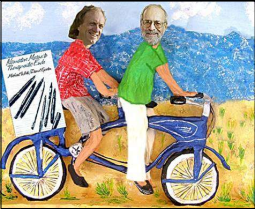


an acknowledgement...

Michael White and David Epston



"One of the aspects associated with this work that is of central importance to us is this *spirit of adventure*.


We aim to preserve this spirit, and know that if we accomplish this our work will continue to evolve in ways that are enriching of our lives, and to the lives of those persons who seek our help"

(White & Epston, 1992, p.9)

Picture by Natasha Saville

...a Synthesis of Ideas

David Epston



- Family Therapist, Auckland, NZ
- Trained in anthropology and sociology
- Rituals and metaphors

An anthropologist of problems and an archivist of alternative knowledges

David Epston



"I've always thought of myself as doing research, but on problems and the relationships that people have with those problems, rather than on people themselves.

The structuring of narrative questions and interviews allow me and others to *co-research problems* and the *alternative knowledges* that are developed to address them"

Michael White



- Family Therapist, Adelaide, Australia.
- Early work in psychiatric settings
- Therapy and community projects
- *"a practice that can offer people a different experience of themselves than the experiences of the problems they are facing"*




Michael White on two purposes:



'Of the many purposes that have shaped my explorations of therapeutic practices over the years, two are particularly relevant to my engagement with the narrative metaphor...

One of these has to do with the imperative that I have placed on the development of therapeutic practices that decentre the voice of the therapist... that have the effect of bringing to the centre of the therapeutic endeavour some of the knowledges of life and skills of living of the people who consult therapists.





Another purpose... [is] a commitment to deriving practices that are non-normative
...in the sense that they do not, in an unquestioned and automatic way, simply reinforce and reproduce the valued forms of mainstream culture.'
(White, 2011)

What might these 'imperatives' and 'commitments' have been in response to?

What was going on that was so shaping of Michael's explorations in his work?

Michael White's early work in psychiatric settings familiarised him with the effects of the biomedical discourse on the lives of people with mental health concerns.

Which alternative discourses can support us in our efforts to assist others in counselling and community contexts?





Some key intentions of narrative practice



Some key intentions of narrative practice

1. A determination to find non-pathologising, non-individualising ways of working with people.
2. A focus on meaning-making and the stories that shape people's lives.
3. To enable people and communities to speak for themselves.

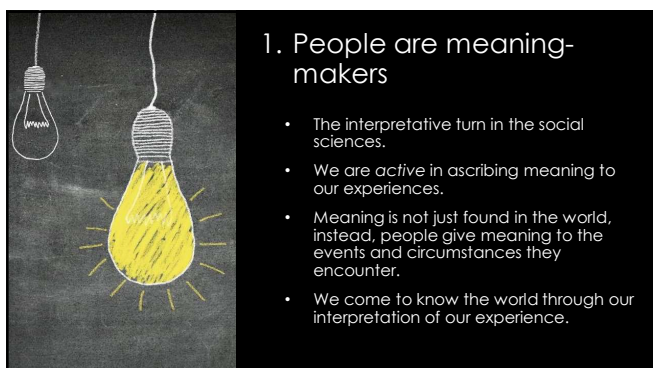


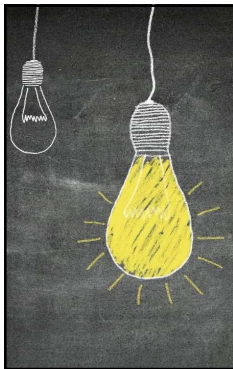
Some key intentions of narrative practice

4. An understanding that individuals, families, groups & communities always respond to the hardships they face.
5. A commitment to make more visible people's agency – the initiatives, skills and know-how, values, hopes that sustain them in the face of hardships.
6. An interest in finding audiences to preferred stories.
7. Enabling contributions to the lives of others who are also experiencing similar hardships, often via documents.









2. Meanings are influential

- The meanings we give to our experiences shape our life and the steps we take in life.
- We are often not aware of the extent to which the meanings we give to our experiences shape our life.
- Contrasts with other notions of what shapes our life, eg. inner desires/drives, biology



3. Stories provide a 'frame' or 'lens' or 'structure' for meaning-making

- We carry with us stories
- Stories influence life in the present and future, not just reflect the events of life
- Stories influence memories, thoughts, interpretations, feelings, actions, what we notice and what we don't notice



Stories Shape Life!

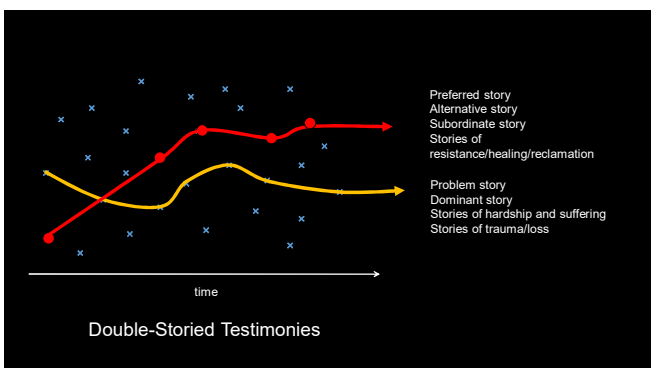


What makes a Story?

- Events
- Linked in sequence
- Across Time
- According to a theme or plot

4. Life is multi-storied, not single-storied

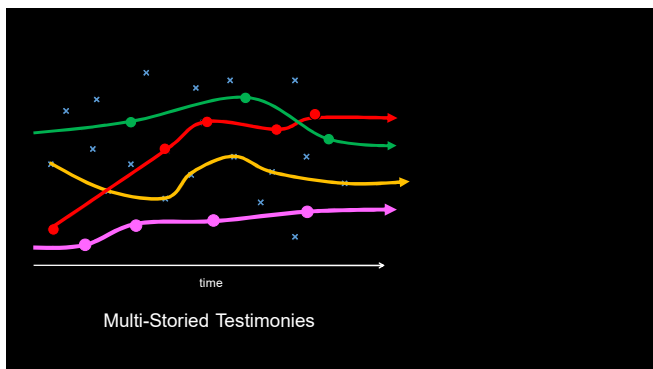
- People's lives are full of events, many of which are not given meaning and brought into story lines.
- There are many potential stories unfolding at the same time.
- There are always events that are in contrast to problem stories, that can be brought into storylines and shape life.

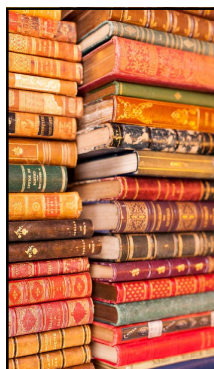


Some implications for practice...

- Being an audience to and acknowledging **the problem stories** of people's lives
 - The effects of problems on their lives.
 - The injustices of what they have experienced.
 - What they've been up against in their lives.
- Bring forward the **alternative stories** of people's lives
 - Their responses and initiatives.
 - Skills & know-how they have drawn on.
 - What they give value to and hope for.
 - Other people they have joined with or cared for.

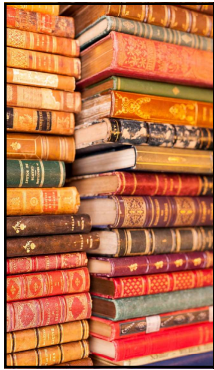
Rich story development
"double-storied testimonies"





5. Stories exist in a broader context

- Stories are shaped by 'cultural stories' / discourses.
- Some stories are more possible to tell than others; some are more available and influential than others.
- These 'cultural stories' / discourses commonly go unquestioned and 'taken for granted' about how life should be lived.



Stories do not exist in a vacuum...

"Stories about life and identity are not radically constructed. They are not a stand-alone phenomenon, set apart from cultural discourses."

Rather, stories of life and identity are shaped by the discourses of culture, and they are the bearers of these discourses...."

M. White (2011). Narrative Practice: Continuing the Conversations (p.8).

What is a discourse?

- Sets of ideas, notions, statements
- Circulate in 'the air we breath'
- Are taken-for-granted to represent the truth of a matter, or to declare how things 'really are' or 'really should be'



What does a discourse do?

- Construct norms about how life should be
- People are incited to shape their lives in accordance with norms
- Thus discourses are 'producing' of lives
- These norms make possible an experience of personal failure.



*"Never before has the
sense of being a failure
to be an adequate
person
been so freely
available to people,
and never before has it
been so willingly and
routinely dispensed."*

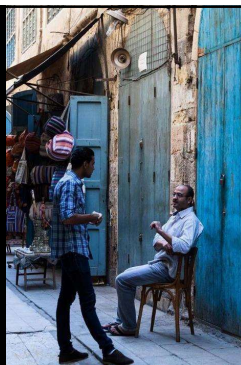
(White, 2002)

Some more implications for practice...

- Putting the focus on the broader context of people's experiences
 - The material conditions and life circumstances.
 - The network of power relations in their lives that shapes meaning-making.
 - The person's recruitment into various ideas, beliefs and attitudes that support problems.

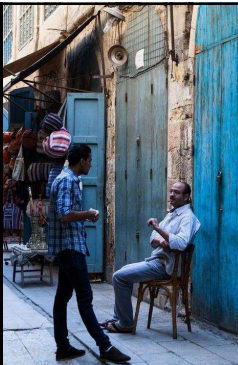
6. Identity is a social and relational project


- Our identities are not fixed or static.
- They are public and social achievements, created in relationships with others.
- We are always becoming other than who we are.



- **Relational**
 - formed in relationships with others
- **Distributed**
 - in different contexts (places, records, across time)
- **Performed**
 - Lived out, and witnessed by others
- **Fluid**
 - a process of becoming other than who we have been

J. Freedman & G. Combs



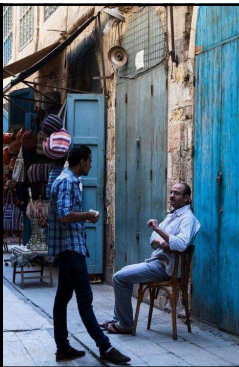


These understandings of identity make the internalising of problems and the pathologising of people untenable.

These understandings of identity shift the focus onto the contextual location of problems.

Some more implications for practice...

- Exploring diverse contexts of life.
- Inviting person to see themselves through the eyes of supportive others.
- Finding audiences to circulate preferred identity descriptions.






Ideas that shape Narrative Practice

1. People are meaning-makers.
2. Meanings are influential.
3. Stories provide a 'frame' for meaning-making.
4. Life is multi-storied not single-storied.
5. Stories exist in a context, and some have more space to exist than others.
6. Identity is a social and relational project.

Some implications for...
Therapeutic Posture



A narrative approach meets with people and communities with:

- Curiosity
- A sense of appreciation
- Non-judgement, but not value-less
- Ethic of collaboration
- Co-research
- *Tentative rather certainty* in the use of language
- *Asking about* rather than *interpreting*



Some implications for the stance we take...

- *de-centred*
emphasising the skills,
knowledges, meanings and
experiences of the person
- *and influential*
providing a conversational
context that makes it possible
for people to engage in
detailed and rich story
development.



Externalising Conversations



*Acknowledging problem stories
and opening space
for preferred stories*

This segment seeks to contribute to your understanding of:

- Narrative Practice approaches for *engaging in useful conversations* with people about the problems they are facing.
- *Distinguishing between internalised and externalised* ways of thinking and speaking about problems.
- The *intentions* of the Externalising Conversations in Narrative Practice.
- *Developing skills* in employing the Statement of Position Map No.1 as a framework for therapeutic enquiry.





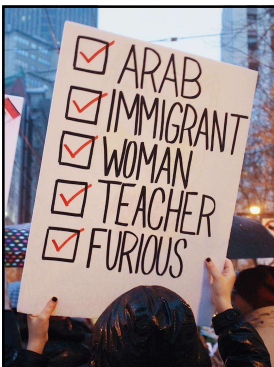
Internalised understandings of problems

- People come to believe that problems reflect their identity; the truth of who they are
- Problems become seen as internal to the person
- Internalised understandings obscure how the broader context of the person's life is complicit in the problem



People come to believe that problems reflect the truth of who they are:

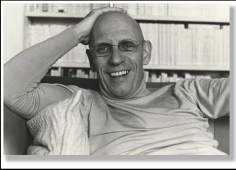
- *I've always thought I'm a bad mum*
- *I've got an addictive personality*
- *I don't have any emotional stability*
- *Violence is in my blood*
- *I'm a self-harming machine*
- *?*



What might labels / names obscure?

- Social context of problems
- Stories of skills and knowledge
- Stories that reflect values, hopes and dreams, intentions, commitments
- Stories of responses to events and experiences
- Life apart from the 'problem'

Michel Foucault



- His interest was in how human beings are made subjects; how we come to experience ourselves as people.
- Alongside of this, he studied the discourses of Western culture that turned people into objects.
- He identified three developments:
 - Dividing practices
 - Scientific Classification
 - Subjectification
- These developments fostered the objectification of people's identity.

Externalising Conversations



- Developed by Michael White in his work with children and families in the early 1980s
- A response to some of the huge success of internalised understandings of problems as located within people.
- The context of life is emphasised, rather than a precise diagnosis.

"Externalising conversations can provide an antidote to these internal understandings by **objectifying the problem**.

They employ practices of objectification of the problem against cultural practices of **objectification of persons**.

This makes it possible for people to experience an **identity that is separate from the problem**; the problem becomes the problem, not the person.

The problem **ceases to represent the truth** about people's identities, and **options** for successful problem resolution suddenly become **visible and accessible**."

White (2007), p9.



Externalising the problem

- The problem is scrutinised, not the person
- A **linguistic** shift
 - From an adjective describing a person ('a depressed person')...
 - To a noun ('the Depression', 'the Downers')
- A focus on **context**, which makes more possible an exploration of:
 - History of the problem
 - Circumstances that gave rise to the problem
 - Unjust and oppressive power relations



Possibilities of Externalising

- Less overwhelmed
- Less guilt and blame
- Increased sense of personal agency
- Other understandings of self
- People collaborate against the problem
- Lightness
- *How might it shape your experience of your work?*



Statement of Position Map No.1

1. **Naming** the problem
negotiating an experience-near and particular description of the problem; characterising the problem
2. Exploring the **effects** and consequences of the problem
on various aspects of the person's life and relationships
3. **Evaluating** the Effects of the problem
inviting the person to take a position in relation to the problem
4. **Justifying** the Evaluation
enabling people to begin to speak about their values, beliefs, hopes, dreams, principles, purposes



1a. Naming the Problem - Linguistic shift

- A linguistic shift from an adjective describing a person to a noun
 - From 'your depression' to 'the Depression'
- Invite an experience-near and particular name for the problem
 - 'the Downers', 'the down feelings'.



1a. Naming the Problem - Linguistic shift continued.

- Consider problems as things, distinct from the person
- Consider people as being 'in relationship' with a problem
- Listen for what is highly problematic for the person.



1b. Naming the Problem – researching context and history

- Circumstances surrounding the **emergence** of the problem in the person's life
- **History and trajectory** of the problem in the life of the person; its changes over time.
- Various **contexts** that have **maintained** the problem in the life of the person



1c. Naming the Problem – how the problem works in the life of the person

- The problem's tactics, tricks,
methods & strategies.
- The problem's friends & allies.
- The problem's plans & intentions.



2. Exploring the effects of the problem in the life of the person

- Various domains of their life
- Other people
- Their relationships with others



2. Exploring the effects of the problem in the life of the person continued.

- How the person thinks and feels
about towards themselves, acts
towards them themselves
- Their sense of who they are as a
person
- Hopes for their life and their future



3. & 4. Inviting the person to take a position in relation to the effects of the problem

- Evaluate the effects
 - Is this Ok or not Ok with you or a bit of both?
- Justify their evaluation
 - Why is that?

Enables a further clarification of what's problematic & Provides entry point into preferred stories

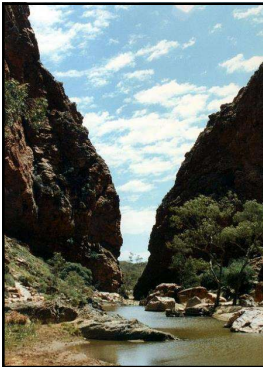


Externalising Conversations, some other considerations...

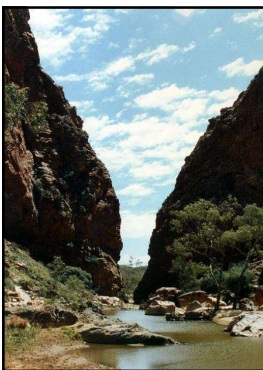
- Names can be negotiated and reviewed regularly.
- Construct 'relationships' with problems.
- If meeting one or more people, use one or more names for the problem.
- Notice the different metaphors that people are using; take care regarding adversarial metaphors e.g. "Fighting the temper", "killing the worry"



Moving from Problem to Preferred Storylines



- Problems are never completely successful in taking over people's lives – there are gaps in the problem's influence
- These gaps are often obscured or overshadowed by the problem
- Gaps do exist – life is multi-storied!
- Gaps can be easily lost or dismissed



- Our task is to provide a context for conversations that
 - re-search these gaps
 - enable people to bring them into storylines
 - make 'rich story development' possible



How do we get onto preferred stories?

- Externalising conversations
 - Listen for gaps in amongst the effects of the problem
 - Listen as people justify their position in relation to a problem
- Direct enquiry



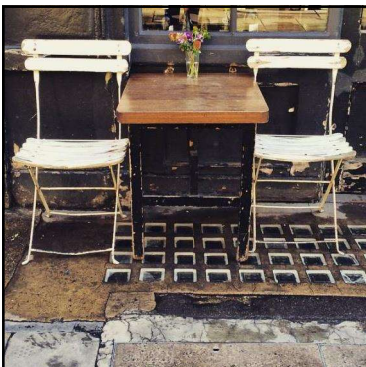
Direct Enquiry Questions to re-search gaps in the problem story

- Has there ever been a time when [the problem] could have dominated your life, but didn't?
- Are their particular times of the day when [the problem] is not quite as prominent?
- When you're walking in the park, is the problem right next to you or is it a few paces behind?
- If you were to look back over different times of your life, which period was slightly less influenced by [the problem]?




How do we get onto preferred stories?

- People are always responding
- The absent but implicit
- Distress as testimony
- "Exoticising the domestic"



Double-listening



Double-listening

Listen not only to accounts of the problem and its effects on the person, but also for entry points to alternative stories...

- Gaps in the problem's influence
- The person's influence over the problem
- How the person is responding to the problem
- Other initiatives the person is taking in their life
- What's important to the person – values, hopes

Naming the Problem	Gaps in Effects, Responses, Initiatives
Effects	
Ok or not? Why?	What's important - values, hopes



RE-AUTHORING CONVERSATIONS

COMPELLING STORIES

This segment seeks to contribute to your understanding of:

- Approaches for engaging in useful conversations with people about aspects of their lives that are *beyond what is problematic for them*.
- The *intentions* of the Re-Authoring Conversations.
- Differences between *Landscape of Action* and *Landscape of Identity* enquiries.
- Developing skills in employing the *Re-Authoring Conversations Map* as a framework for therapeutic enquiry to enable people to re-engage with a sense of personal agency.



RE-AUTHORING CONVERSATIONS

- Inviting people to say more about the neglected, overshadowed, but potentially significant events of their lives
- These events have been subordinated by the problem story



- These events are referred to as exceptions, unique outcomes, initiatives or gaps in the problem's influence
- They are often barely visible to people, but they do exist!



- Not about swapping or replacing stories, challenging negative conclusions, or re-framing
- Not about us 'pointing out positives' nor 'highlighting strengths', but being curious about the significance and meaning of these unique outcomes



- Not about dismissing nor annihilating the problem story, but 'thickening' alternative stories that can also 'shape life'
- Enables people to revise their relationship with the problem





- Bruner (1986) in referring to texts, proposed that stories are composed of dual landscapes:
 - Landscape of action
 - Landscape of identity (landscape of consciousness / meaning / intention)



"Narrative, even at its most primitive, is played out on a dual landscape...There is a landscape of action on which events unfold... But there is a second landscape, a landscape of consciousness, the inner worlds of the protagonists involved in the action."

(Jerome Bruner)



LANDSCAPE OF ACTION ENQUIRIES SEEK TO:

- Invite descriptions of 'life as lived'.
- Elevate the potential significance of events by making more visible
 - Performance of personal agency.
 - Contexts that surround the enactment of personal agency.
- Link events over time (past & present) into storylines.
- Re-search the membership of people's lives
- Provide a foundation for meaning-making in relation to skills, know-how, identity.
- Invite speculation and projection of storylines into the future.



LANDSCAPE OF ACTION

- What, When, Where
 - Exploring details, circumstances
- Time and sequence
 - distant history, recent history, present, near future



LANDSCAPE OF ACTION

- How
 - Personal Agency
initiatives, skills, knowledges

The initiative did not happen by chance!
Seek to distinguish the many skills and knowledges
the person drew on to take the initiative!
Invite person to name skills & knowledges
Explore precedents, related developments



LANDSCAPE OF ACTION

- Who
 - Social and relational history
 - (Re-membering conversations)

We can consider that people's skills, know-how,
values, hopes etc. have a social and relational history.
This history can be researched to thicken the preferred
story

- How long has it been present?
- When was it first present?
- Who else would know or have seen this skill?
- Other times?

Distant history, recent history, present, near future



- Who may have known about this step you took?
- Who would appreciate that you have taken this step?
- Who might notice this difference about you?
- Who, from the history of your life, would not be surprised that you have managed to do this?
- What would this initiative tell them about you?
- What might it be like for them to know about this development in your life?



LANDSCAPE OF ACTION

- What, When, Where
 - Exploring details, circumstances
 - Time and sequence
 - distant history, recent history, present, near future
- How
 - Personal Agency
 - initiatives, skills, knowledges
- Who
 - Social and relational history
 - (Re-membering conversations)



LANDSCAPE OF IDENTITY ENQUIRIES SEEK TO:

- Invite people to make-meaning of the alternative storylines of their life, especially in relation to their identity.
- Provide a foundation for additional options for future action.



LANDSCAPE OF IDENTITY

Inviting people to make meaning of:

- Initiatives they have taken in response to the problem
- Preferred developments in their lives
- Gaps in the problem's influence in their lives

...in ways that invite descriptions of their preferred identity.



Categories of Identity

Structuralist Categories
(internal state understandings)

- Motives
- Needs
- Traits
- Characteristics
- Resources
- Strengths
- Qualities
- Attributes
- Drives
- Deficits

Categories of Identity

Non-structuralist Categories
(intentional state understandings)

- Principles they stand for in life
- What they are committed to
- Hopes and Dreams
- Values and Beliefs
- Intentions and Purposes
- Realisations and Learnings

Relational, Distributed,
Performed, Fluid

Landscape of Identity

- *Principles & commitments
- *Hopes & dreams
- *Values & beliefs
- *Purposes & intentions

Qualities and characteristics

Landscape of Action

Possible to Know

Known & Familiar

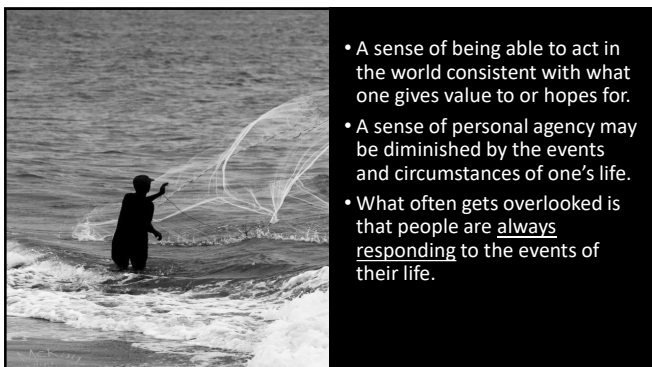
Re-Authoring Conversations

The interweaving of these dual landscapes

- As we hear about what people do (landscape of action), we can enquire about what it means (landscape of identity).
- As we hear about what is important to people (landscape of identity), we can ask about how it is lived out (landscape of action).
- ...across time



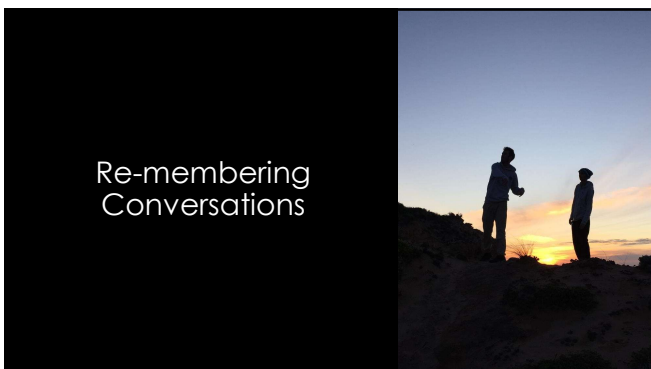




- A sense of being able to act in the world consistent with what one gives value to or hopes for.
- A sense of personal agency may be diminished by the events and circumstances of one's life.
- What often gets overlooked is that people are always responding to the events of their life.



- These initiatives are not always readily noticed by the person or others
- A therapeutic task is to make it possible for people:
 - To notice these initiatives
 - Ascribe meaning to these initiatives and bring them into storylines
 - Speculate on their implications for further steps



Re-membering Conversations




This segment seeks to contribute to your understanding of:

- The *history* and *intentions* of Re-membering Conversations.
- Developing skills in employing the Re-membering Conversations Map to support rich story development.

Re-membering Conversations

"When we reconnect with those we have lost, and the memories of those we have forgotten, then we become stronger. When we see ourselves through the loving eyes of those who have cared for us our lives are easier to live."

(Barbara Wingard, 2001, p. 43)



Re-membering Conversations


- Not only remembering or reminiscing
- Metaphor of Membership
 - Life as a club
 - Comprised of significant figures of a person's life
- Provide opportunities to revise membership
 - Upgrading / downgrading
 - Honouring / disqualifying




History

- Michael White consulted with people in relation to 'pathological mourning', 'complicated grief'.
- 'Saying Hello again' metaphor
- Barbara Myerhoff, American Cultural Anthropologist

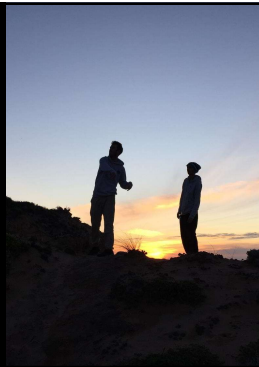
"To signify this special type of recollection, the term 're-membering' may be used, calling attention to the aggregation of members, the figures who belong to one's life story..." (Myerhoff, 1982, p.111)





When do we start to use these enquiries?

- Person mentions a *supportive figure* from the past or present
 - ...in the context of the problem story
 - ...or the alternative story
- When we hear about a *person's skills, knowledges, and preferred identity* descriptions
 - We can research their history and context
 - We can research their performance, and the audience

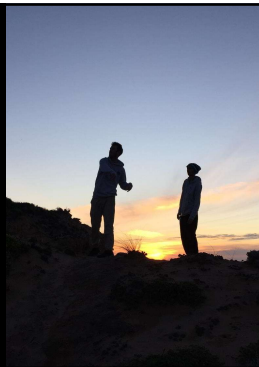


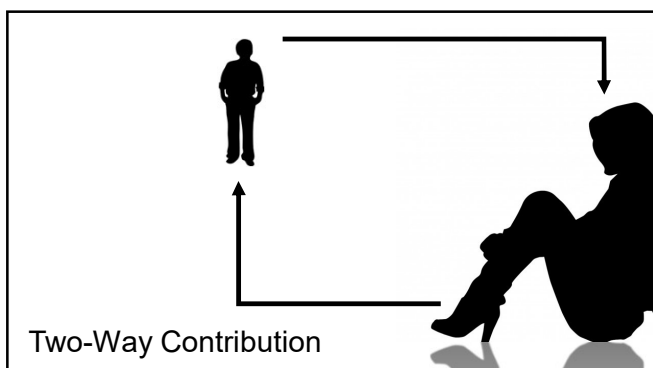
Some intentions of Re-membering practices...

Supporting people to experience that they have contributed to the lives of others, rather than just being a recipient of other people's good influence.

Linking lives through shared themes and values.

Supports rich story development.





Two-Way Contribution

1. Figure's contribution to the person's life



- What the figure did or said...
 - Effect on person's life and identity
 - Shaping of person's values, beliefs, hopes, dreams, principles, commitments

2. Person's identity through the Figure's eyes



- What the figure valued or appreciated about person
- What the figure knew about person that led them to contribute to the person
- The figure's purposes, intentions, hopes in making this contribution

3. Person's contribution to the figure's life



- How the person was active in receiving the figure's contribution ...
... and the contribution this made to the figure's life

4. Implications of this for the figure's identity



- The contribution of the person to the figure's identity, and their values, beliefs, hopes, dreams, principles.

Re-membering Conversations



- Other Candidate Figures
- Pets
 - Characters (books, TV, movies)
 - Authors, writers, actors
 - Others?

Engaging an Audience



- Important aspect of rich story development
 - Identity is a social and relational achievement
 - Stories shape life, not just reflect life
 - Linking of lives around shared and precious themes
 - Supports the person to stay connected to what they are preferring

This segment seeks to contribute to your understanding of:

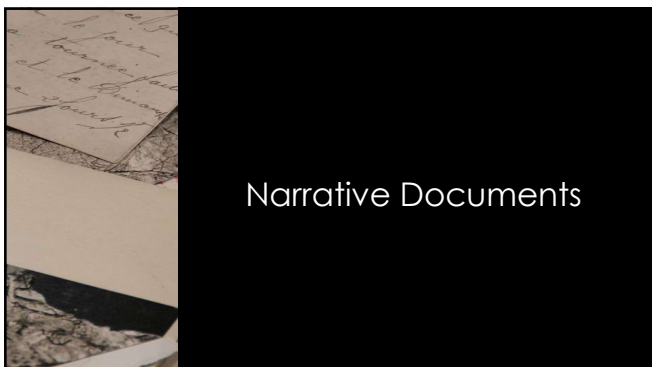
- The *significance* of engaging audiences in narrative practice and community work.
- The range of ways therapeutic documentation can be used in narrative practice.
- How outsider witness practices can be used to support rich story development.




"... it is not enough to assert (identity) claims; they must be enacted. Stories become transformative only in their performance"
(Bruner 1986 p.25)

"meanings are not to one's own advantage unless you can get them shared by others"
(Bruner p. 13, 1990)






Narrative Documents



"Conversation is, by its very nature, ephemeral. After a particularly meaningful session, a client walks away aglow with provocative new thought, but a few blocks away, the exact words that had struck home as so profound may already be hard to recall ...

But the words in a letter don't fade and disappear the way conversation does; they endure through time and space, bearing witness to the work of therapy and immortalizing it."


(Epston, Freeman & Lobovits, 1997, p.112)



'When we speak, our utterances fly by as events like any behavior; unless what we say is inscribed in writing.'

(Geertz, 1980 p. 31)

'These practices of the written word document the more sparkling events of people's lives and in so doing contribute to 'rescuing the said from the saying of it'' (White 2000, p.6).



Narrative documents

- Contribute to rich story development!
- Record insider-knowledge about problems, their operations and their effects.
- Invite further reflection on the therapeutic conversation.
- Record preferred identity descriptions, skills & know-how in responding to problems.
- Enable the circulation of preferred identity descriptions to an acknowledging audience.
- Enable people and communities to make a contribution to others responding to similar hardships.
- Take culturally resonant forms.



Narrative documents

- Includes non-written word forms like songs, art, rituals, photos, audio and video formats.
- Letters editorialising a therapeutic conversation, highlighting unique outcomes.
- Documents detailing skills and know-how.
- Certificates recognising a revised relationship with a problem.
- Certificates proclaiming preferred identity descriptions.
- Text and other short-form messages.
- Letters addressed to problems.



Definitional Ceremonies

- Rituals and celebrations
- Outsider-witness practices



Some history...

- Family Therapy and 'behind the mirror' teams
- Reflecting Team introduced by Tom Andersen 1987 – 'in front of the mirror'
- White and Epston explorations of engaging an audience in 1980s
- Barbara Myerhoff and Definitional Ceremonies
- Outsider-Witness Practices
 - Metaphor shift from 'curiosity' to 'resonance'



Outsider-Witness Practices

- Part 1 Telling
Therapist interviews person / family
- Part 2 Re-telling
Therapist interviews witnesses using 4 Categories
- Part 3 Re-telling of the Re-telling
Therapist interviews person / family again
- Part 4 Discussion
Therapist, person / family and witnesses



For the person at the centre of the conversation...

- the ripples of their story are touching on the lives of the witnesses
- experience that they have made a contribution to the lives of others
- the telling of their story is 'not for nothing'
- extraordinarily validating and potentially restorative of their sense of identity



Outsider-Witness Candidates

- Supportive members of a person's life
- Registers of people who have faced similar predicaments
- Group members
- Professional persons



Outsider Witnesses are not
invited to give

- Opinions, advice
- Praise, point out positives
- to interpret or theorise
- formulate an intervention
- to hypothesise

...but to notice resonances



Guide for Outsider Witnesses

- Listen carefully and try to be aware of what you are drawn to.
- Be ready to speak about the particular expressions and words that you are drawn to and why they stood out.



Four Categories of Enquiry

- 1) Expressions and phrases
- 2) The Image and speculation about what the person gives value to
- 3) Resonance
- 4) Transport - where it took you



Four Categories of Enquiry

1) Expression

Outsider Witnesses describe the expressions that they were drawn to as they listened.

Identify the particular words and phrases spoken by the person that stood out



2) The Image

Outsider Witnesses are asked to:

- describe the images that were evoked for them as they had listened to the person.
- Tentatively speculate about the person's
 - purposes in life
 - values and beliefs
 - hopes and dreams
 - principles and commitments



3) Resonance

- Why people are drawn to particular expressions
- Locate interest within history of own life
 - Embodied interest not academic
 - Personal interest from work/family life (not universal human interest)
- Therapist supports witness to keep person at the centre of conversation



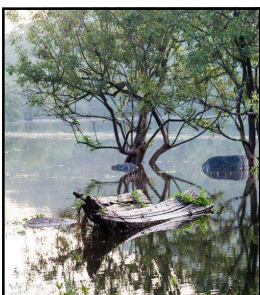
4) Transport

- When the stories of people's lives touch on the history of our own experiences in ways that trigger resonances, we are inevitably moved by this.
- Not just moved emotionally – moved in a broader sense - Katharsis
- People are in a different place on account of seeing or hearing precious stories of people's lives.



Some other considerations...

- Witness preparation
- Therapist is responsible to question the witness
- Physical positioning of participants
- Outsider-witness practices in different contexts
 - Group settings
 - Use of recordings and documents



Relating it back

In small groups, interview each person in turn for 10 minutes using the questions below as a guide.
Roles: Interviewee, Interviewer, Documenter

1. What has stood out for you?
2. What interests you? What challenges you?
3. What is possible to take back to your own context?
4. What would you like to be thinking more about?



Considerations for Training

- Skills development, not performance
- Training, not therapy
 - the questions are the focus
- Using 'pause' and 'start'
- Shared responsibility for the conversation
- Follow the questions
- Weave in the person's own words
- If being interviewed, put the questions aside.
- Shorter responses!
- Role of the trainer
