Enabling

Enabling Others to Engage in Self Help & Mutual-Help For Community Wellbeing

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THE ENABLING COURSE

Increasingly, professionally trained people alongside folk with life experience are being sought to help people to do things for themselves outside of service delivery.

One example is the emergence of Consumer Wellbeing Cooperatives. These are Enabling Environments where every aspect of the surroundings or conditions in which a person lives or operates supports achieving an outstanding level of best practice in creating and sustaining a positive and effective social environment. These cooperative enterprises are owned by consumers and managed democratically. They aim at fulfilling the bio-psychological and bio-social wellbeing needs and aspirations of their members. They may operate widely in increasing community wellbeing or have specific foci such supporting those with addictions or disability, or single mothers, new arrivals, parents with at-risk children, youth at-risk, and people returning to living in society after being in (i) war, (ii) mental health clinics, (iii) prison/detention, or (iv) desiring drug and other addiction rehabilitation.

Consumer Wellbeing Cooperatives typically operate within the market system independently of the state as a form of mutual aid. They're oriented toward service rather than pecuniary profit. Many engage service providers. Importantly, some are evolving based upon supported mutual-help, often with professionally trained people providing support to people in how to do things for themselves rather than having professionals do things for them. Some Consumer Cooperatives operate at the very edge of a market system and engage in human energy exchange of simple repeated acts in helping each other living well with the demands of life. In other contexts, people within a community come together in collective action for wellbeing in very informal ways. One such example was the local bushfire affected community of Kinglake who had their own informal networks doing good work independent of, though complementary to a mass of service delivery provided by all levels of government and private service delivery bodies. Professionals with enabling skills supported these local informal collectives.

People in civil society are now addressing all manner of wellbeing issues themselves such as, stopping family violence, supporting new arrivals, as well as peer-to-peer support groups for those with difficult challenges and the like

This Enabling Course prepares professionals with backgrounds in the psychological and social sciences to work alongside folk with high levels of competence from life experience in this exciting and very rewarding area. The content draws upon experience of what has worked well in supporting others to engage in mutual help. The Course has evolved from Action Research to post doctoral level since the earlier 1960s in Sydney, NSW and wider afield. Enabling Ways are embodied experientially with other Course participants and during field work placement. Candidates with suitable prior learning may be recognised and admitted.

ENABLING ENABLERS – COMPARED WITH TRAINING

This Course uses enabling approaches in passing on Enabling Ways – having participants embodying (taking on learning and knowing through their bodily experiences) how to support themselves and others to be more able.

This is an *Enabling* Course not a training course. There are significant differences between these two. - enabling approaches differ from training:

> **To train** is an organized activity aimed at the trainer imparting information and/or instructions to improve the recipient's performance or to help him or her attain a required level of knowledge or skill. The flow is from expert trainer to trainee.

> **To enable** is provide embodied experiences resulting in a person being more able to release authentic power;[1] to enrich agency (the means, competence, and ability to act) and more able to make actions possible or easy. The enabler constitutes enabling contexts and environments where others discover themselves and enhance their *own* unique potentials. The flow is mutually interconnecting, inter-relating and inter-weaving in co-enriching and co-learning.

During the Enabling Course participants embody competences through experiencing doing things.

Enablers are not 'trainers.

We locals are not 'trainees'.

The Course is woven around the lived life of the participants including the moment to moment energy in the group and the presenting themes arising from participants' interests and passions. As such, there is no set 'curriculum', though there is Course themes and massive resources available to engage with these themes that arise

energised by participants interests and concerns. Similarly there is no 'syllabus' and no 'fixed' agenda. Rather, there is a themes based open agenda. Key themes are:

Enriching community ability and inclination to act together for a better life together

Increasing community inter-connectedness

The **ENABLING** Course prepares people to have the:

- o Being
- o Values
- o Interests
- o Ethics
- o Social Ecology
- o Sensitivities
- o Respect
- o Subtle Energies
- o Competences
- o Intuitions
- o Insights

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[1] Refer Natural Living Processes Lexicon - 'Authentic Empowering' http://www.laceweb.org.au/nlp.htm#auth where increase of authentic power leads to more power in the whole system; in contrast to 'zero sum power' where one person obtains more power, this means another has less power.

o Ways
o Capacities and
o Willingness

to support others to be able to:

o Engage in Mutual Help with others in Networks and Collectives
o Do things well for themselves and with each other

CORE COMPETENCES

o **Uptime** - Staying externally present in the moment attending to the other(s)
o **Rapport** - Gaining and Sustaining Rapport
o **Attending, Listening & Remembering**
o **Eliciting Maps** - Sensing ways others represent (map) their world
o Supporting others in **Enriching** their **Maps**

EXPERIENTIAL SHARING OF MICRO-EXPERIENCES IN GROUP CONTEXTS

The following process may be used and imbedded:

o Firstly, within the wider exploring of issues, themes, and priorities emerging from participants concerns and interests
o Secondly, in sharing healing[2] enabling ways, and
o Thirdly, in evolving processes for evolving and enriching community support networks and entities throughout the local area.

The model that may be used may be experienced as a collection of 'micro-experiences'.

Each micro-experience may:

o have no 'cultural baggage', or what little there is, may be discarded so that ways may be easily assimilated and or adapted
o be simple to use
o obtain results
o be easily passed on to others
o be spontaneously merged with other micro-experiences and local healing ways
o be spontaneously merged for holistic healing

Action research may be used - 'We try something and review the outcome'. We locals may evaluate outcomes and modify process if deemed appropriate.

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[2] 'Healing' is being used in the original sense – as in making whole and integrating

The Course introduces Micro-Experiences. They are listed below in alphabetical order.

Accessing, re-accessing, enriching, and extending psycho-social resource states - We all have a differing set of psycho-social resources states such as joy, calmness, tranquillity, engrossment and energy. Often people have a range of resource states that they have not linked into for many years. A set of experiences may be explored that enable others to tap into their resource states, enhance them, and to evolve new ones.

Accessing States and Chaining - resourceful habits and good moods; dramatic pattern-interrupt. Life scenes. This is a set of competences that allows other competences to be used together to obtain healing outcomes.

Accurate Clues Reading: survivors/disputants and their body language. Enables helpers to notice discrepancies between verbal and non-verbal behaviours as well as other unspoken indicators as an aid to resolving issues.

Altering Emotional States - A set of processes can be explored that allow people to readily enter and leave any emotional state at will, towards having emotional flexibility and choice.

Anchoring - Few or one-trial re/learning - This is an easy to learn process with wide applicability in healing that enables clients to expand flexibility and choice in their emotions, internal experience, personal resourcefulness and actions - towards Well-being.

Assessing the Other's Internal States, strategic and sorting patterns, and external relationships - Enables helpers to identify and use the unique aspects of how another behaves and experiences life and makes internal representations of this experience - for enabling healing.

Being Well – Experiences enhancing our sense of self – our being in the world with others – supporting the tapping of our unique potentials

Caring and Sharing - home, street and rural Relational/ Healing Mediating. An extensive set of micro-competences and processes can be explored that foster evolving relationship and healing happening between people in conflict within a Relational Mediating frame.

Changing Personal History, Re-Imprinting, & Creating Hopeful Futures - evolving Well-being perspectives on previous painful or angry attitudes. People make representations or 'maps' of their experience and use their senses in specific ways to 'file' experience. For example, some recall 'good' times as very small hazy grey two dimensional images that are seen at a great distance in the mind's eye, whereas awful experiences are recalled larger than life in full colour right before one's eyes. For these people, to 'recall' is to relive and re-experience the pain and anguish or anger and vengeance. At the same time both the present and past good times can be devalued and no source of pleasure. Such processes can continually traumatize. Experience has demonstrated that helping people explore and change how they use their brain and senses can have profound healing value.

Context Counselling, street mediation and group story performance – respectfully informed by global indigenous healing processes, dance movement and ceremony, therapeutic communities, artistry in all its forms, and Keyline organic farming concepts and processes. Embraces bio-mimicry, commonly found objects, and natural and evolving contexts as healing possibilities. Embraces Mediation Therapy and Relational Healing.

Conversational Change - This competence allows healing Action to take place 'on the run' as it were, often in the briefest of moments as one goes about relating with other people in day-to-day contexts. Embracing language informed by psycho-linguistics.

Creating Healing Futures - People vary in the way they use their senses to make representations of possible futures. Some people have no processes for making representations of the future. They literally can't see a future for themselves. Others can only see bleak futures. Competences can be explored that allow people to build internal representations of healing futures that can sustain and enrich.

Creative Dissociation - separating memories from bad or violent or other aversive feelings. Simple processes can be introduced that allow people to break the previous inevitable link between recall of trauma and the re-experiencing of the associated pain. These dissociating competences reintroduce flexibility and choice back into lives; prepares participants for a subsequent experience-set relating to emotional flexibility and choice.

Creative Vagueness - This healing process enables the other person to bypass aspects of self that may hold back healing.

Cultural Healing Action - Processes drawing on influences from traditional and other cultures around the world, especially from the Oceania SE Asia Region.

Gathering information, Monitoring & Precision Questioning - Using simple language models and other forms of expression that enable helpers to gently and caringly assist others to express themselves.

Healing Movement & Somatic Processes - Many body approaches to change are available that involve becoming aware of how we move and tense our bodies. People who are depressed typically look depressed. They literally are low. Often they have shoulders slumped forward. The spine is shortened. They may pull their heads in. Anyone adopting this set of body holding patterns could soon start to feel awful! This hints that we can change states by moving away from problematic postures. Healing Movement process involves very simple movement with awareness of the movement. These simple processes allow graceful and elegant movement towards sustainable Well-being.

Increasing Flexibility & Choice relating to use of bad or rigid habits - these are a set of competences and processes that are simple to use and profound in effect involving the use of language and sensory experience in specific ways.

Intercultural & Inter-Ethnic Consensus - respect for cultural diversity; negotiation of meaning; joint authority; the principles of humanitarian (caring) law. Processes and competences for establishing healing relating between differing cultures and ethnic groupings.

Language competencies: Big and small chunks, Enables helpers to use simple, graceful, caring and healing language to foster healing and transforming.

Mapping Across - freeing limiting beliefs and attitudes. A set of processes and competences can be explored that allow participants to free up limiting beliefs and attitudes towards more flexibility and choice.

Mediating Metaphor - storytelling, performance and image writing as parables for healthy tolerance and cooperative living. Throughout time stories and other forms of metaphor have been used for promoting healing change. A set of specific competences can be explored for creating simple though powerful healing metaphors.

Outdoor Action play - Individual and group experiences, processes, initiatives and rituals for building trust in self and others, in building cooperation, community enrichment, self resourcefulness, self reliance, group support and in improving dispute solving.

Rapport Building - flow, moving together, being at one. A wide range of verbal and non-verbal rapport building processes can be explored.

Reframing/De-framing - finding constructive meanings, resolving internal and external conflicts, seeing trouble in a better light. We all make our own representations of our experience, sometimes in ways that prolong pain and suffering. 'De-framing' frees up fixed ways of experiencing the world. 'Reframing' allows others to place past and present experience within more helpful and healing frameworks.

Relational Mediating - engaging in ways that may foster the constituting or reconstituting of good relations between disputants.

Self-Mediating Competences for criticism and argument - The friendly voice. This set of competences and processes again uses shifts in the particular way people use words and their senses to make sense of the world.

Sensory Submodalities Change Patterns - We all use our various senses in special ways to make sense of our lives. An extensive set of very simple processes can be explored allowing people to make profound and lasting changes in their lives and how they respond to past events.

Somatic Processes – increasing awareness of how we move within gravity and the profound links between moving and feeling towards increasing flexibility and choice.

The Australian Bliss-symbols System - the blissful picture writing view - re-viewing and imaging; uses processes adapted from bark and sand painting and drawing, iconic images, healing artistry and the Australian Bliss-symbols system.

Well-formed Outcomes in healing, relational mediating and problem-solving; Ebb (returning).and Flow; enables helpers to maintain a nurturing outcomes focus.

INTERCULTURAL CONCEPTUAL BACKGROUNDS FOR WELLBEING ACTION

Action Approach is modified from mountaineering ropes courses, wilderness leadership. Using ropes and ritual in improving dispute solving and community enrichment.

Blissful Picture Writing View Is adapted from bark and sand painting, iconic images, and the Australian Bliss-symbols system.

Context Counselling, Street Mediation & Group Story Performance includes influences adapted from corroboree, therapeutic communities, Nelpful analysis (neurolinguistic programming), dance movement and somatic process as well as Keyline organic farming.

Cultural Healing Action is adapted from Oceania South East Asia experience and applications among Global Indigenous and small minority people.

Healing Mediation Balance Level is extended from family therapy, the Family Mediation Services of Ontario, Canada, and the socio-healing ways of the Solomon Islander Tikopia.

Intercultural Consensus includes negotiation of meaning, joint-authority, authentic power, relational mediating and concepts such as ebb and flow[3], weaving people together in place, and the Yolgnu 'Yothu Yindi' (young and the mother). and Torres Strait Islander Akame (grandmother and me). It is informed by principles of humanitarian law.

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[3] Two flows in the estuary - one coming from the land (Yolngu knowledge) and one from the sea (Western knowledge) engulfing each other so that "the forces of the streams combine and lead to deeper understanding and truth."

Nurturing – Inma (in the Mother) - the maternal and universal love; Torres Strait Akame (Grandmother and Me); and Bougainville Rataiku's 'haharusingo' meaning 'loving wisdom in action', with links to Aristotle's[4] Nicomachean Ethics' expression 'practical wisdom' as well as Maturana's 'Homo Amans' (loving people) (in contrast to Homo Agressans).

THE COURSE FROM THE LOCALS PERSPECTIVE

Course participants are keen to be increasing their competence in supporting others to be able where:

- o We locals control content.
- o We may be learners, experience acquirers and experience sharers.
- o We may actually heal and nurturer ourselves in the process of acquiring and passing on experiences.
- o There may be an open agenda with the theme 'Healing Support for each other in mutual help
- o The specifics of content and process of the open agenda may evolve from our local operative needs during the Course and from what may be appropriate within the varying contexts and energies that emerge during our time together.
- o The enablers are resource people for the above process.
- o Enablers have a very large number of micro-experiences and healing ways that they can make available for us to make selections from.
- o It may well be that competences may be transferred into the wider community using experiential processes similar to the above.
- o The healing network may start to enable self healing among the local community.
- o It may be that more and more people discover that they can change their wellbeing

MATRIX ORGANISATION IN THE CONTEXT OF CONSUMER COOPERATIVES AND MUTUAL HELP NETWORKS AND COLLECTIVES

> Matrix - from the Greek word meaning a multidimensional network –
> a place of nurturing, the womb..

While the following may seem impossibly complex, a skilled facilitator can have all of the following happening with participants readily able to do the processes and completely engrossed in the process and enjoying themselves immensely

Some features:

- o The Course Enabler introduces the experiential structural framing of the Course and models the micro-experiences we share with each other

- o The experiential group process creates a context where Enablers pass different competences to the different members of the various groups. Members of these groups then pass on the different competences to other members of the group. Then the competences are passed between the various groups. Note that patterns of transfer may vary between the groups.

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[4] https://socserv2.socsci.mcmaster.ca/econ/ugcm/3ll3/aristotle/Ethics.pdf

- Each small group of locals may then become 'enablers' in passing on 'their set of micro-experiences' to each of the other groups, typically adapting them along the way.
- After a time there may be a random shifting of locals between the small groups and shifting of the Enabler working with a small group. By the end of the gathering, everyone may have worked with every local and Enabler with whom they may want to work and who may want to work with them.
- After a time in this process, and if and when we are ready for it (which may vary within individuals and groups), locals may begin combining micro-experiences to evolve spontaneously appropriate healing ways. For example, if 'hands-on' processes are being used, other verbal and non-verbal rapport-building micro-experiences may be used simultaneously, in order to enrich the process.
- Given the above processes are under way, any local person or small group may be involved in some one or more aspects of the above process. It is not a 'lock-synch' linear process. It tends to become eclectic. Our local needs and interests may guide content and timing.
- We locals may acquire competences and pass them on while nurturing, supporting and healing ourselves and each other. Issues may be resolved during competences acquisition.
- Enabling Action Research experience has shown that all of the above processes may apply to children as well. They too may very quickly acquire competences and pass them on to adults and other children. They may use them effectively within minutes. Whole families may work together as a unit to heal themselves.
- The process may provide scope for those locals who may want to, to take on an enabler role within local area and wider communities.
- Global multidirectional communicating
- Multi-skilling and multi-tasking
- Enacting local wisdoms about 'what works'
- What 'fits' is repeated and consensually validated
- Voluntary Action by nurturers
- No one is 'in charge', although everyone has a say
- Shared accountability for unfolding action resonant with traditional indigenous ways
- Organic - the survival of the fitting
- Knowing includes the sharing of the wisdom in the group
- Organic roles – orchestrating and enabling
- Locals may pass their new competences on to each other

- Most of the competences may be received via other locals. In this way competences may be 'filtered' through locals to ensure cultural appropriateness.
- Competences may be passed on by locals to other locals
- Enablers may take a role in linking groups of nurturers together.
- Nurturing groups may soon begin sharing healing ways with other nurturing groups in healing networks.
- In this way, evaluation by us locals may be built into every aspect of gatherings within and outside the Enabler Course
- The total group of locals may separate into a number of small groups[5]
- Locals may select the micro-experiences we want to explore from the large range available through the Enablers
- Different groups may explore different micro-experience(s)
- Locals may begin using/experiencing the micro-experience(s) after a 90 second briefing (a 'standard' we understand that is used by the Enablers)
- Locals may experience using the micro-experience(s) on themselves or others
- Enablers may be a resource, if confirmation of a process is needed
- Feedback may be given while a person is using a micro-experience or immediately afterwards
- Feedback may be given at anytime by anyone present at the gathering
- We may explore our experience and the outcomes of giving and receiving a micro-experiences, and make any changes we deem necessary
- The 'receiving' local(s) may swap roles with the 'healing' local(s)

IMPLICATIONS OF THE ABOVE EXPERIENTIAL MODEL

Assuming an Enabling Course gathering of participants divides up into say five small groups, participants may receive micro-experiences on a 4:1 ratio from other locals. That is, we may have received one set of micro-experiences from an enabler within our small group. We may then receive another four sets of micro-experiences from local members of the other four groups – *that they have originally heard from the Enabler*. Four fifths of anything being received may be coming adapted from other locals.[6] Given that in our own groups we may be experiencing giving to and receiving from other locals, most of what we may 'absorb' may be coming from our peers. In so doing we are filtering the healing processes through our own cultural ways. So while the enablers may be the original source of the micro-experience, more than 80% of the sharing may be being received from other locals. The enablers may be **a** resource. But they are not **the** resource.

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[5] Refer Healing Group Processes. Internet Site accessed Jan 2017 – www.laceweb.org.au/hgp.htm
[6] Refer Sociograms Figures 1 to 6. Internet site accessed Jan 2017.
http://www.laceweb.org.au/soc.htm

By the end of a gathering during the Course we locals may:

- know a number of micro-experiences
- be able to use these competences effectively and may pass them on to others who, in turn, may use them effectively
- We understand that the above process and the enablers 'way of being' tends to stop the enablers taking on a 'font of all wisdom' role. All things being equal, and if there is a desire for it, typically, we local participants may both experience and know that:

  - 'Micro-experiences are easy to use.'
  - Members of our family and our local community, through our enabling action, may now be richer resources to each other
  - We may get more of what we want from the enablers when we want it and pass it on to each other.
  - The prospect is that we locals may be using the competences effectively within about 90 seconds of first hearing, feeling and seeing them. We understand that there is no 'grand theory' to learn, or be daunted by.
  - We may, we understand, be passing on our new competences literally within minutes of receiving them.
  - We may get instant feedback of results and may make any small changes that may further refine our skill.
  - These aspects of the process may be self-reinforcing.

LOCAL AND LATERALLY LINKED WELLBEING ACTION

Local Action may be linked to other Self Help Action in nearby Community Groups. The Glocal Village organisation of the informal networks may be 'flat' with local and lateral links to other actions. Refer Sociograms - Figures Depicting the Evolving of Healing Networks .

FORMING CONSUMER WELLBEING COOPERATIVES, COLLECTIVES, & NETWORKS

A course on evolving, forming, and running Consumer Wellbeing Cooperatives, Collectives and Networks is being developed.

WIDER APPLICATION OF THE MODEL

With people of all political persuasions advocating 'smaller government' it may well be that the model embraced by the Enabling Course may have relevance in fostering contexts where communities and groups within the local area and wider afield may take a greater role in caring for themselves rather than asking Governments to do things for them. Perhaps governments at all levels who are seeking to shift from a focus on 'service delivery' to 'civil society participatory self helping' could use the experience in evolving policy and programs based on the participatory self-help model as a complement to service delivery. Refer the paper Governments and the Facilitation of Community Grassroots Wellbeing Action.

This Course enables people to be potent change agents in supporting people to increase wellbeing in their lives with others

PRE-REQUISITES

- o **Must have completed the Enabling Course of the Foundation**
- o Possess a graduate degree or higher in the people sciences
- o People with life experience and competence may have this recognised and accepted through the Foundation's Recognising of Prior Learning

MICRO-EXPERIENCES

This Course uses and extends the micro-experiences experienced in the Enabler Course.

Other Micro-experiences:

Cultural Healing Action - Processes drawing on influences from traditional and other cultures around the world, especially from the Oceania SE Asia Region.[7] Cultural Healing Action can run from less than an hour to several days (or weeks). People are involved in energetic and not so energetic games and activities and all forms of artistry - in drama, music, creative writing, dance, visual arts, theatre, group dynamics and the like.

Enablers have a broad concept of activities and possibilities for the time together. Typically, the process starts out structured.

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[7] A significant influence has been Tito Ernie Cloma of the Philippines who died Dec 2016. Refer Cultural Healing Artistry. Internet Site accessed Jan 2017 http://www.laceweb.org.au/chapo.htm

After a time, activities and games begin to emerge out of the spontaneous responding of the participants, with Action evolving from the energy and inclination of the moment. In a very real sense, the participants evolve their own experience together.

Participants of all ages explore creative and artistic ways of examining their local cultural Well-being issues of concern to the participants and their communities; for example: sexual, alcohol and drug abuse, violence, torture, trauma, grief, suicide and correctional healing experiences. They may create short plays, songs and rhythms, poems, stories, dances, murals and postcards, and other materials about these issues.

The healing cultural activities as well as the dynamic group relating provide corrective, remedial, and generative emotional experiences that lead to personal and group issues actually being healed/resolved during the process of exploring them. At the same time participants are gaining competencies that they can use in the future.

Cultural healing Action in general terms involves actively fostering and sustaining cultural Well-being. It fosters people extending their own culture as a balance to other cultures that may be dominant, elitist and oppressive. As well, it is a movement for intercultural reconciliation and Well-being. It fosters the developing of Quick Response Healing Teams to resolve local community and international conflict (peacehealing). It provides scope for people to actively engender and promote values, language, practices, modes of Action, arts and other aspects of a way of life (culture). These in turn facilitate social emancipation, intercultural healing, cultural justice, as well as social and environmental well-being, caring lore and humane governance.

Developing Ethnic & Cultural Self Esteem - resolving shame and guilt. Many of the above competences can be used in resolving these issues.

Increasing Flexibility & Choice relating to use of bad or rigid habits - Releasing over-dependence and blocked emotion. These are a set of competences and processes that are simple to use and profound in effect. They involve using language and sensory experience in specific ways that can loosen up recurrent unpleasant body sensations such as chest and throat constriction, churning stomachs as well as stop compulsive, obsessive and phobic behaviours.

THEMES FOR ADAPTING MICRO-EXPERIENCES

Enabling Support for:

- o Children
- o Adolescents
- o Women
- o Men
- o Families
- o Communities

Themes and Contexts for Increasing Wellbeing within and between Cultural Groups:

- o Establishing rapport
- o Gaining acceptance of the enabling support role
- o Identifying specific issues to be resolved
- o Resolving anger and violent behaviour
- o Resolving the effects of psycho-social, physical and sexual violence - feeling safe again
- o Identifying and using existing psycho-social resources
- o Healing grief, shame and loss
- o Letting go 'war zone' mentality - feeling safe again
- o Using individual, family and community wellbeing processes
- o Healing play, games, fantasy and fun
- o Enabling well-being resources
- o Empowering well-being
- o Enabling the building of community; developing resources; forming support coalitions and fostering support networks and friendship

Getting a Good Night's Sleep

Resolving the following:

- o Difficulty in getting to sleep
- o Having nightmares
- o Panicking attacks - night/day
- o Fearing the dark
- o Needing to urinate frequently
- o Bedwetting
- o Sleep being disturbed
- o Racing thoughts
- o Massive tensing of the body
- o Aversive body sensations, e.g. being choked up, stomach churning
- o Waking early in the morning
- o Continual sleeping
- o Being tired, exhausted but wide awake
- o Breathing difficulties interrupting sleeping

A set of micro-experiences and processes for resolving the above issues

Eliminating torture and trauma associated issues - being phobic, obsessive, compulsive, having panic attacks and using problematic behaviours

Examples - being:

- o phobic
- o obsessive
- o Compulsive
- o Panicking
- o Agoraphobic

Resolving psycho-social issues associated with disfigurement

Reducing, Interrupting, Resolving and Stopping Anger and Violence

- o The roots of violence
- o The psycho-physiology of anger, fear and violence
- o Using healing Relational Mediating to resolve anger, fear, payback and other violence; stopping property damage and destruction
- o Body approaches in resolving anger
- o Resolving anger and violent behaviour in and within each of the above groups

Healing:

- o Healing the suffering from torture and trauma
- o Working through grief for adults, adolescents and children
- o Artistic expression for diagnosis and healing
- o Cultural healing artistry
- o Resolving the effects of psycho-social, physical and sexual abuse in children, adolescents and adults, - feeling safe again
- o Sensory submodalities - change patterns
- o Re/empowering identity; Re/creating hope

Actions may evolve according to local operative needs, concerns and issues.

HEALING THEMES

The following may be possible broader healing themes:

Reconciling, Rehabilitating and Healing of Torture & Trauma Survivors

- o Negotiating priorities and needs.
- o Displaced, dispossessed and refugee issues.
- o Longer term effects of torture and trauma on the person and society.
- o Trauma and torture related disorders in the context of civil strife, warfare and the trauma of those caught in the cross-fire.
- o The painful experiences of exile, migration and re/settlement.
- o Introducing healing issues.
- o Issues for supporters and carers in the field of torture and trauma.

Specific Issues & Needs for Healing Local People

- o Issues in setting up a healing network among torture and trauma survivors.
- o Models of healing among torture and trauma survivors.
- o Supporting refugee and displaced communities.
- o Strategies for developing healing networks among torture and trauma survivors

Issues for Enablers, Healers, Supporters, & Carers

- o Enabling the Gifts of Intercultural Healing
- o The loving nurturer
- o Understanding the effects of exposure to torture and trauma in the context of civil strife and the refugee experience.
- o Effects on the children and adolescents.
- o Effects on the women
- o Effects on the family.
- o Effects on men
- o Effects on children, family and friends of torture and trauma sufferers
- o Effects on combatants, issues relating to re-habilitating combatants back into their communities (issues for combatants and other locals)
- o Rehabilitating, healing and reconciling of torture and trauma survivors in the local, national and global context.

Healing Processes

- o Forgiving - freeing blocked love - Inma
- o Principals of Healing
- o Healing Models
- o Individual Care and Caring
- o Family Community Therapy
- o Group Approaches

- o Crisis intervening and debriefing
- o Evolving local healing networks
- o Transferring and Projecting: Clearing misunderstanding transferred from the past, and projected on to the other side.
- o Anti-burnout strategies, debriefing and self-healing
- o Enabling and Guiding Enablers, Healers, Supporters and Carers
- o Ethics

Issues for Skill-sharers

- o Evolving torture and trauma issues in differing contexts.
- o Developing skill-sharing possibilities.
- o Enabling contexts with possibilities for skill sharing.
- o Exercises for different purposes.
- o Enabling and guiding enablers, healers, supporters, carers.
- o Clearing transferred bias, prejudice, misunderstanding in micro-experience-sharers (counter-transference).
- o Building self help therapeutic community models of 'torture and trauma healing' in rural and remote settings.
- o Building the self-help network.
- o Debriefing enablers, carers, supporters and healers

A Framework for Intercultural Healing

- o Locals nurturers helping themselves and each other
- o Well-being for self, family, community and surrounding communities
- o Caring for land, air and seas
- o Good relating between people and with the environment.
- o Openness, fairness and love are healthier than force
- o Using local humane caring self governance of the wellbeing process