

solving problems by resolving needs

**Anankelogy
Foundation**

the Need- Response podcast

FEATURED CLIPS:

**Anankelogy introduction
Inflexible needs**

Ep01 transcript

Ep01

Transcript

What is “need-response”?

What can this new service do that you can’t get anywhere else?

Get your first full introduction into what this new service of 'need-response' is truly about. Consider what it can do for you.

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Clip Ep01-i

0:00

0:00 Cold open

Need-response is a new professional service for identifying and resolving needs. It solves problems by resolving needs.

You can't solve problems with the legal process that's hopelessly adversarial. It needlessly provokes each other into unproductive defensiveness.

Or with psychotherapy that's hopelessly individualistic. It needlessly overlooks social and environmental factors shaping your wellbeing.

Only need-response appreciates your needs as objective facts.

Only need-response mutually respects each other's factual needs.

Only need-response holds us all accountable, including the powerful, to the higher standard of love.

Learn more about need-response at AnankelogyFoundation.org.

Follow the Need-Response podcast to get a foothold in this upcoming service.

Let's all get back to the amazing power of love!

Standard introduction for each episode

1:12 Welcome to the Need-Response podcast

[cue branding music]

Steph: Welcome aboard to Need-Response, cohosted by me, Steph Turner of Michigan,

Gustavo: and me, Gustavo, of Sao Paulo. Steph is the author of the book *You NEED This, introducing anankelogy, the study of need*. I was the first to read it when published in 2021. And to learn about need-response, for solving problems like never before.

Steph: Join us today as we apply this new scientific understanding of your needs to your life.

Gustavo: Together, we

Both: spread...more...love.

[fade out branding music]

1:41 Gustavo Interviews Steph (5 Key Questions)

1:42 1) What is “need-response”?

Gustavo: *What is ‘need-response’? How would you describe need-response to someone who has never heard of it before?*

Steph: You can think of need-response as a cross between psychotherapy and legal services, but better than either option. I mean, it can appear as psychotherapy.

The client receives one-on-one professional support. But instead of helping the client adjust to powerful situations that are mostly beyond their control, it helps the client adjust the powerful situation...to better respond to their affected needs.

Gustavo: *Okay, but why would the powerful want to adjust if they don’t have to?*

Steph: Need-response incentivizes those in power to respond to these overlooked needs. Those in positions of influence, of power, need to know that their leadership is effective. They need to know if their influence is legitimate or not.

Gustavo: *Alright*

Steph: Those in power and those subjected to such power *need* each other. Need-response bridges this divide, with a meaningful process that guides each side to better honor the needs of the other.

Gustavo: *To honor the needs of others as their own?*

Steph: Exactly! As an act of social love, or public love, or noble platonic love. So there’s less attention on the client’s internal private thinking and more on the external relationship between the two. Each finds a rewarding purpose to respond more effectively to the needs of the other, with mutual regard.

Gustavo: *Right, right. So how is it like—what did you say?—legal services?*

Steph: Need-response can also appear like legal services in that it informs us how to better act toward one another. But instead of compelling compliance to impersonal rules, it incentivizes greater responsiveness to each

other's needs. It covers much more ground than laws geared mostly toward harm reduction.

Gustavo: ***How does it incentivize or motivate the powerful to go beyond legal requirements?***

Steph: By directly addressing the need of the powerful to improve their trustworthiness, before losing competitive advantage to other leaders earning more trust from shared constituents.

Gustavo: ***Need-response can spur competition for my attention?***

Steph: In a sense. Need-response assesses how responsive each of us are to one another. You along with countless others rate the public reputation of leaders; we all do informally. Need-response makes it formal. Instead of relying on persuasion that can be manipulated, need-response uses empirical measures that more accurately captures the actual results of their impactful leadership.

Gustavo: ***It still seems adversarial to me.***

Steph: Need-response replaces the adversarial process of the legal approach with a mutuality process. The standard adversarial process risks prematurely provoking each other's defensiveness. Neither side can fully resolve their affected needs while kept busy fighting the other side.

Gustavo: ***Then we're just left struggling instead of resolving the conflict.***

Steph: Exactly. Instead of sparking mutual defensiveness as most legal approaches tend to do, need-response cultivates mutual regard for each other's needs. You get to relate personally with the expectations of those in authority over you, as they relate more personally to how they affect you and your needs. You both appreciate the inflexibility of each other's needs, thanks to anankelogy.

5:40 2) What is anankelogy?

Gustavo: ***What exactly is anankelogy?***

Steph: Anankelogy is the new disciplined study of need. It's best summed up in this one-minute clip.

Clip Ep01-a 5:50

Introducing anankelogy

(0:57)

Need some answers to your stubborn problems? All the social sciences seek answers to our many needs. [Anankelogy](#) is the new [social science](#) for understanding the needs themselves.

Just as [Émile Durkheim](#) helped validate [sociology](#) by identifying [social facts](#) as [empirical phenomena](#), anankelogy identifies each [core need](#) as an [objective fact](#). You *subjectively* experience your needs only after the *objective* fact of your body requiring something to *objectively* function.

This opens our needs to [empirical observation](#) and [scientific inquiry](#). And can clear up a lot of problems!

Learn more from my book [You NEED This, introducing anankelogy, the study of need](#). Available on [Amazon](#). Or go to [AnankelogyFoundation.org](#)

Steph: You know, our needs recur with predictable regularity. They present high degrees of correlation. One thing can be observed changing along with another.

Gustavo: *Correlation is not necessarily causation, but I see where you're going with this.*

Steph: Yeah. For example, the angrier my dad yells at me for not living up to his expectations, the more defensive I naturally get. Since rejection sits at the core of anger, I experience his rage as a likely rejection of my wellbeing. Acceptance from parents exists as a universal need. Not getting it can diminish one's capacity to fully function in life. This is highly predictable, across cultures.

Gustavo: *Yeah, I can see that.*

Steph: Psychology focuses on behaviors and the cognitive processes behind them. Sociology focuses on groups, including the predictable interactions between group members. Economics focuses on economic transactions and notes predictable relations. Anthropology recognizes predictable patterns in diverse cultures, and so forth.

We want to predict our behaviors, our social interactions and our cultural relations to better serve our needs. Anankelogy focuses on our needs as predictable phenomena, to put under the microscope of social scientific inquiry and testing. Using the tools, best practices and the ethics of social science.

Gustavo: *Why is it called anankelogy?*

Steph: It gets its name from the Greek word for need: *ananke*. Or alpha-nu-alpha-kappa-kappa-epsilon. Followed by *logos*, for the study of.

When I learned Greek in college, years ago, I learned that the two kappas, or Ks, put together make the 'nk' sound, you know, as in thank you, or in sunk, or in link. Hence, anankelogy.

Gustavo: *I don't quite hear that 'nk' sound when you say it.*

Steph: I'll admit that pronouncing this is not easy. There's a pronunciation guide at the About page at Anankelogy Foundation.org. But its pronunciation, in my view, is not all that important. It's more important to appreciate how there's a new social science in town. A-nan-ke-lo-gy.

Gustavo: *Anankelogy. Anankelogy.*

Steph: Yep. Close enough for me to understand. Not ecology. Not analogy. And definitely not onychology, which is the study of fingernails and toenails. But that's what artificial intelligence voice-to-text assumes I am saying when I say "anankelogy". As this new term works its way into our public vocabulary and discourse, large language models will likely realize the distinction.

Gustavo: *I recall reading in your book how anankelogy has a starting frame, or window, for directing the researcher's observations.*

Steph: Yes, in the social sciences, these frames are called paradigms. Anankelogy's first paradigm is nature-based. Each social science includes paradigms that provide a lens for shaping testable questions of inquiry. To offer a starting point for inquiry.

Gustavo: *Right.*

Steph: Sociology, for example, has the paradigm of structural-functionalism, of symbolic interactionism, and of conflict theory. Each paradigm provides a different way to focus on phenomena for social scientific understanding.

I'm an indigenous person, born into the Oneida Tribe of Wisconsin. I was raised to view life through the lens of nature. Instead of trying to conquer or control or subdue nature, we learn to live in accord with nature. We see how nature always gets the last word.

Gustavo: *We exist as a result of nature.*

Steph: Exactly. By having this nature-based paradigm, or framework, my eyes are opened to the natural side of our experience of needs. I can see the distinction between the subjective elements, like our beliefs and feelings, and the objective elements, like how the body automatically signals—with an emotion—to compel attention to no longer being able to function as before. Or what we call a need.

Anankelogy features this careful distinction, and the way it gets applied in the new service of need-response. Other paradigms can come along to open new ways to understand the phenomena of our needs. This opening paradigm already elicits boundless wisdom to improve our lives.

I can explain better with this following clip: Inflexible needs.

Clip Ep01-b 11:57 Inflexible needs

(3:46)

Anankelogy recognizes *your every need as objective fact*, as inflexible needs. You cannot change at will whatever you may need in the moment. You can only change how you respond to them.

Need-response puts your inflexible needs ahead of flexible laws, ahead of our social norms. The reality of our needs evolved first. Our laws and norms then followed long after.

Compared to your need for water, or for friendship or for solitude, social norms like laws or political views are flexible. Sure, they can be next to impossible to change. And often don't need to be changed. But since social norms and laws are not grounded in biology, they can change.

Your needs cannot. They occur as inflexible phenomena, biologically, prior to your subjective awareness and choices. They only go away if you resolve them. Not if trying to relieve the pain, or to suppress them to comply with some authority. Or because others regard them as subjective choices.

Your need for water is objective. You objectively cannot function fully while thirsty, while your body lacks sufficient fluids. How you subjectively quench your thirst for water does not detract from its objective core.

Your need for security is objective. You objectively cannot function fully while insecure, while unable to confidently step outside and not risk harm. How you act upon your need for security does not detract from its objective core.

Your need for self-determination is objective. You objectively cannot function fully while others are imposing their will over your life's course. How you act upon your need for self-determination does not detract from its objective core.

If your needs are completely subjective and a matter of choice, why do you choose to be thirsty? Or is your thirst an emotional response to your objective need for water?

How you get that water involves choices. But needing water is not a matter of choice or subjectivity. You objectively cannot function while your body's fluid level collapses.

If your needs are completely subjective and a matter of choice, why do you choose to be lonely? Or is your desire for friendship an emotional response to your objective need for social connection?

How you seek friendship or companionship involves choices. But requiring deeper social connections occurs outside of your choices or your subjectivity. You objectively cannot function well without the support of others at times.

If your needs are completely subjective and a matter of choice, why do you choose to feel smothered? Or is your desire for solitude an emotional response to your objective need for personal space?

How you seek to get away from others involves choices. But requiring solitude occurs outside of your choices or subjectivity. You objectively cannot function well unless you're free to do some things for yourself.

Only anankelogy makes this careful distinction. Only the service of need-response prioritizes your needs as objective phenomena. Because your needs persist as inflexible facts, over flexible norms. And over imposing authorities.

Learn more about how this new professional service honors the inflexibility of your needs, by subscribing to this Need-Response podcast. You can learn more about the inflexibility of your needs at our website: AnankelogyFoundation.org. Use Google or any other search engine and enter A-N-A-N-K-E-L-O-G-Y then foundation. We respect the inflexibility of your needs so you can be your full self.

Steph: Consider the implications. Let's apply this to the Israeli-Gaza conflict.

Gustavo: *Yeah, I was thinking this could apply there.*

Steph: First, let's strip away how Hamas militants provoked an Israeli military response, and set aside for now how the Israeli confinement of Gazans contributed to the October 7th response. Step back, long before these violent responses, to consider the inflexible needs that fueled such responses.

Gustavo: ***Yeah, each side must feel desperate to relieve their pent-up needs.***

Steph: Yes. The less a need resolves, the more painful it typically gets for them. That's what anankelogy shows our pain is for. Such pain mounts with increasing urgency to act for their relief. Such act is a response. Not the need itself.

After a while, such pain becomes unbearable. Neither side can empathize with the pain of the other. Both sides become too self-absorbed in their own attention-demanding pain. Each side insists they are right to relieve that pain, even if causing pain to the other.

Gustavo: ***What about those on the outside who champion one side over the other?***

Steph: Sure. Sure, you can say one side responds more ethically than the other. Or one side sinks to desperate acts of violence and terrorism to try to get its way. Or champion the apparent underdog. But ignoring the inflexible needs behind it all does little to nothing to solve the conflict.

Gustavo: ***Right.***

Steph: Smearing any empathy for both sides' needs as "bothsidesism", or false moral equivalency, reveals selfish reasoning. They easily conflate inflexible needs with flexible responses.

While there can be a false equivalency in how either side responds to their needs, the inflexible needs themselves are amoral. They do not fit into the box of moral choices. You can never decide to not have the need once it occurs.

Gustavo: ***Sometimes I wish I could.***

Steph: Yeah, me too. Anankelogy recognizes all needs sit equal before nature. No one's needs are more important than the needs of any other. Now one side's needs may feel more urgent than the other, but anyone's unresolved needs results in the same level of diminished ability to function. As objective fact. And experienced as pain.

Clip Ep01-c 17:23
Bothsidesism or empathy

Clip Ep01-d **18:21**
Both Gazans and Israelis
share inflexible needs for...

Gazans who cannot resolve their own need for security or for self-determination, along with a host of other needs, cannot function to their full human potential. If they ascribe—rightly or wrongly—that the Israeli government impedes their security and their self-determination, they understandably will opt for asymmetrical warfare to assert those needs.

Gustavo: ***This applies equally to the Israeli side?***

Steph: Yes. Israelis who cannot resolve their need for security or for self-determination, along with a host of other needs, cannot function to their full human potential. If they ascribe—rightly or wrongly—that the terrorist acts of Hamas militants undermine their security and threatens their self-determination by trying to end the State of Israel, they understandably will resort to desperate measures to assert those affected needs.

Gustavo: ***I see.***

Steph: Both sides fail the more they fail to affirm each other's inflexible needs, regardless of the questionable way each side acts to serve those needs.

Opposing the needs themselves provokes defensiveness, since nobody can change what they objectively need, what they objectively require to fully function in life. Individually and collectively.

Any honest pursuit of peace in the Middle East will address the underlying inflexible needs of each side. And unpack how those needs have not been adequately resolved.

Gustavo: ***Without taking sides, right?***

Steph: Yes, without prematurely taking a side. I distrust those leaders who claim they seek peace in the Middle East and then fail to address the unresolved inflexible needs undermining peace.

When I hear Netanyahu speak of peace, his definition of peace seems mostly about a cessation of hostilities. That's a low bar. If not addressing the blunted needs spilling into conflict, it tends to be a false peace. A brief peace. A selfish peace. It's like saying, "Let us of be of one mind and admit that I'm right."

Clip Ep01-e **20:12**
Beware of Netanyahu's
"peace delusion"

Gustavo: *[chuckles]*

Steph: I call this a “peace delusion”. A *peace delusion* occurs when believing or pursuing an external form of peace that neglects the inflexible needs fueling a conflict. The internal conflict persists, likely to blow up later. We delude ourselves if expecting any external peace to last.

This peace delusion seems to lean heavily on the myth that “might makes right”. Need-response challenges such a myth by addressing the inflexible needs on all sides to any conflict.

Gustavo: *Any conflict?*

Steph: Yes. Any conflict.

Gustavo: *But what if I inflexibly need security because I offended a person prone toward violence? Did I not flexibly choose to create that need?*

Steph: Sure, your actions can result in the experience of an inflexible need. But once it occurs, the existence of an inflexible need cannot be subjected to moral choices. It simply is. To be acknowledged.

Gustavo: *Let's get back to the social science of anankelogy. Are you suggesting that inflexible needs can be highly correlated with flexible responses?*

Steph: Yes. Whenever my inflexible need to remove some threat is not adequately resolved, there is a correlation near 1.0, or 100%, that I will experience some pain, some intensifying discomfort.

Gustavo: *A near correlation? You mean there could be outliers.*

Steph: Exactly. Some rare exceptions to the rule. Correlations closer to, like, .9 or 90%, or more likely, 99%.

Gustavo: *Like someone with a mental health disorder who does not respond to pain in the typical way?*

Steph: Yeah. Social science recognizes how the complexities of the human experience can make an exact one-on-one correlation inevitably impossible. It's best to account for some exceptions.

And yet, anankelogy recognizes correlations higher than those typically found in psychology, or in sociology, or in economics.

Gustavo: *Can you identify a few?*

Steph: Sure. Just a second. I want to look these up.

Gustavo: *I imagine each of these can be tested using the tools of social science.*

Steph: Yes, like surveys, or observations, or even controlled experiments under ethical oversight.

Gustavo: *Like the kind used in psychological research.*

Steph: Yeah, and in sociological research.

Okay, here they are. I'm reading these from a list from a blog post at Anankelogy Foundation dot org.

Anankelogy suggests a high correlation can be found in each of these associations.

One. The more your needs fully resolve, the better you can function. Or the less your needs fully resolve, the less you can function.

Two. The more your needs fully resolve, the more you can reach your full potential. Or the less your needs fully resolve, the less likely you will reach your life's full potential.

Three. The more you replenish what your life requires, the less you crave unhealthy substitutes. Or the less you replenish what your life requires, the more you crave unhealthy substitutes.

Four. The more your needs fully resolve, the less drawn to unhealthy habits. Or the less your needs fully resolve, the more drawn to unhealthy habits.

Five. The more fully replenishing what's required, the easier to overcome addiction. Or the less fully replenishing what's required, the more difficult to overcome addiction.

There are more, but this offers a good sample.

Clip Ep01-f **23:32**
Look for these high correlations in your needs

Gustavo: ***You frame the hypothesis both ways.***

Steph: Yes. And we present the hypothesis in two ways. First, with the theorized association. And then with what is called the null hypothesis. The null hypothesis indicates there is insufficient basis for a significant correlation. That if the data suggests anger doesn't necessarily provoke defensiveness, for example, the null hypothesis wins out.

That is a standard approach in social science research, to mitigate researcher bias. We actually look to see if the data points to a lack of significant correlation. And then be pleasantly surprised if the data indicates a strong correlation does in fact exist. Or at least in our currently available data.

Each would we have to be replicated to help establish its trustworthiness for predicting such relations in the real world, in everyday situations.

Gustavo: ***Then applied to need-response?***

Steph: Yes, very helpful to ground this new service of need-response on scientifically valid assumptions.

Psychological research is helpful, but psychology's focus on the inner workings of the mind risks overlooking those factors occurring outside of the mind. Social psychology helps, but anankelogy offers a refreshing perspective for aspects of our needs often overlooked by our current social sciences.

Gustavo: ***This gives need-response an edge over currently available service options?***

Steph: Yes, I think it does. But only time will tell. This is all so new. And yet necessary, I think, to fill the gap left underserved by other professional services.

26:37 3) How is need-response different?

Gustavo: ***How is need-response different, or better, than other service options?***

Steph: Counseling can help clients adjust where they can, but does little to adjust social situations overwhelming their lives. Legal services can help clients to address gaps in the law, or in their enforcement, but its

Clip Ep01-g 27:07
Solving problems by not overreacting to needs



adversarial nature runs right over our human potential to be more lovingly supportive of one another.

Gustavo: *Like recognizing their inflexible needs, right?*

Steph: Exactly.

Only need-response illuminates the distinction between inflexible needs and our flexible responses to them. We can clear up a lot of problems, and resolve conflicts sooner, the quicker we let go of falsely expecting others to change what they cannot change.

No one can change what their life requires to objectively function. It's not a matter of choice, for example, to require security or to require self-determination. Both Israeli Jews and Palestinians require security and self-determination, and opposing such needs guarantees pushback. And perpetuates conflict.

These necessities remain baked into our lives despite our beliefs, feelings or actions. Despite our political views. Despite our laws or their interpretation, or their enforcement.

Gustavo: *How does need-response affirm inflexible needs without reinforcing flexible responses?*

Steph: With something popularly called the "praise sandwich", or the "complement sandwich". It sandwiches a piece of unpleasant or bad news between two slices of pleasant or good news.

Gustavo: *Mm-hmm.*

Steph: If you've ever received a late payment notice, you'll recognize it. The electric company never messages you with something offense, right? They never say: "Hey, you knucklehead, you're late again paying your bill!"

Gustavo: *[laughs]*

Steph: No, they soften the warning of a potential cutoff with some pleasantries, like this:

"We at Consumers Power value you as a customer, and look forward to serving your electric power needs."

Positive. A slice of good news.

“According to our records, you have not paid your current amount due. And this can lead to your power being cut off.”

Negative. A slice of bad news.

“To avoid losing power, please remit the balance due by the date below. If you are struggling financially, click the link below for help. If you already sent your payment, then please disregard this notice. Thank you for being a valuable customer of Consumers Power and we look forward to serving your energy needs.”

Positive. A closing slice of good news.

Need-response utilizes this same professional communication format. To be more loving toward each other, to cultivate mutuality.

Affirming each other’s inflexible needs allows us to nurture our untapped potential to love one another more.

Gustavo: ***Love?***

Steph: Yes, a love not like romantic love, but a platonic love, a social love, a public love daring to put the needs of others you don’t personally know on par with your own needs. Daring to be selfless. And not so adversarial.

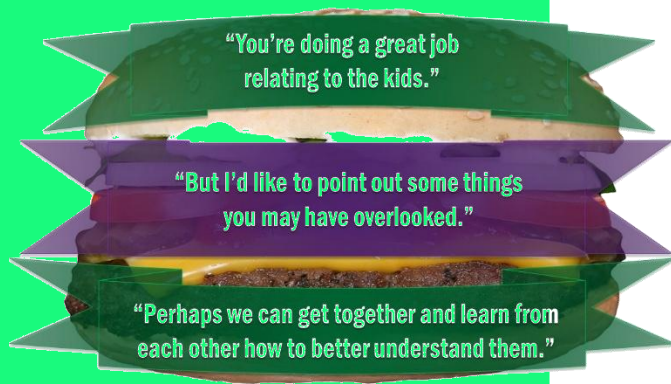
Gustavo: ***Less fighting.***

Steph: Yes. Getting back to our untapped potential to cooperate more, to understand each other better. To look for the good in each other, to draw it out, to appreciate each other’s skills and talents.

Need-response counters the popular slide into adversarialism. That’s where we try to win over others who we objectify as suspicious.

By daring to affirm the needs no one can change, we chart a new path. We inspire more love. We melt cause for distrust, for animosity, for outrage. We get back to our potential to love and be loved. We get back to the power of love to liberate us all.

Clip Ep01-h **29:39**
**Be loved and love others
more with ‘need-response’**



That's what this simple format can do. Give us a refreshing restart.

Gustavo: ***So, it's a simple three-part format.***

Steph: Yes. Three basic parts to nurture rapport toward a resolution.

First. Affirm their inflexible needs. This prevents you from needlessly provoking their defensiveness.

Second. Address how their actions affect your own inflexible needs. They can change their actions, but not what they need. And this models to them how they're expected to respond to you.

Third. Invite mutual regard for each other's affected needs. Nonadversarial. Keeping a path open to mutually negotiate a solution responsive to the inflexible needs on all sides.

Gustavo: ***I'd like to see this applied to political conflicts.***

Steph: As would I. That's the vision for need-response in the future, to melt the needless tension between opposing sides by encouraging them to first affirm each other's inflexible needs. And inflexible priorities?

Gustavo: ***Inflexible priorities?***

Steph: Yes, anankelogy recognizes how you can have a priority of needs that are also inflexible. For example, if living as a rural farmer struggling to grow a marketable crop, your priority is to farm all of your available land. You may be sympathetic to environmental laws, but take exception to how some distant government agency classifies a portion of your farmland as legally protected wetland and off limits to farming.

Such a farmer does not choose to prioritize their livelihood over environmental concerns. Their inflexible need for economic security takes objective priority over accommodating a small part of a noble cause to better respect the environment.

Gustavo: ***That's the rural person's priority, but what about the city person's priority?***

Steph: Yes, on the other hand, if working as a dock laborer in some coastal city, you experience a different priority. If losing work because of flooding you accept comes from climate change, your priority is to support policies protecting the environment. Your ingrained priority leaves little space for you to sympathize with that rural farmer.

Gustavo: ***So inflexible priorities exist at the root of political differences.***

Steph: According to anankelogy, it does. Failing to differentiate between inflexible priorities and flexible responses to them spills into many needless political conflicts, often to the benefit of political elites who count on us being at odds with each other. So they can step in as the trusted leader.

Need-response allows us to address each other's needs more responsibly. Like with that praise sandwich approach. Properly used, it can also help us discern between inflexible priorities and how we respond to them.

The prioritized needs themselves are not subject to the self-serving critique of bothsidesism, or moral equivalency. One must resolve such needs to objectively function.

It is never a false moral equivalency to affirm the prioritized needs on all sides to a conflict. Only need-response possesses the advantage of identifying inflexible needs and inflexible priorities to faithfully address political and other conflicts. Only need-response can unpack our political differences without offending either side. But that's one for another episode.

Gustavo: ***There must be other advantages.***

Steph: Yes, there are several other advantages need-response has over psychotherapy and over legal services. I-I'll try to quickly name just three.

First. Psychotherapy and legal services tend to prioritize pain relief, without getting too deep into the causes of your pain. Psychotherapy tries to ease your symptoms. Legal services offers pain relief for the winning side in a court or ballot box battle. Need-response addresses the

unmet needs behind your pain, to remove cause for pain. We can get deeper into how this works in a future episode.

Second. Psychotherapy assumes the client must keep their challenges a private matter. Legal services assume the client is trying to find a solution at an opposing side's expense. Need-response invites others to follow along to support their efforts to speak truth to power. Not to win over those in positions of influence, but to incentivize them to better serve their constituents' inflexible needs.

Third. Psychotherapy is typically treated as a health care expense. Covered by insurance, or paid out of pocket. Legal services can be too expensive for the average person, and pro bono options may not be readily available. Need-response offers investment opportunity to supporters of the client gearing up to speak truth to power. And opportunity to those in positions of influence to improve their competitive advantage over other leaders by improving their responsiveness to those they serve. The need-response client puts a little skin in the game, but rarely bears the full cost of this pioneering service.

36:25 4) How much does need-response cost?

Gustavo: ***How much will it cost the client to use the need-response service?***

Steph: Free to start.

Gustavo: ***Free to start?! What's the catch?***

Steph: The service begins as a freemium. You test the waters first, to check if it holds value for you. Then you can proceed knowing you're paying for something of value.

Gustavo: ***Okay.***

Steph: This is too new to expect new clients to willingly pay up front for basically the unknown. We offer them something of value that will not cost us too much to provide up front. Then we can earn the client's trust for long-term financial commitment.

Besides, the client will not have to bear the full costs on their own. They will invite others to share in the cost, by offering them an investment opportunity to improve each other's wellness.

The client invites their friends and families to first follow their wellness campaign for free. Then incentivizes them to invest as little as five dollars each week to get some perks. Or invest \$25 each week for even greater perks.

Gustavo: ***Something like a crowdfunding campaign?***

Steph: Exactly. This is not a private healthcare expense. Nor some legal expense. It's more of an investment opportunity. From the client's social capital.

The campaign offers three tiers, or levels, of support: Follower for free, Supporters for five dollars per week, and Contributor for \$25 each week. Each level provides its own benefits.

Gustavo: ***How?***

Steph: When you choose to be a follower, you can witness for yourself how the process can work for you, if you decide to become a direct client.

For only five dollars a week, the price of a cup of coffee, you can choose to actively support the client. As you help them reach their wellness goal, you improve some of your own wellness along the way.

Step up with a \$25 a week investment, and you participate more centrally in the campaign. At least this is how it looks on paper. The campaign has yet to be market tested.

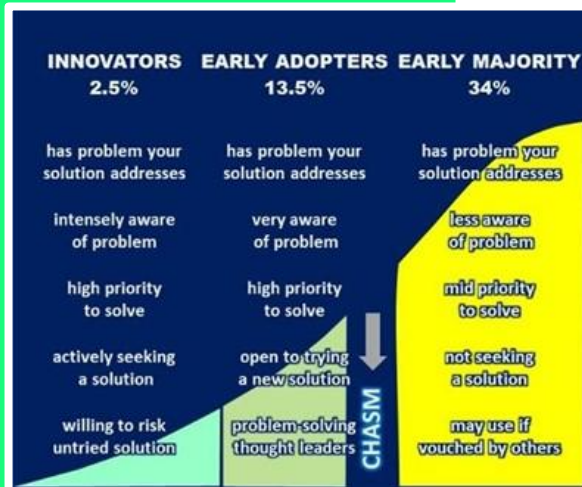
Gustavo: ***I see.***

Steph: One of the purposes of this podcast is to test need-response, and attract input from listeners to learn what would work for them.

38:44 5) Is need-response available now?

Gustavo: ***Is the need-response service available to use now?***

Steph: Unfortunately, no. Not yet. Everything must begin first as a vision, a seed to be planted and cultivated with tender care. We're looking for those who can help build it.



The first batch of clients would eventually become service providers, which we call need-responders. The Anankelogy Foundation is set to train them. And to test the process in something of a practicum, or environment in which the client knows this is a makeshift venture.

The first client may be a need-responder in training for another campaign. A lot of cross-pollination. Each learning from each other. All of us learning together from each other.

We're seeking innovators. They have the need for a service like this. They are actively trying to solve a problem. And they are willing to try something that's never been tried before. They are willing to take risks.

The ideal innovator, we think, would be a disillusioned lawyer or a disillusioned psychotherapist. They face a challenge in their life that cannot be fixed by either law or psychotherapy.

For example, a lawyer who needs to renegotiate the terms of their student loan, in order to invest in their startup service. No current policies make room for their unique situation.

Such lawyers feel strapped by what they call "golden handcuffs". They get locked into requiring high levels of revenue to cover their student loan and other expenses. Need-response could be the answer, by putting each other's inflexible needs first. Over limiting flexible policies. At least in theory, and we're looking forward to testing this in practice.

If you know anyone who could use such a service, invite them to listen to this podcast. It just may change their life with new hope. It could help yours, and you could help shape it by engaging us as we build it. Subscribe to get more involved, or to simply receive regular updates. Go to [Anankelogy Foundation.org](https://AnankelogyFoundation.org) to subscribe now.

40:57 Engage us!

Steph: If this visionary service speaks to you and sounds like something that could benefit you, then we'd like to hear from you. If catching this podcast on our YouTube channel, leave a comment below on how we can shape it to fit your particular needs.

Learn more about this visionary service at our website: Anankelogy Foundation dot org. That's anankelogy, spelt A-N-A-N-K-E-L-O-G-Y Foundation dot org. Again, that's A—N—A—N—K—E—L—O—G—Y Foundation dot org.

Standard teaser for next episode, with flex portion underscored

Standard outro for each episode

41:48 **Next time**

[branding music fade in]

Gustavo: **Stay tuned each week to follow how we build this much needed service.**

Steph: **Subscribe, if you haven't already, to be sure you do not miss any opportunity to help each other improve all of our lives.**

Gustavo: **Next week, we dive a little deeper into the objective side behind our experience of needs.**

Steph: **See you there.**

42:12 **Outro**

Gustavo: **Thank you for listening to this episode of Need-Response. We look forward to serving you next time, bringing you more insights and inspiration into serving your needs. Subscribe to Need-Response wherever you get your podcasts. A new episode is ready for you each Wednesday morning. Until then, let's...**

Both: **spread...some...love.**

[branding music fade out]

Learn more about this visionary service at our own Anankelogy Foundation website. Click on the button below. Then listen each week as we unfold what this new service could do for you.



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