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AUS9: eNuffing - When enough is eNuff!? - a concept paper

Paul Wildman paul@kalgrove.com

Ian Plowman ian@plowman.com.au

David Wyatt novoogenesis@bigpond.com

Steve Taylor essytaylor@yahoo.com

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Prepared by and for the Brisbane Hot Futures Group

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Background

These thoughts are developed around an email on the 02-07-2007 from Paul Wildman to us which said:

I believe there is a pre or even parallel stage to the Downshifting idea: a 'eNuffing' ¹ stage where folks say 'enough is enough' and they have a relatively clear idea of what enough is (Satisficing).² They then work towards this and when they achieve it, they level off and don't so much downshift as sideways shift out of the 'rat race'; a sort of protirement (in the old NeWork parlance). They/we do this within suburbia and don't see a need to, say, move to Currumbin or grow more than say a tank, solar and a few herbs etc.

In reality, I don't even see this uniquely as a pre-stage to Downshifting; rather, it is potentially a concept movement in its own right, one that can, however, lead to/springboard other shifts such as downshifting. It is not about sea change (tourism) – sea change (moving to the beach) – downshift change (de-cluttering ones material life) – green change (moving to the bush) – wheelie change (grey nomads) etc. It is an internal self referential lifestyle change strategy that is based in and on suburbia. Indeed, it may well be that a 'eNuffer' has already downshifted. It is in a sense a bush mechanics³ approach to living in the suburbs in the here and now with what one has planned for.

Incidentally, this has been a process I have been practicing since I was 27 and now also with Annette for 10 years. There seems to be little recognition of this phenomenon which I see many of the boomers evidencing esp. the grey nomads, though as yet I don't have a clear handle on it at the moment, thus this email.

The approach takes some getting used to as some of one's friends are into stellar land of multi multi-million dollars – yet this is not what one set out for in the beginning. For

¹ **Enough is Enough** has both mundane and sublime elements. It is also a conceptual take on the Willing Workers On Organic Farms (**WWOOF**'ers) movement and seeks to be in some regards an in-situ urban parallel. WWOOF'ers donate their time to organic farmers for their keep as they travel the world. **eNUFF**'ers could mean for instance **New-age Urban Field Fabricators/Facilitators** etc.

² **Satisficing** in economics is an alternative theory to the view that human activities can be seen as balancing unlimited wants (greed) with limited means (scarcity) by choosing between known alternatives with the aim of maximising something, usually profits for firms or utility for individuals. Satisficing argues that uncertainty makes maximising very difficult even sub optimal, and risk-aversion may make it undesirable. Instead, activities precede more by an action learning cycle of trial and error. Any policy, such as price-setting, is continued as long as it produces results which are up to some customary and personally chosen, acceptable and defensible level, i.e. are satisfactory. If the results fall below this level, trial and error starts again. Thinking on these lines owes much to the US economist Herbert Simon, who was awarded the Nobel Prize for Economics in 1978. *Enough is Enough* is also the basis of much Community Economy Systems Development work and relates to 'liberation theology'. Clearly there is also an equity or social justice element. The **critique of satisficing** is that it is reactive as in one reacts to market signals this is valid however satisficing can be a powerful tool for use in achieving and maintaining a proactive overall nuffing lifestyle. That is to be able live in a reactive world so as to be able to react in a way that maintains ones proactivity.

³ Wildman, P. (2005), (2007), Wildman and Hadkins. (2005).

most, it is not sexy – it is living in the suburbs helping others quietly and informally. It is not celebrity status or being on the BRW rich list etc. - it is simply folks saying ‘enough is enough’ and partly opting out yet staying in. Maybe this has some broader social movement type value – not sure. Indeed, in many ways it is now lampooned and ridiculed by the elite on TV with ‘reality series’ such as ‘the simple life’ poking fun at us eNuffers.

Use of this Paper

This paper has been prepared as a ‘thought piece’ to enable folks to explore the idea of ‘eNuffing’ and see if there is some relevance in proceeding further. It is contended that there are thousands of eNuffers out there in suburban Australia who remain largely unconnected and certainly uncommitted to social organisations and so forth who may well desire a network of same minded souls and support for say engaging another aspect of eNuffing. Please feel free to contact David Wyatt or any of the Authors if you ‘strongly’ want to work on the out working of the concept.

eNuffing: Thought Chunks

[From Ian and drawing from Rogers’s (1995) work] Our thought chunks on reflecting upon Paul’s request, in no particular order, are as follows.

1. What might ‘eNuffing’ actually look like? How might one tell a ‘eNuffer’ from a ‘non-eNuffer’?
2. Is this a ‘stage of life’ issue?
3. Are there individual differences that lead some towards ‘eNuffing’, while others never have that orientation?
4. What community and personal benefits might ensue? E.g. inclusionality, resource sharing, resource demand management.

These are ‘top-of-mind’ thoughts and with further consideration and discussion, I could easily be dissuaded from their merits.

What eNuffing might look like

By definition, ‘eNuffing’ is reaching a state of satiation, a state of ‘having enough’ - enough for what? Apart from comments under ‘eNuffing’ as a stage of life’ (below), one assumes that ‘eNuffers’ are likely to operate from a ‘glass-half-full’ perspective, even to the point of defining a smaller glass so that it now looks very full. By tapering off or even decreasing one’s level of consumptive demand, be it for energy use, food, accommodation, transportation, travel or whatever, ‘eNuffing’ is likely to lead to a more grounded and localised lifestyle. That in turn is more likely to lead to a greater embeddedness in community. Further by meshing ones financial resources and needs with this ‘eNuffing’ of consumptive demand one seeks a ‘dynamic’ e’nuff balance in ones life - not a wet blanket but rather a springboard to broader possibilities and community service.

Of course, with individual differences, one person’s ‘eNuffing’ might look like another’s excess.

Many eNuffers have already downshifted in-situ

eNuffing as a State-of-Being: the natural eNuffers cp. never e'nuffers

The concept of 'eNuffing' (which not coincidentally is close in sound to 'nothing') covers a section of the population and an attitude and outlook who perhaps have not been pinpointed or categorised so far. Many of these folks (us) have downshifted in-situ i.e. in the place where we/they are - suburbia, so they don't have to leave where they are to start the process. Furthermore, there are many people who have never had/felt the need to make substantial downshifting changes in their lifestyle, because they've always had an innate sense that they only need a basic level of material well-being to survive. I estimate this number to be around 20% of over 55's in Australia. These people have always known that what they have is enough, and never striven for anything more materially. While other people run up credit card bills and bank loans in pursuit of gleaming new 4 by 4s and fashionable metallic fridges, they shrug their shoulders and wonder what all the fuss is about. While others work all the hours god sends, the 'natural eNuffers' seek to get by on as few hours' work as possible. For them time is much more valuable than money.

eNuffers are likely to prefer to structured or organised to unstructured or unorganised time. They have a natural capacity for broadly conceived alternative activities that is lots of 'things-to-do'. Whereas non-eNuffers (never-enoughers) find empty spaces of time difficult to deal with.

Nuffers – both natural ones and those who have downshifted – are generally less ambitious and competitive. Non-eNuffers often have the same attitude to status, power and success as they have to possessions and wealth: they see them as a primary source of well-being, and they are prepared to sacrifice a great deal to obtain them. But eNuffers are more likely to be satisfied with their life-situations as they are. For them happiness is likely to mean simpler and less directly hedonistic pleasures – walking in the countryside rather than driving fast cars, reading a good book rather than a night in a disco, communicating with friends in real and genuine way rather than trying to impress them with status and success.

eNuffers are likely to be more oriented to the natural and organically-made rather than the mass-produced. General elements of their outlook are shared by indigenous communities, such as a lack of concern with ownership, a more egalitarian attitude and more respectful attitude to nature.

Statistical significance of eNuffing in Australia

85% of Australians retire with an individual superannuation holding of \$30000 or less. Many eNuffers are in the other 15 or so percent. Generally eNuffers seek self reliance financially and or materially through methods such as saving, debt management, superannuation contributions, self reliance, living simply, downshifting, appropriate lifestyle, bush mechanicing, barter, community economy, mutual aid and so forth. So in these senses eNuffers in various degrees may well already comprise up to 1/5th of Australian households.

eNuffing as a balancing act between ‘lifestyle’ and ‘psychstyle’

eNuffing is a related yet distinct and important psychological state to downshifting or voluntary simplicity (VS). eNuffing seems a steady state concept at whatever level you are at now which represents a balance between an external lifestyle and in internal intentional ‘psychstyle’ so to speak. VS is probably living at a simpler level and Downshifting involves a voluntary descent, probably involving psychological eNuffing as an adaptation during the descent. Both of these relate to ones external circumstance or lifestyle. To us eNuffing has the promise of adding an important psychological component/understanding to the others.

Here we see eNuffers as seeking a dynamic balance in the Wilberian four quadrant sense of the material-social (outer), the psychological-cultural (inner) dimensions of existence. For eNuffers wealth is not measured by how much one has (out there) but rather how little one wants (in here).

eNuffing aspects of directionality and intentionality

In this sense the uniqueness of eNuffing is its directionality and intentionality. For example some folk have set out from youth determined not to join the ‘rat race’. Also many would say this is a generational thing where by boomers and their parents who lived in, or in the shadow of, the depression all experienced the strong parental and social penchant for debt management and saving even ‘sixpence’ a week. Ultimately this was internalised. Directionality is proactive whereas downshifting is reactive in that one has achieved a lifestyle ‘x’ and one then down-shifts to a lifestyle of ‘x-’. This is similar for Living Simply and Voluntary Simplicity.

eNuffing as a stage of life as well as a state of life

The human development process continues for a life time. Along that journey, life’s priorities shift. One of the shifts that I notice in myself, supported by comments from my age cohort, is that the focus moves from ‘opportunities ahead’ to ‘time left’. With the aging and demise of one’s own parents, we are thrust into the role of ‘senior generation’. We start to reflect upon the legacy we are leaving for our grandchildren and the world that they will inherit. With more and more publicity about diminishing resources, some of us are visited by guilt with respect to our generation’s rapacious consumption.

We also start to plan towards the final quartile of our lives. Within this domain of reflection, many of us start to realise that we are burdened by material possessions that are of very little value in terms of what increasingly matters in our lives – the quality of our relationships. With an eye to our own forthcoming demise, we give thought to the resource requirements necessary to see us out. Those requirements are generally more modest, in a material sense, than those we might have deemed necessary in an earlier phase of life. So we give thought to what is enough. This thought is reactive (looks backward to and from the earlier stages in our life), interactive (in discussions with our partners both business and personal), and proactive (in that it provides a springboard for future activities, illuminates possibilities and identifies projects).

Three facets of e’Nuff

Our take is that there are three basic facets to eNuffing:

- (1) *eNuffing standing still* - i.e. where you are now say in suburbia - integrating inside and out i.e. internal intentions and external extensions (not pretensions)
- (2) *eNuffing footprint* - working out your footprint/how many earths are required for (y)our lifestyle
- (3) *eNuffing downshift* - where we reduce consumption and become prosumers this often this facet requires a physical shift/relocation

NB: These facets are holonic and fractal, they are not linear and sequential. Holonic in that they can be separate or linked as in concentric circles. Fractal in that each of the aspects is the former one writ larger. One is not 'required' to 'progress' from (1) to (2) to (3) as in stations on a train line.

What tends to happen with many purposeful living modalities is that the predicated internal or psychological situation of the individual citizen is somewhat ignored and secondly that the entire first stage of eNuffing standing still is denigrated or even ignored completely.

A 'reality check' for what is eNuff - determining one's eNuffing footprint

Empirically eNuffing and these various forms of lifestyle modulation that seek to go beyond mere hyper consumption needs to have some external 'objective' authentication. One such system is the ecological footprint -

<http://www.epa.vic.gov.au/ecologicalfootprint/calculators/default.asp> ,
<http://www.iisd.ca/linkages/consume/mwfoot.html>

Here the footprint of one self, ones lifestyle, key events - marriages/deaths, community, family, business organisation, suburban footprints etc. all have calculatable footprints. (e.g. a eNuffing lifestyle would have a smaller and reducible ecological footprint than conventional ones).

eNuffing as an expression of individual differences

Ian Plowman's recent research (2006-07) into individual differences leads to the view that the notion of a triple bottom line is problematic with respect to the orientation of any particular individual. There is a sense, somewhat supported by the literature, that some people have an orientation towards the economic; some have an orientation towards community, and some to the environment. Of course, there are many whose orientation does not go to any of these three. People who might be potentially classified as eNuffers are likely not to be orientated towards the economic; conversely, those who are oriented towards the economic are also more likely to hold positions of status, leadership, and power. Notwithstanding, many of these 'ostensibly' economically oriented eNuffers are thus because they see it as a necessary preliminary grounding step in surviving and then assuring ones and ones families future. Once this is achieved, for some, deeper motivations of community and environment may come to centre stage.

eNuffers later in the life cycle then are more likely to be drawn from the ranks of the community and environmentally oriented. From a social motive perspective, they can be oriented towards (1) achievement via conformity; viz. the eNuffers as RSL brigade (therefore can be influenced by authority), (2) achievement via independence; viz. eNuffers as grey nomads etc. (therefore likely to be influenced by their own internal

drives, independent of the wishes or interests of others), or (3) achievement via affiliation (therefore likely to be influenced by peers, family and friends); viz. eNuffers as volunteers.

Using the Rogers' classification of the innovation adoption curve, 'eNuffers' is a concept that can appeal to the vast majority, even 84% of us citizens. For instance, 'eNuffers' might come from any of the following of Rogers' (1995) adaptation categories - innovators, who make up 2.5% of the population and who are driven by achievement via independence (see eNuffer nomads above), early adopters 13.5% (although the majority of these are more likely to have an economic orientation), early majority 34% (achievement via conformity) and late majority 34% (need for affiliation).

Indeed, there is no necessary connection between what people do and why they do it. Hence the same behaviour can be caused by quite different motives. The remaining 16% are curmudgeons (Rogers terms them 'laggards'), who generally don't wish to change or innovate. Therefore, the first 'eNuffers' will be doing it for themselves, the early adopters are doing it for an increase in status, the early majority are doing it to confirm they are 'with it', and the late majority are doing it because they are trying to keep up with and be accepted by 'the Joneses'. (The final 16% of the population, curmudgeons or laggards, being low on social networks, education and resources are probably 'satisficing*' already, not out of proactive choice, but because they have no choice, being general low in socio-economic status. (*Satisficing then is quite different to eNuffing as the former is reactive whereas the latter is proactive).

eNuffing as a joke

In fact eNuffing is increasingly conspicuous from a pejorative perspective on today's media. Here eNuffers and their lifestyle are regularly portrayed as a 'hicks' on reality TV shows by 'cleb's' such as Paris Hilton on programs such as 'The Simple Life'. If one steps back from this it at least means that eNuffing type lifestyles are 'media-able' if only to lampoon.

When eNuffing really mattered

To twist the famous 'nothing really mattered, nothing really mattered at all' from the Old Queen song – BOHEMIAN!!!! Rhapsody.

In the great depression of 1929-34 and in other major global 'displacement events' co-operation, mutual aid and collective responsibility with an especially strong informal economy often made the difference between swim or sink so to speak. Boomers parents went through the depression and so this influenced Boomers however Boomers children hardly can remember a recession let alone a depression. Collective memory is fading fast of times unemployment of around 30% for several years, of bread lines, with males having to move between towns to collect their flour and so forth - all the better to keep them busy. In the mid 1970's I did a survey, for an assignment in Micro Economics, of my parents and all their friends (now all dead) on how they survived the depression. To make a long matter short, self-reliance, housing block to grow veges, low or no debt, and a government job were all key survivables so to speak. eNuffing really mattered.

One can see some of these principles at work in current-day community economies and also on some intentional communities such as eco-villages.

Where eNuffing really matters today

eNuffing because there is nothing else

Most recently **Susan Colquhoun** who is struggling with a major displacement event in Zimbabwe where it is a case of enforced 'eNuffing' there is 'noffing' left on the tree to pick. The first author's work in Community Economy Development is proving of some small benefit. Here the whole nation is undergoing enforced economic meltdown - schools are closed, shops are bare, inflation is thousands of percent per year, an egg costs \$6000. Susan who is 76 is caring for her invalid 86 year old husband has had to introduce nuffing concepts to survive- she and her indigenous workers and colleagues have had to 'eNuff' to survive.

In entrepreneurial theory terms folks undertake a change in life style/form a business generally as a response to a displacement event. And Zimbabwe is one mother of a displacement event. Displacement events include hatch, match, despatch (Births, marriages, deaths), economic collapses (such as Zimbabwe's, business closures and so forth).

eNuffing because you've had everything else

Sometimes when people exhaust materialism, hedonism and success they turn to 'eNuffing'. This occasionally occurs with super rich people, particularly pop stars or film stars, who have as much wealth and fame as it's possible to gain. They sometimes reach a state of radical disillusionment, when they find that no intensity of pleasure can satisfy them anymore and become chronically unhappy - e.g. Michael Hutchence, Elvis Presley. Or they begin to look elsewhere for fulfilment and realise that it lies elsewhere - not in consumerism and celebrity, but in inner development. There is a switch from seeking happiness in the external world to seeking it in the inner world - as in when the Beatles became interested in spirituality in the late 60s.

eNuffing, Liberation Theology and Economics

Max Neef and others have postulated 'enough is enough' type ideas linked to the scriptures for instance to challenge the military e.g. in replacing Marcos in the Philippines in 1986 through 'people power', in dictatorships and design and develop small scale community economies. http://en.wikipedia.org/wiki/Manfred_Max-Neef

Many powerful countries e.g. the USA and Australia seem not to be able to learn the importance of local economics and appear to rely exclusively on top down (cp. bottom up) military force type interventions for social and governance 'solutions' whether it be in Iraq or Aboriginal settlements.

International eNuffing

It may be that an urban eNuffing work experience or exchange program could be established as a counter part to WWOOF'ers [Willing Workers On Organic Farms].

Spiritual eNuffing

So where does this leave us? Does it mean that we have to suffer near death experiences or serious illness such as cancer or an accident and other displacement events in order to have spiritual experiences to become enlightened? Do we have to make our lives as barren and miserable as possible, to renounce the world, take vows of silence and sleep on cold stone floors for years?

Of course not although these experiences often do ‘tip’ us into a different way of being in the world a different personal ontology where we live to a different ‘intentionality’ – there is a ‘middle way’ between this extreme suffering and a life of attachment. As we live our lives, we should try to make sure that we don’t become too dependent on externalities like money, status, hopes, beliefs, our self-image and other people. We should try to make sure that we’re always partly rooted inside ourselves, so that we never give ourselves completely away to the world. We should remember that the only true source of well-being is inside us, and that to attach ourselves to externalities means losing touch with this well-being. If you make a conscious effort to remain self-sufficient and connected to your true self, your being will be open and free, and there will always be space for Spirit to flow through.

Many of the great spiritual ‘enlightened ones’ taught detachment and ‘simple living to simply live’ and so forth versions of one may of ‘enough is enough’. For instance Christ and especially Buddha and many others had detachment and limiting of ones material possessions as crucial criteria for an enlightened life. All are designed for conscious detachment even voluntary poverty in order to avoid the deep energy drain brought about by possessions and associated attachments. To an extent this detachment is existential not just material in that detachments need to include economic attachments, material obsessions, personal infatuations, social status, face and ambitions. Also such ‘intentional eNuffing’ suggests a community such as an Intentional Creatively Evolvable Christian/Buddhist Community.

Community and personal benefits of eNuffing

Drawing directly from Rogers (1995), whether or not ‘eNuffing’ becomes an existing social movement, and thus is widely taken up, depends upon a number of factors, which, include:

1. Relative advantage is the extent to which an idea is perceived as better than the idea it supersedes or transcends. The greater the perceived relative advantage of an innovation, the more rapid the rate of adoption will be. ‘eNuffing’ gives some relative advantage in that it is likely to reduce expenditure and can work within the suburban milieu in which most of us find ourselves. Conversely, ‘eNuffing’ could incur relative disadvantage in that it may incur more personal time and effort – growing one’s own vegetables, for example. The greatest relative advantage is likely to accrue to those whose conscience needs to be assuaged, strategic intent to be realised, and who gain pleasure from their moral responsibility. For some this might be converted to social credit; e.g. for opinion leaders.

2. Compatibility is the degree to which an innovation is perceived as being consistent with the existing values, past experiences, and needs of potential adopters. eNuffing is highly compatible with existing lifestyles.

Compatibility A: an idea that is incompatible will not be adopted as rapidly as an innovation that is compatible. Rogers (1995:16) [Hence our earlier comments about individual differences.] ‘eNuffing is very compatible with suburban lifestyles and more likely to appeal to those with a healthy sense of moral responsibility. In spiral dynamics terms, it holds greater appeal to those in the Blue (achievement via conformity), Orange (achievement via independence), Green (achievement via independence, need for affiliation, environmental orientation), Yellow (achievement via independence, environmental orientation), or Turquoise memes.

Compatibility B: importantly ‘eNuffing’ is close enough to be disguisable as the status quo so that folks can say: ‘Well it’s the same as what we are already doing’. This is at once a strength and weakness and illustrates a down side of compatibility.

3. Complexity is the degree to which an innovation is perceived as difficult to understand and use. New ideas that are simpler to understand are adopted more rapidly than innovations that require the adopter to develop new skills and understanding. [‘eNuffing’ is about simplicity i.e. more likely to be about reducing complexity than increasing it.]

4. Trialability is the degree to which an innovation may be experimented with on a limited basis. An innovation that is trialable represents less uncertainty to the individual who is considering it for adoption, as it is possible to learn by doing. ‘eNuffing’ is very trialable. Given that it involves a reduction in consumption, rather than an increase, one could experiment with ‘eNuffing’ in whatever way one chooses, at little to no cost.

5. Observability is the degree to which the results of the innovation are visible to others. The easier it is for individuals to see the results of an innovation, the more likely they are to adopt it. ‘eNuffing’ is unlikely to be conspicuous and indeed can be subject to the ‘same as’ claim (see Compatibility B - above). Rather it will be evident more frequently by omission than by commission. Some form of focused articulation in the media, organisationally, purchase program, mutual aid co-operation or literature may be necessary in this regard. For example, a social marketing campaign, as was done in SEQld for water. In fact eNuffing is increasingly conspicuous from a pejorative perspective whereby eNuffers are seen as a ‘hicks’ on reality TV shows by ‘cleb’s’ such as Paris Hilton on programs such as ‘The Simple Life’.

6. Accountability - here the resources going into, and results of, the eNuffing lifestyle mean that we are making a form of public statement of our values in action. We then become accountable to this public expression and we encourage others to do likewise. The eNuffing lifestyle can be accountable.

Some Broader Social implications of eNuffing

Social Innovations that are perceived by individuals as having greater relative advantage, compatibility, trialability, observability and less complexity will be adopted more rapidly than other innovations. Rogers (1995:16)

An individual's decision about an innovation is not an instantaneous act. Rather, it is a process that occurs over time. The *innovation-decision-process* involves six steps: (1) environmental context inc. possibly a displacement event, (2) knowledge or awareness, (3) persuasion or interest, (4) decision, (5) implementation or action, and (6) confirmation. (Rogers 1995:20) [Note the similarity to the AIDA (Attention, Interest, Decision, and Action) model of marketing.]

A great example of 'eNuffing' and the innovation-diffusion-decision-process within our present SEQld experience is water consumption. As a result of a social marketing campaign (e.g. increasing levels of water restrictions), people in the South East have been guided at least to Step 4. Step 5 comes with the next rate bill which reveals whether each household has met or bettered its allocated 140 litres per person per day.

Recently the ABC television started a new series called 'Carbon Cops' which looked at a particular household, their energy consumption and then provided a series of suggestions that enabled them to become carbon neutral. Having gained experience in 'eNuffing' with water consumption, it is easier to transfer that experience to energy consumption.

That momentum can then easily continue to any other critical field of consumption. It looks like 'eNuffing' might be here to stay.

Appendix A - Examples of eNuffing

Some examples of eNuffing are listed below:

Generally eNuffing is a lifestyle which is about a long term predetermined attenuation of ones need for income, expenditure or both while reaching out to lean and help others. That is eNuffing is a condition/phase in ones life where one says 'enough is enough' both in means (earnings) and ends (use of resources). This is the subject of this missive and is a separate process from the various changes though can be associated therewith, while an element of community service and craft/bush mechanic type activities. So **eNuffing is not just about what one doesn't do** e.g. one not go out to earn or shop heaps for instance, **it is also what one does** with ones time that results how one seeks to make the world a better place - generally at the level of day to day life.

Examples within this context include a:

- (1) Colleague who declined a promotion so that he could 'save the world'
- (2) Friend who at 27 set out to protire at 55 so that he could travel and volunteer in NGO's
- (3) Person who changes their lifestyle to limit their water use by reducing consumption and installing tank and a grey water system while then assisting others interested in doing the same
- (4) Professional who chose their job not for the highest income rather for the assistance they could provide to the needy

Other examples include:

Be-The-Change - refers to folks who seek to express Ghandi's call to 'be the change you want to see in the world'. Has now been encompassed in part in a social change movement - www.bethechange.org.uk

Downshifting - a process whereby a person/couple/family generally later in life downscale their material needs. Sometimes this entails a movement to a sea-change or green-change. This is subtly different to eNuffing as eNuffing suggests a long term aim for enough as enough rather than having more than enough and downshifting to enough - eNuffers don't have to downshift they are already there.

<http://downshifting.naturalinnovation.org/>

Simple Living - www.simpleliving.net *Living in a way that is outwardly simple and inwardly rich.* - Duane Elgin. Simple living - aka voluntary simplicity - has just about as many definitions as there are individuals who practice it. Simple living is not about living in poverty or self-inflicted deprivation. Rather, it is about living an examined life -- one in which you have determined what is important, or 'enough', for you, discarding the rest. Also to an extent simple living and voluntary simplicity, like downshifting are about external lifestyle adjustments.

Small Is Beautiful type approach - Schumacher (1974)

Appendix B - Tool Time

Craft-time/hobby/artifice time - in indigenous cultures (Palaeolithic and Neolithic) 10%-20% of time is allocated directly to this pastime which is in a sense 'eNuffing time'. Sahalins (1972:67). eNuffers/ Palaeolithic /Neolithic (NPN's) adopt a sort of Zen strategy whereby they can enjoy material plenty with a low standard of living - affluence without abundance. Sahalins (1972:11). Generally NPN's do not suffer from Ambition or Avarice - the twin European tyrants. Sahalins (1972:14). The world's most primitive people have few(er) possessions but they are not poor!! Sahalins (1972:37). Indeed only at best say ½ of time - no concept of weekends - is spent in 'work' primarily food gathering or cultivation. Sahalins (1972:61).

Certainly Australian Aboriginals have evidenced the techne of bush mechanicing as can be seen in the following sites, so much so that the ABC has made a 4part series under that title. <http://www.fbo.com.au/movie.asp?ID=10187> - Indigenous Bush Mechanics web site <http://www.abc.net.au/message/archive/bushmechanic/> Indigenous Bush Mechanic TV series by episode.

It may well be that our interest in hobbies and artificing in the sense of Bush Mechanic has treads which reach back these thousands of years to such macro historical even pre-historical times.

Appendix C - Glossary of Terms

Be-Change - refers to a NewAge type approach which focuses on self-development for human 'be'ings cp. for instance to human 'do'ings

Be-The-Change - refers to folks who seek to express Ghandi/Jesus's call to 'be the change you want to see in the world'. Has now been encompassed in part in a social change movement - www.bethechange.org.uk

Booming - pro-active boomers - many of these folk (us) may not have been born eNuffers or even never 'e'nuffers they have arrived at eNuffing through 'protirement' - proactive retirement. Thousands of these folk express their booming by circumnavigating Australia by vehicle. No political party in Australia yet has a boomer or eNuffer policies- Sad position.

Bush Mechanic - an eNuffer that lives in his or her shed, garden, kitchen or lab (opps! I first typed lav as in lavatory here). Here we find thinking and doing as braided together and not separated as in conventional schooling. Where we put ideas to work not to bed.

Downshifting - a process whereby a person/couple/family generally later in life downscale their material needs. Sometimes this entails a movement to a sea-change or green-change. This is subtly different to eNuffing in that DS is primarily about changes out there where as eNuffing includes internal adaption as well. This is Wilber's inner quadrants if I, and We as well as the external DS It, and That ones. Further eNuffing suggests a long term aim for enough as enough rather than having more than enough and downshifting to enough – many eNuffers don't have to downshift necessarily as they are already there. <http://downshifting.naturalinnovation.org/>

eNuffing - is a life style choice which is about long term planning for a long term condition/phase in ones life where one says 'enough is enough' both in terms of in-situ and in terms of means (earnings, consumption of resources) and ends (use of resources), while reaching out to lean and help others. This involves directionality, proactivity, balancing of internal commitment and external realisation, and is the subject of this missive and is a separate process from the various changes though can be associated therewith, while containing an element of downshifting and the various changes inc. community service and craft/bush mechanic type activities i.e. NeWork. So **eNuffing is not just about what one doesn't do or one gives up** e.g. not continuing to live in a resource intensive manner or shopping heaps for instance, **it is also about how one plans for what one does** with ones time that results how one seeks to make the world a better place - generally at the level of day to day life. Also see Tool-Time.

Green-Change - here a person/couple/family robustly embrace sustainability whether it be in their suburban home, or in an eco-village.

Grey-Change - the greying of Australia a demographic shift whereby the babyboomer generation from after the War to the mid 60's enters retirement and demographically there are not the same number of younger folk under them.

Me-change - in protirement many of us embrace things like NeWork, Personal Development, Volunteerism, undertaking our own exemplar project as in becoming a grey nomad or bush mechanic, expressing our life aspirational goal, having time with family and friends. Often this change starts within re-establishing an authentic connection to self as well as shift in focus from achievement to tome left for instance and our life orientation then shifts without to connect with others.

NeWork - a form of engaged activity whereby a person allocates his or her time between conventional work, self employment, consultancy, community service, hobby/craft or bush mechanic time, and family and friends.

Protirement - proactive retirement - possible for instance with part retirement income (from superannuation for instance) part work (in the conventional sense) and part community service (in the volunteer sense), also called 'refirement', often involved in NeWork.

Sea-Change - here is the great second suburbanisation with millions of Australians not only choosing to live on coastal strips but then to move a second time to the beach/sea

See-Change - a process of extended tourism inc. cruises, regularly touring, visiting and staying in disparate locations sometimes for months at a time e.g. renting a unit in Thailand for 3 mths of the year etc.

Simple Living - www.simpleliving.net *Living in a way that is outwardly simple and inwardly rich.* - Duane Elgin. Simple living - aka voluntary simplicity - has just about as many definitions as there are individuals who practice it. Simple living is not about living in poverty or self-inflicted deprivation. Rather, it is about living an examined life -- one in which you have determined what is important, or 'enough', for you, discarding the rest. Also to an extent simple living and voluntary simplicity, like downshifting are about external lifestyle adjustments.

Tree-Change - a process whereby city folks move to the country where prices esp. of land and housing are much less than the coastal cities

Tool-Change | Tool-Time - viz. Craft-time/hobby/artifice time - in indigenous cultures 10%-20% of time is allocated directly to this pastime which is in a sense 'eNuffing time'. Sahalins (1972:67). Here we put down the pen and pick up the spade, screwdriver or mix master, and get out the gardening gloves, clean out the shed and dust off the kitchen.

Wheelie-Change - grey nomads - generally boomers who do their booming by travel - of which at any one time there are upwards of 10,000 circumnavigating Australia in

their wheelie homes comprising caravans, camper-trailers, mobile homes etc. that many grey nomad boomers undertake includes the obligatory trip around Australia.

zeNuffing - a view that draws from Zen Buddhism that the time when 'enough is enough' for us is now. Even when we get more stuff we often aren't satisfied so often enough is never enough - but with zeNuffing - enough starts right here right now in the eternal present.

Acknowledgments

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Resources

Web (accessed 01-09-2007)

Artificer Learning www.kalgrove.com - artificer learning website - click on 'adult learning' button along the top right or third from the bottom on the left

Bush Mechanic Websites <http://www.fbo.com.au/movie.asp?ID=10187> - Indigenous Bush Mechanics web site <http://www.abc.net.au/message/archive/bushmechanic/>
Indigenous Bush Mechanic TV series by episode

Centre for Purposeful Living <http://www.purposeful.org/>
<http://www.purposefulfoundation.org/>

Common Ground (UK) living from the local up <http://www.commonground.org.uk/>

Community Innovation http://www.sustainable-everyday.net/main/?page_id=19
community innovation

Downshifting <http://downshifting.naturalinnovation.org/> Australian - basic site

Frugal For Life <http://www.frugalforlife.blogspot.com/> great site + links to other sites

Frugal Journal for Newbies <http://www.freelancebyu.com/newbies.htm>

Frugal Village <http://www.frugalvillage.com/>

Go Off Grid <http://www.off-grid.net/index.php>

Money and Values <http://moneyandvalues.blogspot.com/> inc. ethical investment

Rational Simplicity (US based) <http://www.rationalsimplicity.com/>

Simple Living Network (US based) <http://www.simpleliving.net/main/>

Stress Reduction from a simplified life <http://www.stresslesscountry.com/>

Zen dimension <http://zenhabits.net/2007/09/key-question-how-much-is-enough/>

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