the eye of the tornado.

In these convoluted times, there's a lacuna of problems whereby "the Grass Roots" has become "old school" thinking. In contemporary terms, it's now the rhizosphere to comprehend. Sinuous conundrums require multifarious solutions. Hopefully, this panoptic submission is able to adequately emphasis this function. It's similar to Tyson Yunkaporta's precept in *Sand Talk: How Indigenous Thinking Can Save the World* precept, that *aboriginal people never take a straight course*, its staggered, sinuous and confluent. <sup><19></sup> That is - a crooked line, like to my Chinese cultural heritage.

#### Notes:

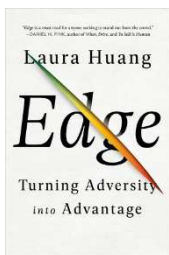
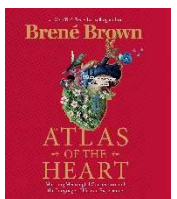
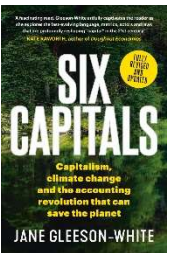
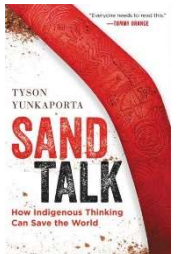
Jane Gleeson-White, in *Six Capitals* <sup><20></sup> refers to mutual reciprocity and integration in context of "value creation" as being depicted as a twelve-legged spider. "Six streams of the different capitals feed from the external environment into the business model, which transforms them and spits them out the other side in six different streams of capital that have been increased, decreased or transformed by their processing within..." These are the same ancient Chinese concepts I'm advocating.

Damon Centola writes about polarized communities in *Change*, "An essential strategy for successful social change, both for the discovery of innovations and for their spread is to protect the places in the social network that incubate innovation" <sup><21></sup>

On intuition, Laura Huang states in *Edge*, "We all know there's actually a multitude of reasons why someone gets the desired outcome, Luck is one. Systemic privilege is another. And an edge is yet another, Enrich, Guide, and Effort – these are the components to create your own edge" <sup><22></sup>

On libraries and literary skills, Brené Brown focuses on meaning in *Atlas of the Heart* very clearly, "Language is our portal to meaning – making, connecting, healing, learning, and self-awareness. Having access to the right words can open up entire universes." <sup><23></sup>

Serenity is the main desire after a natural disaster strikes, it is also necessary to obtain this tranquility and equilibrium so good decisions and directions can be made. So it is that Peace is where vital breath (Qi or Chi) is animated. This is where the Commonwealth Government should continue to operate.



## The Pop-up Pavilion

### *On Sectors That Could replicate the ADF (Q.6)*

Safety first comes to mind in considering the initial response and rescue operations. To be consistent with authentic virtues, it is reasonable to respect the principles of volunteering and insist on applying such informal norms to personnel too; as much as any first responders risking their lives. The hazard risks must be considered, upheld, and provident. I encourage discussion in terms of historicism in order to review the elementary values – which ones have been discarded or altered, but more importantly, to comprehend the changes. In a sense, this is to take a pause and standstill to verify the situation. Especially, volunteering conventions, there are no unified representation or mediation authority to resolve volunteers' disputes with associations, for example.

Consideration of the self-reckoning, is a first step – acting in haste may be inconsequential. This is anyone with empirical knowledge, having life's praxis of cyclones (disasters), some with generational parables to reflect on, acted intuitively after TC Yasi, for example. The place looked like a nuclear bomb had exploded, we had a sleepless night in the pantry (the smallest room) with our cat and the neighbours dog in opposite corners. When it was well over, we decided to go fishing to relax. Caught a nice sized Queen fish for supper then sat with a small group of friends under a tree in the main street at Mission Beach. The purpose was to greet acquaintances passing by, perhaps we appeared negligent because it was only the day immediately after the storm passed, but everyone agreed, "There was no point in hastily cleaning up until the green ants had left the debris." Which might take a week.

Our motivation, apart from regaining a sense of calm and getting over the initial shock, obtaining information and checking on people was all that seemed necessary. Hardly a person didn't say, "I'm okay, but so-and-so might not be." But so-and-so, would say the same thing. This level-headed reply was beginning to be a cliché, but through this sort of social interaction, people eventually organized themselves, collected their most perishable food, and gathered around places to cook and share meals of an evening to discuss matters. I got some tools, a block and tackle and put the Clump Point Jetty back into a semblance of repair. This is the importance of social infrastructure, at first people need to standstill. This cohesion is short-lived, the dynamics in Chapter 3 soon predominate.

As to the question of sectors replicating the capabilities of the ADF? The answer is no, there isn't any. An enormous resourceful force of manpower and equipment would be required to contend with the predicted severity of climate change.

Having stated this, the provision for retreat, or evacuation is seriously lacking and such things like pop-up refugee camps – their architectural design and construction is one component that other sectors could replicate. There are more considerations from this perspective too, and by giving retreat and 'havens' more attention, less effort and resources would be required in the aftermath of catastrophic events.

## An Interrelationship Milieu?

### *Legislative, Regulatory or Policy Changes (Q8)*

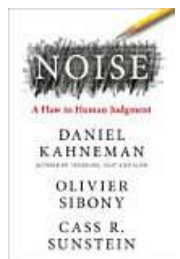
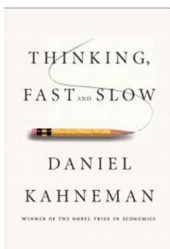
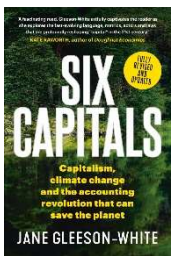
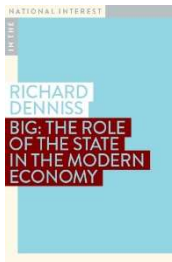
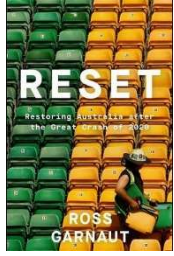
To devise alternatives, to innovate or improvise – diligence is required, which means a higher level of knowledge and comprehension of calamities and the associated apprehension. Many deep-thinkers such as John Stuart Mill (1806-1873), John Locke (1632-1704), René Descartes (1596-1650), and Jean-Jacques Rousseau (1712-1778) lived through tumultuous times whereby parallels may be drawn to suggest that extreme mental stress and pressures from adversity will eventually produce similar thinkers. In economics, the present times are like being stuck in neutral with a lot of gear crunching going on before getting into gear. It's probably impossible to calculate the social cost of CO<sub>2</sub> emissions.

For the past thirty years, after the eighties, when “greed was good”, the mood shifted to the woes of the down-trodden battler, to bashing the “dole bludger”, to lies and Robodebt and social divisions. In general, this separation is a gap the size of the Grand Canyon. How to rebuild trust in our governments, institutions and corporations is a mammoth task. And, to add to this, economic fluctuations always take priorities away from environmental and societal matters. The abstract and abstruse insights of metaphysical considerations become near impossible to explain or gain traction. Misleading stigmas and stereotypes, their perception and attributes are quickly and easily made, but they tend to endure, despite evidence to the contrary.

1. Since the onset of COVID-19, the 56,000 so-called registered Australian Charities account for 6% of GDP; 10% of the economy. The NDIS is a major contributor to regional and urban economies. Achievement of broad societal goals in no longer a pervasive benignity project through coalesced goodwill. Manifestations of optimism towards retaining the old ethical structure can create a planning fallacy, especially when the subjective and objective views are treated with casual explanations and failings condoned.
2. Most Associations complain about the lack of active volunteer and member's participation – then compete for public profiles and goodwill. The Queensland Model Rules for Associations don't contain Co-operative principles, such as membership governance of non-participation. Governance, although a paradox, is required to strengthen the not-for-profit sector. Include community interrelations too.
3. Since the “Nineties”, the Australian Competition Policy and deregulation of markets, along with Globalisation have created structural changes that caused the demise of the dairy, beef, and sugar cane Co-operatives that traditionally foment civility and reciprocal relations in rural communities.
4. The accepted convention of public consultation has become arbitrary because of general public disinterest and then planning becomes a recondite affair that isn't diaphanous. The condoned infraction of rules foment corruption, e.g. the recent Sports-rort Affair. Murmurings in the various Royal Commissions rationalise apathetic views about public participation.

## Notes:

1. Ross Garnaut describes the universal basic income, or the Australian Income Security (AIS) in *Reset* pp. 167-168 as “*preserving scope for personal choice and markets*”. <sup><9></sup> It could be regarded as much more besides being more efficient in management than the present clumsy assortment of welfare schemes. Equality for natural disaster relief recipients would eliminate the stigmas attached to social security, help reduce suicide, and ridding the common language surrounding stereotypes would provide dignity for all welfare recipients.
2. It would improve interrelationships immensely, so people could practice mutual responsibility, the flip-side to welfare, without fear of the cancel culture. People should be allowed to find their own place in society, their self-respect and a sense of achievement. <sup><24></sup> Such acknowledgement would add value to the contributions volunteers make when participating with pride and satisfaction in long-term community recovery programs, for example. This is in consideration of a different kind of fungible capital.
3. Richard Denniss in *Big* provides some good arguments for the return of larger governments, civil services, and the sufficient taxation to finance the responses required in the future. There is consensus amongst many economists that the trickle-down economics, smaller government administration, and privatization had detrimental effects. <sup><25></sup> But perhaps the Australian Institute Think Tank isn't really thinking, at least not with a natural or societal consciousness. Stuff gets destroyed by natural disasters continuously, such things that take a long time to accrue, like Darwin's thesis. The boundaries need to be set on fiscal spending, in utilitarian terms that is - not on an individuals' loss of utility and material wealth assurance, but limited to infrastructure (social and physical) that benefits everybody, or as many as applicable.
4. The corporate sector is often ten to fifteen years ahead of the governments and mainstream thinking. The insights Jane Gleeson-White refers to in *Six Capitals* have merit, will probably endure and become more animated in the temporal milieu, but not without qualification and communities' involvement in intelligent critical thinking. Post-humanism will most probable disrupt the progress of integrated and interrelated arrangements, until trust has been established. <sup><20></sup>
5. In this regard, Behavioral Economics <sup><7></sup> could be a viable symbiosis. Daniel Kahneman, Olivier Sibony, and Cass R. Sunstein provide a wealth of wisdom in *Noise*, <sup><6></sup> provided it is read with correlative thinking to frame the concepts into the crisis response context. It's a bit dry to read, but worth the effort.



6. Nomadic migration will increase as people retreat from the effects of natural disasters, particularly the subtle misfortunes caused by extended droughts and other kinds of environmental degradation, such as coral bleaching. Collapsed local economies are extenuatingly connected to homelessness. Such transiency applies episodic pressure on mental health and more broadly, prediction of sufficient health service delivery. Although the aesthetic often charms people and attract them to country areas, the amenities aren't established and local government's economic and social policies are presently inept.
7. Houselessness is another problem that requires a new paradigm shift, it is necessary to make legislative changes in regulation of residential building on private property, in consideration of human rights, particularly, property rights. Allowances need to be made for semi-permanent dwellings.

Increased property values, exorbitant rentals prices, ever-increasing insurance premiums, land valuation and council rates increases, and inflated real estate market values, due to outsider investments, are added pressures placed on people already without a house because of natural disasters. Gentrification of CBDs needs to cease in some cases too when the funds could be better spent.

Building standards are expected to be upgraded as we approach the prospect of a new category-6 storm rating. <sup><26></sup> The opposite perspective requires acknowledgement, i.e. cheaper, more easily replaced, and recyclable materials, such as caravans and tarpaulins, for example, which are not considered acceptable constructions for long-term abodes. This is a necessity to amend.

8. Many changes to legislation need to be made to allow for new types of businesses that develop interrelated and integrated involvement in regional districts. In the words of Jane Gleeson-White in *Six Capitals: Capitalism, climate change and the accounting revolution that can save the planet*, "The idea of natural capital accounting was endorsed in 2012 at Rio+20 Summit – 40 signatories to the declaration- including China Merchants Bank, Standard Chartered Bank, First Green Bank and Australian National Bank acknowledged the importance of natural capital – yields provide trillions of dollars' worth of food, fibre, health, energy, climate security and other essential services to the global economy." <sup><20></sup> Pp. 143-169

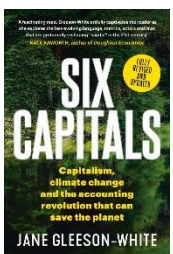
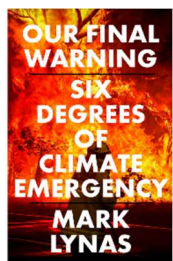
Note:

historicism, **n.** the belief that all social and cultural facts are historically determined, that the standards of one age are inapplicable to any other, and that periods in history should only be studied in terms of their own values. –historicalist, **n., adj.**

environmentalism, **n.** the theory that environmental factors, both physical and cultural, have paramount influence on the development of animals and humans, both individually and socially.

conservation, **n.** 1. The act of conserving; preservation, esp. of natural resources, 2. Official supervision of rivers, forests, etc. – conservational, **adj.**

The Macquarie Dictionary; first edition 1981 (revised, 1985)





## Convivial Community Hubs

### *What Models Could Replace or Supplement the ADF (Q.5)*

A collective of like-minded people into precincts or hubs in towns where the natural advantages occur, like microcosms that take into consideration such aspects as the penchant for particular activities. A place where writers, book stores, publishers and associated services congregate to live and collaborate, for example. This could foster coalescence and social cohesion. Something like the Irish economic model.

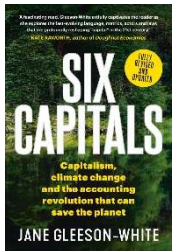
In continuation of this submission's theme of integration, there are models already suggested, so this chapter may reiterate models. Mainly, other types of social infrastructure, besides libraries. There are plenty of ideas, such as reconceptualization of narrow, winding roads through a picturesque rain-forested littoral landscape that connects various urban developments and tourism attractions. A conventional footpath isn't feasible, or desirable, because of the topography. Consequently, the road is shared by motor vehicle drivers and riders, cyclists, Motorised Mobility Devise users, joggers, hikers, and exercise walkers. The trend is towards non-fossil fuel modes of transportation.

Under various Queensland laws, the definition of a road includes "a pedestrian or bicycle path", and indeed, Motorised Mobility Scooters and Motorised Wheelchairs may be registered for road use, without insurance. However, in this situation, and in many country settings, it's unsafe to do so. Consequently, there is a requirement for a reconceptualised shared bicycle lane; in design, rules and application. An Access Path or Access Lane to suit people's behaviours and lifestyles.

The social and Human Capital Protocol, created in April, 2018, by the Social and Human Capital Coalition, mentioned by Jane Gleeson-White <sup><20></sup> (pg.138), may be a lead into the creation of hubs. The Cassowary Coast, for example is half way between the Navy, Air Force and Army bases of Cairns and Townsville are natural advantages.

A US type National Guard, trained while living in the various townships could be deployed elsewhere when required, where the logistics are already in place. The quality of life is good in the Cassowary Coast, but the opportunities for 'day-jobs' are slim. Indoor activities would be ideal too, because this area is the wettest part of Australia. The art community is established here, that could be involved in promulgation of education material, etc.

In the Maritime Provinces, Nova Scotia, Canada, the temperature, with a wind chill can sink to minus 49°C, while in parts of Australia, temperatures can be as high as plus 49°C. In the cold, people are warm-hearted towards their communities, but in the heat of the iconic Australian Outback, life can be harsh, reflecting the characteristics of personalities. Because hazard risks from blizzards, and Nova Scotia also gets Cat. 5 Hurricanes, are far more conspicuously severe to human life than heat waves. Forestry is a large industry in 'The Maritimes', so wild fires are always expressed with trepidation. People of Nova Scotia are more compassionate and kind because of these risks to human life, but it is perennial, which tends to impel solidarity. Canada is also where Co-operatives are interwoven with a strong sense of community. Please goto Newfoundland model. [Operation Yellow Ribbon](#).



State



I asked my 32 y.o. son, Donovan Hogan this question of whether sectors could replicate the capabilities provided by the ADF and if he could help after a disaster. Donovan is the proprietor/director of [Queensland Dozer Hire](#) and [Falcon Earthmoving](#). He is presently pushing down trees for firebreaks between Hervey Bay and Toowoomba, and believes this should have been done months ago too. He agrees that he could participate after disasters.

- Participating in the Queensland Fisheries' FishCare Volunteering Program, as an education officer was an excellent model to replicate. I won't volunteer for associations, for many reasons, however, working along-side 'The Boys in Blue', volunteering for government was the best job I've ever had. There was mutual respect and reciprocity and compliance with volunteer conventions. Volunteers was appreciated. At times I was using crutches, but was able to continue with my role by signing a waiver and taking full responsibilities for my welfare and safety. Fishcare was about passively changing the culture of onshore fishers and their attitude towards conservation. The Newman Government abolished the program in 2012, which made me feel hopeless and redundant. This program had all the features of social infrastructure, it was integrated into activities that people enjoy.

In relation to education about crisis responses, the intransient social networks, include the homeless, international budget travelers, backpackers, and 'grey nomads'. Free camping in the commons is a multi-purpose solution. It is the trend gathering pace, in France, Canada and parts of Europe, but disparaged in Australia; a blight on our amiable reputation.

I took the initiative to conduct a survey of travelers and wrote to the CCRC ex-Mayor John Kremastos, in advocacy of free camping. Also wrote a submission on Recreational Vehicles to the Far North Queensland Regional Organisation of Councils (FNQROC). But, Tourism industry interests predominate.

Free Camping has the latent function of providing amenities for evacuation and retreat in times of need. When cyclones hit, people are forced to sleep in their car along the highway, usually cut off by flooded creeks and rivers.

- The essence pertaining to public forums is correlative to this crisis response discussion and the primary concept of IDDAG to gain input on accessibility during the reconstruction phase after TC Larry and TC Yasi. This was an innovative concept at the time, as an apparatus for informal discussion between, administrators, Councilors, Institutions such as the NDIS and Hospitals, private businesses (service providers), and autonomous individuals. Monthly meetings brought awareness of concerns, consequently, better, more pragmatic designs were made. Disabilities is multifarious (incl. mental health). This capability has not been applied with such efficiency after the recent bush fires (2019) and flooding (2020-22).

Focusing on disabilities also has a latent function that tends to counter ambivalence and encourages broader communal goals.

There is a long list of projects that couldn't fit here. These are some social infrastructure projects that were considered for accessibility:

- Mamu Tropical [Skywalk](#) in Wooroonoon National Park just 15 minutes out of Innisfail.
- The Clump Point Jetty (\$3.4m), which is now a disability friendly dedicated fishing, viewing and social space;
- The Dunk Island jetty (\$2.8m) to maintain access to camping etc.;
- The Cardwell Jetty and Foreshore (\$6m);
- Innisfail Wharf (\$2.16m);
- Clump Point, Mission Beach Boating Infrastructure (\$34.4m);
- Mission Beach Aquatic Centre (\$9.7m);
- Innisfail Library (\$15m);
- Innisfail, Tully, Cardwell and Mission Beach town Centre's upgrades and disability access and parking improvements, a mandatory requirement;
- Various other environmental, parks and garden projects.
- Great Barrier Reef water quality and coral bleaching mitigation (\$33m).

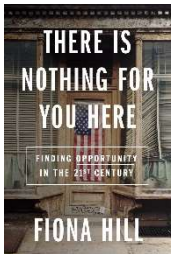
#### Notes:

- In the words of Fiona Hill in her book, *There is Nothing For You Here*, "Poor people don't have resources or other people to help them identify opportunities and navigate their way to college and advance through life." <27>

*"In fact, that being contact-poor as a major disadvantage is underscored in a fascinating psychology book, 'Connected: How your Friends' Friends' Friends Affect Everything You Feel, Think and Do'. The book describes how people's personal contacts and social networks influence every aspect of life, including, personal relationships, health, and happiness. It points out for many people those networks are constrained by geography, socioeconomic status, technology and even genetic makeups." (pg. 316)*

*"I was directed to small grants and subsidized programs through my local library and its in-house Citizens Advice Bureau, which was staffed by volunteers. These were usually retired white-collar professionals with very different backgrounds and experiences from those of my family and relatives. They offered me access to their networks of contacts just by sitting in the library. By volunteering in this way, all these individuals helped bridge generational, class, and informational divides." (pg. 342)*

*"Where there are no formal mechanisms to assist relocation, it's hard to start from scratch in your own country. Personal and family contacts and social networks play a determinative role in social mobility. When people are forced to move because of social and economic upheaval, they rupture and lose their personal infrastructure of opportunity. They become contact-poor." (pg. 332)*



## Pivot of Equalisation: An Aggregation

### Key Pressures Points or Challenges (Q.2)

Contrary to belief, in many areas (tangible and intangible) Community is non-existent. <28> This is a time to bury what has died and give birth to the most receptive ideas. Destruction and demolition are good levelers. The struggle between structure and function come to its most intensive stage. The structure of things reaches their zenith, only to dissolve. Aquarius is high in the sky. The bottom line (of the hexagram) turns to yang and the delusions of grandeur attached to proposals emerge as a mass of knots. But first – wait a minute – what does all this stuff mean? There is a need to digress, please bear with me.

The idea behind literary skills in this essay comes from Brené Brown; *Atlas of the Heart: Mapping Meaningful Connection and the Language of Human Experience*. This book has much to do with understanding psychological disorders such as anxiety and depression and how comprehending such debilitating ailments is directly related to the vocabulary of emotions, moods and feelings. What Brown terms as emotional granularity. (Pg. xxii)

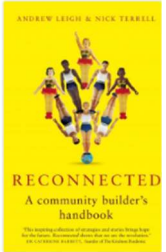
This is the crux of the Crisis responses dilemma, at the foundation on which we are to rebuild a sense of community. I've offered an alternative societal stratum that reflects the first leg of this sinuous semantic journey. This chapter is a return to the beginning of the cycle.

As it is with analogy and metaphor, the eight-legged essay's paragraphs are a construct to demonstrate a number of correlative and mirrored thinking techniques, while drawing attention to particular topics and subjects at the same time. It's an aggregation that intrinsically shows how chaotic, convoluted confusion may be split apart into minute detail and then reordered (reconceptualised) into a semblance of six harmonious dimensions. The essay also demonstrates integrated and interrelated systems from different aspects.

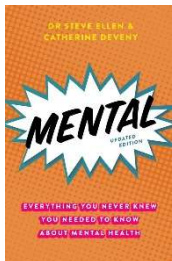
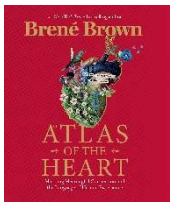
According to Zheng Xuan's annotations. It's similar to looking at the six sides of a box, then adding another three boxes to look at simultaneously. The three Earthly Branches plus the void. This may simply be to consider synonyms and/or analogies of the hexagram's name. This will provide six perspectives of any given problem or situation. The ancient anachronisms, etc. can be abstruse, but do provide a guide. Paradoxes are especially interesting using this apparatus.

It's also a matter of societal lived praxis and empirical knowledge pertaining to PTSD, chronic anxiety and clinical depression. Self-management using Cognitive Behavioural Therapy (CBT) is one method that was first recognized as distorted thinking when it came to the fore in the 1960's. Aaron Beck is credited with pioneering CBT, which is now practiced by many psychiatric professionals.

When, and not necessarily, if, the mental stresses due to mitigating and accepting material loss from adversity becomes ubiquitously overwhelming, then the insidious nature of Generalised Anxiety Disorder (GAD) and dysthymia, for examples, will conflate and exasperate exponentially along with the elementary afflictions of natural calamities.



Environment



As well as CBT, there are extended treatment versions – Interpersonal Therapy (IPT) Psychodynamic Psychotherapy, and Dialectical Behavioural Therapy (DBT). <29>

The following is a list of other imperceptible micro- epidemics connected to climate related health risks. They have implications on volunteer’s insurance and volition.

- In 2019, there were 310,000 cases of influenza in Australia; 960 fatalities
- More than 450 deaths directly attributed to smoke from the recent “Summer of Bushfires”.
- Respiratory problems including lung infections caused by molds like *Aspergillus* and *Absidia* are the little-known effects from floods and bushfires.
- Presently, there are 730,000 fatalities attributed to sepsis related to MDR bacteria (2,000/day worldwide) and predictions of 10 million by 2040 (1 death per second). *Clostridium* epidemics are frequent across the Globe. MDR Tuberculosis, *Staphylococcus*, *Serratia*, and *Pseudomonas* causes common infectious diseases. There are many omnipresent tropical pathogens such as *Burkholderia pseudomallei* or *B. pseudomallei* (Meleodosis) which can be fatal in three days. *Proteus mirabilis* can will kill in twelve hours, which I’ve personally experienced.

Most of these (to name a few) have been personally encountered and relevant to chronic osteomyelitis of the calcaneus that is complicated by hypokalemia, a severe reaction to certain classes of antibiotics. This is a result of a work accident. I’ve had periods of six and nine months’ hospitalisation and my odds of survival are 50:50. I have experienced heart death (heart arrest) from hypokalemia.

- MDR bacteria is also resistant to common household cleaners such as bleach (sodium hypochlorite) and autoclaving of surgical instruments. Innovative, plant-based antibacterial and antifungal cleaners are good. Antiseptics are for micro-organisms - viruses are proteins, to which soap and alcohol work best.

The coronavirus pandemic exemplifies the subsequential effects on human behaviours and society more broadly.

The impacts are insidious and complex, but made worse than worse through unnecessary complications cultivated by political and utilitarian persuasions. Phenomenology and metaphysics illuminate the contingencies, significance and most ontological priorities. The eight-legged essay format has functional capabilities of a strategist’s intuition. This archetypical Chinese cosmology was created and modified through the centuries, precisely to perform tasks that progress, improve and strengthen capabilities for crisis responses. This is achieved in the manner of both productive and conquering procedures.



## BURNOUT

A GUIDE TO  
IDENTIFYING  
BURNOUT AND  
PATHWAYS  
TO RECOVERY

GORDON PARKER,  
GABRIELA TAVELLA and KERRIE EYERS

# Environment

A very good Australian explanation of being overwhelmed is Gordon Parker, et al. research into Burnout. Although the book is focused on the work place, parallels can be drawn with the movers and shakers who drive convalescence, as well as first responders to crisis. This book states it as it is by providing a comprehensive perspective on the underlying rationale, why volition becomes so difficult when normal life becomes disrupted by the sorts of adversity we are now enduring. Would you put up your hand up to volunteer and stick your neck out under the circumstances elucidated to on the previous page?

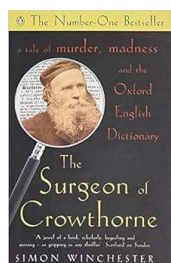
Person's living with cognitive debilities have unique circumstances to contend with, and it can be disturbing when treated with perfunctory, which happens a lot. Generally, when entangled in the chaos of devastation, 'brain-fog' debilitates a person's lucid thinking capacity. A person is unable to give sufficient amounts of attention to their situation and retain information, depending on the degree and type of disorder. This expands into apathy towards seeking the required knowledge to ratify the elementary factors affecting them. Multiply this when disasters and disruptions to their lives occurs concurrently and consecutively, the chain that links all the imputations will simultaneously diminish one's sentience. Mixed up feelings of anguish continue unabated and intensifies when rumination is unmanaged. This is an essential key to recovery and management. As it is with so many disabilities, one weakened sense is counteracted by strengthening another sense, this is an intuitive self-preservation mechanism.

In the same way as the Oxford English Dictionary was created by collecting words and categorizing them, I have collected key words while reading the cited books. <31> Notetaking was done over the past decade doing accessibility advocacy research, sometimes when chair-bound. It's a personal work in progress to correlate meaning with the concepts of the I Ching – Book of Changes. The eight-legged essay is an interpretation of my invention that contain words synonymous to the names of the 12 hexagrams (Branch-Yin – Branch-Chou) and used as chapter headings. These branches are further split into my interpretations of the hexagrams according to the *bagua* 八卦 or eight trigrams. In one sense, I use a lexicon for the multifarious discipline of Climate Retreat (if there ever was to be one) from the assortment of books I read.

With much thought every chapter is a transmutation of ancient concepts that date back to around 2952-2838BCE, during the reign of Fu Xi, documented as oracular inscriptions during the Shang dynasty (1765-1123BCE) through to the invention of printing in China and so forth. Modern technological advances use the same syntax of a 64bit computer, but this is in a Yang/Yin binary representing the struggle and harmonizing of the positive and negative, rather than it is with machine language. There is no other European equivalent to this Chinese symmetrical system.

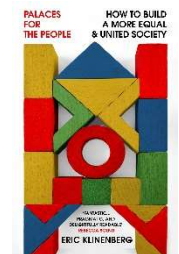
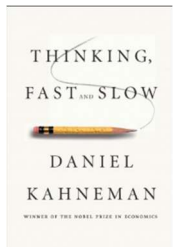
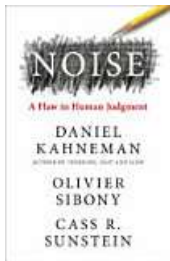
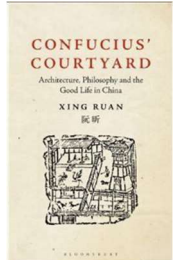
I'm not suggesting that this is for predicting the future, that would be ridiculous, survival is really a game of chance.

Like dichotomies in botanical terms, the positives and negatives are constantly bifurcated like pairs of branches, stems or veins in leaves. Through harmony comes peace of mind and self-preservation. ☯

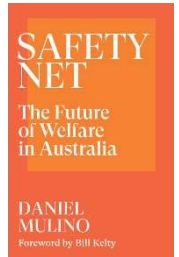


## REFERENCES AND FURTHER READING

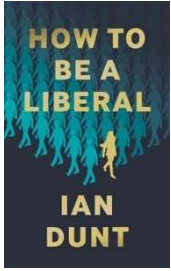
1. McKeon, Hall, Henry, Stone, and Watson (Editors); *Pasture Degradation and Recovery in Australia's Rangelands: Learning from History*; Qld. Dept. of Natural Resources, Mines and Energy, Indooroopilly, 2004.
2. Great Works that Shape Our World; *Charles Darwin: The Origin of Species by Means of Natural Selection or The preservation of Favoured Races in the Struggle for Life*; With a New Introduction by Dr. Peter Garrat; Flame Tree Publishers, UK, 2019; based on the sixth edition of 'Origin', 1872.
3. Xing Ruan; *Confucius' Courtyard, Architecture, Philosophy and the Good Life in China*; Bloomsbury Visual Arts, 2021; pp. 264-265
4. David Chai; *Nothingness, Being, and Dao: Ontology and Cosmology in the Zhuangzi*; Department of University of Toronto, 2012; pp. 10-22; Available online; September 6, 2023;  
[https://tspace.library.utoronto.ca/bitstream/1807/65462/1/Chai\\_David\\_201206\\_PhD\\_thesis.pdf](https://tspace.library.utoronto.ca/bitstream/1807/65462/1/Chai_David_201206_PhD_thesis.pdf)
5. A.R. Siders, Miyuki Hino, Katharine J. Mach; *The case for strategic and managed climate retreat*; Available Online; September 4, 2023: American Association of Advanced Science magazine article;  
<https://science.sciencemag.org/content/365/6455/761/tab-pdf>
6. Daniel Kahneman, Olivier Sibony, and Cass R. Sunstein.; *Noise: A Flaw in Human Judgment*; HarperCollins Publishers; Great Britain, 2022
7. Daniel Kahneman; *Thinking Fast and Slow*; Farrar, Straus and Giroux, New York, 2011
8. Eric Klinenberg; *Palaces for the People: How To Build a More Equal and United Society*; Penguin Random House; 2020.
9. Ross Garnaut; *Reset: Restoring Australia after the Pandemic Recession*; La Trobe University Press, Melbourne, 2021.
10. Ross Garnaut; *The Superpower Transformation: Making Australia's Zero-Carbon Future*; La Trobe University Press, Melbourne, 2022.



11. Daniel Mulino; *Safety Net: The Future of Welfare in Australia*; La Trobe University Press; Melbourne, 2022; pp. 86-88

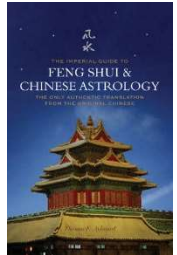


12. Ian Dunt; *How To Be A Liberal*; Canbury Press Ltd., UK, 2020.



13. Mondo Sector; *The Yin-Yang System of Ancient China: The Yijing-Book of Changes As A Pragmatic Metaphor For Change Theory*; Journal for Interdisciplinary and Cross-Cultural Studies; Volume 1, 1998.; Available online; September 6, 2023, <http://smu-facweb.smu.ca/~paideusis/volume1/nims.pdf>

14. Thomas F. Aylward; *The Imperial Guide to Feng Shui & Chinese Astrology: The Only Authentic Translation from The Original Chinese*; Watkins Publishing, London, 2007



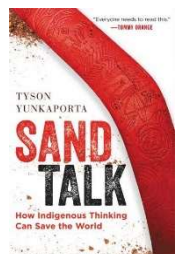
15. Rey Tiquia; *The 1911 Revolution in China, the Chinese Calendar, the Imaginary Qi and Healing: Translating Li Fa into an Australian Chinese Calendar and into an English Edition of the Northern Hemisphere Chinese Calendar*; SciRes, <http://SciRP.org/journal/chnstd>, 2012; Available online; September 6, 2023; [https://www.researchgate.net/publication/233936617\\_The\\_1911\\_Revolution\\_in\\_China\\_the\\_Chinese\\_Calendar\\_the\\_Imaginary\\_Qi\\_and\\_Healing\\_Translating\\_Li\\_Fa\\_into\\_an\\_Australian\\_Chinese\\_Calendar\\_and\\_into\\_an\\_English\\_Edition\\_of\\_the\\_Northern\\_Hemispherical\\_Chinese\\_C](https://www.researchgate.net/publication/233936617_The_1911_Revolution_in_China_the_Chinese_Calendar_the_Imaginary_Qi_and_Healing_Translating_Li_Fa_into_an_Australian_Chinese_Calendar_and_into_an_English_Edition_of_the_Northern_Hemispherical_Chinese_C)

16. Macquarie Library Pty. Ltd.; *The Macquarie World Atlas*; Macquarie Library Pty. Ltd., 1984, rev. ed. 1994; pp. 54-55

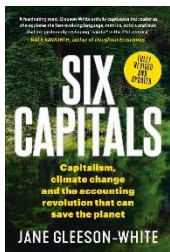
17. Sophia Katz; *In the Beginning Was Observing: Shao Yong on the Sagely Self, Observing and "Poeting"*; Department of East Asian Studies and Tel-Hai Center for Study of Religions, Tel-Hai College, Israel, 2022; Available online; September 11, 2023; <https://journals.uni-lj.si/as/article/download/10328/10198/32782>

18. Rudolf Ritsema & Shantena Augusto Sabbadine; *The Original I Ching Oracle*; Walkins, London, 2005; Introduction available online, September 11, 2023; <http://www.downloads.imune.net/medicalbooks/I%20Ching%20-%20Introduction.pdf>

19. Tyson Yunkaporta; *Sand Talk: How Indigenous Thinking Can Save the World*; HarperOne, Sydney, 2020



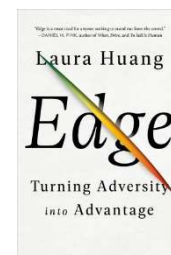
20. Jane Gleeson-White; *Six Capitals: Capitalism, climate change and the accounting revolution that can save the planet*; Allen & Unwin, Sydney, 2020; pp. 126-127





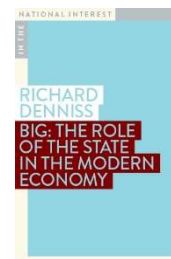
21. Damon Centola; *Change: How to Make Big Things Happen*; Little, Brown, 2021; pg. 263

22. Laura Huang; *Edge: Turning Adversity into Advantage*; Portfolio – Penguin Random House, Great Britain, 2020; pg. 213



23. Brené Brown; *Atlas of the Heart: Mapping Meaningful Connection and the Language of Human Experience*; Vermilion, 2021; pg. xxi

24. Friedrich von Hayek; *Kinds of Order in Society*; 1964; Available online, September 14, 2023; [http://files.libertyfund.org/files/2493/Hayek\\_KindsOrder1964.pdf](http://files.libertyfund.org/files/2493/Hayek_KindsOrder1964.pdf)



25. Richard Denniss; *Big: The Role of the State in the Modern economy*; Monash University Publishing, 2022

26. Mark Lynas; *Our Final Warning: Six Degrees of Climate Emergency*; 4<sup>th</sup> Estate, Harper Collins Publishers, London, 2020.

27. Fiona Hill; *There is Nothing For You Here: Finding Opportunity in the 21<sup>st</sup> Century*; Mariner Books, Harper Collins Publishers, Boston, New York, 2021



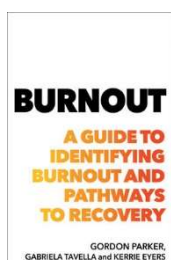
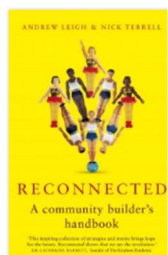
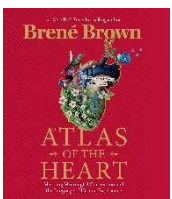
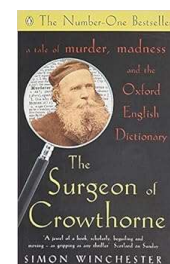
28. Andrew Leigh & Nick Terrell; *Reconnected: A community builder's handbook*; La Trobe University Press, Carlton, Vic., 2020.

29. Dr. Steve Ellen & Catherine Deveny; *Mental: Everything you never knew you needed to know about mental Health*; Black Inc., Carlton, Vic, 2018



30. Gordon Parker, Gabriella Tavella, and Kerrie Evers; *Burnout: A Guide to Identifying Burnout and Pathways to Recovery*; Allen & Unwin, Crows Nest, NSW, 2021

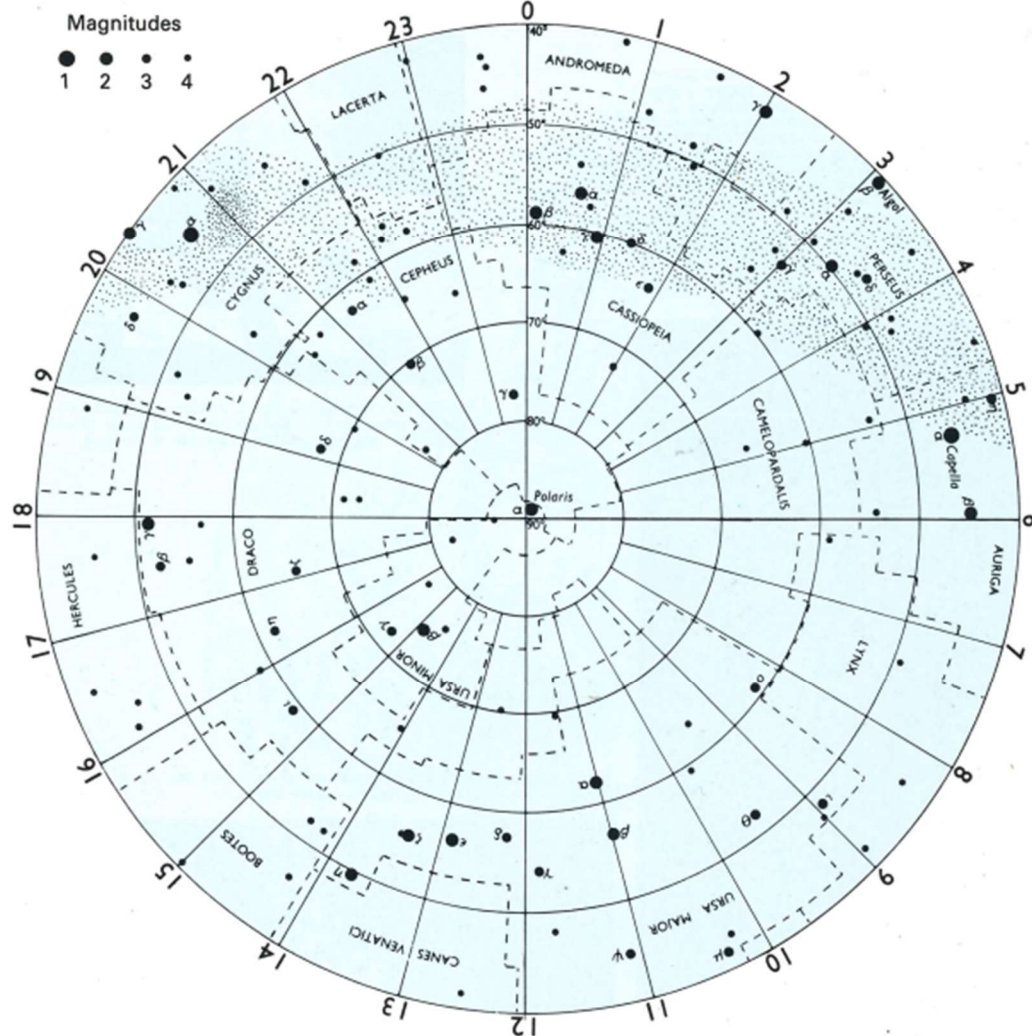
31. Simon Winchester; *The Surgeon of Crowthorne: A Tale of Murder, Madness and the Oxford English Dictionary*; Penguin Books, London, 1999, first published by Viking, 1998





## NORTH POLAR AREA

MAP 1



## Star Maps

These Star Maps, designed to provide a way of recognising the stars, chart the whole sky on six maps. The large maps at the top of the page show the sections around the north and south poles.

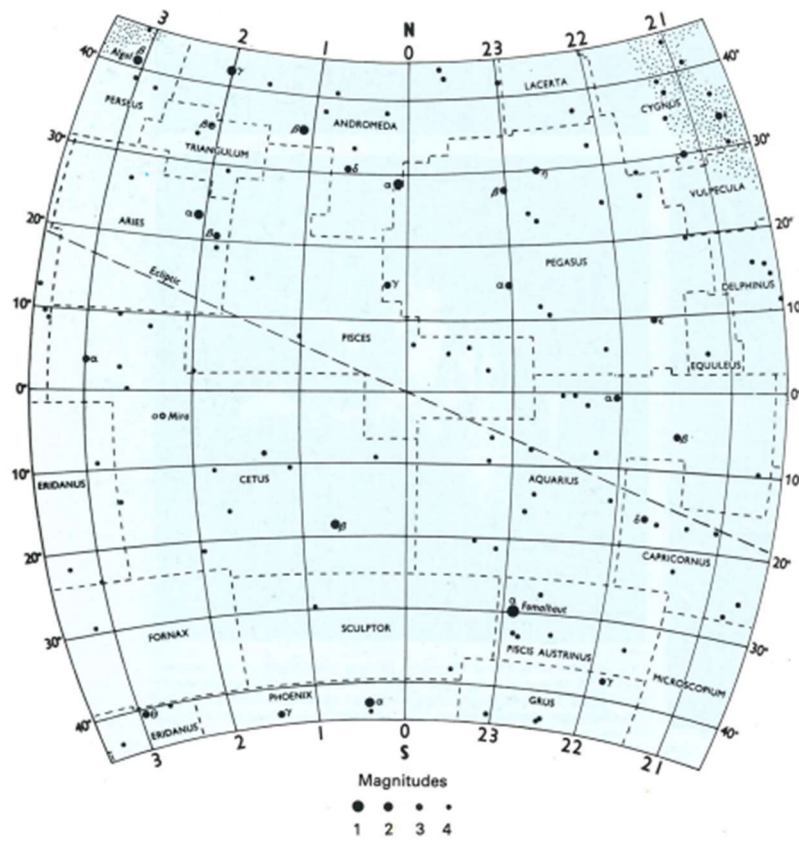
The position of a star in the sky is indicated by two numbers just as a position on the Earth is given by longitude and latitude. These appear around the borders of the maps. The figures which read from 0° to 90° from the equator northward or southward to the poles are called declinations. Those from 0 to 24 hours give the right ascensions, which are measured in hours because they relate to the time when the stars are in a particular part of the sky. For example, the star Fomalhaut on Map 2 is in the position right ascension 22.8 hours and declination south 30°.

The following table shows the right ascension high in the sky at various hours during the night and different times of year and indicates which map to use. The part of the sky straight overhead has the right ascension found in the table and the declination equal to your latitude. For example on 6 August at 8 p.m. in the latitudes of New South Wales (about 30° south) the beautiful constellation Scorpius shown on Map 5 is overhead.

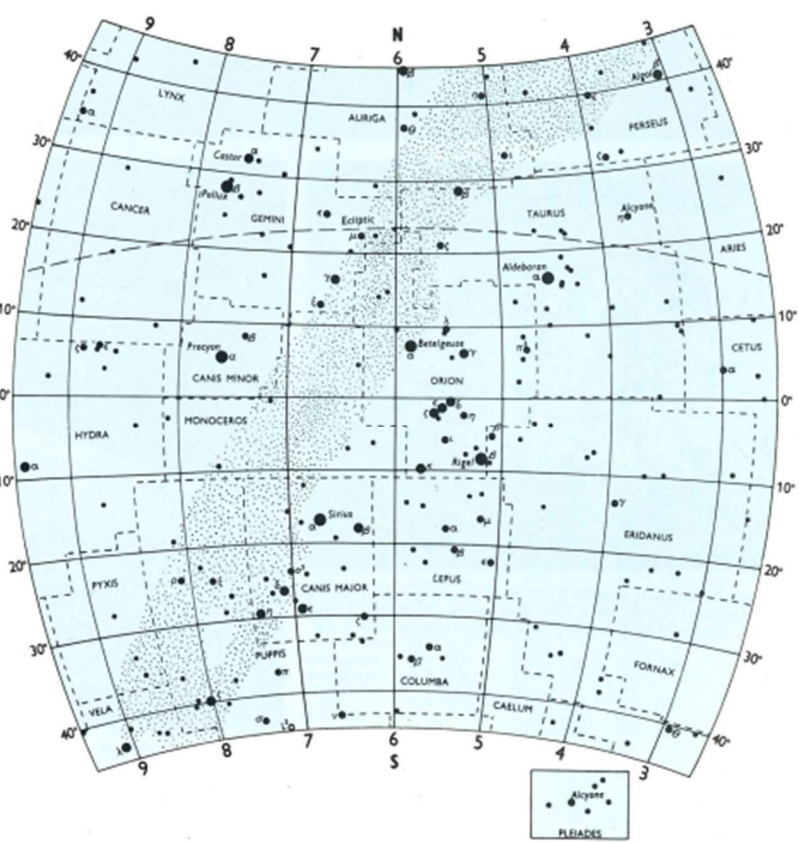
## RIGHT ASCENSION ON THE MERIDIAN

Date	6pm	8pm	10pm	0am mid-night	2am	4am	6am
Jan 5	1	3	5	7	9	11	13
Feb 5	3	5	7	9	11	13	15
Mar 7	5	7	9	11	13	15	17
Apr 6	7	9	11	13	15	17	19
May 7	9	11	13	15	17	19	21
June 6	11	13	15	17	19	21	23
July 7	13	15	17	19	21	23	1
Aug 6	15	17	19	21	23	1	3
Sept 6	17	19	21	23	1	3	5
Oct 6	19	21	23	1	3	5	7
Nov 6	21	23	1	3	5	7	9
Dec 6	23	1	3	5	7	9	11

MAP 2



MAP 3



Source: *The Macquarie World Atlas* see reference 16



In order to compare the maps with the sky, hold them up so that the stars on the map will have the same orientation as the part of the sky being examined. The end of the maps marked N will always be to the north, and the higher right ascension towards the east. From New South Wales or places of a similar latitude when you are looking at the sky towards the north you will find it necessary to turn the top of the maps downward. When looking towards the east the top left-hand corner of the maps should be held downward, and when looking to the west the top right-hand corner should be held downward. It is necessary to use neighbouring maps to cover the whole of the sky visible at one time. At the time quoted above, if you look eastward you will go out of the area represented on Map 5 and enter the left-hand side of Map 2. The right ascension on the meridian in the table shows also that part of the polar map which is uppermost.

The constellations (or groups of stars) in the northern part of the sky are mostly named from characters in Greek myths, such as Orion and Perseus. The southern part of the sky, which could not be seen by the Greeks, was divided up by astronomers and the sections given names chosen by them, for example, Telescopium (the telescope).

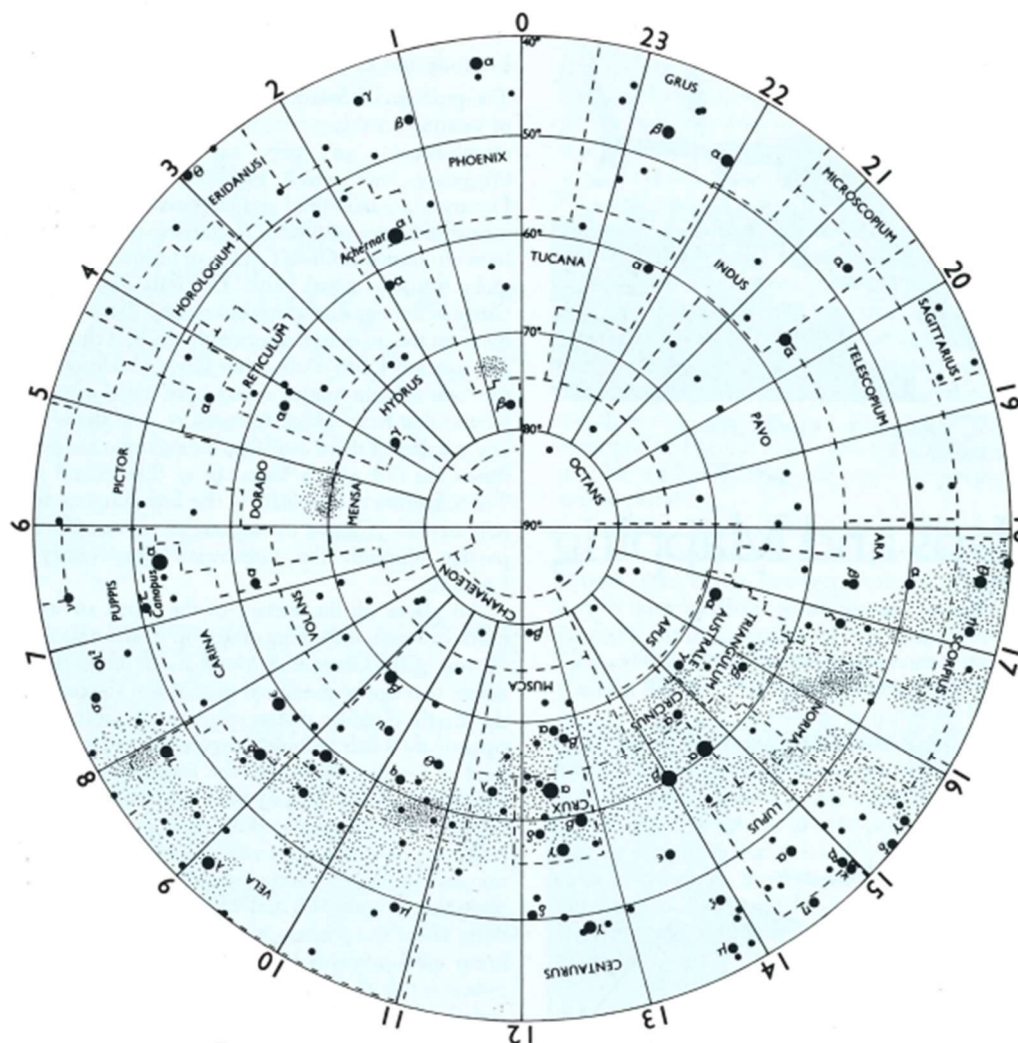
The names of some of the more important stars have been derived from Greek or Arab legend, others are named by a Greek letter and the name of the constellation in which they are situated. Usually, though not always, the letters are allotted nearly in order of brightness of the stars in the constellation, for instance  $\alpha$  will be brighter than  $\beta$ , and so on.

The relative brightness of stars in the sky is designated by numbers 1, 2, 3, and onward, called magnitudes. The brightest stars have magnitude 1, and the fainter the star the larger the magnitude number. For example, Arcturus, Regulus and Spica on Map 4 are 1st magnitude stars. Stars down to a little fainter than the sixth magnitude can be seen with the naked eye. There are about 6000 of these over the whole sky, only half of which can be seen at any one time. The maps are complete to magnitude 4.5. The shaded area represents the approximate extent of the Milky Way.

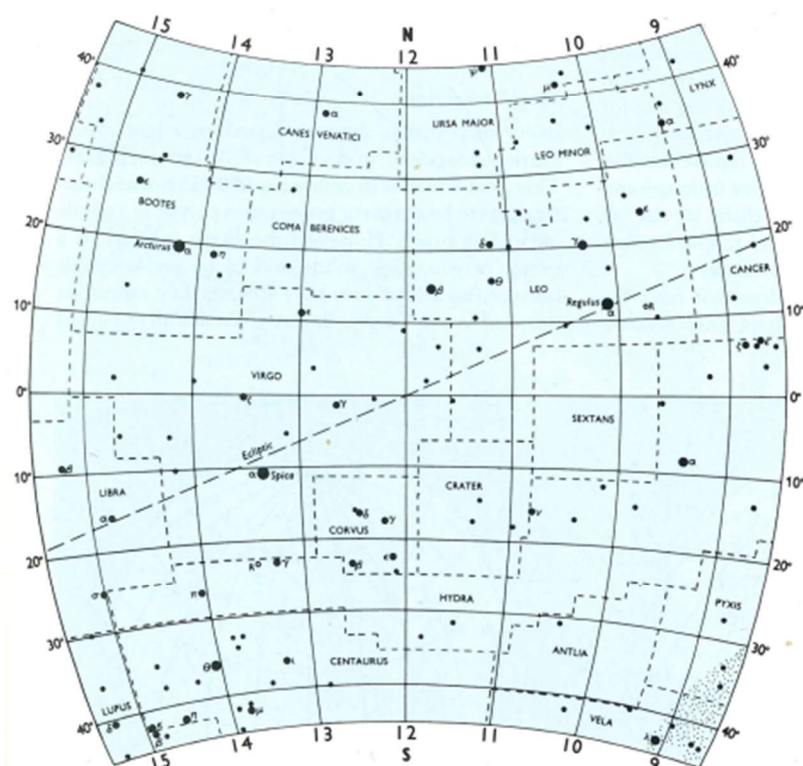
Maps 2 to 5 show the ecliptic which is the path of the Sun and near which the Moon and the planets will always be found.

## SOUTH POLAR AREA

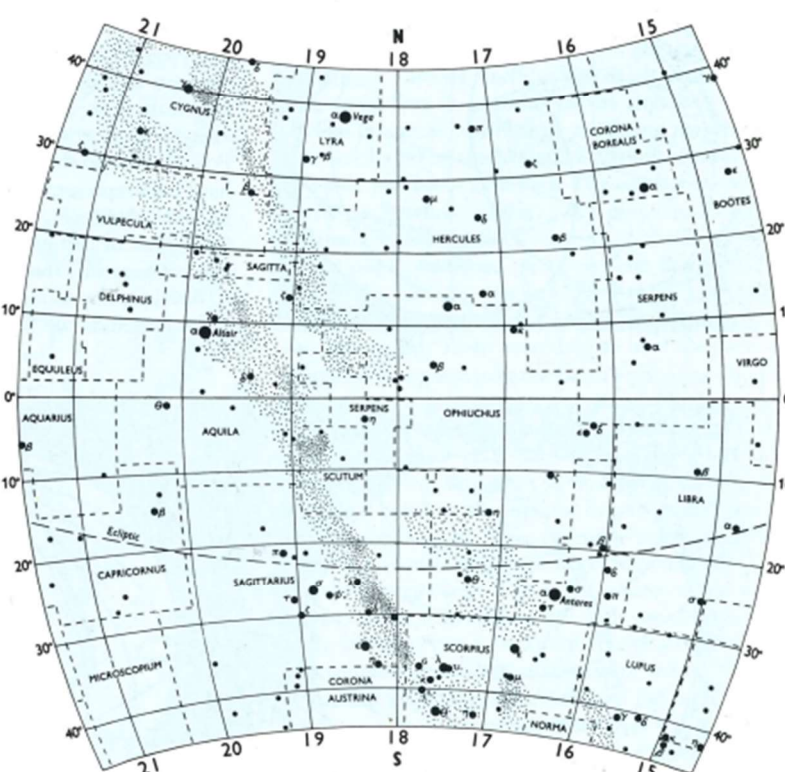
MAP 6



MAP 4



MAP 5



**Table 2.**

The denary and duodenary counters of the ten celestial stems and twelve terrestrial branches.

Denary <i>Gan</i> Stems Cycle	<i>Jia</i> 甲	<i>Yi</i> 乙	<i>Bing</i> 丙	<i>Ding</i> 丁	<i>Wu</i> 戊	<i>Ji</i> 己	<i>Geng</i> 庚	<i>Xin</i> 辛	<i>Ren</i> 壬	<i>Gui</i> 癸		
Duodenary <i>Zhi</i> Branch Cycle	<i>Zi</i> 子	<i>Chou</i> 丑	<i>Yin</i> 寅	<i>Mao</i> 卯	<i>Chen</i> 辰	<i>Si</i> 巳	<i>Wu</i> 午	<i>Wei</i> 未	<i>Shen</i> 申	<i>You</i> 酉	<i>Xu</i> 戌	<i>Hai</i> 亥

**Table 3.**The 78<sup>th</sup> Gan Zhi Sexagenary year cycle with associated elements, zodiac, ordinal sequence and *qi* categories.

Stem	<i>Jia</i> 甲	<i>Yi</i> 乙	<i>Bing</i> 丙	<i>Ding</i> 丁	<i>Wu</i> 戊	<i>Ji</i> 己	<i>Geng</i> 庚	<i>Xin</i> 辛	<i>Ren</i> 壬	<i>Gui</i> 癸
Element	Wood	Wood	Fire	Fire	Earth	Earth	Metal	Metal	Water	Water
Zodiac	Rat	Ox	Tiger	Rabbit	Dragon	Snake	Horse	Sheep	Monkey	Rooster
Branch	<i>Zi</i> 子	<i>Chou</i> 丑	<i>Yin</i> 寅	<i>Mao</i> 卯	<i>Chen</i> 辰	<i>Si</i> 巳	<i>Wu</i> 午	<i>Wei</i> 未	<i>Shen</i> 申	<i>You</i> 酉
Year	<b>1984</b>	<b>1985</b>	<b>1986</b>	<b>1987</b>	<b>1988</b>	<b>1989</b>	<b>1990</b>	<b>1991</b>	<b>1992</b>	<b>1993</b>
Order	1	2	3	4	5	6	7	8	9	10
<i>Qi</i>	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin
Stem	<i>Jia</i> 甲	<i>Yi</i> 乙	<i>Bing</i> 丙	<i>Ding</i> 丁	<i>Wu</i> 戊	<i>Ji</i> 己	<i>Geng</i> 庚	<i>Xin</i> 辛	<i>Ren</i> 壬	<i>Gui</i> 癸
Element	Wood	Wood	Fire	Fire	Earth	Earth	Metal	Metal	Water	Water
Zodiac	Dog	Boar	Rat	Ox	Tiger	Rabbit	Dragon	Snake	Horse	Sheep
Branch	<i>Xu</i> 戌	<i>Hai</i> 亥	<i>Zi</i> 子	<i>Chou</i> 丑	<i>Yin</i> 寅	<i>Mao</i> 卯	<i>Chen</i> 辰	<i>Si</i> 巳	<i>Wu</i> 午	<i>Wei</i> 未
Year	<b>1994</b>	<b>1995</b>	<b>1996</b>	<b>1997</b>	<b>1998</b>	<b>1999</b>	<b>2000</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>
Order	11	12	13	14	15	16	17	18	19	20
<i>Qi</i>	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin
Stem	<i>Jia</i> 甲	<i>Yi</i> 乙	<i>Bing</i> 丙	<i>Ding</i> 丁	<i>Wu</i> 戊	<i>Ji</i> 己	<i>Geng</i> 庚	<i>Xin</i> 辛	<i>Ren</i> 壬	<i>Gui</i> 癸
Element	Wood	Wood	Fire	Fire	Earth	Earth	Metal	Metal	Water	Water
Zodiac	Monkey	Rooster	Dog	Boar	Rat	Ox	Tiger	Rabbit	Dragon	Snake
Branch	<i>Shen</i> 申	<i>You</i> 酉	<i>Xu</i> 戌	<i>Hai</i> 亥	<i>Zi</i> 子	<i>Chou</i> 丑	<i>Yin</i> 寅	<i>Mao</i> 卯	<i>Chen</i> 辰	<i>Si</i> 巳
Year	<b>2004</b>	<b>2005</b>	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>
Order	21	22	23	24	25	26	27	28	29	30
<i>Qi</i>	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin
Stem	<i>Jia</i> 甲	<i>Yi</i> 乙	<i>Bing</i> 丙	<i>Ding</i> 丁	<i>Wu</i> 戊	<i>Ji</i> 己	<i>Geng</i> 庚	<i>Xin</i> 辛	<i>Ren</i> 壬	<i>Gui</i> 癸
Element	Wood	Wood	Fire	Fire	Earth	Earth	Metal	Metal	Water	Water
Zodiac	Horse	Sheep	Monkey	Rooster	Dog	Boar	Rat	Ox	Tiger	Rabbit
Branch	<i>Wu</i> 午	<i>Wei</i> 未	<i>Shen</i> 申	<i>You</i> 酉	<i>Xu</i> 戌	<i>Hai</i> 亥	<i>Zi</i> 子	<i>Chou</i> 丑	<i>Yin</i> 寅	<i>Mao</i> 卯
Year	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>	<b>2019</b>	<b>2020</b>	<b>2021</b>	<b>2022</b>	<b>2023</b>
Order	31	32	33	34	35	36	37	38	39	40
<i>Qi</i>	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin
Stem	<i>Jia</i> 甲	<i>Yi</i> 乙	<i>Bing</i> 丙	<i>Ding</i> 丁	<i>Wu</i> 戊	<i>Ji</i> 己	<i>Geng</i> 庚	<i>Xin</i> 辛	<i>Ren</i> 壬	<i>Gui</i> 癸
Element	Wood	Wood	Fire	Fire	Earth	Earth	Metal	Metal	Water	Water
Zodiac	Dragon	Snake	Horse	Sheep	Monkey	Rooster	Dog	Boar	Rat	Ox
Branch	<i>Chen</i> 辰	<i>Si</i> 巳	<i>Wu</i> 午	<i>Wei</i> 未	<i>Shen</i> 申	<i>You</i> 酉	<i>Xu</i> 戌	<i>Hai</i> 亥	<i>Zi</i> 子	<i>Chou</i> 丑
Year	<b>2024</b>	<b>2025</b>	<b>2026</b>	<b>2027</b>	<b>2028</b>	<b>2029</b>	<b>2030</b>	<b>2031</b>	<b>2032</b>	<b>2033</b>
Order	41	42	43	44	45	46	47	48	49	50
<i>Qi</i>	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin
Stem	<i>Jia</i> 甲	<i>Yi</i> 乙	<i>Bing</i> 丙	<i>Ding</i> 丁	<i>Wu</i> 戊	<i>Ji</i> 己	<i>Geng</i> 庚	<i>Xin</i> 辛	<i>Ren</i> 壬	<i>Gui</i> 癸
Element	Wood	Wood	Fire	Fire	Earth	Earth	Metal	Metal	Water	Water
Zodiac	Tiger	Rabbit	Dragon	Snake	Horse	Sheep	Monkey	Rooster	Dog	Boar
Branch	<i>Yin</i> 寅	<i>Mao</i> 卯	<i>Chen</i> 辰	<i>Si</i> 巳	<i>Wu</i> 午	<i>Wei</i> 未	<i>Shen</i> 申	<i>You</i> 酉	<i>Xu</i> 戌	<i>Hai</i> 亥
Year	<b>2034</b>	<b>2035</b>	<b>2036</b>	<b>2037</b>	<b>2038</b>	<b>2039</b>	<b>2040</b>	<b>2041</b>	<b>2042</b>	<b>2043</b>
Order	51	52	53	54	55	56	57	58	59	60
<i>Qi</i>	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin	Yang	Yin

Source: Rey Tiquia see reference 15



