

'Rescuing the said from the saying of it.'

Living documentation in narrative therapy

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This article explores some creative ideas about using therapeutic documents in narrative practice. After a discussion of the theoretical background, important principles, and ethical issues in employing documents, the author gives examples of emails used to recruit a 'care team', and keeping care teams informed of developments in people's lives. The main part of the paper explores the idea of 'living documents': therapeutic documents that are added to by various clients over time. This new departure in therapeutic documents is different from the existing practices of 'archives' held by various leagues – which tend to simply be collections of different individual's documents; and of collective documents, which are usually produced by a group in a collective voice.

Keywords: Clifford Geertz, collective documents, documentation, 'living documents', narrative therapy, narrative practice, nightmares, self-harm, sexual abuse, therapeutic documents, violence

INTRODUCTION

When I think back over the time since I started trying out and exploring different forms of therapeutic documents many years ago, this aspect of narrative practice has included some wonderfully rich experiences, and great learnings, and my practice has always been changing (for therapeutic documents, see Freedman & Combs, 1996; White, 1995; White & Epston, 1990). In this article, I would like to share some of the ways I have tried to do something a little differently or somewhat more creatively when using documentation. In my mind, creativity has always walked hand-in-hand with the elaboration of narrative practice. It is my experience that when I try something a little differently in my work, it is often invigorating and certainly shapes learnings. So I have a hope that this article may also bring to light those times when others have tried something a little different when using therapeutic documents.

Over the years, I have noticed that documentation is regularly a reassuring and generative aspect in my work. There are many ways I have used documentation where this has been the case. At the moment, I am more deliberately *sharing* documents of skills, knowledges, and learnings between people in a counselling context when there seems to be an overlap of concern or theme. People's skills and knowledges can become more visible to them as other's documents are shared with them. These newly-described skills and knowledges then get added to the combined, and what I call 'living', document. This practice of continuing to enliven documents of insider-knowledges with people I meet is de-centring of me, joins people through the written word when often counselling work can bring isolation, and brings a sense that this work is generating significant and healing knowledges. I will offer a few examples of 'living documents' towards the end of this article.

THERAPEUTIC DOCUMENTS AS 'RESCUING THE SAID FROM THE SAYING OF IT'¹

Michael White brought my attention to the intriguing phrase 'rescuing the said from the saying of it'. This phrase has substantially shaped my intentions in documentation in my work. I regularly find that those little gems – those words that are mentioned, sometimes as an aside – point us

somewhere more generative and become more solid when pulled out of a conversation, held up, examined, 'rescued', and used in a document of some kind. And I understand that as language is central in shaping identity, the re-telling of those little gems via documents, via language, is therefore crucial practice.

While many people interested in narrative practice will have heard this phrase, the context it derived from has a lot to offer our understandings of both the reason for, and the practice of, creating therapeutic documents. The phrase was itself a paraphrase of ideas expressed in two different essays by Clifford Geertz, who in turn drew on the work of Paul Ricoeur. Ricoeur's original text read:

Not the event of speaking, but the 'said' of speaking, where we understand by the 'said' of speaking that intentional exteriorization constitutive of the aim of discourse thanks to which the *sagen* – the saying – wants to become *Aus-sage* – the enunciation, the enunciated. In short ... *It is the meaning of the speech event, not the event as event.* (quoted in Geertz, 1973, p. 19; final italics added)

Geertz's initial interpretation of this was that one of the characteristics of ethnographic description – which influenced the idea of therapeutic documents in narrative practice – was 'trying to rescue the "said" of such discourse from its perishing occasions and to fix it in *perusable terms*' (1973, p.20; italics added). His later revisiting of this idea (1980) offered some elucidation:

The key to the transition from ... writing as discourse to action as discourse, is, as Paul Ricoeur has pointed out, the concept of 'inscription': the fixation of meaning. When we speak, our utterances fly by as events like any other behavior; unless what we say is inscribed in writing (or some other established recording process), it is as evanescent as what we do. If it is so inscribed, it of course passes, like Dorian Gray's youth, anyway; but at least its meaning – the said, not the *saying* – to a degree and for a while remains *This too is not different for action in general: its meaning can persist in a way that its actuality cannot* (p. 31; final italics added).

I've quoted the sources in detail not only to 'rescue the said from the saying of it' in their own case (as some readers may not have access to the original texts, and as these quotations have not yet been included in narrative writings), but also because I think they embody some nuances and distinctions which can influence our practice, and are perhaps not immediately obvious in the shortened phrase, 'rescuing the said from the saying of it'. Some of these distinctions are:

- That we are dealing with the *meaning* of what people say, and not just 'what' they say.
- That so much of people's initiatives – and accounts of these – can be lost through 'perishing occasions', or can simply 'fly by', and not be taken up into the accounts of people's lives.
- That we have an *active* role in not only recording what people say, but in its interpretation – as well as an ethical obligation to do this.
- That we have a responsibility not only to 'rescue' what people say, but 'fix it in perusable terms'.

THE HIDDEN MULTIPLE LAYERS OF THERAPEUTIC DOCUMENTS

I think it is also worth drawing out that there are a *multiplicity* of things being 'rescued' in the practice of therapeutic documentation:

- people's *actions* themselves,
- their *accounts* of their actions,
- the *meaning* they give these accounts
- the *recording* of these actions, accounts and meanings,
- the *meaning* they give this recording, and their reflection on this *recording as an action* in itself,
- the *act of circulating* these recordings and their meanings,
- the *meaning* they give to this circulation,
- the *action* of people's responses to the documents, and the meaning they give to this,
- the *meaning* these responses have for the people who the documents are about,
- their *actions in responding* to the responses ...
- and so on.

I hope that readers do not think the above list is belabouring the point! What I am trying to draw out is that therapeutic documents are far more complex than often at first appear, and the opportunities for 'loading up' meaning, and richly describing people's lives, are remarkably multi-layered.

In closing this discussion, I'd like to add that I do not want to suggest that the written word and text is all that shapes our identities, or is more richly describing of stories. It is just one way: performance, ritual, and spoken word are others, for instance. In each case, however, the 'ethic of circulation' found in narrative practice plays an important role in the life of documents and other forms of 'inscription' (Freedman & Combs, 1996; Lobovits, Maisel & Freeman, 1995).

Learnings

Before I describe some of the ways that I use documentation, I'd like to share some of my learnings about this practice I have gained from direct and indirect feedback from the people with whom I have met. For those of you who have been using this practice in your work, I am sure you will have many things to add yourself when you think of learnings around your use of documentation.

The importance of the idea being adequately negotiated

I have learnt to try and avoid hastily proposing a document at the end of a meeting. We have less of a chance to get clear in what way a document may be of some use, what words or themes people would most like to have included and even concerns that people might have about documentation. I therefore either speak with clients earlier on in our meetings, or float the idea in one meeting, and then discuss it in more detail in our next session.

Avoiding generating more normative judgements

I have found that it can be important to make clear when sharing documents that this knowledge is local knowledge, particular knowledge. I think it is essential not to reproduce more programs, more norms, and so I like to take care around this.

How much to write

I heard recently someone using the following principle in documentation: a short document is

better than no document at all. I have regularly found this to be the case and, in fact, I have received feedback that only small sections of more lengthy letters are of interest.

Sharing documents carefully

For me it has become important to *facilitate* the sharing of documents. If people have been given other's documents and read them outside our meetings, some things can go wrong. The problem's voice can intrude and create tangles, practices of comparison can disrupt re-tellings and reflection, and discourses of self-help can influence people's understanding of the purpose of sharing documents. After reading another's document I tend to ask three questions: 'What message would you like to offer these people about what it was like for you to hear their skills, knowledges, and learnings? Has it sparked more understanding of the ways you have been responding to a similar predicament as them? Would you mind sharing them with me and/or them?'

Language use

It is important to use people's language and phrases in documentation. There are, however, differences in the ways that people experience and use language in conversation and language in the written form. Even if people have used certain words or phrases in conversation, I have found it can be important to double-check at times that these words or phrases are likely to be useful in the written form as well. I have found one way to do this is to always ask people to speak about the effects of the document for them when we next meet (and in this, be on the lookout for the common practice of people being 'kind' in their feedback).

Some possibilities of documentation

I now will turn to some of the different ways I have used documentation in my work, beginning with a couple of examples of using email.

Recruiting a care team

Email and texting offer immediacy and are relatively indirect – responses can be taken up when the time suits people who have been sent a message or document. And I think that because

emailing and texting have become quite a regular activity for many people, this can make engaging with documents – and sharing them – an easier task. For instance, if sending a message is a big step for someone, email can make it a smaller step.

I wrote the following email to Leanne after she felt she was in some crisis as a result of a relationship separation and looking after her elderly mother. I wrote the small letter at the end of this email on the basis of what we spoke about in our meeting. The 'Go-It-Alone Voice' that was creating more tangles at the time for Leanne became less intrusive, I believe, because of the opportunity to use email.

Dear Leanne,

Hi there!

I hope your day has gone OK.

I wonder if that 'Go-it -Alone Voice' has been pushing you around since we met this morning. It did sound like it has a powerful way of talking to you and even encouraged you to think that you were 'pathetic' today. Has it been saying that kind of stuff during the day to you?

I know I suggested that I write a message that could possibly be sent out to Janine, Lucy, or Steph. I have pieced together the message below from what you were saying when we met today. I understand that the way I put it may not be your style and that the Go-It-Alone Voice could make such a step of sending this message quite tricky.

Please disregard this message if it is not useful, Leanne.

Hi all,

This is Leanne here and I just wanted to send you a little email because as you would know times are tough for me with my

mother's ailing health, and Phillip and my separation. I won't go into detail about how this has been affecting me right now, but I'll say briefly that I have been extremely sad and very worried that this sadness will bring a breakdown.

Sorry if this seems a bit formal, but I thought this would make it more likely for me to actually contact you rather than think, as I often do, 'I should go this alone'.

You probably know of this old habit of mine to go it alone, and it does make it hard for me to reach out in tough times. It is also difficult for me to do this as I do get worried at times that I will burden you with helping me out through this terrible time.

So I would like to have your support with me at the moment. Could you please let me know if there are limitations to what you can offer me? That would be reassuring.

One thing that would be great for me is if I got just one phone call a day. It doesn't have to be long or heavy chat, but just a check-in would be great.

Thanks for this. You are dear friends.

Love, Leanne

In contacting Leanne recently to ask her permission to share this email, we spoke about that time. She ended up sending me a slightly edited version of the message I pieced together that she sent out to her friends. She also said that about this email: 'It was comforting to know they were there for me' – a very significant understanding, especially considering the put-downs that the Go-It-Alone voice used if she reached out to anyone.

Keeping a care team in the loop

Email is also a terrific way (albeit not the only way) to send a document to a few or even many people. Like minutes of a meeting for people in a committee to read, people can be kept in the loop if they are unable to attend a meeting. Ethan and his family are an example of this.

I had met with Ethan on three occasions around his concerns of what 'the Rut' was doing to his life. It was encouraging him to waste his life, to binge drink, and to pull him away from some of his dreams for his life including doing things for others. In particular, Ethan was experiencing a health scare in the form of a stomach ulcer which had prompted our meetings. On two occasions previously in his life, drug use had brought a different kind of scare for him and his friends and family; Ethan experienced psychosis and had been admitted to a psychiatric unit. So Ethan and people in his network did experience the Rut with quite some concern, as well as some frustration. The Rut seemed to thrive on negativity and, as with many problems it seems, got sustenance from Ethan feeling like it was just his problem to solve. This prompted us to invite his family to a meeting, and they played a major part in responding to this Rut.

Ethan's parents Keith and Eileen came to the meeting, along with his sister Sally. His brother Steve was not able to make it, but everyone wanted him to be included in the project of Ethan reclaiming his life from The Rut. After the first meeting, I put together the following letter and, as we agreed, sent it out on email to Ethan, Keith, and Eileen, who forwarded it on to Sally and Steve.

13 April 2007

Dear Ethan, Keith, Eileen, Sally, and Steve,
Hi there!

Ethan and I met today and we returned to the plan we all put together when we met a few weeks back (except for Steve). Just to remind us all, the plan for Ethan to Start Living rather than Existing involved the following:

- For Ethan to find a way to let his friends (or a friend) know of his project to start living, stop drinking, and get healthy.
- For Ethan and David to feed back to his family the **little steps** he is taking.

- Sally to perhaps ring Steve again to set up some further exercise Ethan will take with him.
- For Ethan's supporters to try to notice the small steps.

Ok folks, until next time.

All my very best,
David.

During each of the meetings over the next months, Ethan and I would put together a summary of the 'small steps away from the Rut' and send them out via email to his care team. This is an example of just one of these letters.

12 June 2007

Dear Ethan, Keith, Eileen, Sally, and Steve,

Hi there all of you. Ethan and I are hoping to meet with you all in a few weeks' time if you are able to make it.

This is to catch you all up (and remind Ethan) of the steps that Ethan has been taking in his project of **Living Rather than Existing**.

At our last meeting about a week ago, Ethan was pleased with a few things and felt not so pleased with other things. I will put them in point form:

- Ethan and I got perhaps clearer about a purpose for his life: **to care for others which includes beyond a relationship**. If Ethan takes the path of stepping further into this purpose he knows it will require stepping out of his shell when he meets new people. I must say I do wonder what you all might say about this purpose of Ethan's. Knowing Ethan as you all do, would you have guessed that caring for others would be a purpose Ethan holds?

- Ethan imagined advice he would give himself if he could speak to himself in five years' time and the Rut was no longer pulling his life away from him. He imagined that Ethan in five years would say 'don't lose hope', 'don't believe the negative thoughts' and 'listen to your dreams – especially the "care for others" dream'.
- Ethan feels he is thinking a little more positively and the example he spoke of was how he recently stood up for himself at work when he felt someone was having a dig.
- He walked three times in the week before we met, and although Ethan says that Eileen helped with initiating two of these walks, that was the first time he had done this for perhaps six to twelve months.
- Ethan recognised what the Rut could, in a manner of speaking, say to him: 'three walks isn't going to do it mate, you need to do thousands'. Ethan thinks such a voice has a purpose: for everything to remain the same in his life, and so he does not want to listen to such a voice.
- Ethan is continuing with the steps around money; putting \$500 away per fortnight (although he felt that he took one step back when he went on a bender).

Until next time folks. Please don't hesitate to write back especially if you have some thoughts about the question I put in the first point above.

My warmest wishes,
David.

This work, like much of our practice, has not been without dilemmas. It has been important to find space in our conversations for some of the ongoing frustrations that the Rut brings to Ethan's family to be spoken about, and especially what

these frustrations speak to around hopes his family have for Ethan's life and their relationships with him. However, it has also continued to be important to Ethan for 'the little steps' to be brought to light and acknowledged. The Rut seems to thrive by mocking or trivialising these small steps and so it is important that they are brought to light. Documenting them has continued to be an important way to do this.

Living documents

When collecting double-storied documents of people's lives – including people's learnings, skills, and knowledges as well as some of the difficult effects of particular themes or concerns – it can be useful to introduce such documents to others who are experiencing similar themes or concerns. It is certainly not a new practice in narrative ways of working to do this. There has been some wonderful and pioneering work around linking people around similar themes or concerns. I have made an effort recently to do this more deliberately.

One reason it can be useful to share documents is to more richly describe stories – by recruiting audiences for a re-telling to the people whose document is being shared. However, I find this sharing is not always about re-telling. Although sharing a re-telling with the people whose document is being shared is powerful, sometimes significant people are hard to locate months or even years down the track. In these contexts, people's stories can continue to live on in the lives of others.

I have also more recently been deliberately trying to find descriptions of the effects of problems in these documents. I have been interested in finding more ways for people to have a sense of companionship or recognition of their experiences in the words of others. Although it is not the only way, I think including descriptions of effects of problems can provide a bridge for recognition or companionship. Some of the following examples of these living documents are written as 'responses' to problems, although I'm aware that that doesn't seem to get across the intention of richly describing double stories.

So when sharing documents, I am always conscious of whether what people are experiencing is similar to what others I have met with have

experienced. If some overlap of themes or concerns is suggested in the words of people I am meeting with, I will enquire if they would like to hear some of the skills, knowledges and learnings that others have documented who have walked similar paths. If I do not have a document that includes the themes or concerns I am hearing, I will enquire at some stage whether they would be interested in documenting their skills, knowledges and learnings. And at some stage, I will enquire as to whether they would be willing to have such a document available for others who might be experiencing something similar.

Responding to nightmares

I will discuss first a living document around the theme 'responding to nightmares'. I had met with Phillip, a fifteen-year-old young man who had been experiencing nightmares every night. This seemed to coincide with doing some research on the internet about the age expectancy of people who had a life-threatening anaemia, with which he was diagnosed. I found he had a remarkable way to respond to nightmares: for instance, to 'only worry about them when I have to'. His skills and knowledges started a document on the theme 'responses to nightmares'. When I asked him if it was okay by him to have such knowledge available to others; he humbly offered a qualification: 'This is just what worked for me'.

Worry about the nightmares when I have to

I try to only worry about the nightmares when I have to. If I catch myself thinking about them during the day or even as bedtime is approaching I tell myself to stop it. It is still a struggle to get to sleep sometimes, but it seems that when I just worry about them when I have to, the worry gets less and less and nightmares become less of a problem.

It will get better

I try to keep hold of the message 'it will get better'. I have seen that it does get better, even if it is slow.

Keeping busy

If I am bored, the anticipatory fears of the nightmares get to me. They don't seem to get at me if I am busy.

Keep trying to find ways of getting rid of my nightmares

I keep trying to get rid of my nightmares. I have done some checking out about 'lucid dreams' and that has given me some ideas about how to step into my dreams. I try to intervene in my dreams especially at the point where it is the most frightening.

I was meeting at the same time with Graham, a man in his fifties who was having nightmares as a result of sexual abuse he had experienced as a child. I shared Phillip's skills and knowledges with Graham. Graham took interest in the idea about lucid dreams and he came up with the following to add to the document:

Try to confront the abuser

I have had the abuser haunt me in my dreams for some time now. I think that running from the man in my dreams makes the man bigger. Now I am going to try and confront him in my dreams.

A few months later, I was meeting with Richard who had been sexually abused by different perpetrators. Having nightmares was just one of the effects of this abuse. After having a look at the document and over a few meetings, Richard seemed to get clearer about his own skills and knowledges in responding to nightmares. I was reminded by Richard's words of how particular these skills and knowledges can be: I was intrigued by his skill in writing 'unfinished business' on *small cards* – to put a 'fullstop to an idea'.

A reminder of unfinished business

If nightmares keep coming back to me, I can take it as a reminder of unfinished business. When I have unfinished business, I write about it on a small card so I can't get confused with too many words. I can put a fullstop to the idea and say to myself, 'This is a concept that is different from this other concept on this other card'.

Appreciate the difference between what is physical and what is in my head

It helps me to realise that what happened was a nightmare. It may be a link to something quite real, but it is still just a nightmare. I tell myself it is back there, not now or reality and try to appreciate the difference between what is physical and what is in my head.

Radically change the physical circumstances

Sometimes it might be a bath and sometimes it might involve taking a book and reading it on a bus or a ferry going nowhere.

Re-write the nightmare

At some point when I see the nightmare, I re-write it with a different focus; re-colour it. I can see it sometimes as if it is a parable. This process is helped by remembering that a dream is a dream and not real.

Steps young men have taken to leave behind violence or trouble

I have met many young men around their expressions of agro, violence, or anger. I find linking young men around this theme to be particularly important as often it can be hard to locate local support for new steps away from agro and violence. This document is a few pages long now and I will just show some examples of the ways it has been added to.

The first collection of skills and knowledges involved a young man I was meeting in western Sydney a few years back. When we first met at his home, he walked over to a sideboard and picked up a folder. He brought it over to me and slowly went through the contents. It was stuffed full of court notices, charges, and police accounts. We ended up calling it the 'violence folder'. The following points are part of document that was put together after a few meetings; it was the first document placed in a different folder – the 'non-violence folder'.

Thinking about my little sister and brother

I thought to myself, 'I don't want my little sister and brother to go the same way I have'. I realised that I haven't set a good example and am trying to set a good example now. Examples of this include getting a job and setting goals for me, as well as helping my brother and sister set goals themselves.

I didn't think I could get into so much trouble

I thought, 'I didn't think I could get into so much trouble'. When I realised that I was possibly going to jail, I told myself that I don't have to live like this. I thought, 'I can put myself back into line without jail', and, 'If I go back into old violent ways then I will certainly go to jail'.

I choose carefully the places I go

On the weekends, I choose carefully the places I go out to. I avoid places where I expect trouble and I try something different. I have tried skirmish, the movies, aqua golf, and bowling.

The following are just some additions to the document from a young man I met in south-western Sydney a few years later.

One thing that can block it out

When I want to go nuts, a billion things go through my head and it's hard to block

them out. It was important for me to think about something to calm me down. It's so important for me to stop and think before I react, to just stop reacting. There's always one thing that can block it out.

Talking to my Dad

The main one thing that helped me block it out was talking to my Dad even though he is dead. I talk to him about life, about what's happening, and about what I am doing. I would tell him what I want to do and he would just say, 'Don't do that'. Sometimes I would feel he was there with me. Everything would go quiet around me.

A role model

I had to think of who I want to be like, a role model, someone who doesn't do what I do. And I thought about what they would do in different situations.

The following was added to the document more recently by a young man who recently had been released from periodic detention.

I think about my Mum

I think about my Mum when I want to stop myself doing something. I think about the whole story including the arrest and court hearing if I were to assault someone. I tell myself, 'Every time I do something, my Mum gets dragged in and I'm sick and tired of putting her through that'.

Going to the old areas only briefly

I go to old areas to say hello only, and then go back again after some time (maybe a year).

Is this what I want?

I saw where my life was at and asked myself, 'Is this what I want?' I looked at my life in twenty years and thought I might be in jail or homeless if I keep going this way.

Responding to self-hate and self-harm

The following living document shows some initial steps involving two young women and their knowledge about what is helpful to do when self-hate, suicidal ideas, or self-harm are around. With Maree's permission, I showed her knowledge to Beth who was experiencing something similar. Maree's document seemed to offer a spark for Beth's knowledge.

These documents included a particular dilemma, and I thought it might be useful to note just some of my reflections around this. Sometimes complex things come up in a counselling context which stretch my understandings; I imagine I am not alone in this and would love to hear other's responses to documentation dilemmas. As we were documenting Maree's and Beth's reflections and knowledges, I was conscious that much of this was knowledge that had come out of more hurtful or unhelpful responses from others. I was thinking that the knowledges expressed in the two documents could be experienced negatively or as criticism if read by members of a care team in Maree's and Beth's lives. I was also concerned that this process could centre me as the 'only understanding one'. I wanted to avoid both of these possibilities.

Maree and Beth spoke of how significant this knowledge was and how helpful it would be to have those in their networks and on a care team aware of this knowledge – so it was important to make these documents and have them available to others. However, we added the following to both documents: 'I hope my giving you this letter does not encourage you to think you have done the wrong thing. I am giving you this because your care is really important to me at the moment. Thanks heaps for reading this. It will really make a big difference for me if you try to do these things.' I was not sure if that was quite enough, and asked Maree and Beth to check this out with the document's recipients.

Maree's knowledge included the following:

- It would be useful to avoid saying things like 'it's stupid' because that makes me feel like I'm stupid and that you know better – and I end up feeling even worse.

- I don't want to lie to people so I don't want to promise I won't cut. Would it be ok if you avoided asking me to promise not to do it?
- Let me know when I am able to call on you if despair is around. If you offer for me to call in the middle of the night or late at night would it be OK to have a phone near you please? And the conversations don't have to be heavy.
- If I do talk to you sometimes it can be useful for you to just listen, as I want to just talk as that makes me feel better.

Beth added:

- Please could you treat everyone as an individual: ask about my ways of dealing with a crisis, or how I cope at these times.
- Please be willing to listen to the suicidal thoughts.
- Please avoid telling me or even implying that 'I am not helping myself'.
- Treat me like a person and avoid the 'Oh, not you again' response. If you are not sure how to help me or help me feel better, please don't imply or say that is my fault in all the different ways that people can place blame on someone.

Final reflections

I have enjoyed reviewing my use of documentation here, although I'm aware this paper offers just a few possibilities around this practice. When I think of the work that is ahead of me at any time, I think of the possibility of documentation, often involving emails and texts, and of linking people up with those in their networks and families who care about them. This can be a relieving and energising part of my practice, and can reduce the possibility of isolating people from their own networks via the practice of something called 'counselling'.

I think also of the ways I can use documents, which can be more enduring than spoken words, to offer significant knowledges or messages. This might involve embodying my interest in a context where transparency or consultation is thinly offered, or it might involve a context where problems can overtake people's knowledges about themselves and their networks.

This paper has presented just some of the documents that are being generated as a result of the themes and concerns people have spoken about with me. At the moment, others include double-storied accounts around themes of worries and anxiety, one person in a couple experiencing trauma, and hurt around people's sexual relationships. This practice brings an intrigue as to how these documents will look a year down the track. It also brings an invigorating purpose to my work to continue to build such documents of healing knowledges that can be so refreshingly particular. I wonder what you would have to say about your use of documentation to link people to their networks, to have significant messages or knowledges as more enduring, to build living double-storied documents around certain themes or in many other ways. And if you haven't given documentation a go, I wonder what discoveries, learnings, or delights await you if you decide to take your first steps.

NOTE

¹ I'd like to acknowledge Mark Trudinger's contribution to the ideas in this and the next section.

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