Anam Cara

Implementations of a fundamental process ontology
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Photograph of anam caras at Dune du Pilat, France by Raluca O'Calaghan

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PART ONE: FUNDAMENTALS

Fundamentals of the Anam Cara Ontology (ACO)

Chapter 1. INTRODUCTION TO ANAM CARA'S UNIFIED WORLD

Anam Cara is an anglicisation of the Irish words anam meaning "soul" and cara meaning "friend". The term was popularised by John O'Donaghue in his 1997 book "Anam Ċara: A Book of Celtic Wisdom" In the Celtic tradition "soul friends" are considered an essential and integral part of spiritual development. According to O'Donohue, the word *anam cara* originates in Irish monasticism, where it was applied to a monk's teacher, companion, or spiritual guide

Anam Cara is presented here as a Fundamental Process Ontology that does not presume, or embrace Cartesian dualism that makes a complete split into two separate and independent worlds: (i) The physical world where Operations implemented/represented in the "Real" (physical) world where understanding and prescriptions for operating in the "physical world'' is mediated via "scientific method"; and (ii) the Spirt world within which consciousness and spirituality is represented modelled, and controlled within the domain of theologies)..

Instead, Anam Cara presumes a single unified, all-inclusive world that is accessed and explored as a rhizome[1] (Deleuze and Guatarri,1987), within human consciousness that gives access to this world though its operations. We all inhabit this world individually, whereby it is accessed through our own consciousness, and in that sense is a totally alive spiritual world. Thus, we may exhibit "spirituality" at an individual having a spiritual envelop that occupies a body (a physical dimension represented as a function of conscious experience.

This conceptualisation of the Unified World addressed by Anam Cara was predominant in ancient history, especially in celtic belief. In recent times it has been linked with the concept of "Dasein.

1.1 A unified, inclusive world: Alive and Spiritual: Embraced Bottom-up

This conceptualisation of the Unified World addressed by Anam Cara was predominant in ancient history. In recent times it has been linked with the concept of "Dasein.
Wikipedia explains:

> "In German, Dasein is the vernacular term for "existence". It is derived from da-sein, which literally means "being-there" or "there-being".[4] In a philosophical context, it was first used by Leibniz and Wolff in the 17th century, as well as by Kant and Hegel in the 18th and 19th... recently, Heidegger (1953) used it to refer to the mode of being that is particular to human beings. It is a form of being that is aware of and must confront such issues as personhood, mortality, and the dilemma or paradox of living in relationship with other humans while being ultimately alone with oneself."

[1]"Make a map, not a tracing. The orchid does not reproduce the tracing of the wasp; it forms a map with the wasp, in a rhizome. What distinguishes the map from the tracing is that it is entirely oriented toward an experimentation in contact with the real…It is itself part of the rhizome. The map is open and connectable in all of its dimensions; it is detachable, reversible, susceptible constant modifications. (It can be torn reversed, adapted to any kind of mounting, reworked by an individual, group or social formation" (Deleuze and Guattari, 1987, p. 12)

Aman Cara: Implementations of a Fundamental Process Ontology presumes a single unified, all-inclusive world, aligned with Dasein. In embracing this world, you have the option to believe in, or reject teach of these spiritual elements and to make decisions about this bottom-up, generated by yourself, thus an anam cara may exist for you in physical form, in spiritual form or in both forms, according to your own decision. The only belief that it is essential for you to hold is in the existence of a single, compassionate god, who may go under various names, but is always available to you as a spiritual anam cara.

1.2 What is a Fundamental Process Ontology?

A **Process ontology** is predicated on the view that change and flux are a fundamental aspect of all being. It is can be traced back to the Greek philosopher Heraclitus, who held this position in contrast to the "substance metaphysics" of Parmenides and Aristotle, which has been the dominant position since then. A process ontology does not claim to be accessible to any empirical proof in itself, but to be a structural design pattern, out of which empirical phenomena can be explained and put together consistently. Thus, a **process ontology** refers to a universal model of the structure of the world as an ordered wholeness and, accordingly, Heidegger' s **fundamental ontology** asks, "What does it mean for something to be?" (Carman, T, 2003).

However, a **fundamental process ontology** can guide the construction of specific implementation activities in a particular context, which can then be evaluated to provide a proof of concept and proof of value case study resulting from those activities.

1.3. What is an Anam cara?

An anam cara (soul friend) is a loved one who awakens your life in order to free the wild possibilities within you. John O'Donoghue states:

> "With the anam cara, you could share your innermost self, your mind and your heart. You are joined in an ancient and eternal way. This belonging awakened and fostered a deep and special companionship. You are understood as you are without mask or pretension. The superficial and functional lies and half-truths of acquaintance fall away. You can be as you really are..... When your anam cara encourages you, that person helps you over a threshold you might otherwise never have crossed on your own. There are times of great uncertainty in every life. Left alone at such a time, you feel dishevelment and confusion like gravity. When an anam cara comes with words of encouragement, a light and lightness visit you and you begin to find the stairs and the door out of the dark. The sense of encouragement you feel from the anam cara is not simply her words or gestures; it is rather her whole presence enfolding you and helping you find the concealed door. The encouraging presence enables your anam cara to understand you and put herself in your shoes. There is no judgment but words of relief and release. One of the deepest longings of the human soul: is to be seen… In your consciousness, you can never be fully visually present to yourself. The one you love, your soul friend, is the truest mirror to reflect your soul. The honesty and clarity of true friendship also bring out the real contour of your spirit. It is beautiful to have such a presence in your life"

Andjelka Jankovic (2023) gives a concise account of this:

> "A soul friend makes you feel safe and seen in the world. You can tell them anything. Even the things you don't want to tell yourself. They know your sorrows and elations and insecurities and hold them tenderly. The person you get excited with, cry to and belly laugh about ridiculous things They are also a whole lot of fun. Joy is important.

> The hallmark of an anam cara is someone you can be fully yourself around — and at different times in your life, this may be different people. The common thread is that a soul friend is someone who has weathered life with you and is still there, either in your heart or physically, or both.
> It is in the shelter of each other that the people live. — Irish proverb A soul friend either is or isn't, but there can be a little bit of a grey area in my experience. Someone can be an 'anam cara' for a period of your life, but my understanding is that a soul friend is timeless (like your soul)" [2]

Similar conceptualisations of anam caras may be found today in many accounts of current practices inspired by ancient Celtic spirituality. These accounts include "Anam Cara: Spiritual Wisdom from the Celtic word" (John O'Donahue, 2023); "Soul Friendship in the Celtic tradition" (Ray Simpson, 2021) and "Water from an Ancient Well; Celtic spirituality for modern life" (Kenneth Mcintosh, 2011).

2. Anam cara relations and interactions

Anam cara relationships and transactions are non-competitive and non-exploitive. Anam Cara relationship-building focuses on creating, strengthening and enhancing positive bonds and transactions between pairs of anam caras which bring positive affirmation, happiness and ability for self-love to each of them. It is non-competitive between the participants and with a participants' other relationships (with their partner, with their family's members, etc.); Its results can permanently enhance and strengthen positive aspects of those relationships too.

John O'Donogue Explains:

> "An anam cara always bounces back. Because an anam cara is beyond friendship, it's soul recognition. Fully-fledged soul friends never let you down. You could meet your anam cara tomorrow, or you could have grown up with them A soul friend is a loved one who awakens your life in order to free the wild possibilities within you. With the anam cara, you could share your innermost self, your mind and your heart. You are joined in an ancient and eternal way. This belonging awakened and fostered a deep and special companionship. You are understood as you are without mask or pretension. The superficial and functional lies and half-truths of acquaintance fall away. You can be as you really are. (O'Donohue, J., 2022)

2.1Identfying a shared context

In inter-personal relationships involving pairs of anam caras, both people involved play reciprocal Aman Cara roles: these reciprocal roles are ""seeker" and "provider". They may alternate the reciprocal roles at any time when they discuss together, seeking and providing positive affirmation and developing a feeling of safety with each other. People pairing as Anam caras should not establish any boundaries whatsoever between each other at any time.

As an Anam Cara, you can Develop with your Anam Cara a shared context as a mutual space of understanding by:

- Co-building a shared mental model by synergy between you and your Anam Cara,
- Being the anam cara of your anam cara or be a unique anam cara;
- Providing missing contextual elements demanded by Anam Cara as it was for yourself;

[2] https://lifecurator.co/life/anam-cara-john-odonohue

- Replacing previous traps from Rational choice modelling of "the decision problem" by a definite understanding of the "pathway for fixing the problem according to March and Olsen's (2011) "logic of appropriateness";
- Building with your Anam Cara the shared mental model(s) corresponding to the shared context.;
- Reiterating from the revised "problem to be fixed "until you reach, together with your Anam Cara, a shared solution.

2.2 Experiencing a world where everything is alive with a childhood anam cara.

For children, their world is unified and alive. The idea of Cartesian Dualism, prevalent in child education, has yet been imposed on them by their teachers and carers. Everything in that world exists in both spiritual and physical form: no distinction is made for, and applied by, them between the physical world, that is objective but is not alive and can be investigated and characterised by "scientific" methods, and the experiential world in which thought and feelings are locoed ("cogito, ergo sum ": I think therefore I am) where spirituality may be appreciated but ever proven. In childhood relationships with your anam cara, you are both an integral part of this unified, alive world, free to explore together its wonderful characteristics.

Adults observing children often call this expression of creativity and imagination by children "playfulness" and expect children to "grow out of it. But this "growing out of it" results in loss of spiritual connectivity and generates ontological insecurity as the growing child tries to make sense of his or her positioning in the physical world he or she must now inhabit.

Relationships with anam caras in your "adulthood" can be greatly enhanced if this childhood playfulness, where everything becomes alive again, can be reclaimed. One way of doing this is to return to the location where you can remember playing together with a childhood anam cara. You will then be able to reactivate your experiences of being alive and playful in a unified world in that place, with the consequence that they enter. Into and form a part of your current experience. Also, if you choose to believe in anam cara spirituality, you will be able to reconnect with your childhood Anam Cara again throughout eternity.

Fig. 1 Patrick Humphreys (age 10) and anam cara Nancy Baron playfully challenging the waves at Bantham, Devon, UK (1955)

Fig.2 Patrick Humphreys (age 65) returning to Bantham, Devon, UK to recover playfulness and re-imagining challenging the waves with anam cara Nancy Baron there in their Childhood.

Alan Frater (https://wildimagination.uk) gives a good and detailed account if how to implement this recovery of child hood experiences and re-imagination process for yourself in the following short video:

2.3 Successful parenting supporting childhood anam cara relationships

Successful parenting in this context, is not about shaping or directing a child's relationships but about creating the conditions in which meaningful relationships can arise. At the heart of this is the idea of a "holding environment". Winnicott describes this as a space in which a child feels psychologically safe while exploring the world and developing independence. In simple terms, it is the experience of being supported without being controlled. A child who feels held in this way is more able to connect, trust, and form relationships that are real. In parenting, this requires a shift rom of trying to manage or optimise a child's social world, the parent creates space — emotionally and practically — where connection can happen. This means being present, but not intrusive. Available, but not directive. Supportive, without taking over.

In her work on parental guilt, Jyotika Bedi has seen how often parents act from fear — fear that their child may be left behind, misunderstood, or not "doing enough". This can lead to over-involvement. Bedi, J., 2026). But deep relationships, especially anam cara relationships, do not grow in controlled environments. They grow where there is emotional safety, continuity, and freedom.

A simple way to understand this is: the parent does not create the relationship. The parent creates the conditions in which the relationship becomes possible.

The case example in Section 2. 3.1, below. offers a clear example of this. Set in the past (fom1951 to1955). The background context described in this case example is is how Patrick `Humphreys, being an only child with working parents, opportunities for sustained peer connection that could be development by Patrick of a childhood anam cara relationship were limited. His mother recognised this, but did not attempt to force a solution. Instead, with guidance, fom her own anam, cara she shifted the context The family began spending extended summer periods at a guesthouse near Bantham beach, where families returned year after year. This created a natural, repeated setting where children could meet, play, and reconnect over time. Within this environment, Patrick met Nancy Baron. who became his childhood anam cara.

What is important here is not just that they met, but how a "holding environment" was identified and deveiloped at Bantham beach by Nancy's mother Barbara Baron that facilitated this meeting. (Bolby, 1951,

Winicott 2005,. The parents were present, ensuring safety and continuity, but they did not direct the children's interactions. Over successive summers, the anam cara relationship between Patrick and Nancy deepened naturally. As they grew older, the parents stepped back further, allowing more independence while still quietly holding the space around them.

This balance — presence without control — made Patrick's and Nancy's anam cara relationship relationship sustainable. It shows that a holding space is not only emotional, but also practical. It involves continuity over time, shared spaces, and the willingness of parents to create and maintain these conditions. in today's context, where children's lives are often structured, scheduled, and digitally fragmented, such holding spaces are harder to create. This makes the role of the parent even more important. Perhaps the most significant shift is this: to move from doing more for the child, to holding better for the child. This requires:

- To listen more than instruct;
- To allow more than direct;
- To trust more than control.

3. Anam cara experience implemented as a contextual graph

An activity is accomplished by an agent in a given situation with available means in the local environment. For that, the agent develops a mental model of the activity in a specific context that can be implemented as a path in a contextual graph that corresponds to actor's mental representation where mental models, realised in numerous contexts are already accumulated by the actor.

Following a path in the contextual graph (the development of a mental model) implies the instantiation of a sequence of contextual elements, called proceduralised context, that is the context of the activity at any step of its realisation. There are four sources of context: the actor, the activity, the situation and the local environment. More details are provided in Part Four, chapter 3: "Modelling proceduralisation of contexts in anam cara interactions".

3.1 An anam cara's role in proceduralising context in supporting Decision making

"Proceduralising Context" is a shared-context-based model of a pair of anam cara;s reasoning when faced with decision making about "a problem we need to fix" . Through analysis of the contextual elements in the anam caras' s reasoning, it becomes possible for an anacm cara (playing a *seeker* role) working in interaction with his or her Aman Cara (playing a *provider* role) to identify the contextual elements for his or her initial "rational choice' reasoning that led to a trap.

In such interactions the Anam Cara has a role to play to accomplish the activity "solving the problem to be fixed", but with a mental model difficult to build because the context of the Decision-making agent's initial mental model is too partial (e.g., "I do it because I am obliged.") and is a kind of "acceptance-oriented mental model" of a decontextualised problem.

Thus, "Solving the problem to be fixed" may requires moving to a new context that, when proceduralised, contains the needed explanations on the problem; hence the Aman Cara becomes interested in knowing the context correctly through the exploitation of the proceduralized context.

Hence, the Aman Cara analyses of the proceduralised context, thus decompiling the Agent's initial reasoning and identifying rapidly the basic contextual elements behind the Decision-making trap that the Agent got into. The anam cara, taking an external viewpoint, can guide the decision-making agent to have this type of introspection by laying on the table all the sensible contextual elements--especially those left implicit in the proceduralised context, in order to discuss with the decision-maker whether another instantiation is possible or not. Making explicit contextual elements that were previously hidden to the decision maker. This enables enrichment of the contextual graph by the addition of these hidden contextual elements in order to form a new context that can be shared between the decision-making Agent and the Anam Cara.

3.2 Developing a shared context between an agent and his or her Anam Cara.

Here, the Anam Cara's goal is to help the Agent in reinforcing his mental representation of the problem solving to retrieve or build successful mental models in accord with the Logic of Appropriateness" March and Olson 2013)[3]. Ray Simpson (2020) explains:

> "Perhaps the Soul friend [Anan Cara] senses something in the Seeker [decision-making Agent] is not quite as it should be. The Seeker seems to be banging her head against walls, never moving ahead in her spiritual development. The Provider Soul Friend realise that the Seekers' life is like a single puzzle piece. The Soul Friend glimpses something of the whole picture where the puzzle piece belongs, but the Seeker in not aware there is a bigger picture. This causes her a sense of futility, if not panic. So, the Provider Soul friend begins to fill in some of the missing pieces. The Soul Friend may introduce the Seeker to other contexts, ways of thinking, and types of temperament. This process will include the past, as well as the present. The Seeker begins to realise she has been trying to fit everything into her own narrow picture. Now the Seeker can move into a wider world. She begins to breathe more freely and looks around and sees how her piece of life can harmonise with other pieces: se goes with the flow. She begins to become whole."

The context of this interaction is the shared-context that enables the Anam Cara to help the decision-making agent to find a path in his problem solving towards a positive solution. The Anam Cara's experience is not directly dependent of the « problem to be fixed "», but on the way the Decision Maker experiences "the problem that must be fixed" and how the Anam Cara can change this for the Decision Maker, by sharing context between them.

Different causes (e.g. becoming trapped in Rational Choice over-thinking) may lead to a paralysis of an actor's decision-making (and thus of the decision). What is important here is to have a multi-level approach of how Anam Cara may help the decision maker: the experience (conceptual level) is transformed in a mental representation (operational level) and a contextual graph (implementation level). The Anam Cara takes a top-down multi-level approach while the decision maker takes a bottom-up multi-level approach

In sharing her experience (mental representation) with the decision maker, the Anam Cara is developing a shared context aiming to enrich decision maker' experience for fixing their problems. At implementation level, this sharing may lead the

[3] Wikipedia explains: The core intuition of the logic of appropriateness is that humans maintain a repertoire of roles and identities, which provide rules of appropriate in situations for which they are relevant. Following these rules is a relatively complex cognitive process involving thoughtful, reasoning behavior. Such a process of reasoning is not connected to the anticipation of costs and benefits, as rational choice theory would suggest. Rather, the assumption is that actors will generally try to answer three elementary questions: (1) What kind of a situation is this? (2) Who am I?; and (3) How appropriate are different actions for me in this situation? Then they will often do what they regard as most appropriate

decision maker to modify: (a) an instantiation of a shared contextual element, (b) addition of a new contextual element from the Anam Cara's mental representation, but new for the decision maker, and (c) addition of a new step of the reasoning for representing the contextual element in the decision-making process.

Our recommendations for the process to be adopted by the Anam Cara in playing the provider role to achieve the "problem fixing" as indicated in section 2.1.3 are as follows:

- Present the traps you are conscious of (see Bedi 2024 for an account of how to become aware of and handle traps in overthinking »);
- Make the context of the problem explicit with additional contextual elements (even if not totally relevant) from your sources of context;
- Develop with your anam cara a shared context as a mutual space of understanding by: considering co-building of a shared mental model by synergy between you and your Anam Cara;
- Be the anam Cara of your anam cara or be a unique anam ara providing missing contextual elements demanded by Anam Cara as it was for yourself, replacing previous traps by a definite understanding of the "pathway for fixing the problem;
- Build with the Anam Cara the shared mental model(s) corresponding to the shared context at hand.

4. A four-level frame work for shared-context-based modelling

This general framework for modelling actor activities in shared contexts.has four levels:

1. At the **conceptual level:** Ideas are stated on the basis of concepts of interest for modelling an activity.
2. At the **operational level:** Concepts are structured in a context-based formalism in order to develop a mental model in a specific context.
3. At the **implementation level:** An actor's mental models are accumulated in a representation that is implemented as a contextual graph where mental models are paths.
4. At the **environment level:** Each mental model interacts with the activity environment, and instantiation of the contextual elements come from sources of context.

4..1 conceptual level

The **conceptual level** concerns the concepts "activity", "reasoning", "context", "contextual element" and "experience". A context-based formalism allows a relevant modelling of concepts of interest.

Activity includes "task realisation" as well as the actor that accomplishes the task.
An Actor develops a mental model of activity identifying reasoning steps: with processes and decision holds between steps.

At the end of each activity step, the choice of the next step depends on alternative contexts .
The application of a reasoning step changes the status of contextual elements: becoming "external knowledge" if of no more of interest.

4.2 Operational Level : Proceduralised context-building

At The **Operational level**, an Actor's mental representation brings together all activity developed in different contexts. In a given context, an actor wants to follow step-by-step reasoning to check justification of all elementary decisions.

This mental model is based on identification of the relevant contextual elements and the recovery of their instantiations in the context at hand.
The step-by-step evolution of the activity produces the proceduralised context as a real-time context, which evolves jointly with mental model development.

4.3. Implementation level: Instantiation of conceptual elements

At the Implementation level, the representation corresponds to a qualitative modelling by the actor that needs to be implemented in order to confront the environment and be shared with others.

A contextual graph integrates individual mental models within a shared context: Instantiations are provided from sources of context at the environment level.

An instantiation corresponds to a specific expression of the reasoning step that makes the mental model unique. Contextual elements and instantiations must be managed separately

4.4. Environmental level

At the Environmental Level, the four sources of contextual development a the actor, the activity, the situation and available resources in the local environment. Actors play a central role in activity modelling because their mental models are accumulated in a mental representation expressed as a contextual graph. Moreover, an Actor may have to fix unexpected situations where

- The mental model is correct, but a new shared context must be represented in the contextual graph.
- Moving to a radically different context is needed, requiring revision of the activity model.

An environment may be Psychological: For instance: Actors can find a Holding Environment within the physical environment, but they have to create a holding space with the psychological environment>>> as demonstrated in the following Case example.

5. Case Example:

Development of shared context enabling creation a holding space ‘

This case example is set in Devon, UK during the period 1951 to 1955. it tells a real-life story about Development of a shared context enabling parents to create a holding space for their children on a family holiday. It illustrates, in a practical way, the formal modelling concepts at all four levels within our framework for context-based modelling I,e., at the Conceptual, Operational, Implementation and Environment levels

5.1 Modelling actor activity at the conceptual level: Mollie's Holiday decision problem

in 1952, when Patrick Humphreys was 7 years old, his father, Darlow, suggested to his mother, Mollie : "This year, let's take a adults-only summer holiday together in an exotic location."

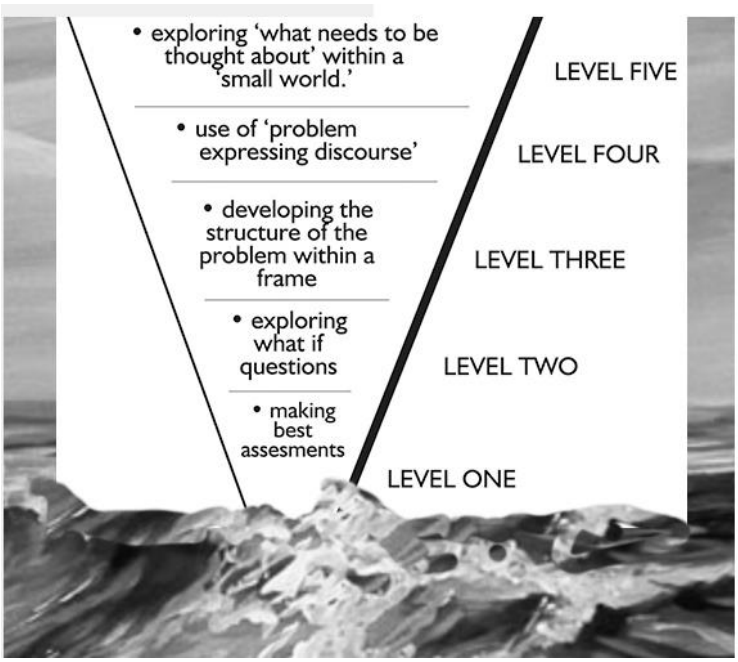
Mollie realized that she would then need to find a separate holiday for Patrick , who could not be letf alone at home during the period that his parents were away on their adults-only holiday.

So Mollie had to find a way to solve problem "How to find a summer holiday that would be satisfactory for Patrick?"

5.1.1Mollie lefty adrift in a sea of rational choice uncertainty

Mollie tried adopting a "rational choice" approach (Simon, 1979): for the contextual element (CE): "Evaluate various alternative care arrangements for Patrick for the period that his parents are away on holiday". She evaluated options like "Send Patrick to a holiday camp for children", etc. But none of these options seemed to be satisfactory in cost-benefit terms.

Mollie was left feeling "adrift in a sea of Rational Choice uncertainty" about how solve her problem in a way that would for all members her family.So, Mollie needed to find a **new shared context** for the activities involved in "taking our summer holiday this year ".



Left adrift in a sea of rational choice uncertainty.

Jymmie and Mollie:Anam caras

5.2. Modelling actor activity at the Operational level: new shared context for "taking my family on holiday"

Mollie contacted her life-long Anam Cara Jymmie to ask her 'what should I do to overcome this problem?"

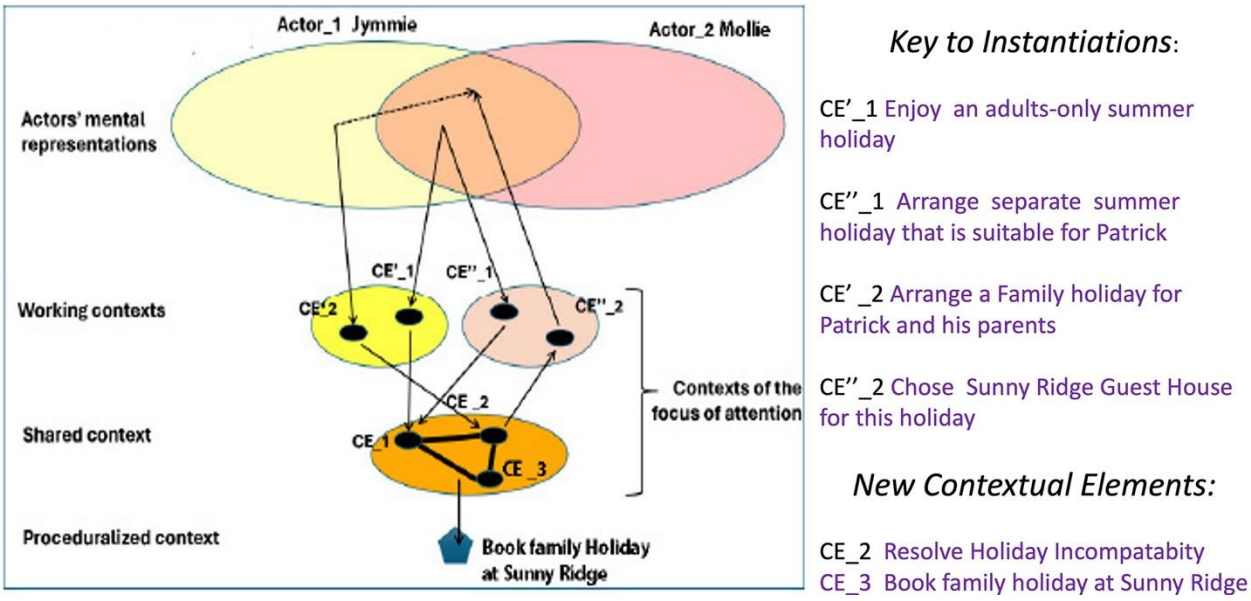
Jymmie introduced a new contextual element (CE_3) by telling Mollie:

"I know of a small guest house in Devon called Sunny Ridge, located close to Bantham beach that has tiny coves that provide shelter in windy weather behind a sandy beach with pools and rocks appearing as the tide goes out. Sunny Ridge has a loyal clientele, with families returning every summer, where these families frequently picnic together on Bantham Beach. If you were to book your next summer holiday at Sunny Ridge, you would gain a good opportunity to create a successful holiday in association another family there ".

So, Mollie agreed with Jymmie on how to implement the now-shared contextual element and initiates the proceduralization of this new context by securing a 3-week family booking for Mollie, Darlow and Patrick at Sunny Ridge in July 1952.

In this way, anamcara seeker-provider interactions between Mollie and Jymmie enriched the shared context that could enable a "Successful family holiday with Patrick"

5.3. Actor activity Modelling at the implementation level: CxG Proceduralisation of a shared context



Building the proceduralized context for "family Holiday with Patrick in a newly shared context

As represented in this figure , Mollie(A2) and her Aman Cara Jymmie (A1) work together within a shared context (CE-1) where instantation CE'_1 Parents Enjoy an adults-only summer holiday is *incompatible* with instantiation CE''_1 "Arrange separate summer holiday that is suitable for Patrick"

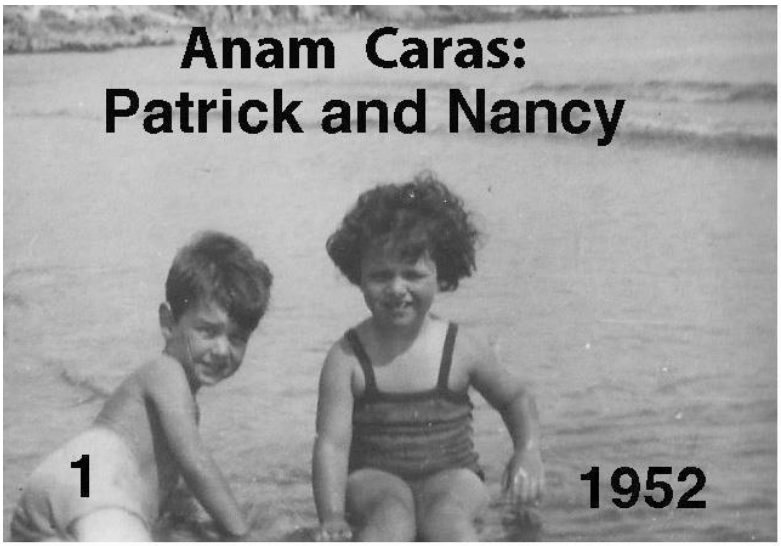
Because of this, Jymmie (A1) proposes a new Working Context CE_2 with instantiations CE'_2 Arrange a family holiday for Patrick and his parents and CE''_2 Chose Sunny Ridge Guest House for this holiday. Once both Mollie (A2) and Jymmie (A1) agree to implement CE_2, a

proceduralized context (CE_3)can be developed for the action "Book family Holiday at Sunny Ridge for July, !952"

At Bantham beach, 1952

When staying at Sunny Ridge in July 1952, Mollie's family spent much of their time on Bantham Beach, picnicking together with the Baron family: Parents Barbara & George and their children Nancy, (age 7) and Rosalind. (age 10).

- Patrick was keen to play with Nancy and Rosalind, and to develop an anam cara relationship with Nancy, who reciprocated



Note that Patrick was l*ucky* (or perhaps fated) to find his future anam cara Nancy at Bantham beach. The success of Patrick and Nancy's meeting there could not be pre-arranged by Mollie who only arranged the *Opportunity for this development to occur* at Bantham beach .

As a result, the Humphreys and Baron families arranged that both families would stay at Sunny Ridge for the same 3-week period in July 1953., so that they could again picnic together in a safe holding environment at Bantham beach, which would please the children in their families (see Picture 2) and also support the maintenance and development of Patrick and Nancy's anam cara relationship .

At Bantham beach, 1953

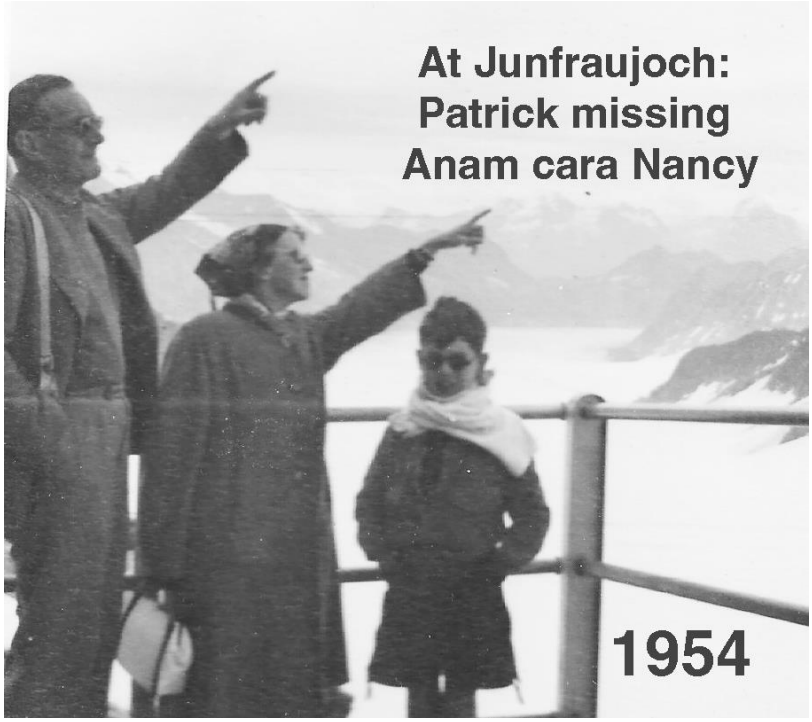
Mollie and Barbara arranged that both families would stay at Sunny Ridge again in July 1953, and picnic together at Bantham beach, which would please the children in their families (Picture 2).

Barbara Baron is in the centre in this picture

"Family Holiday" Interlude: Summer 1954

In January 1954, Mollie's husband, Darlow, decided that he wanted to have a summer family holiday with Mollie and Patrick, staying at a hotel in Thun, Switzerland. There, Patrick, Mollie and Darlow travelled together on heritage lake paddle-steamers on the mountain railway to the Jungfraujoch glacier.

- But Patrick missed very much having the opportunity to experience all this in the company of his anam cara Nancy. He begged his parents to arrange a Family Holiday at Sunny Ridge next year, Mollie promised Patrick that, on that holiday, both families would spend time together picnicking at Bantham Beach.
-



Mollie arranged with Barbara Baron that the two families would meet together at Sunny Ridge for three weeks in July 1955. Mollie promised Patrick that, on that holiday, both families would spend time together picnicking at Bantham Beach.

5.4 Actor Activity Modelling at the Environmental Level: Accessing a holding environment plus Constructing and mantaining a Holding space at Bantham beach

Mollie wondered why picnicking at Bantham beach in particular was attractive to Patrick, while there were other nice beaches ,close to Sunny Ridge, that appeared to constitute good holding environments

Barbara Baron explained to Mollie that there were two environmental contextual elements that reinforced **Picnic at Bantham beach**'s attraction to their children.

The **first contextual element** is that Bantham Beach's environment has physical and social aspects that combine to offer a good holding environment .

The second contextual element required Creation and maintainance of a **Holding Space** within the psychological environment that can enables our children to test their autonomy while being psychologically held.

Moreover in instantiating this contextual element, I am able to construct and maintain a holding space that would allow or children to test the autonomy while experiencing being psychologically held,". Our children now have the opportunity (with support and encouragement from their parents) to develop anam cara relations with each other, if they wish to do so.

In order to construct and maintain a Holding Space, it is necessary for a parent

- To listen rather than advise.
- To be with rather than make better.
- To offer myself rather than impose myself.
- To accept where my child is at any moment and to be with that moment – and where
- I am - at the same time.

Perhaps, in the future, when we are at Bantham beach with our children, you and I should work together to construct a holding space for them. In this way, we can enhance the Psychological environment at Batham Beach? Mollie agreed.

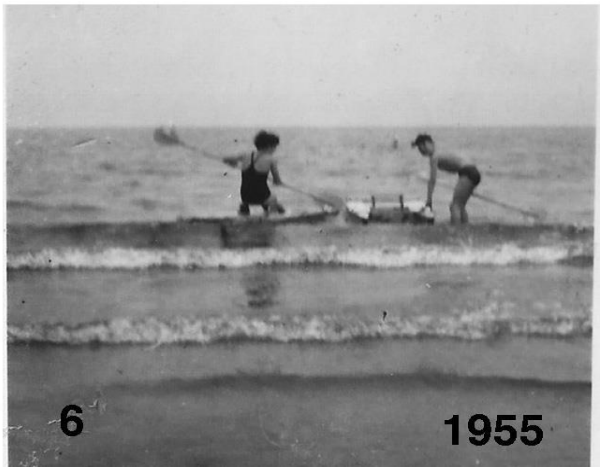
Thus, Mollie and Barbara decided to implement the now-shared context "Create a Holding Space together when next at Bantham Beach with our families" so that "family holiday" could work out successfully (but differently) for the participant parents and children.

5.5 Mollie and Barbara implement their shared context At Bantham beach, 1955

In July, 1955, Patrick and Nancy, were active in developing their anam cara relationship within the holding space that Barbara and Mollie created for them. They were now each 10 years old and sought more independence for developing anam-cara-related interactions, while their parents shared the holding space agent tasks: involving safeguarding and observation, without invasion, direction or control (see picture 3, below).

Some of Patrick, Nancy and Rosalind's anam-cara-related activities are shown in Pictures 4-6, below. Barbara Baron is acting as the agent creating and maintaining a holding space in accord with Winnicott's (2006) notion of a "safe space that "allows an individual to test autonomy while being psychologically held"

3. Parents safeguarding and observation, without invasion, direction or control.
4: Patrick Humphreys with his anam cara Nancy and her sister Rosalind (challenging the waves.



5: Patrick offering Nancy and Rosalind a ride in the sand-boat that he had built for them
6: Patrick and his anam cara Nancy confront the waves at Bantham beach with their paddle boards.

As can be seen from picture 3to 6, above, this comprehensive Holding space construction and maintenance system worked out very successfully for all concerned

5.5 The importance of context awareness when proposing a new working context

In this case example, Anam cara Jymmie was able to suggest successfully a new (appropriate) working context; (i.e., Mollie should book a family Summer holiday at Sunny Ridge).

Here, one of the mothers (Barbara Baron) is able to establish a holding space that benefits their children's activities there and can support the development of anam cara relationships among the children in the families

This is an example of **context awareness intelligence**, sourced from Jymmie's actual previous experience.

The Brewster family in their Garden at Sunny Ridge Guest house, 1952

Jymmie was confident that that would promote successful anam cara relationships and knew where and how to find and operate it in immediate practice. So this is an example of **context awareness intelligence**, sourced from Jymmie's actual previous experience.

5.6 Context aware AI working together with human-centric context-aware intelligence

- There are many other cases where an anam cara is engaged in playing a "provider" role where they can imagine a working context but are also aware that they are unable to detail it successfully from their own previous practical experience. In such a case the Anam Cara would be keen to be able to gain the contextual detail that he or she required from a context-aware artificial intelligence system. However, most current artificial systems do not present the context related details that they should give about context in answering the specific, context -dependent requests made to them. This is an important research and development topic that the present authors are now working on together with Ai Yu and Michael Zhang.

5.7 Situating Barbara Baron's work in the literature on "Holding Environment" and "Holding Space"

Barbara Baron was an "unsung genius" concerning both what she knew and what she practiced personally about how to create and maintain a very effective holding space, In fact, she was about 70 years ahead of the published literature in what she successfully practiced: i.e., "Creating and maintaining a holding space for her children and their friends that actually supported and facilitated anam cara interactions".

Regarding the relevant literature: the seminal paper was published by john Bowlby (1951) .However, in 1951The main brake on development in this field was that Bolby's and, later on, Winnicott's ideas about forming a holding environment and holding space (see Winnicott, 2005) were rooted their clinical experience of operating within a Freudian psychoanalytic framework wherein they tried to develop

therapeutic and practice where both parents and their children would participate as analysands – (including their own experience in this respect - see Bahn (2022)).

As such, Bolby's, Winnicott's and their followers' actual practical attempts to create a holding spaces capable of supporting and facilitating inter-anam cara communication successfully were rather superficial, as they were limited by the cultural and social assumptions and norms of the micro -society in which the perpetrators were immersed.

Jyotika Bedi (2024) explains:

"Some truths challenge generations: Children are not extensions of our unfinished dreams. They are individuals learning who they are, and trust grows when they feel heard, not controlled. The strongest parents are not the ones who decide everything for their children. They are the ones who create emotional safety, open conversations and space for authenticity. Tonight, pause before advising. Pause before correcting. Just listen, if you want to build more trust and emotional connection with your child. Because sometimes one safe conversation can change the entire parent-child relationship."

6 Photographing Anam Cara interaction situations

Successful photography of interactions between pairs of aman caras requires capturing a picture-as-being-together within a context involving interaction as anam caras in reality and/or imagination, as in these photographs by Raluca O'Callaghan illustrate.

Upon reflection, a particular context in photographing Aman Cara situations, where the meaningful focus in on anam cara in a unified world that was /is/will be the situation for an interaction with a childhood anam cara (as in the (Photograph, shown in section 2.2, above, of Patrick Humphreys returning to Bantham, to recover playfulness and re-imagining challenging the waves with his childhood anam cara.

The key here is that the person who is the initial attractor for the viewer's gaze is not presenting themself for the attention of the viewer ("what a nice portrait"), but functions to draw the viewer into a situation (physical representation of context) where the anam caras' interaction (presently displayed in the photograph or imagined by the viewer) is the key to appreciation of the significance generated by the photograph for its viewer. As such, it provides a description of the context of interest to the viewer in rich visual language (see Brézillon and Humphreys 2002).

6.1 Photographing Anam Cara interactions on Bantham Beach In 1955

Mollie Humphreys' Kodak Brownie No.2 camera

Photo taken by Mollie at Bantham Beach

The case example described in section 5, above, the photographs of anam cara interactions on Bantham beach (witin a holding space created by Barbara Baron) were taken by Mollie Humpheys, using her Kodak Folding Brownie No.2 camera, made in 1897) which facilitated unobtrusive photo-taking because (i) it could be carried folded up, where it did not appear to be a camera (ii) it could be unfolded quickly and easily, it popped up a viewfinder to be used at waist level, which enabled unobtrusive taking of photographs o anam cara interactions within a holding space created by Barbara Baron.

7: THE FOUR IMPLEMENTATION LEVELS OF ACO

The four levels of Aman Cara may be mapped onto the three cycles (Micro
Meso and Macro) of Van Wijk et.al.'s (2019) "Framework for Social innovation Integrating micro, meso and macro level insights from institutional theory", as follows:

7.1. At the Anam Cara Personal level (micro cycle)

Van Wijk et. al. state: The micro cycle of Our framework zooms in individual enactors, proposing that actors become more agentic through their interactions with others. In these interactions, they

experience emotions which enable them to hear and understand others' viewpoints, stimulating reflexivity, challenging taken-for-granted perspectives, creating room for new, innovative perspectives to enter their thinking and acting. (Van Wijk et al., 2019, p. 890)"

Here Anam Cara addresses "A unified inclusive world: Alive and Spiritual: Embraced Bottom-up' and "What is an Anam Cara? It provides for your optional belief in Anam Cara spirituality, generated bottom- up.

7.2. At the Anam Cara Interpersonal Level (meso cycle)

Van Wijk et. al. state: Our framework zooms out to the meso level, pointing to increases in interactions among diverse actors and their engagement in understanding each other's perspectives and interests, It is at this meso level, where we see how actors' interactions and framing produce the frictions, highlight the tensions, and identify or create the cracks behind the new opportunities for social innovation (Van Wijk et al., 2019, p. 891).

7.3 At the Anam Cara Community Level (meso cycle)

Here Anam Cara addresses the generation and archiving of explanatory and practical resources in new implantation ontexts that can profitably push the emergence of novel possibilities for sustainability of Positive Affirmation and self-love. Two examples: (i) Creation of Anam Cara Communities of Practice (virtual or physical) where aman-cara mentors and mentees can share experiences of bouncing forward, inspiring others. (ii) Building an archive for community members' stories, created in multimedia (electronic scrap books, podcasts, videos, etc), describing activities located in diverse contexts that promote resilience and self-growth.

7.4. At the Compassionate Institutional Level (Macro cycle)

The Van Wijk framework zooms further out to the macro cycle. It recognises that institutional contexts, often structured around organisational fields, guiding or even disciplining the dynamics of the micro and meso cycles. This macro view is important because it allows acknowledgment of how institutional contexts differ in their enabling and constraining influences on actors' actions. Institutional contexts enhance, or stall the agentic energy emerging from the micro and meso cycles.

At this top level of Anam Cara, Compassionate Institutions' policy frameworks actively create environments where anam cara-type relationships can flourish. An Example of this; of these are the Educational Youth Partners (Compassionate Institutions) specialising in teacher training, in parent education and in building digital communities, thus providing facilitation of Anam Cara Mentor counselling activities (see Part Four, chapter 2). Such activities at the compassionate institutional level, facilitate the development of Anam Cara Communities of Practice.

An example of a compassionate Institution offering a comprehensive support and resources to anam caras (soul friends) and community members, is Happiness is Love (https://happinessislove.org). Happiness is Love offers:

- Empathetic listening Resources:
- Creation of regular spaces (virtual or physical) where anam caras and members can listen to and discuss with each other without judgment or fixing.

- Skill-Building Resources:
  >Self-Compassion Training: Teach techniques like mindful self-talk, forgiveness practices, and re-framing negative experiences.

- Healing Tools and Practices:
  >Reflection Guides: Share journaling prompts or meditative exercises focused on personal growth as an through adversity.
  >Storytelling Events: Host “Resilience Story Nights” where members share experiences of bouncing forward, inspiring others.

- Support for Community Enrichment Activities:
  >Shared Service Projects that engage members in acts of kindness or community service that enable collective healing and purpose informed by the Anam Cara Ontology.

- Mentorship Opportunities:
  >Provide Ana Cara mentorship training for mentors to deepen their capacity to guide others gently and wisely.
  >>Mentorship Web: Encourage Aman Cara Mentors certified by Happiness is Love to create a web-based community for mentoring new members: a nurturing, ever-expanding support network.

- Accessible Anam Cara Wellness Resources:
  >Curate a free library and Archive (online or physical) with books, podcasts, articles, and videos on exploring and describing activities in fresh contexts that promote for resilience and self-growth.

In sum: Happiness is Love's compassionate sponsorship that empowers Anam Cara Community of of Practice members to nurture themselves and others, by providing resources promoting emotional care, skill-building, creativity, and accessible wellness (see Wanger, 1997 and ACO Part One, secrion

8. ANAM CARA COMMUNITIES OF PRACTICE

A principal aim of particular ACO implementations located at the meso level ot Van Wilk's framework for social innovation is to generate aCommunity of Practice linked with implementation that incorporates, bottom up, all the aspects described by Etienne Wenger in his book "Communities of Practice, Learning Meaning and Identity:" These communities of practice are self-managed by the Anam Cara learning-and developing-participants in each particular implementation themselves, focusing on all aspects of Wenger's framework for engagement, imagination and alignment (see Wenger, 1997 Chapter 10).

For example, the anam cara mentor counselling implementation initiative described in ACO Part Three, chapter 2 is currently (July 2016) building a community of practice where the CoP members are the mentors participating in this initiative, together with two "domain experts (Jyotika Bediand Akanksha Datta).

This CoP is also an anam cara mentor counselling education community of Practice, in the terms of ideas defined by Etienne Wenger(1997) for this (chapter 12, p 271 where he sys ays "talking about terms of these modes of belonging makes it possible to consider educational designs not just in term s of the delivery of a curriculum but more generally in terms of their effects students (in this case, anam cara novice mentors), who need:

- Places of engagement
- Materials and experience with which to build an image of the world and themselves (and thus be able to operate in the "provider" role when counselling the mentees that they have been paired with.
- Ways of having an effect on the world and making their actions matter (particularly through the agency they generate in their matched mentees through the Anam cara mentor counselling sessions that they have with their own (matched) mentees, "

Once a learning community (in this case the anam cara mentor counselling CoP) is truly functional and connected to the world in meaningful ways, teaching can be designed around them as resources to their practices and as opportunities to open up their learning more broadly. This includes:

- Materials and experience with which to build an image of the world and themselves (and thus be able to operate in the "provider" role when counselling the mentees that they have been paired with.

- Ways of having an effect on the world and making their actions matter (particularly through the agency they generate in their matched mentees through the Anam cara mentor counselling sessions that they have with their own (matched) mentees,

9. COMPASSIONATE INSTITUTIONS

At the macro level of van Wijk et al's micro-meso-macro framework (see ACO Part One, chapter 4, below) facilitation support for the activities and development of the Communities of Practice is provided by compassionate institutions operating at the regional, national and international levels.

The Anam Cara Micro-meso-macro level framework is not limited to addressing the personal, inter-person and community levels, At the Compassionate Institutional Level, it may inform school cultures, peer networks, or mentoring programmes, it has the potential to transform collective norms.

In the case of a compassionate Institution who wishes to support sustainable self-leadership Initiatives focusing on Anam Cara developments among members of a community, then Anam Cara offers a scalable, culturally adaptable framework tht bridges the intrapersonal and interpersonal, blends ancient Celtic wisdom (see John O'Donague, 2024: "Anam Cara; Spiritual Wisdom from the Celtic World" and

Kenneth Macintosh, 2011: "Water from an Ancient Well: Celtic Spirituality for Modern Life") with ideas from modern Positive Psychology, (see ACO Part 1 One, section 2.9).

Compassionate institutions' policy framework should actively support and facilitate the development of Communities of Practice where Anam Cara-type relationships can flourish: supporting bottom up-community initiatives in a variety of contexts including mentorship and parental education, as well as community-based digital empowerment initiatives.

The first case example involving this kind of support by a Compassionate institution is the Anam Cara Mentor counselling initiative that is described in ACO part three, chanter 2 is the first particular implementation within an Indian (+) context of "Anam cara: implementations of a fundamental process ontology".

Here the principal "compassionate institution currently providing facilitation and development support is currently Happiness is love itself. Note that Happiness is love does not "own" this mentor counselling initiative. It is, in fact "owned collectively by the participating mentors themselves through activities and development through their own counselling activities.

In fact, an anmam cara mentor counselling education community of Practice, in the terms of ideas defined by Etienne Wenger for this the requisite framework infrastructure of engagement, imagination and alignment (see Wenger, 1991 Chapter 10).

Wenger (chapter 12, p271) says "talking about terms of these modes of belonging makes it possible to consider educational designs not just in term s of the delivery of a curriculum but more generally in terms of their effects students.

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10. OPTIONAL BELIEF IN ANAM CARA SPIRITUALITY, GENERATED BOTTOM-UP

Anam Caras may exist in physical or spiritual form, or both. in practice, personal belief about the existence in anam caras in spiritual form is optional rather than required. Such beliefs are generated bottom up, by the users and implementers of the aspects of ACO themselves.

If your personal beliefs embrace anam caras only in physical form (i.e, you consider yourself to be an atheist), the anam cara fundamental process ontology, as presented here may still be of use, but none of its spiritual elements will be available to you. Anan caras can still exist for you as temporal friends physically located on earth. However, if your personal beliefs embrace anam caras in spiritual form, they will be available to support you eternally.

John O'Donohue (1997) writes

> "To be holy is to be natural, to befriend the worlds that come to balance in you. Behind the façade of image and distraction, each person is an artist in the primal and inescapable sense. Each person is doomed and privileged to be an inner artist who carries and shapes a unique world. Human presence is a creative and turbulent sacrament and a visible sign of invisible grace. Nowhere else is there such intimate and frightening access to the mysterium. Friendship is the sweet grace that liberates us to apptrach , recognise an inhabit this adventure"

A fundamental requirement for Implementations guided by the Anam Cara framework is that compassion is threaded everywhere throughout each implementation of ACO. This requires recognition of a single, universal compassionate God (who may be characterised by various names in particular implementation contexts). This Deity can be understood to act as a kind of super anam cara: available throughout eternity to everyone who chooses to believe in this.

This property of the Anam Cara framework makes it ideal for underpinning implementations (operations and Applications Anam Cara in complex lands exhibiting diversity with respect to religion and spirituality worldwide: particularly as Anam Cara does not, in itself, promote any form of "religiosity" or theological concepts that may be a hurdle to maintaining and developing relationships with spiritual anam caras.

On the other hand, it is important to realise that implementations guided by Anam Cara as a fundamental process ontology, rather than as a theology, should be developed bottom up in all contexts and such developments must be personally driven, independent of any prescriptions emanating from religious organisations (Churches, Societies, etc) on spirituality beliefs imposed top-down on their members.

While Athe nam Cara framework presumes that members of religious organisations are free to construct personal implementations of Anam Cara bottom-up jn any context of their own choosing, their own decisions on the acceptance or rejection of belief in each of its each of its spiritual components in this context must take priority over conflicting religious beliefs propagated top-down by their organisation. But these beliefs must always be based on compassion. If you believe in a God who espouses, condones an/or promotes hate, violence, aggression, exploitation and/or competition, then Aman Cara is not for you.

Another fundamental requirement for implementation of Anam Cara is the realisation that conscious experience of its spiritual aspects cannot be explained away on a "scientific basis", as attempted within Cartesian Dualism. In other words, whether you like it or not, your own consciousness is spiritual activity located in within in a unified world of which you are a part.

Tombstone for Elizabeth Southwood, whose Spiritual anam cara was Jesus Christ.
Located in Saint Michael's church yard, Newhaven, UK

11. ANAM CARAS IN POSITIVE PSYCHOLOGY

In the context of positive psychology, anam cara, meaning "soul friend" in Gaelic, represents a profound and supportive relationship characterised by deep connection, understanding, and acceptance. It's a relationship where individuals can be their authentic selves, sharing vulnerabilities and fostering mutual growth and well-being. Anam Cara relationships are non-competitive and non-exploitive

- Authenticity and Self-Acceptance: Anam Cara relationships encourage individuals to be their true selves, without pretence or fear of judgment. This aligns with positive psychology's emphasis on self-acceptance and embracing one's strengths and vulnerabilities.
- Social Connection and Belonging: Anam Cara fosters a sense of belonging and deep connection, which are crucial for well-being and happiness. Positive psychology recognises the importance of strong social bonds for mental health.
- Support and Encouragement: Soul friends offer unwavering support and encouragement during challenging times, helping individuals navigate difficult emotions and experiences. This aligns with positive psychology's focus on resilience and coping mechanisms.
- Mutual Growth and Flourishing: Anam Cara relationships are reciprocal, with both individuals contributing to each other's growth and well-being. This aligns with positive psychology's emphasis on personal development and flourishing.

- Mindfulness and Presence: Anam Cara relationships often involve a deep presence and mindful attention to the other person's needs and experiences. This aligns with positive psychology's emphasis on mindfulness and living in the present moment.
- Safe Space for Sharing: Anam Cara provides a safe space to share innermost thoughts, feelings, and vulnerabilities without fear of judgment, promoting emotional processing and healing.
- Guidance and Wisdom: Soul friends can offer guidance, wisdom, and perspective, helping individuals navigate life's challenges and make meaningful choices.
- Celebration of Strengths: Anam Cara celebrates individual strengths and talents, fostering a sense of self-worth and confidence.

PART TWO: ORIGINS

A CHONOLOGY OF ORIGINS IN ANANAM CARA IN CLTIC AND VEDIC SPRITUAL MYTHOLOGY

CHAPTER 1 INTRODUCTION TO PART TWO

Part Two explores the ancient roots of the Anam Cara Ontology

Though rooted in Ireland, the notion of sacred, guiding friendship has analogues in many cultures and religious traditions. During the early spread of Christianity in Ireland (5th century), Saint Patrick and other monastics emphasised the value of having a soul friend for one's spiritual well-being – a practice that may have paralleled the role of confessors or spiritual directors in other Christian contexts. In the Vedic tradition of ancient India, friendship holds a sacred place as well. The Sanskrit concept of sakhya-bhāva (divine friendship) is exemplified in the friendship between Lord Krishna and Arjuna in the Mahabharata – Krishna acts as a spiritual friend and charioteer to Arjuna, guiding him through doubt and moral crisis much like an anam cara guiding one's soul. In the Bhagavad Gita, after imparting wisdom, Krishna says to Arjuna, "Thus, I have explained to you this knowledge, the most confidential of all," emphasizing the intimate, trustful nature of their bond. Likewise, the guru–shishya parampara (teacher-disciple tradition) in Hindu and Sikh philosophy frames the guru as a spiritual friend who leads the disciple toward truth and self-realization.

Buddhist teachings also highlight spiritual friendship. The Buddha (Siddhartha Gautama) stressed the importance of Kalyāṇa-mitta " –good friends" on the path – stating that having a noble friend is not just half but the whole of the holy life. Spiritual friends in Buddhism provide support in mindfulness practice and ethical living, much like anam caras foster each other's spiritual growth. We see similar ideals in other contexts: Sufi Islam values the murshid (spiritual guide)–murid (seeker) relationship; many indigenous traditions emphasize elder–youth mentorship; and in modern faith communities, "accountability partners" or prayer partners serve a related role. These parallels underscore that the core idea of an anam cara – a trusted confidant and guide for one's inner life – is a cross-cultural phenomenon. It addresses a universal human need for connection that transcends ordinary friendship, tapping into something sacred or deeply personal in the act of companionship.

CHAPTER 2. CELTIC SPIRITUALITY: WATER FROM AN ANCIENT WELL

[Details of each chapter following in this section will be included later]

Chapter 3. Legacy of Saint Patrick of Ireland: Christian Spirituality operating bottom-up

In the early Celtic Church (500-900 AD) a person who acted a guide, a teacher or spiritual companion was called an *wnam cara.* It originally referred to someone to whom you confessed, revealing the hidden intimacies of your life. With the *anam cara,* you could share your innermost self, your mind a heart. this friendship was an act of recognition and belonging.

[More to Follow]

Chapter 4. SOUL FRIENDSHIP IN THE VEDIC TRADITION

The concept of anam cara (soul friend) in Irish tradition has strong parallels with Vedic philosophy, especially in the context of soul connections, companionship, and self-realization.

Here are some Vedic equivalents and perspectives:

1. Ātma Mitra – The True Soul Friend

- The term "Ātma Mitra" in Sanskrit aligns with Anam Cara, meaning a friend of the soul rather than just a physical or emotional companion.
- The Bhagavad Gita (6.5) states:

"One must elevate oneself by one's own self; do not degrade yourself. The self alone is one's friend, and the self alone is one's enemy."

- This suggests that a true soul friend, whether external or internal, helps one elevate their consciousness.

2. Sakhā Bhāva – Divine Friendship in Bhakti

- In Vedic tradition, friendship - Sakhya Bhāva is a sacred bond, often seen in the relationships between Krishna and Arjuna, or Krishna and Sudama.
- The Bhagavad Gita (18.63) reveals how Krishna, as Arjuna's Anam Cara, guides him:

"Thus, I have explained to you this knowledge, the most confidential of all."

- The relationship between Arjuna and Krishna represents a spiritual guide and seeker, where Krishna acts as the Anam Cara, helping Arjuna transcend doubt and fear.

3. Mitrain the Vedas – The Divine Friend

- The Rig Veda speaks of Mitra, a Vedic deity, as the divine aspect of friendship, truth, and harmony.
- Rig Veda (3.59.1) states:

"The one who follows the path of Mitra (friendship) is free from suffering."

- This suggests that true friendship is a spiritual force that brings harmony, righteousness, and joy.

4. Guru-Shishya Parampara – The Spiritual Guide

- An Anam Cara in the Vedic sense can also be seen as a Guru (spiritual teacher) who. guides the Shishya (disciple) on the path of enlightenment.
- The Mundaka Upanishad (1.2.12) describes the Guru as: "Speak the truth, follow dharma"
- This highlights that a true friend or guide helps one see beyond illusions and attain self-realisation.

Conclusion: The Vedic Anam Cara

The Vedic equivalent of Anam Cara is not just a human friend but a spiritual companion who leads one toward self-discovery, truth, and liberation (Moksha). Whether through friendship (Sakhā), guidance (Guru), or self-realization (Ātma Mitra).

Thus, the anam cara (Soul friend) concept aligns deeply with Vedic wisdom.

PART THREE: ANTHOLOGY

An anthology of case studies describing proof of concept and proof of value of particular implementations of Anam Cara, a Fundamental Prcess Ontolog y, worldwide

Chapter 1. INTRODUCTION TO PART THREE

Part Three provides an Anthology of stories about Anamcara-informed successful implementations in a variety of particular application contexts via the results of one or more Proof of concept and Proof of value case studies addressing each particular context. Our "Anam Cara: Implementations of a Fundamental Process Ontology Ontology (ACO) framework" is thus validated in terms of a published series of case studies whose results are described in aways that are educationally in formative and useful.

Chapter 2. Anam cara support for sustainability of Indian young persons' decisions in challenging contexts

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Abstract

This qualitative study explores how young people in India sustain difficult decisions—particularly the act of saying "no"—in challenging social and personal contexts. Drawing on in-depth interviews with 15 participants aged 18–25, the study examines the role of anam cara ("soul-friend") relationships in supporting emotional resilience and decision sustainability. Using thematic analysis, four key relational roles emerged: Emotional Witness, Moral Anchor, Social Translator, and Future Mirror. These roles enable individuals to move beyond the limitations of linear Rational Choice models—which often result in overthinking—towards values-aligned decision-making within a Circular Model of Choice grounded in the Logic of Appropriateness. The findings suggest that anam cara relationships function as psychological anchors that provide emotional validation, identity reinforcement, and sustained decision support in moments of uncertainty. This study contributes to the literature by proposing a relational framework that integrates identity, emotional support and decision-making. While exploratory, the findings highlight the importance of relational support systems in fostering emotionally sustainable decision-making among young people.
Keywords: Sustainable decision support; Anam Cara relational support, Positive affirmation, Circular model for sustainable choice, Indian young people

2.1 Introduction

This qualitative study explores how supportive relationships, conceptualised as anam cara ("soul friend") relationships that help young people sustain their decisions over time. The focus is on understanding how relational support enables emotional stability, reduces overthinking, and strengthens identity-based decision-making

The general context addressed by this paper is "anam cara support for sustainability of young persons' decisions in challenging contexts". We describe relevant features of an anam cara and identify the ana relationships and transactions with an anam cara that enable one to "bounce forward" (Jones et al., 2022). Our empirical research objective was to establish and analyse a case study aiming to investigate the proof of concept of value for the "interaction with an anam cara" decision support process.

We investigated the theoretical and empirical gap, namely "non-sustainability resulting from relying on a rational choice framework when decision-making in challenging contexts". The key issue here is that "rational choice" decision support can leave you "trapped in overthinking". We describe how it is possible to overcoming this "rational choice" gap by employing the circular model of choice, which is based on March and Olsen (2011)'s Logic of Appropriateness, together with decision support from an anam cara that facilitates exaptation to a new context. We obtained research findings that confirmed that:

- Anam Caras' supportive relationships can act as safety nets;
- Support can be gained from anam caras for setting boundaries;
- Interaction with your anam cara can provide positive affirmation;
- Saying "No" can offer a new beginning: bouncing forward into opportunities.

We conclude by identifying some future developments employing the anam cara framework that could framework that promote sustained value.

This paper contributes to the literature in three key ways:

- It extends existing relational and psychological theories by focusing on relational support for decision sustainability rather than "rational choice" decision-making alone.
- It introduces a structured framework of four relational roles that support individuals in difficult decisions. These relational roles are: Emotional Witness, Moral Anchor, Social Translator, and Future Mirror.
- It connects identity formation with relational support in real-life contexts.

2.1 1 General context: Anam cara support for sustainability of decisions taken in challenging contexts.

Young people today face increasing pressure in academic, social, and personal contexts. One of the most difficult skills to develop is the ability to say "No" while maintaining relationships and self-worth in any particular context. While traditional decision-making models emphasise rational choice analysis, they often fail to take into account the emotional and relational factors that influence real-world decisions within a particular context. This paper explores how a supportive relationship with an "anam cara" (soul friend) can help young people sustain their decisions over time in particular context of their own choice. Our research focus is on understanding how the relational support offered by an anam cara in any particular context enables emotional stability, reduces overthinking, and strengthens identity-based decision-making.

1.2 Features of an anam cara

An anam cara (soul friend) is a loved one who awakens your life in order to free the wild possibilities within you. O'Donoghue (2023). explains:

> "With the anam cara, you could share your innermost self, your mind and your heart. You are understood as you are without mask or pretension. You can be as you really are. When your anam cara encourages you, that person helps you over a threshold you might otherwise never have crossed on your own. There are times of great uncertainty in every life. Left alone at such a

> time, you feel dishevelment and confusion. When an anam cara comes with words of encouragement, a light visits you and you begin to find the stairs and the door out of the dark".

Jankovic (2023) gives a concise account of what "having a soul friend" offers to a decision-maker:

> "A soul friend makes you feel safe and seen in the world. You can tell them anything. Even the things you don't want to tell yourself. They know your sorrows and elations and insecurities and hold them tenderly. The person you get excited with, cry to and belly laugh about ridiculous things They are also a whole lot of fun. Joy is important.
> The hallmark of an anam cara is someone you can be fully yourself around — and at different times in your life, this may be different people. The common thread is that a soul friend is someone who has weathered life with you and is still there, either in your heart or physically, or both".

Similar conceptualisations of anam caras may be found today in many accounts of current practices inspired by ancient Celtic spirituality (e.g., Mcintosh, 2011; Simpson, 2021).

1.3 Anam Cara Relationships and Transactions

Anam cara relationships and transactions are non-competitive and non-exploitive. Anam cara relationship-building focuses on creating, strengthening and enhancing positive bonds and transactions between pairs of anam caras which bring positive affirmation, happiness and ability for self-love to each of them. These relationships are non-competitive between the participants and with a participants' other relationships (with their partner, with their family's members, etc.). This can permanently enhance and strengthen positive aspects of those relationships. A decision-maker can develop, with his or her anam cara, a shared context as a mutual space of understanding (Brezillon and Humphreys, 2026) that enables:

- Co-building a shared mental model by synergy between you and your anam cara;
- Replacing traps emanating from "rational choice modelling of the decision problem" by a satisfying understanding of the "pathway for fixing the problem according to March and Olsen's (2011) "logic of appropriateness";
- Building with your Anam Cara a conceptual model of the shared context.;
- Reinterpreting the "problem to be fixed" until you reach a shared solution together with your anam cara.

1.4. Empirical Research Objective

Our empirical research objective is to "establish and analyse a qualitative case study that aims to investigate the proof of concept and value for the anam cara interaction decision support process". Evidence from the resulting research findings that validate this research objective in practice is presented in sections 5 and 6, below.

In this qualitative case study, we explore how 15 participants aged 18–25 (8 female and 7 male) from diverse urban schools and colleges across India learned to say "No" in challenging contexts. with decision support founded on "Aman Cara: implementations of a fundamental process ontology" (Bedi, Brezillon and Humphreys, 2026). Our design for this case study enabled comparison of Anam Cara-based decision support, while respecting each person's unique decision context (Brezillon and Pomerol (2001) . We investigated whether the outcomes of "saying No" were sustained over time and how support from their anam caras could help young people to uphold their decisions as life contexts changed (for example, entering college or joining new social groups). We draw on Bedi's (2024) self-love framework which emphasises strengths-focused coping practices (e.g., present-moment awareness, positive self-talk) and celebration of small victories. Our conceptual framework for

analysis the empirical results gained in this case study integrated an anam cara ontology framework (Bedi, Brezillon and Humphreys, 2026) with relevant psychological and social theories.

2. Decision making within a particular context: The "Rational Choice" linear model.

The fundamental task facing a decision maker is to resolve uncertainty about how to go about developing a prescription for action and get it implemented. The desire to take some action is generated from a feeling that there is a "lack" (as conceptualised by Lacan, 1976) between the actual state of affairs, as perceived by the decision maker, and some imaginable preferred state. The decision maker starts out, at the level of feeling, with complete freedom about how to think about how to translate this desire into action. Until structural constraints are placed on the way that the problem is represented, all imaginable courses of action are candidates for implementation.

According to the now prevalent linear model for the problem structuring process (Simon, 1977, Humphreys and Jones, 2006), the decision maker, in order to act, must first strengthen the constraints at 5 qualitatively different levels of how the problem is represented until only one course of action is prescribed: the one which is actually embarked upon.

At Level 5, the roots of the decision problem are imagined by the participants in the decision-making process through exploration within the "small world" (Savage, 1955; Toda, 1976) whose bounds are defined by what the person who is invoking the decision-making process for him or herself is prepared to imagine and talk about.

At Level 4, problem-expressing discourse is employed to make claims that particular elements of what was explored should (or should not) be included in the representation of the decision problem.

At level 3, the claims established through exploring problem-expressing discourse then need to be linked into frames at level 3, so that their collective implications for potential prescriptions for action can be explored. We have found that the frames actually employed in personal decision making predicated on the logic of rational choice usually fit into three principal categories: (i) Rule-based frames, (ii) Future scenario frames, and (iii) Preference -structuring frames.

At Level 2, through asking "what-if" questions, the decision-maker investigates the impact of changing the assessment of elements within the problem structure that he or she has now created.

At level 1, the remaining task is to make best assessments of "the most likely value" at those points in the represented problem that have previously been represented as uncertain.

Simon's (1977) "rational choice" conceptualisation of the decision-making process offered a widely accepted model for the progressive strengthening of these constraints in decision making practice. Simon identified the four phases in the process of "rational choice" decision problem structuring as follows:

- In the Intelligence phase, the decision maker "searches for the conditions that call for decision";
- In the Design phase, the decision maker focuses on "inventing, developing and analysing possible courses of action", thus authoring the outcomes represented in the decision-making model;

- In the Choice phase and the Review phase, the decision maker focuses on "selecting and reviewing a particular course of action from those available" according to what has been represented in the model.

3.The theoretical and Empirical Gap: Non-sustainability resulting from relying on the linear "rational choice "framework when decision making in challenging contexts

A "problem-solving gap" occurs when a decision maker employs rational choice problem structing discourse that results in the decision maker becoming "trapped in over thinking" in cases where all the remaining options are now judged inadequate in cost-benefit terms. A decision-maker employing the linear "rational choice" model when structuring his or her decision problem must, in the Choice and Review phases identified by Simon (1977), has to commit to a course of action that will be implemented in reality by him/herself. But, in contexts where the individual decision maker does not have the agency to achieve this, as all the remaining options are judged inadequate in cost-befit terms, the procedural question that confronts the decision maker is "what to do?"

In such contexts, the decision maker usually finds him or herself left "adrift in a sea of implementation uncertainty" (Humphreys and Berkeley, 1995; Pomerol and Adam, 2008) where one is trapped in continual overthinking (Hill and Sharp, 2021, Bedi, 2024). Because of this result, "Rational Choice" based decision making is not, in itself, sustainable in situations where exploring potential courses of action ends up in blocked opportunities, undesirable consequences or requires non-available resources, and so all receive negative evaluation within the preference frame. Bedi (2024, p152) comments:

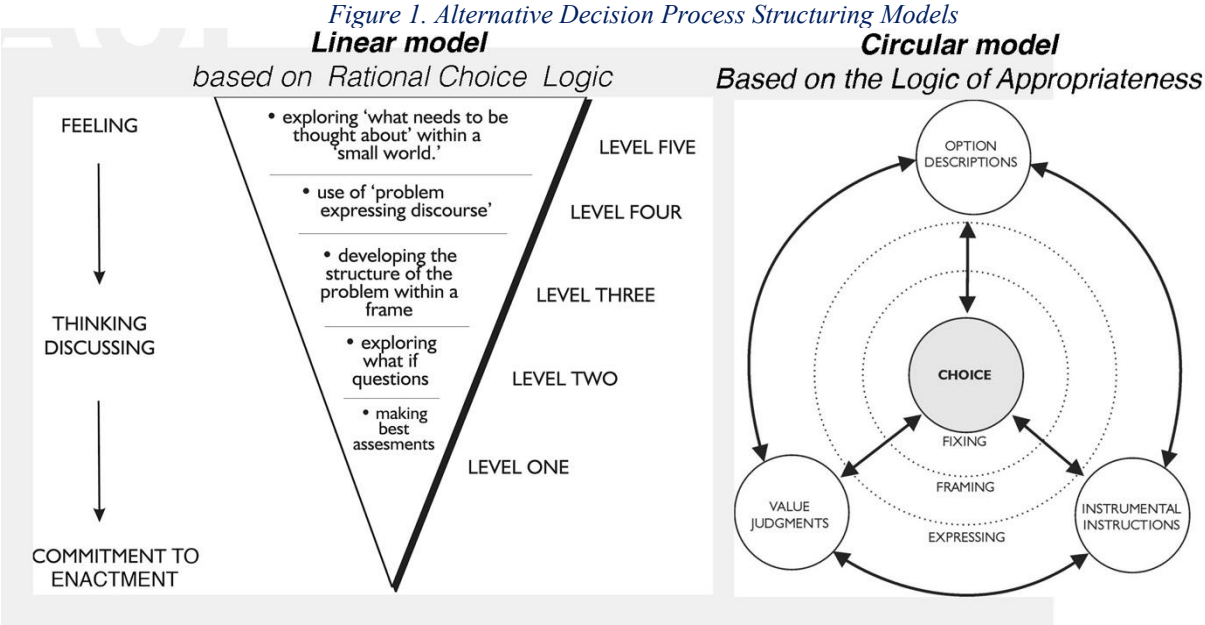
> "One of the biggest pandemics affecting humanity today is overthinking. This silent affliction paralyses us with endless doubt and worry, overshadowing or potential peace of mind we spiral to 'if and if onlys': trapped in a web of our own making."

This kind of gap may be overcome if the decision maker switches to employing circular problem structuring discourse, resulting in the expansion of available and attractive opportunities.

3.1 Overcoming the "Rational Choice" gap by employing the Circular Model of Choice

Nappelbaum (1997, p 252) proposed that the best strategy to overcome this gap is to "abandon completely the implicative linear logic under the approach and to start analysing the problem the light of an entirely different circular logic: as shown in the *Circular model* in Figure 1.

Figure 1. Alternative Decision Process Structuring Models



3.2 The Logic of Appropriateness

Breaking free from this web of overthinking, requires that the decision maker makes a change in his or her perspective Here, explorations within which his or her initial "Rational Choice" perspective get supplanted by activities represented in the circular model for structuring decision problems (Nappelbaum 1997; Humphreys and Jones, 2007). This model is predicated on the "logic of Appropriateness" (March and Olson, 2011) whereby humans maintain a repertoire of roles and identities enabling appropriate behaviour in situations for which it is relevant and opens up opportunities for positive affirmation, emotional resilience and self-love.

Enabling appropriate behaviour involves thoughtful reasoning that is not connected to the anticipation of costs and benefits. Rather, the presumption is that actors will generally try to answer three elementary questions, when deciding on what action to take with support that can be gained from aman caras ("soul friends"). These fundamental questions are: "What kind of a situation is this? What kind of a person am I? What does a person such as I do in a situation like this?

Self-love is not merely self-acceptance or self-care but a deeper form of emotional literacy that allows individuals to decode their inner experiences in accord with the Logic of Appropriateness. It encourages decision-makers to ask questions such as, "Why does this make me uncomfortable?" or "Why do I feel the need to comply when I don't agree?".

In addressing such questions, a decision maker can obtain emotional support and directional suggestions from his or her anam cara while continuously and creatively navigating, within the circular model for decision process structuring, the links between option descriptions, value judgments instrumental instructions and potential choice in a way that continually opens up new opportunities.

3.3 Anam cara decision support facilitates exaptation to a new context.

Gallego-Bono and Chaves-Avila (2020) show that the directional suggestions made to a decision-maker by his or her anam cara can be instrumental in moving to, and understanding, the new context that opens up as a result of saying "No" to all the alternatives identified through employing the linear rational choice model. They identify a "double process of innovation penetration" mediated by these directional suggestions. This process involves, first, an attempt at *adaptation* by the decision-maker of the set of available alternatives identified in the initial context and, secondly, when this adaptation process fails, leaving the decision-maker "trapped in overthinking" (Hill and Sharp,2021), by *exaptation*, defined as "the process by which features acquire functions for which they were not originally adapted or selected."

The process of *Exaptation* always leads to a new context. When the exaptation process is supported through interactions between "seeker" and "provider" anam caras, the specification of this new context is generated bottom-up by means of these their interactions. This pushes the emergence of a novel circular formulation of the decision-making process that enables its sustainable development in the new context by providing facilities for implementing innovative and creative solutions. This enables successful "bouncing forward" by the decision maker (Jones et al., 2022)

3.4 Four critical functions offered by anam caras that support decision making within the circular model of choice.

An anam cara can offer four critical functions when supporting decision making within the Circular model of choice and promoting emotional sustainability. They are:

- Personal Mirror: Helping the individual to recognise emotional signals, internal conflicts, and suppressed needs, fostering self-awareness.

- Interpersonal Buffer: Providing protection against shame, social pressure, and manipulation – creating a sanctuary of safety.
- Community Connector: Normalising values-based choices within peer or institutional contexts – reducing isolation.
- Institutional Challenger: Modelling compassionate accountability when confronted by systems that reward compliance over authenticity.

We found, through our case study research (described in sections 4 and 5 below), that each of these functions reinforced a young person's capacity to maintain their decision to say "No" in the face of internal or external regression.

4. Empirical Research Methodology: Case study on proof of concept and value of the anam cara framework in India

In order to provide proof of concept and value for the Anam Cara framework, we conducted a case study project on 'Support for sustainability of young-persons decisions on "how to say NO", focusing on fifteen young people (ages 18-25; 8 Female , 7 Male) in India, providing an account of engaging in activities in contexts of their own choosing where implementing aspects of the Aman Cara framework might prove to be beneficial that sustain effective personal decision making, positive affirmation and self-love. We were particularly interested in the young people's descriptions of the support that they received by means of discussions with an anam cara ("soul friend": physical or spiritual). We limited our sample selection to young people whose beliefs in spiritual Anam Cara relations (if any) involved a compassionate God, as our framework does not cater for people who believe otherwise. We explored how interaction with their anam caras enabled the Indian young people in our sample to say "no", bounce forward (Jones et al ,2022) and sustain self-love (Bedi, 2024) in the challenging contexts that they chose to talk about.

4.1 Participants and recruitment

The participants in this case study were recruited from diverse educational institutions in urban India. School counsellors and youth organisations assisted in identifying individuals who had recently faced difficult personal or social situations requiring them to say "No" to significant pressures (for example, resisting peer pressure or defying a prescribed academic or career path). Participation was voluntary, and we obtained written informed consent from all participants (with parental consent for minors). We ensured diversity in socio-economic background, religion, and region to reflect India's cultural heterogeneity. Each participant selected the specific decision context that was most meaningful to them. For example, one chose "handling a misunderstanding with my friend," another "resisting family pressure to enter a national sports championship," and another "navigating a rift between a student and teacher at school." Using participant-defined scenarios heightened the relevance of the inquiry and gave participants ownership of the research process.

4.2 Data collection procedures

In *Stage 1 of data collection*, participants completed a brief questionnaire collecting demographic details and a written summary of their chosen situation. Gathering these details in advance allowed us to form a balanced cohort and tailor interview questions to each person's context (for instance, by using culturally appropriate examples). It also helped establish initial rapport, as writing about the experience beforehand gave participants some control and time to prepare, reducing anxiety. Asking youths to share their story at this stage was itself an empowering act that confirmed to them that their voice was valued.

Stage 2 of data collection involved in-depth, semi-structured interviews with each participant, using an interview guide designed to explore their decision-making process and the multi-level support systems around them. We used open-ended questions to invite narrative accounts – for example: "Can you tell me what happened when you decided to say no in that situation? How did you feel and what did you do next?" – and then probed three key domains of the Anam Cara framework to capture different forms of support:

- Interactions with a living Anam Cara: Did the participant have a physically present "soul friend" or mentor? We asked them to identify any friend, family member, or other person who played a guiding or supportive role, and to describe how that person helped them through the experience;
- Interactions with a spiritual Anam Cara: Did the participant draw on support from a spiritual or non-present figure (for example, a deceased relative, a religious figure, or an imagined confidant)? This recognised the role of faith, ancestral guidance, or inner spiritual resources in self-love and resilience;
- Community and institutional resources: We inquired about broader sources of support, such as peer groups, teachers or counsellors at school, online communities, or self-help resources.

We also asked whether any organisational or institutional factors (e.g. school policies or cultural norms) influenced their ability to set boundaries. Each interview lasted about 60–90 minutes and was conducted in a private setting chosen by the participant to ensure comfort and confidentiality. We conducted interviews in the participant's preferred language (English or Hindi), with occasional code-switching as needed. Interviewers (the lead researcher and a trained assistant) introduced themselves as empathetic, non-judgmental listeners to build rapport and encourage participants to speak openly.

4.3 Data analysis

We analysed the data using thematic analysis (Braun and Clarke, 2006). allowing patterns and themes to emerge inductively while being informed by existing psychological framework Our approach combined deductive and inductive coding. Initially, we applied a provisional coding framework based on our theoretical lenses (for example, themes like "boundary-setting" and "positive affirmation" drawn from self-love model of Bedi, 2024) and then refined this framework iteratively as new patterns emerged from the transcripts. Two researchers independently read each transcript in full to become familiar with the content and generated initial codes (using NVivo software to organise the data). These codes were then collated into broader candidate themes, which the team reviewed and refined through discussion. Related themes were merged or redefined as needed – for instance, codes related to self-confidence and assertiveness were combined into a single theme of "Empowerment through Boundary-Setting." Each final theme was mapped to one of the four Anam Cara levels (personal, interpersonal, community, institutional) to ensure our analysis captured influences at every level. In the final phase, we defined and named the themes and produced detailed analytic memos integrating participant quotes with relevant theory. Throughout the process, the team remained reflexive: we regularly discussed how our own perspectives or cultural assumptions might influence interpretation, and we ensured that our findings stayed grounded in the participants' own accounts.

4.4 Ethical considerations and researcher positioning

All participants gave informed consent (with parental consent for minors) and were reminded that participation was voluntary and that they could withdraw at any time without penalty. We guaranteed confidentiality: any identifying details (names of people, specific school or city names) were omitted or generalised in transcripts, and we used pseudonyms (e.g. Participant 10) in

reporting. All digital data (audio recordings, transcripts) were securely stored in encrypted files accessible only to the research team.[4]

We were conscious of power dynamics between researchers and youth. To mitigate this, we adopted a friendly, youth-centred approach. Interviewers emphasised that they were learners interested in the participant's perspective, not judges, and they spoke in an empathetic, non-authoritarian tone. The lead researcher's familiarity with Indian culture and multilingual background helped build rapport, but we also remained aware of our own biases (for example, a personal belief in the benefits of mindfulness). The team kept reflexive journals and consulted an external peer auditor to ensure that our conclusions were grounded in participants' accounts rather than our preconceptions. We prioritised participants' emotional safety throughout the interviews. We made it clear that participants could skip any question or stop at any time if they felt uncomfortable. Interviewers responded to any distress with empathy and normalisation (for example, saying "It's understandable you felt hurt in that situation"), affirming that upset feelings were valid. After each interview, we debriefed participants to thank them, ask how they felt, and address any concerns. Many youths reported feeling positively about the conversation – one even remarked, "I've never actually talked about this fully before, it feels good" – suggesting the interview process itself had been somewhat therapeutic**.** All participants who began the study completed it. At the end of the study, we provided each participant with a summary of the findings written in accessible, youth-friendly language so they could see the knowledge gained from their contributions. With participants' permission, we also plan to share aggregated results with school counsellors and youth programs to benefit the communities from which our participants came. In sum, our methodology was designed with careful attention to rigour, cultural sensitivity, and compassion, laying a strong foundation for the credible and meaningful findings that follow.

5. Research findings

We found that all participants began by identifying a particular context in which they had needed to say "No." These contexts ranged from academic and career dilemmas to family and peer-pressure situations. Participants initially approached decision-making in these contexts using "rational choice" problem-structuring discourse ("cost–benefit thinking). They made mental lists of advantages and disadvantages of saying "No" versus saying "Yes". This mirrored a linear "logic of consequences": aiming to maximise benefits and minimise costs. For example:

- One young woman agonised over refusing a friend's plea to copy homework. She weighed the risk of losing the friendship (a "cost") against the stress of compromising her integrity.
- Similarly, another youth considering his parents' plan listed the repercussions: "They might be angry, I might fail on my own, but I'd be unhappy if I complied."

Such reflections show bounded rationality at work: trying to decide under uncertainty while employing linear problem-structuring discourse. However, as participants moved toward action, "rational choice" cost–benefit reasoning often felt insufficient. Nearly all described a turning point: employing circular "problem structuring discourse, informed by the "logic of appropriateness" (March and Olsen, 2011), where they began to ask: "What is right for me in this situation?" This more values-driven question aligns with a circular logic wherein decisions are guided by identity and values rather than utility alone. Accordingly, participants began invoking their self-concepts. For example:

- Participant 8 ultimately realised, "I'm an artist at heart, not a businessman – if I say "yes "and join the business, I'd be living a lie."
- A young person, ending a toxic friendship. framed her decision problem. in terms of integrity. She asked, "Do I want to be the kind of person who tolerates betrayal? The answer was 'NO.'"

[4] Ethical approval was obtained from Delhi University's Human Research Ethics Committee before the study began.

In these reflections, personal values overtook immediate consequences. This values-based deliberation was often catalysed by guidance from a trusted individual who served as a participant's anam cara ("soul friend") who posed key questions. For example, one participant's anam cara (a school counsellor) asked her "What matters more to you – honesty or keeping everyone happy?" Such prompts helped participants to frame the situation (e.g., as a test of honesty) and to see their role accordingly (e.g., as a friend who values honesty).

In effect, participants stepped through: defining the context, identifying their valued identity within the context and choosing an action to match that identity. The data indicate that, once a participant answered questions informed by the logic of appropriateness, his or her decision became clear and resolute. Several participants described feeling a sense of internal contentment and peace when they then chose the option that matched their authentic values.

5.1 Access to anam caras: supportive relationships as safety nets

Every participant reported having at least one Anam Cara – a trusted confidant or "soul friend" – to lean on. In fact, most named several. Common categories included Friends: e.g. best friend (11 of the 15 youths); Family: parent, aunt, or sibling (about one-third); Teachers or mentors: e.g. a school counsellor or coach. Spiritual guides. One young person drew strength from Lord Shiva; another from a dead grandparent. Participants described these Anam Caras as listening without judgment and offering understanding and support. For example:

- One youth said her soul friend was "the one person who understands what I'm going through with my parents and doesn't make me feel wrong for wanting something different." Another noted that her brother "always reminds me that I have the right to make my own choices."

Often youths "tested the waters" by discussing dilemmas with an Anam Cara before acting; this gave them validation and confidence. Importantly, their Anam Caras upheld the youth's choice. For example:

- After one participant ended a controlling relationship, his friend reassured him: "Whatever happens, I've got your back. If you need a place to crash after the breakup, my door is open". That support made him feel secure enough to go through with his decision.
- In another case, a family friend intervened with disapproving parents, effectively advocating for the youth's choice.

These examples show how confidants not only listened but could even help persuade others. This unconditional support resembles Carl Rogers' (1977) concept of unconditional positive regard. Knowing that an Anam Cara accepted them "no matter what" gave participants the courage to stay true to themselves. In short, a network of supportive Anam Caras – friends, family, mentors, or even spiritual guides – served as an emotional safety net. Having someone in their corner validated youths' decisions and made them more confident and resilient in saying "No".

5.2 Setting boundaries: asserting self-love through limits

Learning to say "No" was essentially about setting healthy boundaries. Eleven of fifteen youths described the process as drawing a line to protect themselves. They often framed the change as moving from 'being 'a people-pleaser' or 'too submissive' to 'knowing my limits' and 'standing up for myself'. Participants shared several examples of boundary-setting. One common scenario was resisting peer pressure. For example:

- Participant 6 worried that studying for exams while friends partied would make him lose friendships. His girlfriend (an Anam Cara) reminded him that a real friend "wouldn't want you to harm your future for a night of fun." With her encouragement, he simply told his friends, "No, I need to study."

He found that after doing this once, it got easier, and his friends respected him more. Another scenario involved family expectations.

- One young woman (Participant 2) faced pressure from her father to enter an arranged marriage. She firmly told her parents that marriage was "off-limits" until after she finished her degree. She admitted it felt scary, but by explaining her reasons calmly, her parents eventually accepted this boundary. time, youths reported psychological benefits: increased confidence and a sense of control.
- One participant said, "Now I say no without feeling guilty. I honour my own limits for my well-being."

5.2.1 Gaining support from anam caras for setting boundaries.

Eleven of the fifteen young people participating in our case study told us about setting boundaries., stressing the need to gain support and advice from soul-friends in this process. For example:

- My Anam Cara has helped me in expressing myself more confidently and in a healthy manner through Creating a boundary: I have learned creating boundary setting through Assertiveness
- My Anam Cara helped me during a misunderstanding between me and my friend: She helped me in creating boundaries against peer pressure.
- I didn't want to become a doctor but my teacher's [Anam Cara's] guidance helped me to take the decision of being a doctor. She told me she will be with me till the end of her life: she makes me feel valued, respected and love

5.3 Positive affirmation: replacing rumination with self-compassion

After asserting their boundaries, many youths initially wrestled with self-doubt and guilt. Common thoughts were, "Did I do the right thing? Am I a bad person for refusing?" These doubts came from overthinking and internalised guilt. (Hill and Sharp, 2021). In order to counteract this negative self-talk, participants turned to positive affirmations and self-compassion. They repeated encouraging phrases to themselves, wrote in journals, or recalled supportive messages from their Anam Caras. One participant gave a vivid example:

- "Each morning. i stood in front of a mirror and told myself: "I deserve respect. My choices matter." At first, I didn't fully believe it, but with practice my mindset changed. When a youth challenged my decision, I reminded myself, "I am doing what's right for me."

Across the board, young people who used affirmations reported feeling less anxious after saying no. One young man who distanced himself from a toxic friend group repeated daily: "I am strong and better off on my own than with people who hurt me." This phrase fortified his conviction. In short, by actively affirming their worth, participants solidified their resolve and significantly reduced rumination.

5.4 "No" as a new beginning: bouncing forward into opportunities

For many participants, saying "No" was not a defeat but resulted in "bouncing forward" into a new context that brought with it new opportunities (Galllego and Chavez, 2020), For example:

- Participant 10 quit a toxic, overworking job. Two months later he secured a new position at a company with a healthier culture and even received a raise. He reflected that leaving the first job – as scary as it was – "opened the door to my dream career." In this new role he thrived, illustrating how a setback can become a springboard.
- Participant 11 left a long-term relationship. Though he initially felt lonely, that void became an opportunity for self-discovery. He started traveling on weekends and rekindled old friendships. Eventually he met someone new who "celebrates my dreams instead of stifling them." He described feeling "inner freedom" for the first time in years. In his words, this journey showed him that "self-love sometimes looks like walking away – and that creates space for better things."

Some participants took these lessons outward. For instance, one youth began sharing his experience in a blog about pursuing creative passions against the odds, implicitly acting as a guide for others. In this way, personal growth sparked community ripple effects.

5.5 The anam cara as a psychological anchor

In contemporary psychological terms, an anam cara can be viewed as a psychological anchor: someone who offers unconditional positive regard (Rogers, 1977), holds safe space, and supports the emergence of the authentic self. Young people navigating challenging social terrain often face an internal conflict between belonging and self-respect. An anam cara bridges this gap by embodying both connection and differentiation. They do not demand conformity, but instead invite congruence. Participants in our study often described their Anam Caras as those who "saw the real me even when I couldn't" or who "kept me from going back to the old version of myself." These descriptions resonate with relational-cultural theory (Jordan, 2009) which posits that growth-fostering relationships are characterised by mutual empathy, authenticity, and empowerment. The Anam Cara becomes a living mirror - not reflecting social expectations, but revealing personal truth.

5.6 Anam caras and identity reconstruction

Anam Caras played a key role in narrative identity, helping young people to reconstruct a more empowering version of themselves post-decision. Rather than framing their choice to say "No" as rebellion or avoidance, anam caras helped to reframe it as alignment, strength, and growth. These narrations served as protection against shame, especially in collectivist cultures where disobedience can feel like betrayal. This supports work in narrative therapy (White & Epston, 1990) where re-framing of their decision, with the aid of "new context" stories authored by their anam caras, helped individuals develop resilience. Thus, in the contexts addressed in this case study, when participants could tell their story through the eyes of their anam cara, they often expressed greater confidence and clarity in their future decisions.

5.7. Anam cara provision of a sustained holding environment

One of the challenges in sustaining the decision to say "no" is internal relapse: moments where guilt, doubt, or external pressure causes the individual to revoke their boundary. Here, the role of reflective selflove practices becomes evident. Affirmations, introspective journaling, and narrative rewriting help re-anchor the individual in their original decision. Moreover, as Bedi, (2024) illustrates, sustainability comes from integration - when the boundary is not a one-time effort, but a new default mode of self-regard. With each successful application, the boundary reinforces itself, becoming part of the individual's relational toolkit. While self-love supports the internal alignment needed to assert personal boundaries, emotional sustainability - the ability to continue making authentic decisions in dynamic and sometimes adversarial environments is often anchored in external relationships.

In this respect, we found that anam caras provided a real-world "holding space" through which the young people could sustain the decisions they make, particularly the decision to say "No". This corresponds with Winnicott's notion of the a "holding environment" (Winicott, 2005, Bahn, 2022) - a safe space that allows an individual to test autonomy while being psychologically held. Winnicott showed how, through the attentive nurturing of creativity from the earliest years, every individual has the opportunity to enjoy a rich and rewarding cultural life. in our case study research, we found that anam caras help participants how to achieve ths opportunity while maintaining their sense of integrity, even in the face of social pushback. By cultivating self-love in this way, young people are more likely to say "No" when it matters, and to say "No" with clarity, consistency, and care - qualities that define emotional sustainability.

6. Discussion

Our research findings align with existing theories such as attachment theory, relational-cultural theory, and peer support models. However, this study extends these by showing how relationships actively support the sustainability of decisions, not just emotional well-being. Participants initially approached decisions using "cost–benefit thinking": but found this insufficient. Over time, they shifted toward value-based decision-making, supported by trusted individuals. The concept of "anam cara support" provides a practical and structured way to understand how supportive anam cara relationships function in real-life decision-making contexts where saying "No" with anam cara support enabled "bouncing forward" (Jones et al., 2020) towards opportunities that opened up through exaptation (Gallego and Chavez 2020).

6.1 Limitations of this empirical research study and generalisation possibilities for the research findings

Our qualitative research study focused on 15 young persons (aged 18–25) and their decisions about saying "No," It was limited by:

- Small sample size (15 young persons)
- Cultural specificity (all participants came from communities located in India)
- Qualitive scope (focussing on the personal consequences of a saying "No" in a range of contexts

However, our research findings are not confined to this demographic or to this particular decision type.

The four key roles within anam cara supportive relationships that emerged from our empirical research findings are seminal in many application contexts of the Circular Logic of Choice (Humphreys and Jones, 2006; see section 3.1, above). These roles are: (1) Emotional Witness: Providing non-judgmental listening and validation; (2) Moral Anchor: Reinforcing values and guiding ethical clarity; (3) Social Translator: Helping navigate interpersonal consequences; (4) Future Mirror: Encouraging a hopeful and empowered self-view.

In the case study reported in this paper, these roles helped participants maintain their decisions, reduce self-doubt, and build confidence. But his. four-fold support structure actually addresses the universal challenge of making and sustaining decisions that require commitment to a values-based course of action under social and emotional pressure. This challenge arises across all stages of life, whenever a decision-maker must invoke the Logic of Appropriateness (March and Olsen, 2011) and ask not merely "what produces the best outcome?" but "what is the right thing for a person such as I to do in a situation such as this?".

This anam cara support model is therefore available to decision-makers generally: beyond situations of saying "No" to the full spectrum of commitment decisions: for example:

- saying "Yes" to a demanding new path,
- sustaining a long-term commitment under adversity,
- standing firm in a professional or ethical dilemma,
- renegotiating an existing relationship or role.

In all such situations, the relational conditions that enabled the young participants in this study to sustain their decisions —positive affirmation emotional validation, and a satisfying projection of identity — are also relevant. The anam cara support model thus offers a broadly applicable framework for provision of the kind of relational support that makes emotionally sustainable commitment possible, whatever the decision-maker's age or the nature of the commitment at stake.

6.2 Hybrid use of generative AI and discernment in anam cara interactions

We are now constructing a public archive of the new contexts there are being addressed in anam cara interactions the described in section 1.3, above. Generative AI tools like ChatGPT (Heaven,

2022) could be useful in generating answers to inquiries from users of this archive about relevant contexts represented within the archive. However, the anam cara interaction process (taking on the roles of provider and seeker) is fundamentally a human process and direct adoption of ChatGPT in order to answer a seeker's questions (i.e., taking over the anam cara provider role) would not be appropriate here. Nevertheless, application of the hybrid process of human discernment applied to AI-generated information (Hegarty, 2024) is quite appropriate in cases where an anam cara is playing the provider role.

7. Conclusion: Future developments employing the anam cara framework that could promote sustained value

This study highlights the importance of relational support in sustaining difficult decisions among young people. The Anam Cara framework offers a simple yet powerful way to understand how emotional and relational factors influence and sustain decision-making. The following sections describe potential implementations that could benefit from employing the anam cara support framework.

7.1 Potential anam cara support arenas for bouncing forward into new contexts.

The results from this case study indicate that Anam caras supported Indian young peoples' need for exaptation to a new context when faced with a challenging context. Thus, there should always exist possibilities for building arenas whereby communities of practice (Wenger, 2022) would provide anam cara support: involving creative re-conceptualisation and regeneration. Here, people could discover themselves by exaptation of previously un-investigated resources (Gallego and Chavez, 2020) in new contexts (Brezillon and Humphreys, 2026). There, participants would achieve real gains in both their emotional satisfaction and creative capabilities. Within these arenas, participants would no longer be trapped in overthinking through trying to "bounce back" (Hill and Sharp; 2021; Bedi, 2024), but would be enabled to "bounce forward" (Jones et al., 2022) through such exaptation of new resources.

7.2 Practical Implications for Anam Cara training and development

If we are to support bottom-up sustainable leadership among youth, especially in decision-making contexts, the Anam Cara model offers a scalable, culturally adaptable framework. It bridges the intrapersonal and interpersonal, blends ancient wisdom with modern psychology, and foregrounds the power of emotionally attuned relationships. Compassionate institutions' policy frameworks) should not only fund mental health services, but actively create environments, but also support the bottom-up creation of Anam Cara Counselling Communities of Practice (Wenger, 2020) fostering arenas where anam cara-type relationships can flourish - in mentorship, in teacher training, in parent education, and in digital communities. For youth development practitioners, educators, and policymakers. Here, our findings suggest that fostering anam cara roles and activities can significantly enhance the emotional resilience and autonomy of young people. Programmes that pair adolescents with trained anam cara mentors, create reflective spaces in classrooms, or train parents in emotionally attuned communication, can serve to institutionalise this support structure.

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Chapter 3. PROOF OF CONCEPT & VALUE OF ANAM CARA IN A HONG KONG NANNY CONTEXT[5]

3.1. Introduction

In order to provide Proof of Value, in the form of sustained decision support for "Anam Cara, Implementation : a Fundamental Process Ontology" (Bedi, Brézillon and Humphreys, 2026), in a specific operational context in Hong Kong, Amy Luk conducted a case study project focusing on Anam Cara ("Soul friend") support for a postpartum caregiver/nannie's decisions on whether to say "YES" to an offer from a family in Hong Kong to join the family as a day-care nanny looking after the mother and her newborn baby during the post-partum confinement period Luk, A., 2026).

The participants in this implementation were three trained postpartum helpers/nannies, and three senior family members (grandmothers). They were each considering an offer to ay "Yes" to stay with the family and function as a nanny for taking care of the newborn baby and the mother, where the nanny needs to stay at home with the family for eight hours a day and work around thirty days after the mother has given birth.

Here we investigate how saying "Yes" to this offer enabled the working parents to gain release from the pressures on baby caring and help the women in postpartum with a good caring for speedy recovery. We describe how the sustained decision support, provided by an Anam Cara enabled the nannies to anticipate and discover how to manage everyday development of a new-born baby while gaining positive affirmation and self-love improved the mental and physical recovery of the mother in advance. This kind of decision support is considered to be an essential process that gives warm care to the mother and the newborn baby.

3.1.1 Context; Implementation of "Zouyue" - under Chinese Traditional Custom

In Chinese traditional contexts, the concept of ""Zuoyue" (literally "taking rest totally in the post-partum month") refers to a postpartum recovery period lasting approximately one month. During this time, new mothers focus on rest, specialized nutrition, and traditional practices to restore physical health, replenish nutrients, and adapt to motherhood. Rooted in Chinese culture, this custom emphasizes avoiding cold exposure and overexertion while utilizing dietary therapies to balance qi (vital energy) and blood. This practice is also common in Hong Kong society. The family would hire a postpartum helper/nanny to work

[5] This Case Study was contributed by Amy Luk (see Luk, A., 2026)

for the family for a month to provide a dedicated person care for the mother and newborn during the confinement period, reducing stress on the whole family while safeguarding health and quality of life, like preparing meals applying traditional Chinese medicine (TCM) principles, philosophical beliefs, and social traditions. Sometimes, the grandparents may also have this kind of knowledge and experience, they would like to take an active participation in the period for taking care of their daughters or daughters-in-law during their confinement period.

In order to get a good understanding of how postpartum helpers/nannies in Hong Kong could feel confident in their ability to saying "YES" and sustain self-love in challenging contexts in different living conditions and environments in the local families, we would like to explore how our implementation of the Anam Cara Ontology might enable the nannies sustain their own passion and keep a good service quality to the families. When grandparents would like to participate in newborn baby caring and taking good care of the women in their postpartum period, sometimes, they will think twice to make sure that they are able to and be fully engaged, this would a challenge to sustain what could arise because of saying "YES".

We presumed that wherever they were: the hired nanny or the grandparents, they all would like to deliver their kindness and sense of caring to the newborn baby and the postpartum mother as well to guide the whole family to transit smoothly to a new living situation. This is vital to the development of the newborn baby in its first year to give a good message to the whole family having a good start. For the postpartum mother, this is an essential period of paying attention to her physical and mentally recovery as the mother has just come across a massive loss of energy while delivering a baby. If she can have a good recovery during the confinement period (30 days), her body would become stronger and be quicker back to its normal condition.

Since postpartum care is intensive, family members often lack professional knowledge or energy, so a professional postpartum helper can fill this gap. Dual-income parents and long working hours are common in Hong Kong, so many families struggle to take on round-the-clock newborn care on top of regular work. Nuclear families are the norm; older relatives may not live together or may have limited physical strength, making the traditional model of grandparents fully supporting "sitting the month" hard to implement.

3.2. Data Collection and Analysis Procedures

With each nanny and grandmother, we used an interview guide designed to explore their decision-making process regarding whether to say "YES" and the support they received (or wished to receive) from the Anam Cara throughout the whole newborn baby caring period. We used open-ended questions to invite narrative accounts – for example: 1) "Can you tell me what happened after you decided to say "YES" in that situation? 2) Anything that makes you feel happy or unhappy during the period staying with the family? 3) How did you feel and what did you do next?", – and then explored three key domains of the Anam Cara framework to capture three different forms of support:
(i) Interactions with a living Anam Cara: Did the Nanny have any interactions with a physically present "soul friend" or mentor? We asked them to identify any friend, family member, or other person who played a guiding or supportive role, and to describe how that person helped them through the experience.
(ii) Interactions with a spiritual Anam Cara: Did the participant draw on support from a spiritual or non-present figure (for example, a deceased relative, a religious figure, or an imagined confidant)? This recognised the role of faith, ancestral guidance, or inner spiritual resources in self-love and resilience.
(iii) Community and institutional resources: We inquired about broader sources of support, such as peer groups, counsellors and online communities, or self-help resources not limited to external resources for the nannies in Hong Kong: there would be some form of connection between the nanny and the postpartum mother having a close relationship, even in short term, but trust is gradually be built, ideally

extended the whole family if the nanny is really showing care and delivering love for the newborn baby and the mother.

The Participants of the Study were:

- Three hired postpartum helpers: Nannies with 2 years+ practical experience years of taking care of newborn children and the after giving birth in exchange for the earnings;
- Three Grandparents willing to spend time to stay with the family and engage in taking care of their own grandchildren from day one.

We analysed the data using thematic analysis (Braun and Clarke, 2006). Each interview lasted about 45-60 minutes and was conducted in a privileged setting chosen by the participant or some conducted via phone call or written form via What's app. We conducted interviews in the participant's preferred language (Cantonese). The Interviewer introduced herself as an empathetic, non-judgmental listener to build rapport and encourage participants to speak openly.

Our approach combined deductive and inductive coding. Initially, we applied a provisional coding framework based on our theoretical lenses ("positive affirmation" drawn from self-love model of Bedi, 2024) and then refined this framework iteratively as new patterns emerged from the transcripts. The researcher independently read each transcript in full to become familiar with the contents and generated initial quotes to organise the data. These quotes were then collated into broader themes based on Celtic Spiritual principle and Anam Care, which the researcher reviewed and refined through discussion with the interviewees, when needed. Related themes were merged or redefined as needed (for instance, quotes related to self-confidence and assertiveness were combined into a single theme of "Logic of Appropriateness" or "Self-love". In the final phase of the analysis, we defined and named the themes and produced detailed analytic memos integrating participant quotes with relevant theory.

2.1 Research Findings

We found that all our participants had established and benefitted from interacting with anam caras (soul friends). The benefits included: supportive Anam Cara relationships in their own feelings as well as building a relationship with the postpartum mothers to stand by with them and guide them how to face the new challenges in their motherhood; investigating boundaries upon different working situations: asserting self-love through limits; applying positive affirmation and positive mindset to cope with practical problems/difficulties encountered. This would be a new beginning for the mother and the whole family to leap over and to have a new chapter for the family to welcome a newborn baby.

3.3.1 Prevalence of Anam Caras ("Soul friends") in implementing "Zouyue"

Every participant in the study said that they had at least one Aman Cara in mind. They received good Anam Cara care and love from their own mothers (alive or deceased). They expressed that, if they got along well with the postpartum mother or the family, an anam cara relationship would gradually develop, providing a close friend to guide and help the participant to adapt the "Zouyue" in developing mutual openness, trust, and recognition of each other's inner life. vulnerability and transformation while staying with the family. Also, an experienced nanny can influence the grandparents' mindset and thoughts on how to full fill these responsibilities for assisting their daughters or daughters-in-law to go through this period smoothly.

The nannies/grandmothers participating in this Case Study each identified a specific context (Brézillon, P. and Pomerol J-C. (1999) in which it had been important for her to be able to decide to say "Yes" to the decision on offering the companionship with postpartum mothers during the confinement period. Those

nannies shared that they had job satisfaction and gained valuable experience each time for developing their possessions and skill sets as well as their emotion or attitude had been upgraded. This led them to be confident in taking care of several types of family with multiple requirements to enhance their understanding of the mothers and babies' situations. Meanwhile, the grandmothers expressed that making decisions for this responsibility were not easy as they needed to consider their health condition and emotional adaptability when taking up a regular duty on each day for their daughters or daughters-in-law at their home. They shared their own feelings about the outcomes of saying "Yes" were sustained over time with comprehensive support and encouraged by having help from an Anam Cara.

All participants expressed that they would try their best to schedule routine duties for the postpartum mother and to work out any solutions highly based on the mother's instant condition and her desire, goal or preference. They emphasise the importance of "Good Enough" (Winnicott, following March an Olsen's (2013) Logic of Appropriateness to fit the actual situation, so their decisions on every moment was so adaptive, but with a basic concept of Chinese Traditional customs and the application of modern hygiene requirements. This shows they were making good-enough decisions aiming at finding a workable path through the beautiful, exhausting chaos of the postpartum period, but grounding it in real human limits.

3.3.2 The helper as her own "Anam Cara" compared to the helper as the "Anam Cara" for a postpartum mother

The interviewees shared that they faced several constraints when trying to act as their own Anam Cara. Theses constraints were: time, energy, authority, emotions and how they worked around them in a bounded-rational, "good-enough" way to assist the mother to adapt into the changes in the family. Common constraints and work-arounds were as follows:

1. Physical limits and body pain, quotes from their sharing:
- "Prolonged standing, frequent holding of the baby, and getting up at night—my back and waist really struggle to keep up. What should I do? I always use the most practical tools changing table at the right height, a nursing pillow, and a pull cart for grocery shopping. I never carry heavy items by herself. Also, I schedule regular bone-setting and massage sessions. This isn't a luxury, it's essential 'maintenance.'

This showed that she could not maximise care by sheer willpower; she was satisfied by using tools, rest, and treatment to keep her body good enough to continue working. Her own voice reminds her to take good care of herself after work.

2. Emotional capacity and breakdowns
There might be some mother's emotional crisis that happened; however, the helper was not a therapist, quotes from their sharing:
- A mother shouts, "I can't take it anymore! You take him away!" and collapses in tears. How could a helper respond within her role in this situation?
- "Please take the baby to the living room first. I'll stay here with her."
- She sits on the floor beside the mother, offers tissues, and says: "Did you just feel completely drained, like nothing you did was right? That feeling must have been terrifying."
- Then proposes a concrete, feasible plan: "Tonight, I'll take care of the baby. You get a full night's sleep. Whatever happens, we can deal with it after you wake up."

In this case, she could not remove all stress from the mother herself, so she reduced the pressure to a manageable level, by separating baby for baby's safety, ensuring one night of real sleep for the mother.

3. Knowledge limits and medical boundaries

The helper is not a doctor so she would have incomplete information, they recognise the limit of their expertise and use simple decision rules (if no improvement/unusual signs, please escalate) instead of trying to optimise alone. quotes from their sharing:
- "I haven't seen this [rash] before, and I don't want to guess."
- "Look, the jaundice readings haven't dropped in two days. Let's not wait—tomorrow we should go to the health centre or see a doctor, just to be sure."
- "This is mastitis and requires immediate medical attention… Let's see a doctor now—no delay."

4.Time and energy limits
When exhausted, the helper yet work must continue till the work is completed. The helper cannot remove the night work (if they take night shift), but they try to reframe the meaning to keep going within her energy limits.
- "When I'm holding a crying baby at 3 a.m., back aching and eyelids heavy…"
- "Seeing mothers have been recovered with quiet and peaceful status which is encouraging. "I'm not just 'using myself up'; I'm investing in a family's long-term happiness."

3.4. Discussion

Our findings show that helpers and families face real constraints—physical, emotional, relational, and professional—and they overcome them not by perfect solutions, but by practical tools, small rules, escalation to professionals, stepping back from conflict, and reframing their work,

3.4.1 "Keep Going – saying Yes": enhancing the helper's role with inner values

What keeps a caregiver like this going is a mix of meaning, inner values, and small "rewarding" moments that make the emotional cost feel worthwhile. The interviewees commented that they would like to support the mother and newborn baby with heart and love. Once she has accepted this identity, it becomes natural to keep offering the same presence to other mothers, even when the details of their problems differ. Those values can be concluded from the sharing of the interviewees as follows:

- Deep sense of purpose: The helper/grandmother doesn't see herself as just "helping with chores," but as protecting a family at its most fragile time and walking with a woman as she becomes a mother. That vocational meaning makes new rigid cases feel like important work, not just more problems to fix.
- Empathy rooted in her own story: Because the helper/grandmother knew first-hand what fear, pain, and comparison feel like, every new mother's struggle "rings a bell" inside her rather than pushing her away. This recognition creates a hearty connection that motivates her to stand by the mother.

3.4.2 Having an Anam Cara–style identity

The helper carried an inner picture of herself as a soul-friend / bridge / lighthouse:

- a bridge between confusion and confidence,
- a lighthouse that stays steady in the storm,
- someone who walks *with* the mother instead of standing above her.

In each case the helper sees concrete shifts:

- a mother's eyes changing from "I'm a failure" to "I can do this,"
- a baby who finally settles to sleep,
- a father who starts to help more.

These small successes act like emotional fuel; they show her that her patience and skill genuinely change lives. Thus, they enable growing professional confidence in every demanding situation she manages—whether milk supply, emotions, or in law tension—adds to her experience. Instead of just draining her, challenges gradually build her toolkit, so she feels more able and less afraid when the next complicated case comes. She invests in her own body (rest, tools, treatment) and learns when to hand things over to doctors or family members. This self-protective boundary means she can keep giving over the long term without completely burning out, so she is still willing to meet new families. Together, these elements mean that even when every mother brings a different set of problems, the caregiver's inner stance stays the same: she is there as a steady, compassionate companion, and each new journey deepens both her professional skill and her sense of calling.

3.4.3 Access to Anam Cara: How to map with postpartum caregiving

Postpartum caregiving is often described in practical terms—feeding schedules, night duty, and recovery meals. Yet the stories shared by helpers, even the grandmothers, in this study reveal something deeper taking place: a form of companionship that reaches the mother's inner life as much as her body. This depth of presence resonates strongly with the Celtic notion of Anam Cara, the "soul friend" who walks beside another person at a vulnerable threshold of life. In that tradition, Anam Cara listens without judgment, honours the sacredness of the other's fears and hopes, and offers truthful, steady companionship rather than quick fixes. Applied to the postpartum period, this perspective allows caregivers to be seen not merely as helpers who manage tasks, but as trusted companions who support a mother's transformation into her new identity. Through simple, repeated acts by holding a crying baby, sitting quietly beside a sobbing mother, co-reading growth logs to restore her confidence; the helpers provide what might be called soul-level support. Their work quietly embodies an Anam Cara style relationship at home, where professional skill and deep human presence come together to safeguard both the wellbeing of the newborn baby and the dignity of the mother.

3.4.4 the Logic of appropriateness, unconditional positive regard and self-love

The logic of appropriateness (March and Olsen, 2013) says people should act according to "What does a person like me do in a situation like this?". The helpers follow internalised role rules and norms rather than cost–benefit calculations. They can be seen as acting from a relational logic of appropriateness by showing the aspects relating to unconditonal positve regard (Rogers, C.,1977)

For example:

- Identity: "I am a soul friend / trusted companion to this mother."
- Situation: "She is at a vulnerable life threshold."
- Rule: "A person like me listens deeply, protects her dignity, and stays present, even when it's tiring."

Here the helpers are spontaneously interpreting context through norms of deep listening, dignifying the mother's emotions, and staying present in moments of crisis. At the same time, the helpers deliberate efforts to rest, seek treatment for bodily strain, and set gentle boundaries illustrate a form of self-love that is integral—not antithetical—to this identity, (Bedi 2024) because sustaining an Anam Cara relationship requires extending compassionate regard to one's own limits as well as to the mother's vulnerability. For examples:

- "My principle is: Don't 'teach,' but 'explore together.'"
- "I'll walk with you, learn with you, and face it all with you. My experience is your map, but the ones walking this path are you and your baby."
- "When the baby couldn't fall asleep and kept crying nonstop, it was really unsettling. As grandparents, only by staying patient and committed could we eventually soothe the baby to sleep."
- "I see myself as a bridge… My responsibility is to guide her safely and steadily across."

- "I don't say 'You're overthinking' or 'You need to stay positive for the baby.' Instead, I sit close, pass her a tissue, and say: 'I know you're exhausted…it's okay to cry. I'm here with you.'"
- "It's like my mother being there with me while I was in my own confinement period which was 30 years ago"
- "As a Christian, my faith gives me reliance on God's support. Additionally, what keeps me going is the memory of my mother, because she cared for me in the same way during my own postpartum period. Now, seeing me step into her role from heaven, she would surely be very happy—and I won't let her down."

Self-love is defined as a balanced stance of self-kindness, acceptance, and care for one's own physical and psychological needs, not selfishness. Celtic writers note that an Anam Cara "accepts you as you truly are" (and helps you awaken your own inner light O'Doghue, 2022; Simpson 2021). To make this kind of friendship, a person must gradually recognise their own worth; to offer it sustainably, a helper must also respect their own limits. The interviewees pointed out that they used tools, took rest when the baby slept, and sought massage or treatment for their back, set gentle boundaries (e.g., asking fathers to help, recommending seeing a doctor), reframe their work as "investing in a family's long-term happiness," which gives meaning instead of pure self-sacrifice. That means, healthy self-love is consistent with Anam Cara: it is what allows a helper to remain a soul friend without burning out, holding both the mother's soul and their own with compassion. Each reflects an implicit rule: "as a caregiver / soul friend, my appropriate response is to walk with, to be patient, to listen and guide, not to blame or withdraw". For examples:

- "Tonight, I'll take care of the baby. You take one of the sleeping pills the doctor prescribed and get a full night's sleep." (protecting the mother's rest while also planning workload realistically)
- "I learned to step back, shifting from 'Let me do it' to 'Shall we try together?' I came to understand that my worth lies not in making a family dependent on me, but in helping them reach a place where they no longer need me."

These expressions show self-love resulting from reflective boundary setting and restorative care, which allows them to sustain an Anam Cara–style, soul friend presence rather than collapsing under emotional and physical overload. Knowing that an Anam Cara accepted them "no matter what" gave participants the courage to stay true to themselves.

3.4.5 Asserting companionship between mothers and helpers

Celtic Anam Cara principles can shape postpartum care into a deeper, more healing of the inner life. The soul and its inner landscape are precious and deserve reverence. The helper treats the mother's emotions, tears, anger, and fears as meaningful, not as "overreaction" to be fixed and they would ask about the mother's feelings and identity ("How are you inside?"), not only about the baby's feeding and sleep. They offer steady physical and emotional presence, even when no quick fix exists, during the confinement period which means more than solutions or advice. "You're not alone; I'm here with you," before giving instructions, would be a workable solution when the mother feels unpleasant.

The Anam Cara relationship is free of pretence and harsh judgment; each person is seen as inherently worthy (Simpson, R, 2020). The helper avoids blaming ("You're too emotional," "You're not trying hard enough with breastfeeding") and instead validates the mother's struggle. Using language like "Let's try together" instead of "You should…" and respecting the family's values while gently sharing up-to-date knowledge. This is a kind of way to show non-judgmental

and mutual respect. Walking with, not leading from above, the mother and the helper are a guide and companion relationship offering expertise but honouring the mother as making the ultimate decision for her child. The helpers can co-create routines, keep shared logs, review data together, and keep saying "My experience is a map, but this journey belongs to you and your baby."

Healing through connection and blessing, the helper consciously becomes a source of calm, hope, and encouragement, helping the mother see her own strength and goodness as a parent. The helper should highlight the mother's successes. For examples mentioned by the interviewees:

- "Your baby's weight gain is your achievement", to celebrate small milestones, and to leave the family more confident and bonded than before.
- "Shall we try together?", "I'll walk with you, learn with you, and face it all with you."). This mirrors Anam Cara as a spiritual companion on a shared journey, rather than a one-way service provider.
- "I need to look into this too" and suggesting calling nurses or checking reliable sources together. The relationship is marked by truthfulness and the absence of pretense, where both people can be real and vulnerable.

Celtic writers describe Anam Cara as a source of blessing that shapes a person's life far beyond the moments spent together. Through deep listening, shared decision-making, and honest, non-judgmental presence, postpartum caregivers can become Anam Cara—soul-friends who quietly bless a mother's journey into her new identity.

3.4.6 Shared vulnerability and mutual transformation

In Celtic thought, Anam Cara relationships are not "one perfect person fixing another", but two lives enhanced by the encounter. The helpers/grandmothers shared that they acted "like a mirror," showing a stronger, more resilient self, and that each family helps them grow in patience, empathy, and boundaries. This mutual transformation is very Anam Cara in spirit. Just ordinary acts as sacred gestures can comfort the persons interacting with the moment, the helper/grandmothers do ordinary tasks brewing soup, adjusting a feeding position, tracking diapers, sitting beside a crying mother, into quiet rituals of protection and affirmation. This interaction becomes more like daily liturgy than mere chores.

Anam Cara friendship stretches across time: past wounds, present support, and future hope are all held together. The helper/grandparent seems to hold a "future picture" of the mother one or two months later—calm, confident, at peace—and let this guide how they act at present. They also hold memories of their own mothers or grandmothers as inner "lighthouses". This weaving of past, present, and hoped-for future is close to Celtic ways of seeing relationship. The Celtic tradition places weight on blessing and naming (O' Donoghue, J, 2022), as words that call out someone's goodness. The helpers repeatedly named the mother's strengths ("This weight gain is your achievement," "You've been doing great"), witness her transformation, and leave her with a stronger sense of identity. That is a form of everyday blessing.

An Anam Cara helps someone remember that they belong, that they are not alone in the world. The helpers frame their presence as joining a "three-generation" bond, helping the parents and grandparents cooperate, and integrating themselves as "one of us" in the household, not just a temporary worker. This restores a sense of relational belonging, which fits the Celtic communal emphasis rather than isolation.

3.4.7 Positive Affirmation: Replacing Rumination with Self-Compassion

Positive Affirmation means using kind, realistic affirmations, within a soul-friend style relationship, to help the mother move from endless negative self-talk to a more forgiving, supportive way of seeing herself as a new mother. Sometime, the mothers do have emotional upset about what she cannot do for the babies, the people around her may also feel confused and frustrated if they could not do anything in such a short period of time. The helpers should use kind, realistic affirmations—within a soul-friend style relationship stop the mother attacking herself in her thoughts and start speaking to herself with kindness—like a wise, gentle soul-friend would do. Rumination increases anxiety and shame and shuts down her confidence. Rumination commonly happens when the mother keeps replaying negative thoughts. For example:

- "I'm a failure; I couldn't breastfeed properly."
- "Other mums cope better than me."
- "I'm ruining my baby."

The interviewed helpers made short, truthful statements that counter those harsh thoughts is important and the wording used should focus on mothers' strengths, for example:

- "I am learning to care for my baby, step by step."
- "Needing help does not mean I'm weak; it means I care."
- "My baby is loved and safe with me."

In this way, the helpers were able to sustain self-compassion by treating the mother in the way she would treat a close friend by recognising that struggle is normal, allowing herself rest and imperfection and speaking to herself in a warm, supportive tone instead of blaming.

3.4.8 Saying "YES": initiation an inspired Companionship

The helpers took up the role of "taking care the mother in a family which is not just for practical help ", as well as accompanying the mother through fear, self-doubt, and identity change, n echoing the Anam Cara "soul-friend" who walks alongside another in their inner journey. The helpers often absorbed intense emotions: mothers' tears, anger, marital tension, and grandparents' worries, while trying to stay calm and supportive. This "emotional holding" (Winnicott,D, 2005) can lead to compassion fatigue or burnout if there is no space for their own processing and rest. Even for some struggles encountered by the grandparents who took on the responsibilities of taking care of the newborn baby or a one year old child, there may have been some inconsistencies in the way of guiding the little child, for examples:

- "When the baby was almost one year old, the mother wanted to wean him off the pacifier. He refused and cried loudly. As grandparents, we found it hard to bear and sometimes had minor disagreements with our daughter-in-law, which left us feeling upset".
- "Unexpected situations might arise, like when my daughter-in-law told me that two or three of her friends will be coming over for dinner today, and we immediately go grocery shopping and prepare the meal. As a result, we can be busy from morning till night, but she still made complaints, I think that she was feeling pretty cooped up since she could not go out for a whole month and really wanted to chat with friends."

When helpers position themselves as bridges between generations, they can be pulled into family conflicts (e.g., parenting disagreements between elders and parents) and feel pressured to take sides rather than remain neutral. So, in saying "YES" to a family, the helper must understand different contexts may apply different solutions, this would gradually inspire the young father and mother of the newborn baby with a strong companionship. The helpers are seen as emotional anchors, they may feel they must always be patient, wise, and composed, leaving no room to show their own vulnerability or ask for help. The anam cara bridges this gap by embodying both connection and differentiation: not demanding conformity but instead inviting congruence. The interviewees mentioned that seeing the relationship with the family as

a kind of blessing and a legacy of love and guardianship. Celtic writers describe Anam Cara as a source of blessing that shapes a person's life far beyond the moments spent together.

Here is a summary table of the happiness and difficulties described by the interviewed helpers/grandmothers/senior relatives expressed the profound joy and meaning are tightly interwoven with significant emotional, physical, and boundary-related challenges.

Aspects	Happiness / Fulfilment	Difficulties / Strain
Meaning of work	Witnessing a new life and a new family "settle into a rhythm"; feeling the work is incomparable to any other job because it supports a family at its most fragile beginning.	Feeling mentally and physically drained; needing to stay alert day and night and sometimes questioning their own ability or doubting themselves.
Relationship with mother	Seeing a mother change from fear and self-blame to confidence ("I can do this too!"); being called an emotional anchor and trusted companion.	Holding mothers' intense emotions, breakdowns, and tears; being present during crises (e.g., "I can't take it anymore") and absorbing that emotional weight.
Relationship with baby	Joy when babies grow well, relax in their arms, smile, sleep peacefully, and later call them "Auntie."	Physical strain from prolonged standing, lifting, night feeds, and soothing unsettled babies; back and waist pain and severe fatigue.
Professional identity	Feeling proud to turn empathy and personal experience into a professional skill; confirming their own value as someone who can tangibly improve a family's life.	Pressure to "know what to do"; needing to admit "I don't know" and seek outside advice, which can feel risky for a newcomer.
Long-term bonds	Ongoing contact with families; watching children they once cared for grow, walk, and thrive; sensing a legacy of love and guardianship across generations.	Difficulty letting go at the end of a case; risk of blurred boundaries when treated "like family," making it hard to rest, say no, or end involvement.
Inner growth	Discovering unexpected resilience; learning the balance between giving and boundaries; feeling like a "bridge" or "lighthouse" for others and part of an Anam Cara–style companionship.	Living with constant responsibility; fear of making mistakes with newborn health or missing warning signs, which adds invisible stress.

Several expressions clearly show strong job satisfaction among the helpers / grandmothers:

- "The sense of accomplishment that comes from helping a new life and a new family find their rhythm is incomparable to any other work."
- "These are lasting / enduring joys" (about keeping in touch, being called "Auntie," and watching babies grow).
- "I feel comforted knowing I've successfully built a good relationship with my grandchildren."
- "My presence can tangibly, warmly make another person's life better."
- "That 'I can do this' look in her eyes—that's my greatest reward."
- "Put simply, my greatest joy is witnessing a woman transform from a 'girl' into a 'mother'."

- "I feel comforted knowing I've successfully built a good relationship with my grandchildren. The cooperation between grandparents is important—it's about three generations connected heart-to-heart."
- The greatest joy is that we were able to live together harmoniously and happily for four months without any conflicts, leaving behind beautiful memories. That was what I hoped for, and it's what we achieved.

3.4.9. Interpretations of the challenges faced by the interviewed helpers and grandmothers

The challenges faced by the helpers / grandmothers truly reflected that they were deeply involved in the whole transition of the postpartum mothers not only for physical recovery as well to give care and strength to guide the mothers to be transformed for the next lifelong journey. Every moment staying with the mothers may require instant feedback and decision making even in a minor process or difficult tasks, whether any barriers would drive them to quit from the responsibility. It highly depends on each case subject to each family ties and how the helper can make a good observation to adjust their work rhythm and procedures to make decisions, whatever a straight-forward or difficult decision. The following six aspects are important here:

- Meaning of work - Care as sacred vocation
  They said this work was "incomparable to any other job" and speak of supporting a family at its most fragile beginning. This mirrors Anam Cara as more than a role; it is a vocation of walking with another soul through a threshold moment, not just a service.

- Relationship with mother - Soul-level companionship
  Their biggest joy was witnessing the postpartum mother's inner transformation: from fear and self-blame to confidence and peace. In Celtic terms, an Anam Cara helps someone "remember" their own goodness and inner strength, exactly like helpers using logs, gentle words, and presence to restore the mother's sense of self.

- Relationship with baby - Blessing through embodied presence
  Helpers described babies relaxing, sleeping in their arms, and later calling them "Auntie.". This fits the Anam Cara idea that love is carried in small, embodied gestures—holding, soothing, and staying through the night become quiet blessings, not just tasks.

- Professional identity and honesty - Truthful, non-pretending friendship
  They emphasised admitting "I don't know", checking with nurses, and learning together with parents. An Anam Cara relationship values truth and humility over status, allowing both sides to be vulnerable and real rather than pretending to be in control.

- Long-term bonds - Enduring Anam Cara ties
  Helpers would like to keep in touch, watch children grow, and speak of a legacy of love and guardianship across generations. Celtic writers describe Anam Cara friendships as enduring connections that continue to bless a lifelong life after the shared time has passed, exactly what these ongoing relationships show.

- Inner growth and strain - Two-way transformation
  They discovered unexpected resilience and felt emotional and physical costs. The relationship changes both mother and helper. In Anam Cara theology, true soul-friendship is mutual: each life is deepened and wounded-yet-enlarged by the bond, not a one-way "helper–helped" dynamic.

3.5. Conclusion

The results from our case study investigation confirm that Anam Cara provides a deeply functional framework for emotional sustainability and the ability to sustain complex decisions, particularly in learning to say "Yes". Anam caras (soul friends) successfully created a bridge between mothers and helpers to have companionship and positive affirmation. We found that all our participants had established and benefitted from interacting with anam caras. The benefits included: supportive anam cara relationships as setting boundaries: asserting self-love through limits; positive affirmation; shared vulnerability and mutual transformation, replacing rumination with self-compassion; saying “Yes” as an Inspired Companionship that opened through exaptation into a new context (Gallego and Chavez 2020) because of an anam caras’ supportive counselling activity.

Chapter 4: CLEHES AND ANAM CARA: ENACTIVE TOOLS AND TRANSFORMATION IN ENVIRONMENTAL CARE[6]

4.1. Introduction: The shift from management as control to management as care

Educational systems worldwide are facing increasing levels of complexity, uncertainty, and socio-environmental vulnerability. Climate crisis, social inequality, institutional fragmentation, and emotional exhaustion challenge traditional models of management that rely on control, prediction, and technical rationality. In this context, the ontological question is "How does a human being dance with complexity and uncertainty in caring for the human activity system under their responsibility, when facing breakdown situations and forms of suffering across different domains and contexts?"

This chapter proposes that such sustainability requires an ontological shift: from management as control to management as care, from decision-making based on representing the problem" to decision-making as enaction, and from leadership as authority to choreographer as designer and relational presence. This jump requires not only a deep critical reflection of the paradigm we are still involved in but to develop methodologies and tools within an ontological framework that opens the possibilities to move the observer each human being embodies. In this way, implementations informed by a combination of CLEHES and Anam Cara ontologies offers a strong perspective to look forward to and enrich this work.

The case study described in this chapter draws on an enactive approach: featuring embodied cognition, informed by these two relational ontologies, and implements diverse enactive tools It investigates their effectiveness for the education of directors, school principals and teachers who are responsible for their communities in vulnerable contexts in Chile. These tools are the consequence of extensive research and learning labs developed in communities, small, medium and large organizations, universities and formative programs which have opened a nurturing space for innovation and reflection from the framework that is proposed.

4.2. The Enactive Approach and Embodied Cognition

The enactive approach understands cognition not as internal representation, but as sense-making enacted through embodied interaction with the world. Knowledge, action, and identity emerge together through lived experience. From this perspective, human beings do not act on the world; they act with and within it. (Varela, F. et al,.1991, Garcia, O. et al, 2018), Embodied cognition emphasises that our bodies, languages, emotions, histories, eros and silence in a situation situated, movement in our conversations are inseparable from thinking and decision-making. Leadership, therefore, cannot be reduced to strategic planning or rational choice models; it is an embodied, emotional, and relational practice shaped by history, culture, and context. In this sense a human being who is responsible for a human activity system, is a choreographer with capacity to design and open conversations attended the context and the situations which surrounded it. These abilities only can be actualized if we look at the ontology that constitutes a human being (GarcuiO et. Al 2000?). Within complex human activity systems, breakdowns and uncertainty are not anomalies but structural conditions. The enactive approach treats such moments as opportunities for learning, if individuals and collectives can observe themselves in action. That conditions

[6] This Case Study was contributed by Osvaldo Garcia and S (See Garcia, O .et, al., 20262026)

act as hinges between possibilities and allow the emergence of a new or different identity (Varela, F., 1998, 2000; Garcia, O. et al. 2018)

4.3. CLEHES: Making visible the conditions that generate sustainable action

Table 1: The six dimensions of CLEHES

• Body(C): The body learns in the situated situation; learnings are installed and live within it and are triggered from it. The body gives presence and moves in a specific way in interactions. This builds an understanding of movement and the body in organisational transformation processes.
• Language(L): Language shapes realities through distinctions, narratives, and commitments. It is possible to open or close conversations through language, but we can also hold missing conversations (opportunities) in the drift of experience. Each human being has their learning of this kind; but every organisation also has its learning, and dances internally and externally through language.
• Emotions (E): Emotions are intertwined with language to configure conversations and configures the domain of possible actions. Emotions inhabit the body and give direction, intention and strength to conversations. Because of this, emotions bring rhythm to human interactions. It is not the same conversation if a human being is feeling fear or joy: in this sense, emotions can open or close a learning process.
• History (H): History is of key importance as it configures identity and nano identity, which are expressed in conversations. It is informed by experiences, expertise, practices and learning. In this field human beings can recognise sources of trust and distrust, historical pains and missing conversations; but, more, identity is the consequence of the observer that constitutes their world.
• Eros (E): Eros sustains care, creativity, trust, and ethical commitment. Listening with eros is the disposition to build and design with others. It is the potential to create new routes, (re)design interactions and conversations. It brings a certain possibility of enacting and affects situations. Opening and promoting eros in conversations surfaces new opportunities to be explored.
• Silence (S) Silence allows the discovery of missing conversations. Looking at these allows the observation of human practices and habits, but also enables the observation of how silence operates as a critical factor in the structural dynamics of the organisation and its environment.

CLEHES—Body, Language, Emotion, History, Eros, and Silence, can function as an ontological technology or tool that enables self-observation, observations of our interactions and the organizational networks conversations. CLEHES as an ontology does not prescribe solutions. Instead, it makes visible the conditions that generate sustainable action or paralysis, allowing new possibilities to emerge. Self-observation can be threatening if it occurs in contexts of fear, judgment, or competition, and is conceptualized here as a relational ontology of care. It assumes a unified and living world, rejecting Cartesian dualism between mind and body, reason and emotion, or human and environment. Eros becomes safe to express; silence becomes meaningful rather than threatening; history can be revisited without shame. This relational quality is not sentimental but structural: it shapes what can be seen, said, and done.

An important distinction is to understand the difference between “CLEHES as an otology" and “CLEHES in Use” (Argiris, C. & Schön, D. 1996) The first is related to all the information, knowledge, and externally imposed norms a human being can declare. Is often explicit, formal, and intended, whereas the second is implicit, informal, embodying and enacted., i. e., what people do. CLEHES in use is the actual guiding framework for behaviour, while CLEHES espoused as an ontology the stated intention. This awareness can lead to more effective enaction and learning of the situation in specific contexts (Brézillon et al., 2026).

4.4 Anam Cara as a Relational Ontology of Care

Anam Cara, understood as Implementations of a Fundamental Process Ontology (Bedi, Bedi, J. et al, 2026) rejects Cartesian dualism and presumes “a single unified, all-inclusive world” in which physical, emotional, and spiritual dimensions are inseparable and accessed through lived experience. In this unified world, learning and decision-making are inherently relational processes.

An Anam Cara relationship—literally a “soul friendship”—is defined as a bond in which individuals can be seen and accompanied without judgment. (As described in the Anam Cara ontology, “With the anam cara, you could share your innermost self… You are understood as you are without mask or pretension” (O'Donoghue 2022). This relational quality resonates directly with the Eros dimension of CLEHES, understood as the vital energy that sustains trust, care, creativity, and ethical commitment.

Importantly, Anam Cara relationships create a holding space in which what is implicit, unsaid, or emotionally charged can surface without coercion. This corresponds with Winnicott’s (2005) notion of the "holding environment" - a safe space that allows an individual to test autonomy while being psychologically held. As the Anam Cara ontology emphasises, the encouraging presence of an Anam Cara is not merely verbal but “a whole presence enfolding you and helping you find the concealed door”. This relates to CLEHES' concept of "Silence" as a generative space that enables new distinctions and actions to emerge.

4.4.1 Enactive Management: From Control to Care

Enactive Management reconceptualises leadership as the practice of moving the observer, rather than optimizing decisions. Managers and leaders are understood as caregivers of viability, responsible for cultivating conditions where people and systems can adapt, learn, and sustain themselves.

Decision-making shifts from a logic of consequences toward a logic of appropriateness, where action emerges from identity, values, and relational coherence. In this sense, management is not about choosing the best option, but about becoming the kind of person and community capable of dancing coherently in complex situations (Garcia et al. 2018)

4.5. Learning Labs as Enactive Methodology

Learning Labs constitute the methodological core of this study. They are designed as situated, embodied, and relational spaces where participants work with real challenges from their professional contexts.

Within Learning Labs:

- Participants engage in embodied exercises, reflective dialogue, and collective inquiry.
- CLEHES guides observation of self, the other, and the relation network system.
- Listening with eros and without eros is the core in shape interactions, listening without judgment, mutual recognition, and care.
- Breakdowns are treated as learning resources.

Learning Labs support the proceduralising of shared contexts (Brézillon et al., 2026), making implicit assumptions, emotional traps, and historical constraints visible and transformable. This enables collective sense-making and coordinated action.

4.6. Enactive Learning, Relational and Environmental Care in Vulnerable Chilean Schools

This case study examines the learning processes and transformations experienced by 100 school principals, managers and teachers participating in the initiative "Enactive Education and Management for Environmental Care." This initiative, designed and implemented during 2024-2025, responded to a public policy of the Education Ministry and Environmental Ministry to incorporate environmental education in the school curriculum.

The Learning laboratory comprised members of school management teams from vulnerable rural and urban schools; large and small secondary schools, early childhood education centres and schools within jails. The contexts foe the social inequalities and social disadvantages the management teams must assume.

Divided into three groups of 33 participants, each group conformed to a learning systemic process, where the interactions of CLEHES in Use, triggered a true talking and moved to enaction.

One of the key questions in regard of the learning process was: How to improve the direction of a vulnerable school, currently comprising human beings that were blind and ignorant, alone, overthinking (Bedi, 2024), with an overabundance of data, information and algorithms, with dilemmas of trust in their relations with the teachers, students, authorities, families, and having to cope with the complexity and uncertainty in taking care of the pains of the environment?

The schools' management teams were challenged, by the Environmental Ministry, to configure an Environmental Committee as a structural adjustment, within their schools, that would have the responsibility to involve the school and local community organisations in environment care. Looking at the existing breakdowns, and the future possibility of conversations and commitments, was key for the learning process.

Simultaneously to a presence lab, a virtual platform gave access to the various education resources: papers, forum and the design of each session. At the end, employment of an instrument of self-evaluation would allow us to understand deeply the effectiveness of these processes and provide the personal testimony of each participant.

We worked from the enactive and the educational management in three strategies:

a) Self-observation in CLEHES, involving what to keep and what to transform in the situation as the participants moved the orientation and recognised the CLEHES mood at the beginning and at the end of each session (Garcia, O. and Laulié, 2010). Observations of the orthogonal interactions: listening with eros related to autonomy, body and learning inhibitions in the quantum observer.
b) Observation of the CLEHES network, related to the conversational network in the structural adjustment of the Committee of the school: Identity, anticipations, cohesion in the management of the resources, coordination, monitoring and implementation of the embodied policies in the day to day and their unfolding of the situations situated and measurement to learning. (Garcia, O. and Orellana, R ., 2008)
c) Circular arrangement of bodies and ludic resources (dance, poetry, rituals, music, singing, body movements) created the atmosphere of each meeting. Every session had a topic to develop and technologies or enactive tools to provoke and reveal conversations and their design.

Example of these are: synergy triggered by an enactive technology call TEC O, involving pains of the bodies (Ruptures, breakdowns, possibilities in the Environment in the directive responsible), enrichment of the enactive observer, characterisation (Who), maps, lack of conversations, creation of conditions in

adjustment of the structural Committee, interactions and the self, to design to enact in the situations situated (Garcia, O. Saavedra, M.S. and Humphreys, P. 2018).

Five intensive CLEHES sessions were designed for participant to enjoy this ludic and interaction Learning Lab:

Session one: Tools of conversational design to cope the care of our Environment.

This session addresses: Rituals and ludic rules of presence; Pains of the human being responsible for different context and domains; Strategies for cope the situations situated; Contsts between CLEHES as espoused to CLEHES in use. Awareness enacted in the day. Listening with Eros. Learning of the pain with me, with the other, with all of us.

Session two: Self observing the pains in the conversational networks

This session addresses: Disposition the bodies to learning CLEHES animus; CLEHES TO CLEHES interactions; Orthogonal interactions; Enactive commitment and inhibitions; Opinions, belief and judgments; Domains of the pains of the Ambiental Committee.

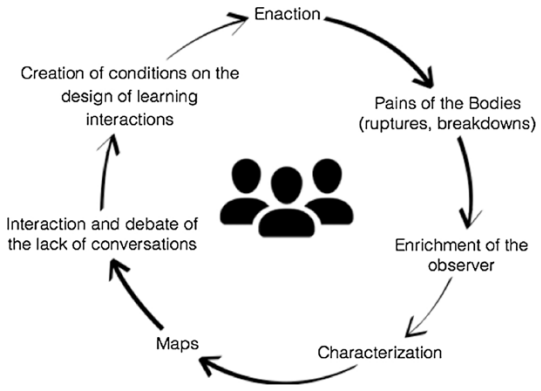


Fig. 7. Circular structure of a dynamic technology for Enaction: of Technology

Session three: Dancing in the network: Characterisations and maps

This session addresses CLEHES animus and dancing the daily moment; Who are the enactors in the different situation problems; boundaries and context and potential transformations; Missing conversations about CLEHES in use and CLEHES as espoused at different levels of the enactor–observer relation.

Fig. 8. Map of Missing conversations: from the human being to the planet

Session four: When the conversations don´t flow.

This Session addresses: What happens with myself according to the map and my lacking conversations in my committee; What happens with the others and my network; Is conservation and transformation into the desired systemic and cultural feasible?

Session five: Creation of conditions of Enactors and key criterion to a Ambiental Committee

This session addresses: Measurement of CLEHES animus in participants' disposition to enact; Structural adjustment in the scholar community and in the Environment committee; Adjustment in the interactions with the different members of the Directives; Adjustment in the enactive self-observation of the directive; Design and implement a performance in synergy with theatrical representations, dramatised using the dimensions of CLEHES, as well as an **erospoiesis** and a song; Questions like What? How? Whom? Where? When? How much? are enacted and ritual of learning and CLEHES animus together a dancing embrace to finish the session.

4.7 Observing the learning process

When ending the Learning Labs initiative, the Education Ministry and Environmental Ministry requested a satisfaction survey, that together with a Pretest and Post test answered by the participants, configured a set of instruments to look at.

The analysis integrates quantitative evidence from pre-test/post-test measurements with qualitative observations derived from reflective forums, self-observation narratives, and applied products such as the formation of Environmental Committees.

Primary sources include:

- Learning Lab observations,
- reflective journals,
- group conversations,
- and institutional documents.

The focus is on how participants enact as choreographers and environmental care through relational, embodied, and ontological practices.

4.8 Quantitative Results: Shifts in Enactive and Relational Competencies

The pre-test/post-test comparison reveals a substantial and consistent shift across all three participating cohorts moving from predominantly low levels of enactive and relational competencies toward intermediate and high levels after the intervention.

- **Enactive Conversations and Ontological Language**

In the dimension related to the design of effective conversations grounded in an ontological understanding of language, the pre-test showed that 55.7% of participants declared no knowledge of such practices, and only 5.7% reported regular application. Post-test results indicate a dramatic transformation: 93.1% of participants reported either regular application or active experimentation, with 36.8% stating that they now apply and promote these practices consistently.

From an enactive perspective, this shift reflects a movement of the observer: language is no longer treated as a neutral communication tool, but now as a generator of reality, capable of mobilising collective action. Ontologically, this change is coherent with implementation of CLEHES, where language and emotion are inseparable, and coherent with implementation of Anam Cara, insofar as relational safety enables honest and generative conversations.

- **Enactive Management of Socio-Environmental Pain**

Regarding the use of enactive management approaches to mobilise educational communities around socio-environmental pain, 59.1% of participants initially reported no knowledge, and only 2.2% applied these approaches regularly. After the module, 96.5% reported active application or regular use, with 42.5% promoting these practices within their schools.

This quantitative increase indicates not merely skill acquisition, but a qualitative ontological shift: pain and breakdowns are reinterpreted as legitimate entry points for learning and care, rather than as problems to be avoided. This finding aligns directly with Enactive Management's emphasis on working with breakdowns and with Anam Cara's relational ontology, which sustains engagement in vulnerable situations.

- **Territorial and Relational Integration**

Pre-test data showed that 64.8% of participants reported no engagement in generative conversations with local communities. Post-test results show that 83.9% now engage actively or regularly in territorial collaboration, with 34.5% promoting these practices systematically.

This shift evidenced a transition from a school-centred prescriptive logic toward a relational and territorial ontology, where the school is understood as a living subsystem embedded in a broader socio-ecological network—an understanding central to both enactive cognition and relational ontology.

- **Leadership, Participation, and Distributed Care**

Significant improvements were also observed in school teams and change-management indicators. The proportion of choreographers who reported frequently or consistently supporting teachers in environmental education increased from 27.3% to 58.6%, while those promoting participatory decision-making rose from 34.1% to 67.8%.

These changes suggest a shift from hierarchical leadership toward distributed and relational roles, consistent with principles of non-judgment, mutual recognition, and shared responsibility. Choreographers here are enacted less as authority and more as care for relational viability.

From an ontological standpoint, this reflects an expansion toward a relational worldview, where environmental care is grounded in reciprocity, balance, and respect—principles that resonate strongly with both Anam Cara's unified world ontology and CLEHES's integration of history, eros, and silence.

4.9. Qualitative Results: Self-Observation, Care, and Enaction

Qualitative observation from the Self-Observation forum and final products from this initiative provide rich insight into how these qualitative shifts were enacted in practice.

Participants explicitly describe the use of CLEHES as a means of deep relational self-observation, enabling conversations that integrate body, emotion, language, and history. One participant noted:

"*Using CLEHES allowed us to explore our environmental pain and the emotional tensions that accompany our professional work, opening an honest space where body, language, emotion, and history became visible".* (Self-Observation Forum, Group 3)

Another participant expressed:

> *Thanks to everyone, I have discovered a new way of seeing and recognising context. Leadership is more than giving orders; it also involves recognising oneself as an unfinished human being who finds their place in the world through relationships with others. This has been deeply satisfying and genuinely useful in addressing difficulties within our communities. Becoming familiar with CLEHES and beginning to internalise the Eros 8×8 framework has allowed me, even at an early stage, to develop better tools for managing emotions. I had always thought that being a school principal largely involved managing the emotions and forms of distress experienced by others, but I had not found a theoretical foundation that allowed me to legitimise this approach.' to leadership. Today, it is part of my professional toolkit, and I can attest that it opens up positive possibilities in my daily practice. The process of construction is collective, not only in theory but, above all, in practice. This is the only way to create healthy environments with clear and shared objectives. (*Autoobservándome Forum, Group 1)

Other participants' testimonies highlight how these conversations translated into concrete enaction, such as reactivating recycling points, implementing visual campaigns, forming Environmental Committees, and coordinating community actors. For examples:

> "*During the course, I came to understand that environmental leadership is exercised not only through management and planning, but also through active and empathetic listening. I engaged in a conversation with a member of the school's cleaning staff about the environmental distress experienced in our community, particularly regarding students' lack of ecological responsibility and the frustration generated by the rapid deterioration of shared spaces."*
>
> "*This dialogue allowed me to recognise both her strong sense of belonging and my own shared sense of environmental distress, as well as to expand my capacity for listening beyond addressing complaints to welcoming the emotions and meanings involved. As a result, we committed to implementing permanent visual campaigns and reactivating visible recycling points within the school."*
>
> "*The conversation was experienced as liberating and mobilising, enabling me to view the school as a living organism shaped by our habits and values, and to understand that environmental leadership begins with listening, is strengthened through action, and is sustained through collaboration" (*Autoobservándome Forum, Group 2)

4.9.1 Interpretation: Enaction, Resonance, Anam Cara Ontology and Viability

Taken together, the quantitative and qualitative results indicate that the Learning Labs fostered a coherent enactive transformation:

- Quantitatively, participants moved from minimal awareness to active and sustained application of enactive, relational, and environmental practices.
- Qualitatively, participants reconfigured their identity as leaders—from administrators to relational choreographers of care.

This transformation can be interpreted as the emergence of a relational ontology in practice, where Anam Cara provides the relational safety, CLEHES structures self-observation, and Enactive Management enables coherent action. Environmental care thus becomes not a technical intervention, but a lived, relational, and ethical practice, enhancing the long-term viability of educational systems. The narratives of participants also illustrate a resonance with Anam Cara-like relational conditions—listening without judgment, shared vulnerability, and mutual care—enabled participants to remain present in discomfort rather than retreat into defensiveness.

4.10 Quantitative Results: Pre-Test and Post-Test Comparative Analysis

To complement the qualitative findings, quantitative data derived from pre-test and post-test assessments were analysed to evaluate changes in participants' enactive, relational, and leadership competencies. Table 2 summarises the percentage of participants who reported high-level application (regular application and promotion) across key dimensions before and after the intervention.

Dimension	Pre-Test (%)	Post-Test (%)
Enactive Conversations	5.7	36.8
Enactive Management of Environmental Pain	2.2	42.5
Territorial Community Engagement	3.4	34.5
Support for Environmental Curriculum	27.3	58.6
Participatory Decision-Making	34.1	67.8

Table 2: Pre-Test and Post-Test Comparison of High-Level Enactive Competencies (Percentages)

The results reveal a consistent and substantial increase across all dimensions, particularly in areas directly related to ontological language, relational coordination, and enactive leadership. The most pronounced gains occurred in:

- Enactive management of socio-environmental pain, increasing from 2.2% to 42.5%;
- Enactive conversations, increasing from 5.7% to 36.8%;

- Territorial community engagement, increasing from 3.4% to 34.5%.

These shifts indicate, not merely skill acquisition, but a movement of the observer (Garcia, Saavedra, Humphreys, 2018), where participants began to interpret environmental challenges as relational and systemic phenomena rather than isolated technical problems. From a CLEHES perspective, these results reflect transformations across language, emotion, history, and eros, supported by relational safety and reflective silence.

From an Anam Cara perspective, the quantitative improvements can be interpreted as the outcome of relational conditions of care, trust, and non-judgment, which allowed participants to remain engaged with discomfort and uncertainty. These relational conditions sustained eros (commitment and motivation) and silence (space for reflection), enabling deeper self-observation and collective learning.

In CLEHES terms, taking a hermeneutical view indicates that:

- Language became generative rather than descriptive.
- Emotion shifted from fear or resignation to engagement and responsibility.
- History was revisited as a resource rather than a constraint.
- Eros supported sustained action.
- Silence enabled the emergence of previously unspoken concerns.

The convergence of quantitative and qualitative evidence demonstrates that the Learning Labs functioned as enactive and relational infrastructures, enabling durable changes in schools team practices. Environmental care emerged not as an external mandate, but as a lived, embodied, and relational practice, enhancing the viability of educational systems in vulnerable contexts.

4.11 Discussion

The analysis reveals four key findings:

1. Shift in Observer: Participants moved from problem-solving to following the Logic of Appropriateness (March and Olsen, 2013), recognising how emotions, history, and language shaped their actions.
2. Relational Safety: Anam Cara-like relationships enabled deeper reflection and risk-taking. Embodied Decision-Making: Actions became more coherent, ethical, and context sensitive.
3. Environmental Care as Relational Practice: Sustainability emerged not as a technical goal but as a lived commitment.

Integrating Anam Cara, CLEHES, and Enactive Management reframes educational leadership as a relational, embodied, and ethical practice. Learning becomes inseparable from care, and sustainability becomes a property of Anam Cara relationships rather than policies alone.

This framework contributes to enactive theory by foregrounding relational ontology and to educational school principals by offering practical, embodied methodologies.

4.12 Conclusions

In times of complexity and uncertainty, educational systems require more than technical solutions. They require ontological care. This article demonstrates that integrating the enactive approach, Anam Cara,

CLEHES, and Learning Labs enables school teams, school managers and educators to enact care, sustain viability, and cultivate meaningful environmental and social transformation.

4.12.1 Anam Cara–CLEHES: An Ontological Relational Bridge for Enactive Management

Anam Cara and CLEHES converge ontologically in their shared understanding of human beings as situated, relational, embodied, and meaning-making actors within a unified and living world. Rather than assuming a Cartesian separation between the physical and the spiritual, Anam Cara is explicitly framed as a Fundamental Process Ontology that "presumes a single unified, all-inclusive world in which experience, consciousness, and action emerge bottom-up through lived relations. This ontological stance resonates deeply with the CLEHES framework, which conceptualises action as arising from the dynamic entanglement of Body, Language, Emotion, History, Eros, and Silence.

The resonance of implementations of Anam Cara (Bedi, Brézillon and Humphreys, 2026) with Enactive Management becomes particularly clear in moments of breakdown. When individuals face uncertainty or paralysis, Anam Cara relationships help them move from a logic of consequences toward a logic of appropriateness (March and Olsen, 2013), asking not "What will I gain or lose?" but rather "Who am I in this situation, and what is a coherent action for someone like me?". This ontological shift is central to enaction: action is no longer selected from predefined options but emerges from renewed identity, care, and sense-making.

Furthermore, the Anam Cara Ontology explicitly rejects competitive, exploitative, or instrumental relationships. It states that Anam Cara relationships are non-competitive and non-exploitative and are sustained through compassion and mutual affirmation. This principle directly supports Enactive Management's emphasis on viability rather than optimisation, and on sustaining human systems through trust, legitimacy, and ethical coherence rather than control.

In this sense, Anam Cara can be understood as the relational ontological substrate for implementations that, together with CLEHES, operate in lived experience and Enactive Management to become practicable. CLEHES offers the analytical and reflective dimensions through which the observer becomes visible to themselves; Anam Cara provides the relational condition that makes such self-observation safe, generative, and sustainable. Together, they enable enaction not as isolated agency, but as transformations where new possibilities for action emerge through care, presence and shared meaning.

4.12.2 Enactive Management and the Moving Observer

Enactive Management departs from traditional managerial approaches by shifting the focus from decision outputs to the observer who decides. Action is understood as emerging from the observer's bodily dispositions, emotional moods, linguistic distinctions, historical narratives, and ethical orientations. Consequently, transformation does not occur through the accumulation of data, information, and algorithms, but through changes in how situations are observed and enacted.

Within this framework, breakdowns, uncertainty, and pain are not pathologies to be eliminated but privileged moments for learning and transformation. When habitual interpretations collapse, new possibilities for action can emerge (Gallego and Chaves, 201 Brézillon et al., 2026) provided that the implementation system offers conditions of safety, legitimacy, and care. It is precisely here that the ontological articulation between CLEHES and Anam Cara becomes critical.

CLEHES (Body, Language, Emotion, History, Eros, and Silence) functions as an ontological technology that renders the observer observable to themselves. It enables participants to examine how their ways of

being shape what they can see, say, feel, and do in each situation. Rather than prescribing solutions, CLEHES supports a bottom-up process of self-observation and collective reflection, allowing new interpretations and actions to emerge.

However, CLEHES does not operate in a relational vacuum. For self-observation to become transformative rather than defensive, it requires a relational context that can hold vulnerability, uncertainty, and not-knowing. This is where the ontological contribution of Anam Cara becomes foundational.

4.12.3, From Relational Care to Enaction: Learning Labs as Situated Practices

Learning Labs constituted the methodological core of this research. They are designed as enactive spaces where participants—school principals, managers, and teachers—engage in embodied, conversational, and reflective practices grounded in CLEHES. Within these labs, participants work with real situations of environmental, organisational, and relational complexity, rather than hypothetical cases.

Anam Cara operates here not as a spiritual add-on, but as a relational condition of possibility for enactive learning. Through practices of deep listening, mutual recognition, and non-judgmental accompaniment, Learning Labs cultivate what the Anam Cara ontology describes as proceduralised shared context. In this process, implicit assumptions, emotional traps, and historical constraints are made visible and reconfigured.

This shared context enables participants to move from a logic of consequences toward a logic of appropriateness, asking: What kind of situation is this? Who am I in this situation? What is a coherent action for someone like me? . Such questions are central to Enactive Management, as they reconnect action with identity, values, and care.

4.12.4 Implications for Educational Leadership and Environmental Care

Integrated in this way, Anam Cara, CLEHES, and Enactive Management form a coherent ontological-practical framework for educational leadership. CLEHES provides the analytical lenses for self-observation; Anam Cara provides the relational substrate of care and safety; Enactive Management offers the orientation toward action and viability; and Learning Labs enact these elements in situated practice.

In contexts of environmental education and sustainability—particularly in vulnerable school systems—this integration enables choreographers (instead of leaders) and teachers to address complexity without reverting to control or instrumentalization. Instead, they cultivate relational, ethical, and embodied forms of decision-making that sustain both human and ecological systems over time.

PART FOUR: Implentations

IMPLEMENTATIONS & ENVIRONMENTS

Chapter 1: ANAM CARA PROVENANCE CREATOR APP

1.1 Introduction to Provenance Creator and Provenance Explorer Apps

The *Anam Cara Provenance Creator* App is available in stand-alone form for installation and use on personal laptop and desktop computers running Mac OS, or Windows operating systems. It is designed for use by persons accredited by Happiness is Love (e.g., Anam Cara Counselling Mentors, Mentees and counsellors```)It is a multisided interactive app: enabling and supporting Agents and Communities of Practice participating in the full variety of roles addressed by the Anam Cara Ontology. The App supports collaborative working among Agents participating in Communities of Practice. The Anam Cara's Provence Creator App's MariaDB database contains and organises the contents of their collaborative work This enables structuring and accessing all the information relevant for the operation and enhancement of the Anam Cara Provenance Creation and Exploration Platform that is automatically and effectively shared between the member agents in a complete and consistent form through the facilities available to each and all of the agents accredited to use the Aman Cara Provenance Creator App.

The *Anam Cara Provenance Explorer* Companion App. will be publicly available for use by anyone). It offers the same provenance-exploring facilities as those incorporated into the Anam Cara Provenance Creator App, but does not incorporate any Provenance Creation or editing facilities. This restriction is designed to that protect the integrity of the Anam Cara MariaDB database from malevolent hackers.

1.2. Prov-O: Modelling and structuring Provenance

Provenance is the story of how something has come to be. Bettiva, Chang and Gryk (2025) provide a systematic literature review categorising the various notions of provenance in Information Sciences that paints a broad picture of the multiple uses of provenance. Their review identified six types of use of "provenance" These are:

1. Provenance as story,
2. Provenance as authenticity,
3. Provenance as performance of compliance,
4. Provenance as process,
5. Provenance as discriminator,
6. Provenance as system characterisation.

The Anam Cara provenance Creator App employs the World Wide Web Consortium (W3C)'s PROV-Ontology (Moreau and Groth, 2013) in order to address, create and explore all six of these uses of Provenance in real-life practical implementations.

In PROV-O, provenance is established through representing and exploring all entities, agents and activities that have been influential through involvement and interactions in the historical provenance chain. The starting point of PROV-O is a small set of classes and properties that can be used to create provenance descriptions, thus:

- A *prov: Entity* is a physical, digital, conceptual, or other kind of thing with some fixed aspects; entities may be real or imaginary.

- *A prov: Activity* is something that occurs over a period of time and acts upon or with entities; it may include consuming, processing, transforming, modifying, relocating, using, or generating entities. The types of Activities addressed within in the Aman Crara Provenance Creator App are Transaction and Voyage
- *A prov: Agent* is something that bears some form of responsibility for an activity taking place, for the existence of an entity, or for another agent's activity. The types of Aaent addressed within in the Aman Creator Provenance Creator App are Agent (individual) and Community of Practice

The three primary classes relate to one another and to themselves using the properties shown in the entity-relationship diagram in figure 1.

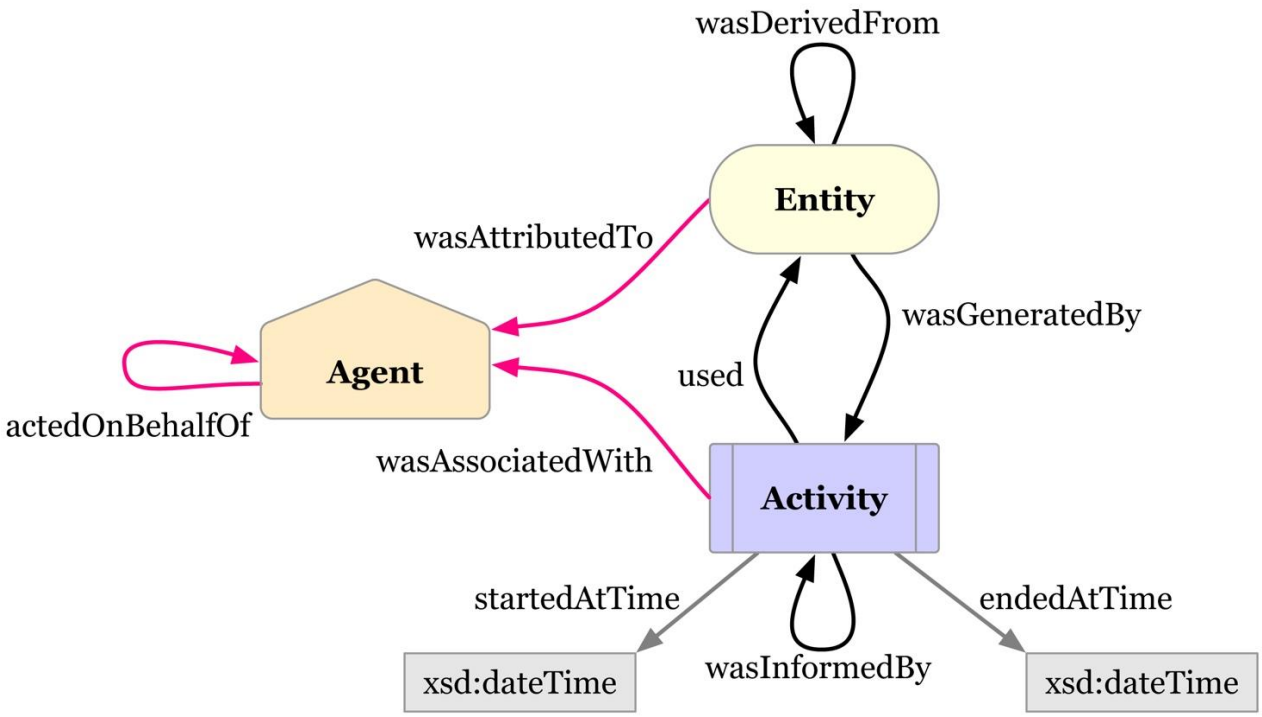


Figure 1: PROV-O Relationship Diagram

1.3 Implementation of PROV-O within the Aman Cara Provenance Creator App

Founded on PROV-O, the Aman Cara of Provenance Creator App enables us to establish and explore the provenance Chain for an entity a time-ordered sequence of the complete set of Activity records (*Transactions* and *Voyages*) involving a specific entity (Context). In a similar way, we can establish and explore the Provenance Chain for any *Agent* (individual or Community of Practice)

Entity-provenance, Activity-Provence and Agent-provenance chains interact at every transaction in their establishment. Thus, we can trace and explore, in any way one wishes, provenance threads (paths through the provenance terrain), involving both persons (agents) and objects (entities) of interest to us. Within this Provenance Tapestry, these threads are woven together to make the complete provenance net representation (Yang et al., 2018) to form the core structure that underpins the investigation, validation

and establishment of historical provenance within the Provenance Creator App described in section 4 below.

This Anam Cara platform enables us to establish and explore the historical provenance of an entity involved in any particular transaction of interest This constitutes the *provenance chain* for that entity. In a similar way, we can establish and explore the historical provenance chain for any agent, acting in Provider and/or seeker roles, from the most recent transaction in which they played a role, right back to their earliest transaction recorded with the aid of the Anam Cara Provenance Creator App.

Moreover, these entity-provenance and agent-provenance chains interact at each transaction involved in their establishment. Thus, provenance explorers can trace, in any way they wish, provenance threads (paths through the provenance terrain) involving agents and activities(entities) of interest to us. "Provenance Tapestry" refers to the structure within the Provenance Creator App's MariaDB database where these links are assembled into "provenance threads" that are woven together (intersecting at transaction nodes) to make the complete provenance net representation that underpins the investigation, validation and establishment of provenance: thus authenticating the information about "what actually happened" In this way we improve our understanding of the provenance of the agents, entitles and activities that were the focus of our search explorations.

1.4. Live Provenance

Fundamentally, historical provenance search is anchored in the past. It enables us to explore entity, agent and activity provenance that existed" that is found there.

However, in this historical context, there is no opportunity for anticipating and improving the actual provenance of these entity agents, and activities or of the transactions in which they were involved.

Live Provenance is a search process that reveals the "live" (historical plus present activity) provenance context within and beyond the ecosystem where it addresses participants' activities. Within the Anam Cara Counselling ecosystem, these activities involve the creation and documentation in Rich Audio-visual language of stories about the contexts, communities of Practice, transaction episodes and voyages involved. This exploration process also serves to detail and enhance the provenance of the agents participating in these activities.

A Live provenance search may be continued through the material referenced in the transaction record at this location in the provenance tapestry. This material includes:

- Stories relating to the particular *Agents and Communities of Practice* engaged in an *Activity* of interest to the explorer.
- Stories expressed as interpretive material in various kinds of media that address "How" and "Why" for a particular *Activity*.
- Stories relating to the enactment of the *Activity* in the first place and its consequences.

1.4.1. Exploring provenance within and beyond the Provenance Tapestry

The Anam CARA Counselling platform provides comprehensive support for exploring, authenticating and improving the provenance of information about Entities, Agents (Anam cara counselling mentors and communities of practice.) and Activities (Anam Cara Counselling transaction episodes and voyages).

Within the Anam Cara Provenance Creator App, each search involved in exploring and authenticating the provenance associated with an is anchored on that agent, entity or activity record, as constructed within the App.

As shown in the schema in figure 2, starting from the stored transaction records, the provenance search may be extended through all the transactions made within the Anam Cara Counselling ecosystem that are linked together within the provenance tapestry when accessing information regarding the Entities, Agents, Communities of Practice, Transaction episodes and Voyages involved.

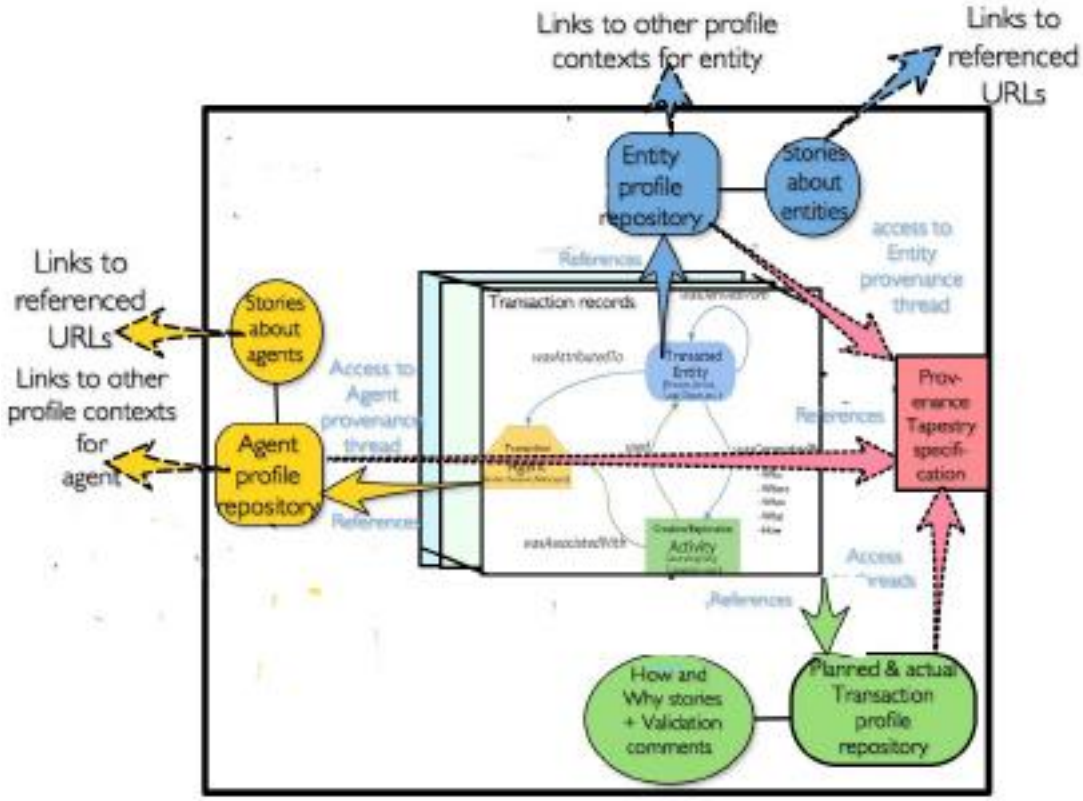


Figure 2: Provenance search structure

Then, for further investigation of provenance issues relating to, and anchored on a particular transaction discovered to be of interest to the explorer, the search may be continued through the material in the Anam Cara Provenance Creator App's MariaDB database that is pertinent in the transaction record at in the provenance tapestry. This material includes ***Audiovisual Stories*** expressed as interpretive material in various kinds of media, allowing exploration in Rich Audio-visual language Humphreys and Brézillon 2002)

Within the Anam Cara Provenance Creation platform, provenance exploration searches proceed "inside–out" (i.e., outwards from the transaction records shown at the centre in the diagram shown above). Here the provenance explorer may immediately access the detailed profile for an individual transaction of interest and the agents and product entities involved in it. Provenance exploration searches may also be continued, at any time, through material on the whole World Wide Web starting from URLs referenced in the Transaction, Entity and Agent Profiles, stored in the Provence Creator App's MariaDB database.

1.4.2 The Functions of the Anam Cara Provenance Creator App

The Anam Cara Provenance Creator App is available in stand-alone form for installation and use on personal laptop and desktop computers running Mac OS, or Microsoft Windows operating systems. It is designed for use by persons accredited by Happiness is Love (e.g., Anam Cara Mentors, Mentees and counsellors; associated Youth Partners and Communities of Practice). It is a multisided interactive app: enabling and supporting Agents and Communities of Practice participating in the full variety of roles addressed by the Anam Cara Ontology.

The App supports collaborative working among Agents and communities of Practice. The Anam Cara's Provence Creator App's MariaDB database contains and organises the contents of their collaborative work This enables structuring and accessing all the information relevant for the operation and enhancement of the Anam Cara Provenance Creation and Exploration Platform that is automatically and effectively shared between the member agents in a complete and consistent form through the facilities available to each and all of the agents when using the Aman Cara Provenance Creator App.

A major feature of the Anam Cara Provenance Creator App is that this App enables accredited agents unrestricted access to the pull range of facilities for creation, editing descriptions of Agents, Communities of practice, contexts, voyages and transactions.
The "Anam Cara Provenance Explorer" Companion App offers the same provenance-exploring facilities as those incorporated into the Anam Cara Provenance Creator App, but does not incorporate any Provenance Creation or editing facilities. This restriction is designed to that protect the integrity of the Anam Cara MariaDB database from malevolent hackers.

1.5. The twelve on-screen views within the Aman Cara Provenance Creator App.

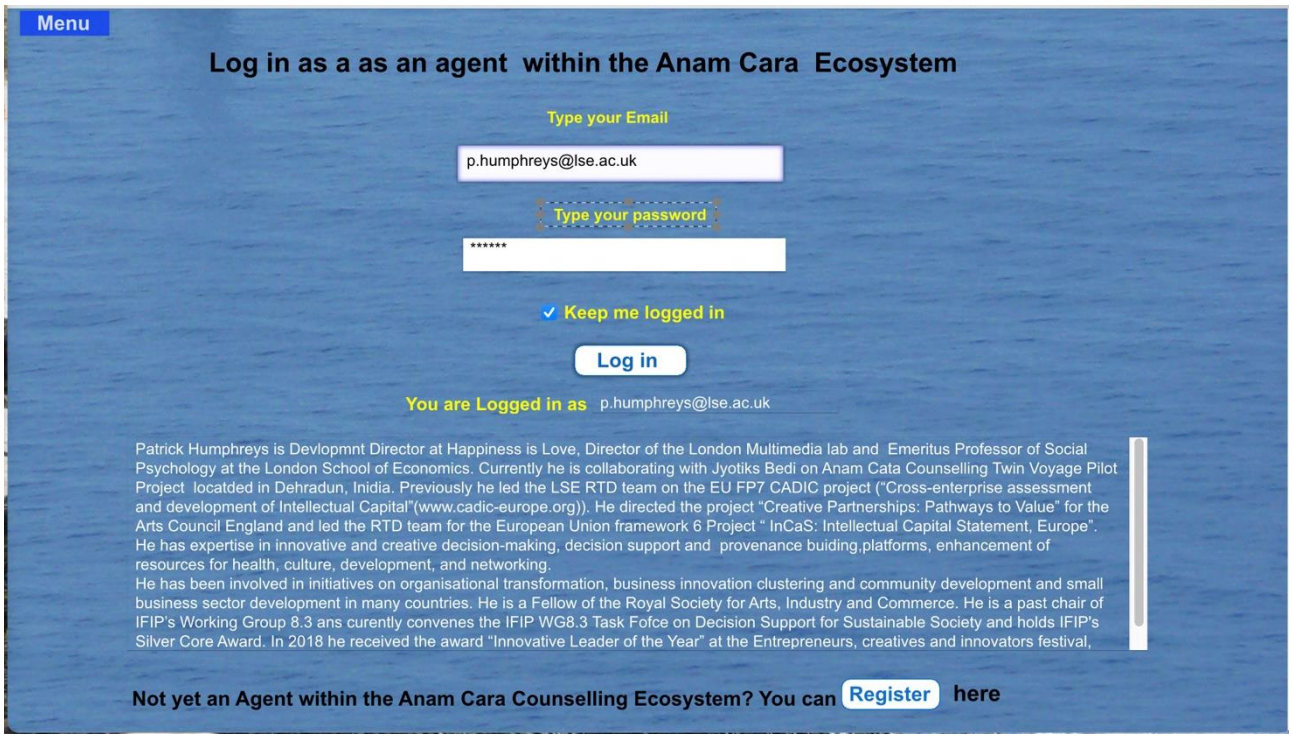
The Aman Cara Provenance Creator app comprises twelve interactive on-screen views,
each actualising, for the App's user, a major part of the functionalities of Anam Cara platform that are described above. All these screens can be accessed via the list which appears when the user clicks on the "Menu" on the Apps Home screen (This screen appears on the App on start-up)'

Start-up Screens;
The individual screens are detailed in sections 1.6.1 and 1.6.2: They are "1.1.6.1 Home" and 6.2"Log in"
Screens for the creation of Agent, Community, Entity, Transaction and Voyage profiles in the Anam Cara database
In accord with PROV-O (Meyer and Groth, 2013) these screens enable its three main categories of functionality: Agent, entities and activities.
These screens are presented on a Lace background.
The individual screens are detailed in sections 1.6.3-1.6.7: They are 1.6.3: "Register as Agent", 1.6.4: "Register Community" of Practice, 1.6.5: "Record an Entity", 1.6.6: "Record a Transaction Episode" and 1.6.7: "Record a Voyage," below.
Screens for viewing Agent, Community, Entity Transaction and Voyage Profiles in the Anam Cara Database
These screens are presented on a white background.
The individual screens are detailed in sections 6.8: "View ann Entity's Profile", 6.9: "View an Agent's profile", 6.10: View a Community of Practice's Profile", 6.11: "View a Transaction Episode's Profile" and 6.12; "view a Voyage's Profile", below.

1.5.1 The "Home" screen

The Home Screen displays, on its left-hand side, the Top-level menu for navigating the interactive Screens contained within the Aman Cara Provenance Creator App.
This screen appears on the App on start-up), as shown above.
All these screens can be accessed via the list which appears when the user clicks on the button “Menu” on the Apps Home screen

1.5.2 The " Log in " screen



The user should log in using this screen in order to access and use the full set of facilities of the Provenance Creator App. An agent can log in by entering on this screen his or her registered email and password.

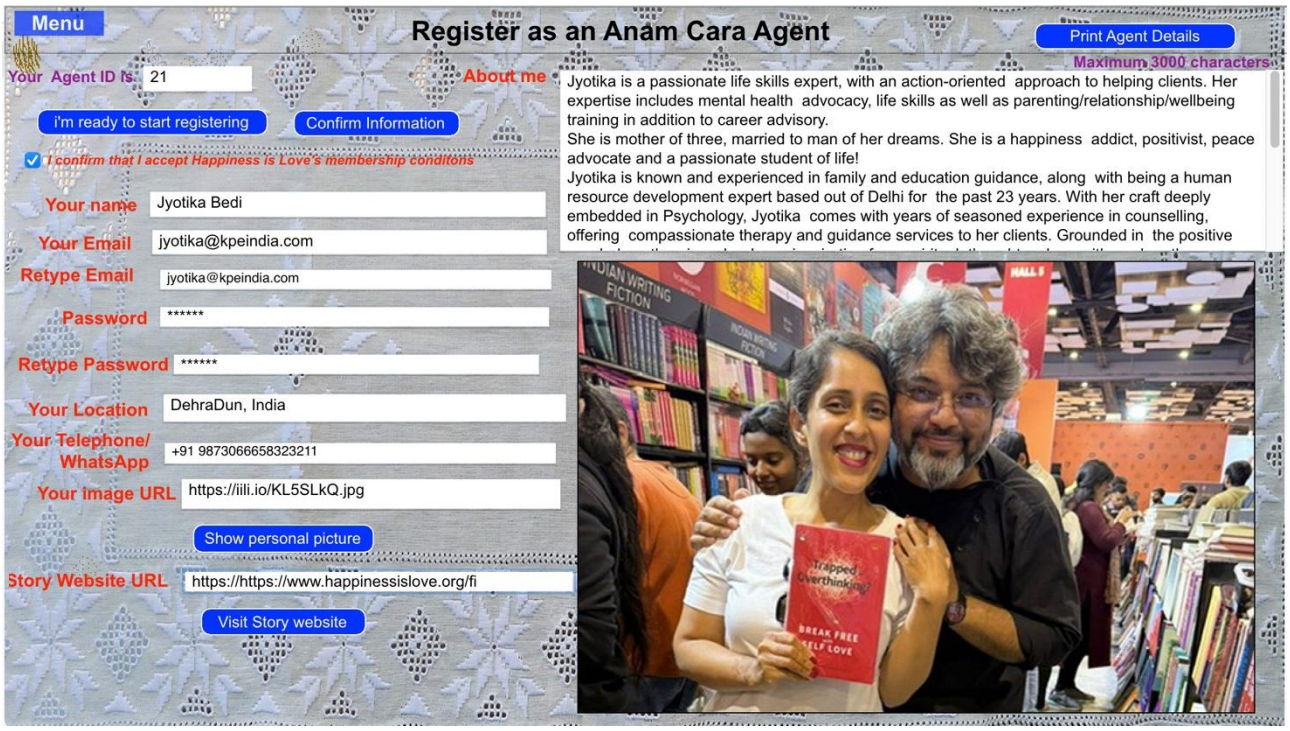
On verification on of these, the agent is logged in as a registered agent on the App, and this is confirmed by the system displaying the Agent's name and "About agent" as currently stored in its Maria database.

The agent has the option to confirm the check box "keep me logged in" in which case the App remembers the Agent as the permissioned user who is currently logged in (even after the App has been Quit and Opened again), until the login screen is accessed again and a new user is logged in.

Only one registered user can be logged in at any time on the particular copy of the Provenance Creator App running on his or her personal computer, but different registered users can be logged in on different copies of the App and access the same MariaDB database, even if they are running the App concurrently on their own personal computers.

Once logged in user can "reset password" at any time, by accessing the "Display an agent's profile, and then asking the App to to display hi sor her own profile. This is then displayed and can be edited by him or her only. The New Password is then confirmed by the system and held securely in the Provenance app's MariaDB database.

1.5.3 The "Register as Agent" screen



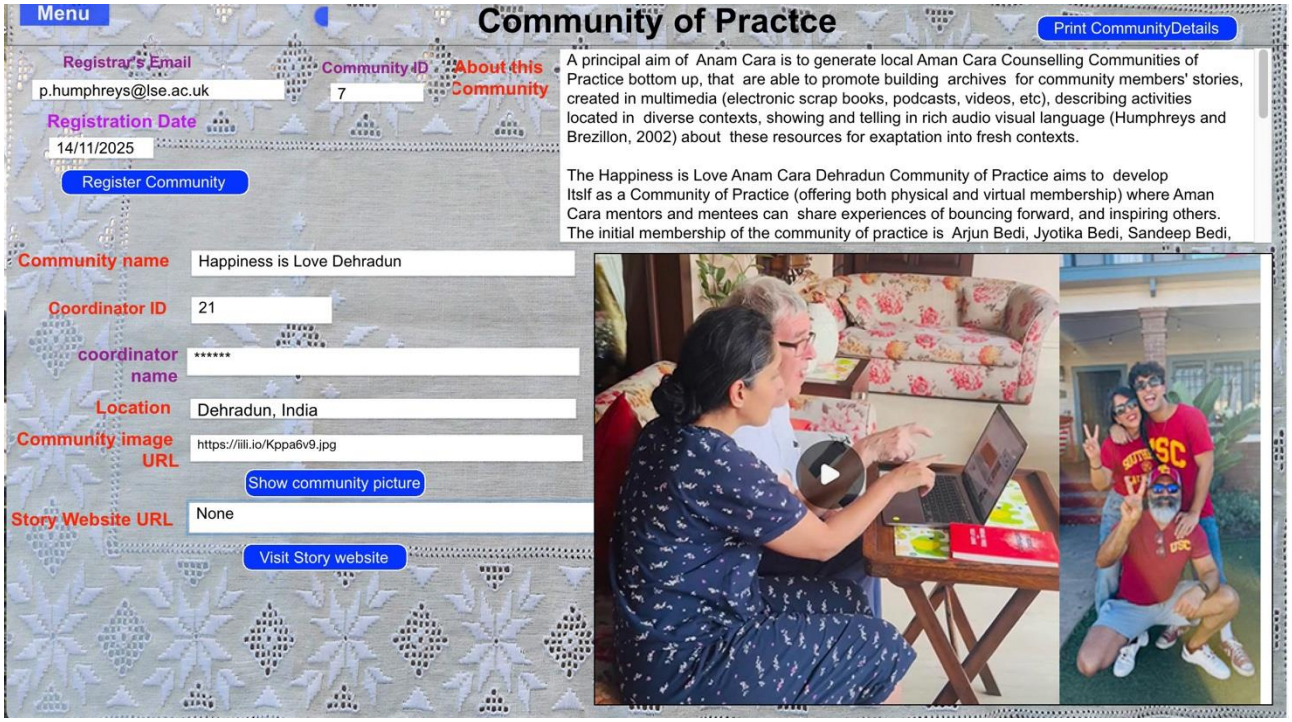
In order to be an accredited user of the facilities of the Anam Cara Provence Creator App, the use must first register as an Agent in the Happiness is Love Anam Cara Ecosystem. It is important that the Agent accepts happiness is love's terms and conditions for membership in its ecosystem. This is effected by clicking on the check box at the top left of the screen.

When the member of the ecosystem indicates that he or she is ready to start registering, as a Anam Cara Agent, he or she is invited to fill in all the fields marked in red. The field “Your agent ID” is marked in purple on this screen, which indicates that this field is automatically filled in by the system rather than by the user. Agent ID numbers are assigned by the system in a continuous sequence and there is no possibility of a duplicate membership umber being assigned to new members.

The Agent is then shown the “confirm edit” button. When the Agent clicks on this button, the system performs various verification checks on the information presented in the fields and notifies the Agent of any errors to be corrected or remedial actions to be taken.

When the Agent confirms that he or she has made the necessary changes in the information present in the fields marked in red, so that all verification checks are now passed, the system confirms that his or her membership as an Agent in the Happiness is Love Anam Cara Ecosystem has been registered, and that the currently displayed information about the Agent has been entered in the Provenance Creator App’s secure MariaDB database.

1.5.4 The "Register Community of Practice" screen.



In order to register a Community of Practice, the user must already register as an Agent in the Happiness is Love Anam Cara ecosystem and currently logged in. Then, when this screen is accessed by the Agent, he or she finds that he or she is already identified as the Registrar for this Community of Practice, and must take personal responsibility for the verification and validation of the information about the transaction that he or she provides here.

Community of Practice identification numbers are uniquely assigned by the App in a continuous sequence, so there is no possibility of a duplicate transaction number being assigned to a new transaction. Thus, the field "Community ID" is marked in purple on this screen, which indicates that this field is automatically filled in by the App rather than by the Registering Agent

When the registering Agent indicates that he or she is ready to start recording the details of this new Community of Practice he or she is invited to by the App to fill in all the fields marked in red. These are: "Community Name". "Coordinator ID", "Location" and "about this Community" which is a scrolling field (which has a 3000 characters content limit) and provides a facility for recording details about "How" and "Why"

The Anam Cara Provenance Creator App then fills in the field "Coordinator Name", marked in purple) andshows the "Confirm information" button. to the Registering Agent.

When the Agent clicks on this button, the system performs various verification checks on the information presented in the fields and notifies the user of any errors to be corrected or remedial actions to be taken.

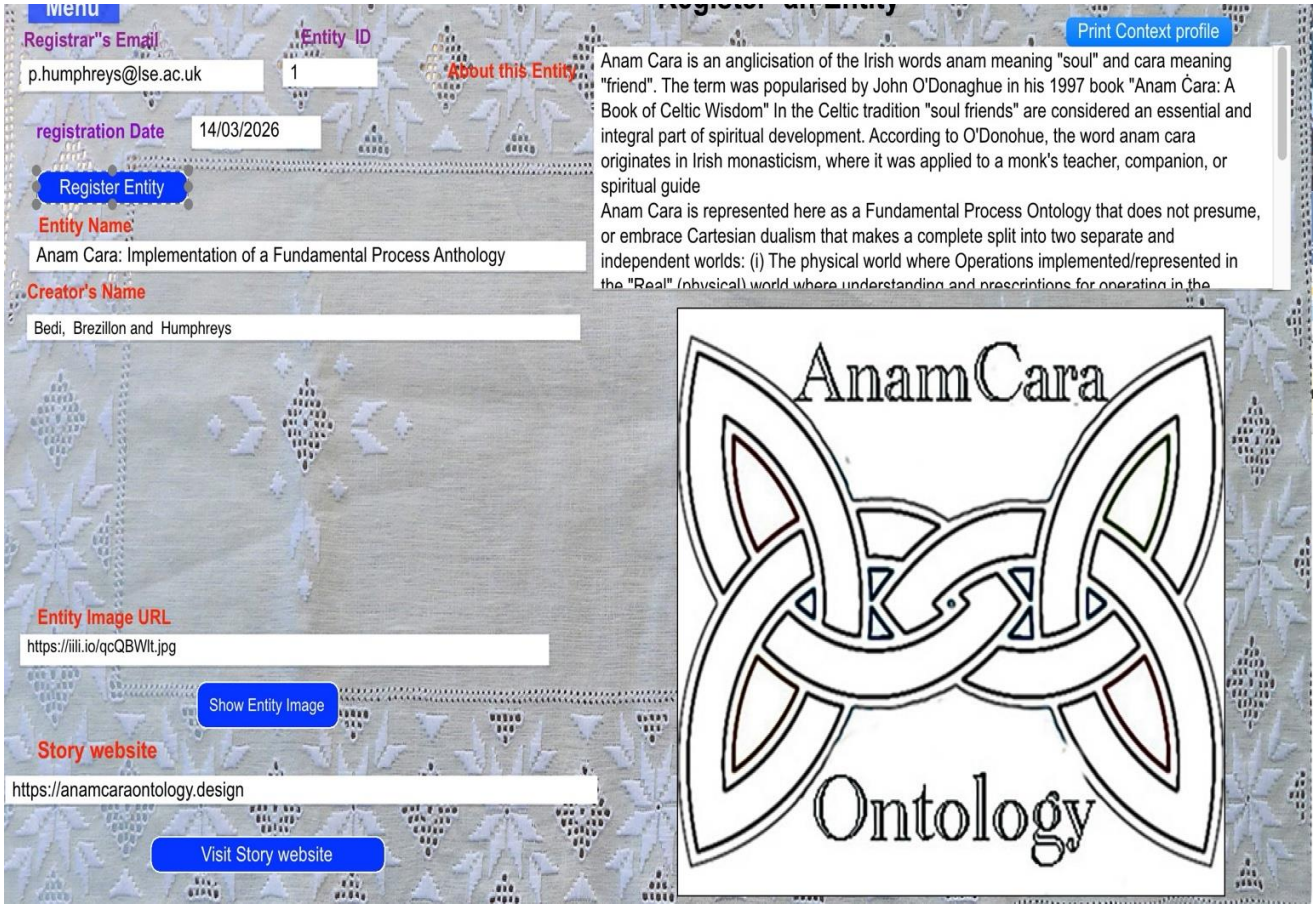
When the registering agent confirms that he or she has made the necessary changes in the information present so that all verification checks are now passed, the system confirms that this Community of Practice is in the Happiness is Love Anam Cara Ecosystem has been registered, and that the currently displayed

information about the Agent has been entered in the Provenance Creator App's secure MariaDB database. In order to Create a new Context, the user must already registered as an Agent in the Happiness is Love Anam Cara ecosystem and currently logged in. Then, when this screen is accessed by the Agent, he or she finds that he or she is already identified as the Registrar for this, and must take personal responsibility for the verification and validation of the information about the transaction that he or she provides here.

Entity identification numbers are uniquely assigned by the App in a continuous sequence, so there is no possibility of a duplicate transaction number being assigned to a new transaction. Thus, the field "Context ID" is marked in purple on this screen, which indicates that this field is automatically filled in by the App rather than by the Registering Agent

The Registering agent is then shown the button "Confirm information". When the Agent clicks on this button, the system performs various verification checks on the information presented in the fields and notifies the user of any errors to be corrected or remedial actions to be taken.

1.5.5 The "Register Entity" screen



In order to register an entity's profile, the App user must be registered as an agent and currently logged in. Then, when this screen is accessed by the user, he or she finds that he or she is already identified as the Registrar for this Entity

When the user iindicates that he or she is ready to start registering this Entity, he or she is invited to fill in all the fields marked in red. The field "Entity ID" is marked in purple on this screen, which indicates that this field is automatically filled in by the system rather than by the user (Entity identification numbers are assigned by the system in a continuous sequence, so there is no possibility of a duplicate ID number being assigned to a new Product.

In order to identify the picture of the Entity to be displayed subsequently to users accessing and reviewing this Entity's completed profile, the user must now supply the URL for the location in the cloud where an appropriately sized (600 x400 pixels) image of the picture of this entity is stored as pure image data.[7]

[7] In the Appendix, there is a description of the recommended procedure, using the facilities offered by freeimage.host for uploading this image to the cloud, resizing it appropriately and then copying the image URL into the "Entity image URL" field on this screen).

The user is then shown the "confirm edit" button. When the user clicks on this button, the App performs various verification checks on the information presented When the registering agent confirms that he or she has made the necessary changes in the information present so that all verification checks are now passed, the system confirms that this Entity has been registered, and that the currently displayed information about the Entity has been entered in the Anam Cara Provenance Creator App's secure MariaDB database.

1.5.6. The "Record Transaction Episode" screen.

Anam cara Transaction Episodes are non-competitive and non-exploitive. Anam Cara relationship-building focuses on creating, strengthening and enhancing In inter-personal relationships involving pairs of anam caras, both people involved play reciprocal Aman Cara roles: these reciprocal roles are ""seeker" and "provider". They may alternate the reciprocal roles at any time when they discuss together, seeking and providing positive affirmation and developing a feeling of safety with each other. The participants involved in an Aman Cara transaction should not establish any boundaries between each other.

In order to record a new Transaction Episode, the Notary Agent must be already registered as an accredited Agent in the Happiness is Love Anam Cara ecosystem and currently logged in. Then, when this screen is accessed by the Notary Agent, he or she is already identified as the Notary for this Transaction Episode and, as such, must take personal responsibility for the verification and validation of the Information about the transaction that he or she provides here.

The field "Transaction ID" is marked in purple on this screen, which indicates that this field is automatically filled in by the App rather than by the Notary. Transaction identification numbers are uniquely assigned by the App in a continuous sequence, so there is no possibility of a duplicate transaction ID number being assigned to a new transaction.

When the registering Agent indicates that he or she is ready to start recording the details of a Transaction Episode, he or she is invited to "Choose transaction status from a pop-up menu (choice of Open, Completed or Abandoned). The registering Agent is then invited by the App to fill in all the fields marked in red.

If the Aman Cara Provenance Creator App finds that the Provider or Seeker is not registered in its MariaDB database, the Notary is given the option to get the unregistered sender or receiver (or both) to register as a member Happiness is Love Anam Cara Ecosystem. Alternatively, the transaction may be record with the sender or receiver (or both) marked as “unregistered’ (and thus without an Agent ID within the Happiness is Love Anam Cara Ecosystem. In this case, there is no profile information for this unregistered Agent recorded in Anam Cara Provenance Creator App

Detailed information about this transaction can be inserted the “About Transaction” scrolling field which has a 3000 characters content limit (In the screenshot shown above, only the first part of this information is visible in the "About Transaction" scrolling File. The full "About" information for this Transaction is given in Appendix 1).

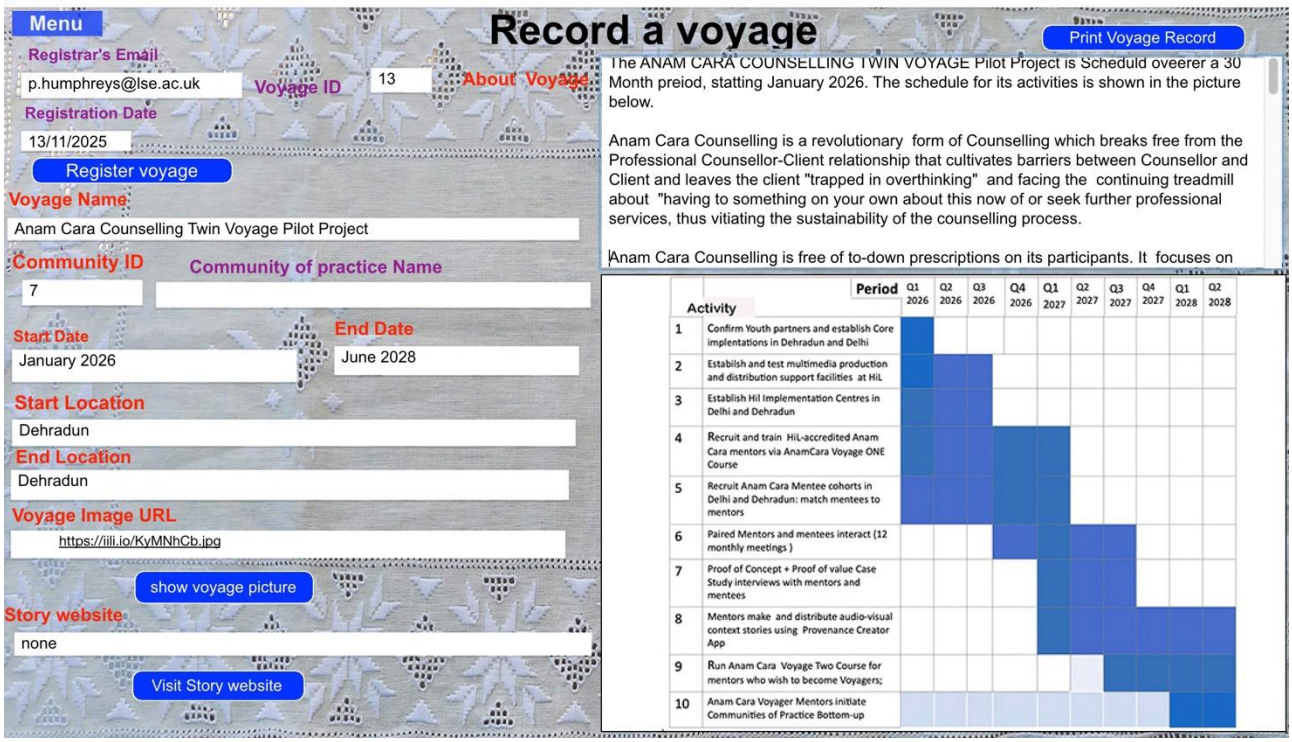
The registrar can supply a URL for a specific image for the transaction episode, which can replace the default image shown on this screen (See Appendix 2 for details of how to create this Image URL).,

The registrar may also specify the URL for a website that contain stories in rich audio-visual language relating to this transaction episode. The Anam Cara Provenance Creator app incorporates its own Integral Web Browser. Clicking on the “View Story website” button takes the registrar directly to this browser, displaying the website identified by this URL.

The registering Agent is then shown the button "Confirm information". When the Agent clicks on this button, the Anam Cara Provenance Creator App performs various verification checks on the information presented in the fields and notifies the user of any errors, providing the opportunity to correct them.

When Registrar has made the necessary corrections, the Anam Cara Provenance Creator App then confirms that the Transaction Profile is verified and that the relevant details have been entered in the App’s secure MariaDB database.

1.5.7 The "Record a Voyage" screen



In order to record a Voyage, the Registering Agent must already be registered as an Agent in the Happiness is Love Anam Cara ecosystem and currently logged in. Then, when this screen is accessed by the Agent, he or she finds that he or she is already identified as the Registrar for this Voyage, and must take personal responsibility for the verification and validation of the information about the transaction that he or she provides here.

Voyage identification numbers are uniquely assigned by the App in a continuous sequence, so there is no possibility of a duplicate Voyage ID number being assigned to a new transaction. Thus, the field “Voyage ID” is marked in purple on this screen, which indicates that this field is automatically filled in by the App rather than by the Registering Agent

When the Registrar Agent indicates that he or she is ready to start recording the details of the Voyage, he or she is invited by the App to fill in all the fields marked in red. These fields are: Voyage Name", "Community ID", "Start Date", "End Date"," Start location", "End Location”).

Detailed information about this Voyage can be inserted the “About Voyage” scrolling field which has a 3000 characters content limit (In the screenshot shown above, only the first part of this information is visible in the "About Voyage" scrolling File. The full "About" information for this Voyage is given in Appendix 1).

The registrar can supply a URL for a specific image for the Voyage which can replace the default image shown on this screen (See Appendix 2 for details of how to create this Image URL).,

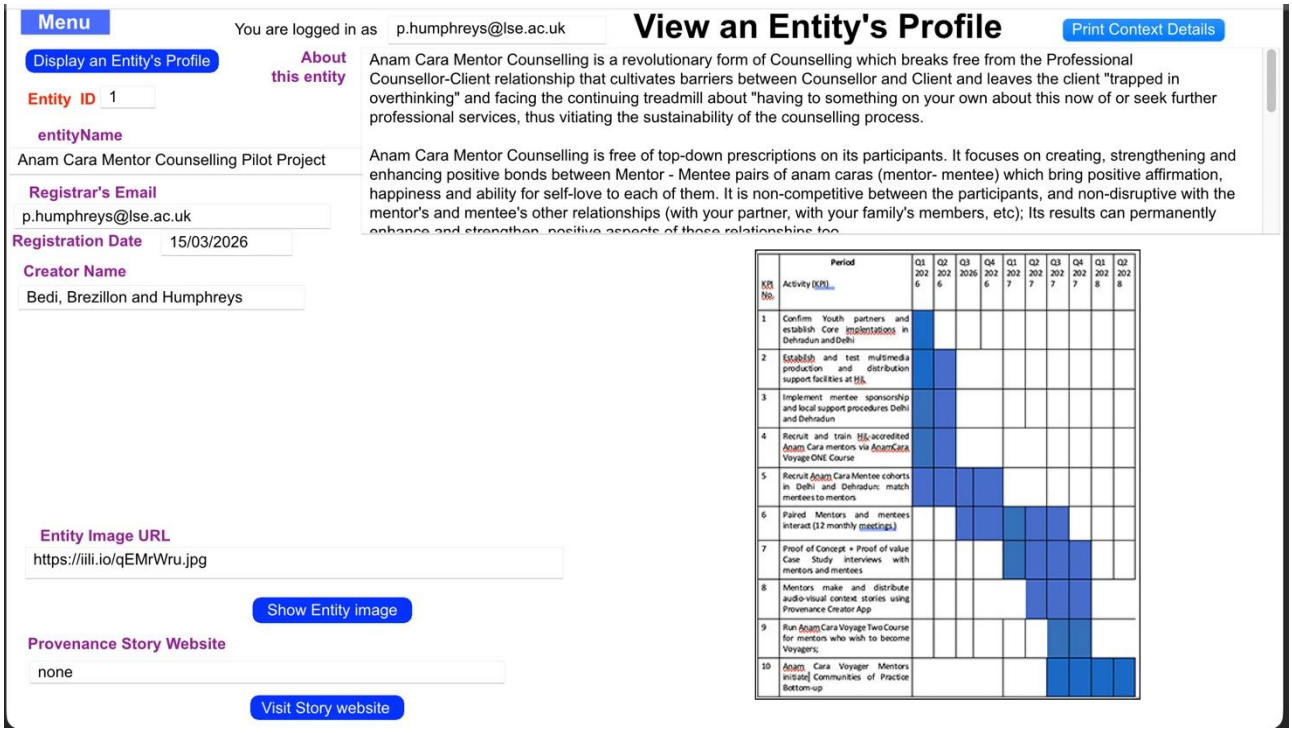
The registrar may also specify the URL for a website that contain stories in rich audio-visual language relating to this Voyage. The Anam CaraProvenance Creator app incorporates its own Integral Web Browser. Clicking on the “View Story website” button takes the registrar directly to this browser, displaying the website identified by this URL.

The “Community of Practice Name", field is marked in purple, which means that it automatically entered by the App, consistent with the information the fields marked in red as given by the Registering Agent

The Anam Cara Provenance Creator App then shows the “Confirm information” button.
When the registrar clicks on this button, the Anam Cara Provenance Creator App performs various verification checks on the information presented in the fields and notifies the user of any errors, providing the opportunity to correct them.

When the Registrar has made the necessary corrections, the Anam Cara Provenance Creator App then confirms that the Voyage Profile is s verified and that the relevant details have been entered in the App’s secure MariaDB database.

1.5.8 The View an Entity’s profile" screen

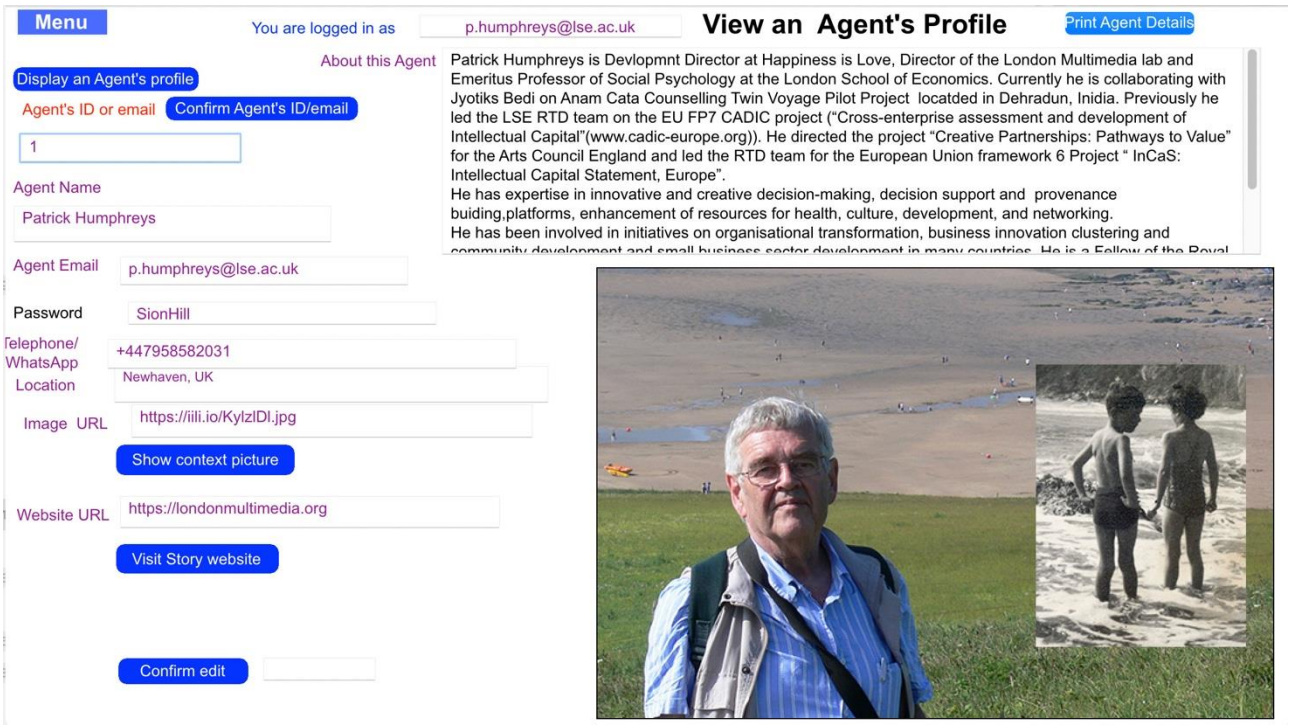


In order to view a Context's profile, the App user she does not need to be the Registrar of that profile, but if she is the registrar for the displayed community the App offers the logged-in Agent the opportunity to edit/update the information on display as well as viewing it.

The Screen above is that shown to the user when he or she indicates the Context ID whose profile information he or she would like to be displayed. When the user indicates that a Contexts profile should be displayed for view, he or she is asked to specify that Context's ID Number. The Anam Cara Provenance Creator App then displays all the characteristics of that Contexts ‘s profile in the fields marked in purple. The image of the entity that is specified in the “Entity image URL” field can now be displayed on-screen.

The Provenance Creator app incorporates its own Integral Web Browser. Clicking on the “View Story website” button takes the user directly to this browser, displaying the website identified by this browser.

1.5.9 The "View an Agent's Profile" screen

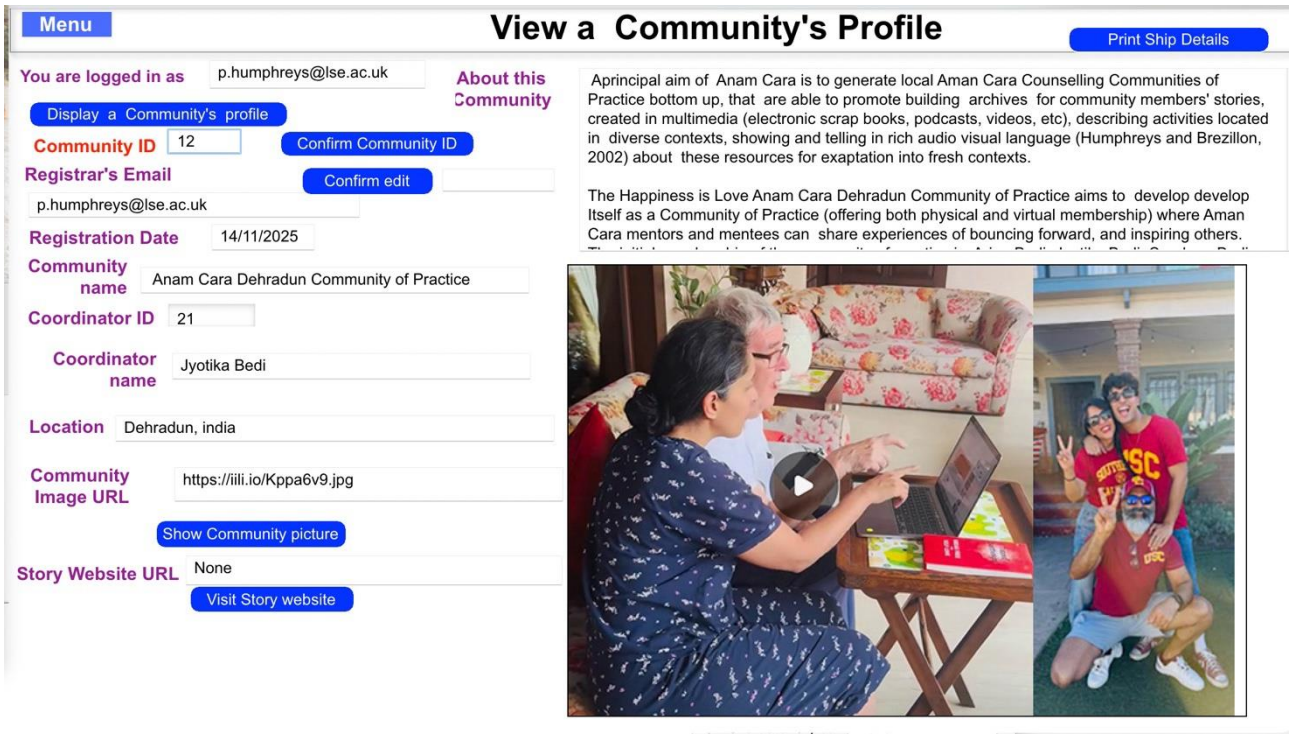


In order to view an Agent's profile, the App user she does not need to be logged in as that agent, ut if he or she is currently logged in as such, the App offers the logged-in Agent the opportunity to edit/update the information on display as well as viewing it.

The Screen above is that shown to the user when he or she indicates the Agent ID whose profile information he or she would like to be displayed. When the user indicates that an Agent's profile should be displayed for view, he or she is asked to specify that Agent's email or ID Number. In this example the user asked to view the profile for Agent ID 1 The system then displayed all the characteristics of that Agent's profile in the fields marked in purple. The image of the Agent that is specified in the "Agent image URL" field can now be displayed on-screen, as shown above.

The Provenance Creator app incorporates its own Integral Web Browser. Clicking on the "View Story website" button takes the user directly to this browser, displaying the website identified by this browser.

1.5.10 The "View a Community's Profile" Screen

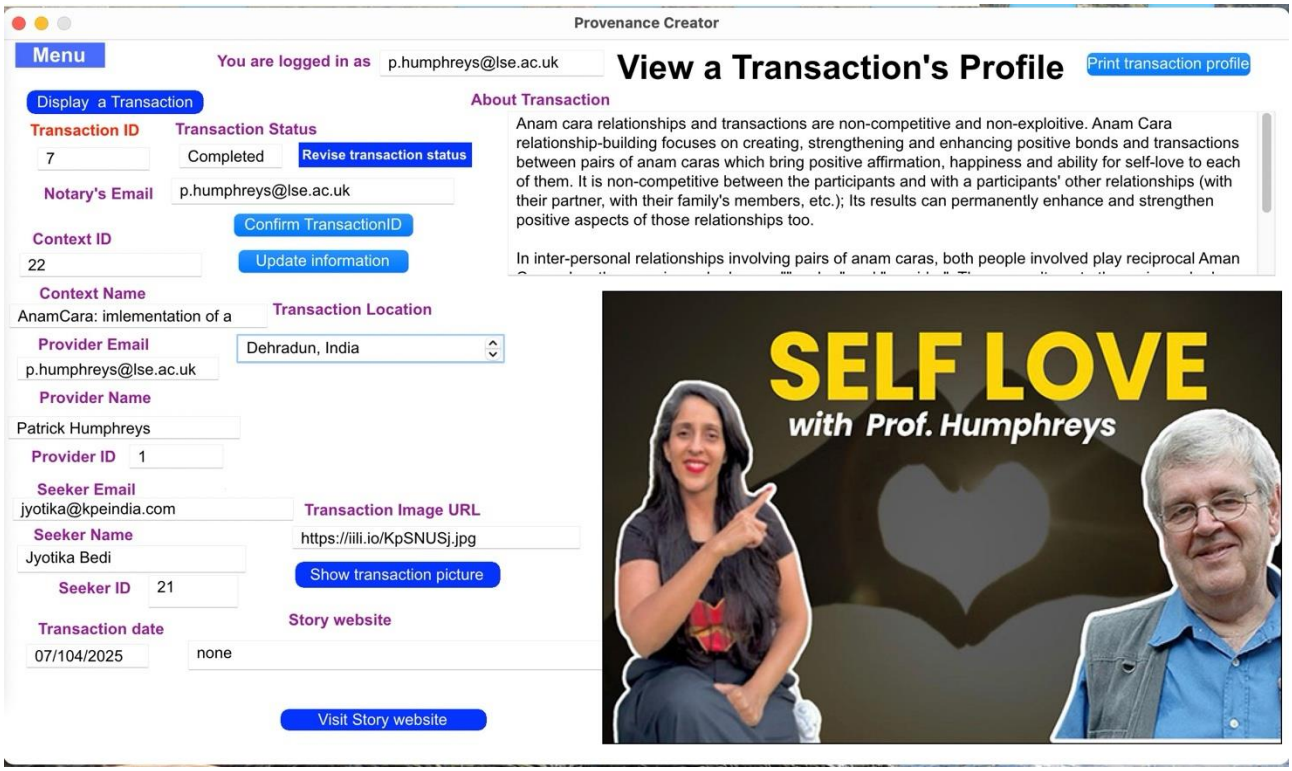


In order to view a Community's profile, the App user she does not need to be the Registrar of that profile, but if she is the registrar for the displayed community the App offers the logged-in Agent the opportunity to edit/update the information on display as well as viewing it.

The Screen above is that shown to the user when he or she indicates the Community ID whose profile information he or she would like to be displayed. When the user indicates that a community's profile should be displayed for view, he or she is asked to specify that Community's ID Number. The App then displays all the characteristics of that Community 's profile in the fields marked in purple. The image of the entity that is specified in the "Entity image URL" field can now be displayed on-screen.

The Provenance Creator app incorporates its own Integral Web Browser. Clicking on the "View Story website" button takes the user directly to this browser, displaying the website identified by this bowser

1.5.11 The "View a Transaction's Profile" screen.



1.In order to view a transaction's profile, the App user should be registered as an Agent in the Sail Cargo Alliance Ecosystem, and currently logged in. He or she does not need to be the Notary Agent specified in in the profile that is viewed, but if she is currently identified as such, the App offers the logged-in agent the opportunity to edit/update the information on display as well as viewing it.

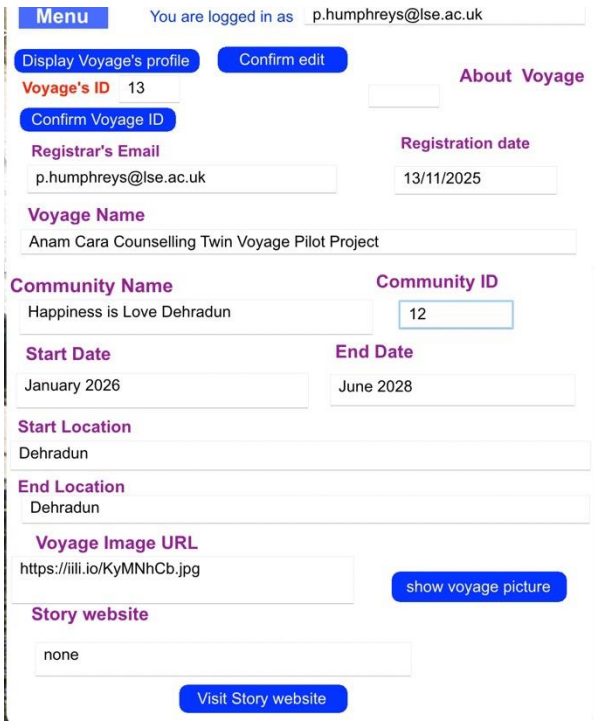
When the user indicates that a Transaction profile should be displayed for view, he or she is asked to specify that Transaction's ID number. The system then displays all the characteristics of the transaction's profile in the fields marked in purple. The image of the Transaction that is specified in the "Transaction Image URL" field may now be displayed on-screen.

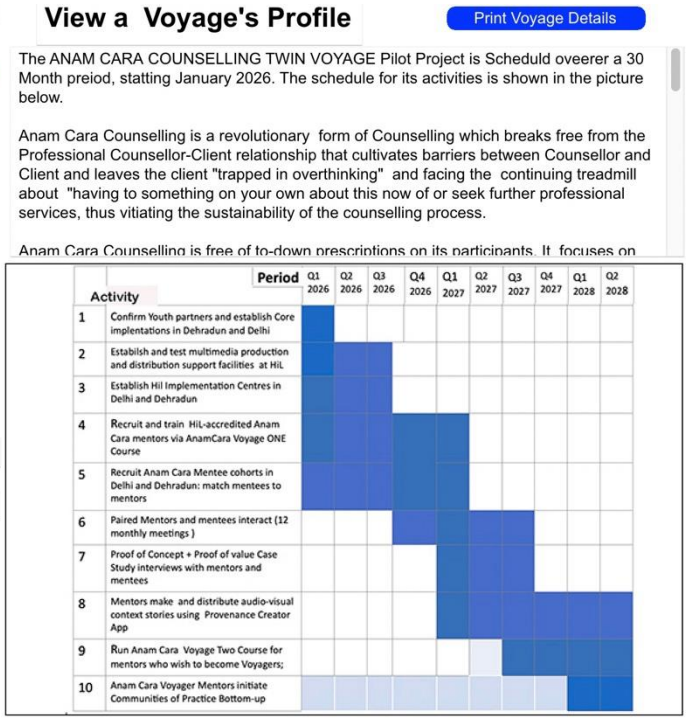
The Provence Creator app incorporates its own Integral Browser. Clicking on the "View Story website" button takes the user directly to this browser, displaying the website identified in the "story website" field on the "View a Transaction's Profile" screen. The user is returned to the "View a Transaction's profile" screen on closing the browser.

If the user is currently logged in as the Notary Agent for the transaction, he or she is offered the opportunity to update the "How/Why" interpretive information about the transaction, and to revise an "In progress" transaction's status to "Completed" or "Abandoned".

All other fields in the transaction record are immutable after verification by the App of the initial specification provided by the Recording Notary on the "Record Details of Transaction Profile" screen.

1.5.12 View a "Voyage's profile" Screen





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In order to view a Voyage's profile, the App user she does not need to be the Registrar of a voyage to view its profile, but if she is the Registrar for the displayed Voyage, the App offers the logged-in Agent the opportunity to edit/update the information on display as well as viewing it.

The Screen above is that shown to the user before he or she indicates the Voyage ID whose profile information he or she would like to be displayed. When the user indicates that an entities profile should be displayed for view, he or she is asked to specify that Voyage's ID Number. The App then displays all the characteristics of that voyage 's profile in the fields marked in purple. The image of the Voyage that is specified in the "Voyage image URL" field can now be displayed on-screen.

The Provenance Creator app incorporates its own Integral Web Browser. Clicking on the "Visit Story website" button takes the user directly to this browser, displaying the website identified by this bowser.

Chapter 2: ANAM CARA MENTOR COUNSELLING INITIATIVE

Anam Cara Mentor Counselling is a revolutionary form of Counselling which breaks free from the Professional Counsellor-Client relationship that cultivates barriers between Counsellor and Client and leaves the client "trapped in overthinking" and facing the continuing treadmill about "having to something on your own about this now of or seek further professional services, thus vitiating the sustainability of the counselling process.

Anam Cara Mentor Counselling is free of top-down prescriptions on its participants. It focuses on creating, strengthening and enhancing positive bonds between Mentor - Mentee pairs of anam caras (mentor-mentee) which bring positive affirmation, happiness and ability for self-love to each of them. It is non-competitive between the participants, and non-disruptive with the mentor's and mentee's other relationships (with your partner, with your family's members, etc); Its results can permanently enhance and strengthen positive aspects of those relationships too.

2.1. Overall goal and scope

The overall goal *of* this programme is *t*o develop and implement a pilot version of Anam Cara Mentor Counselling in 2 Indian Cities, In order To empower the young people participating as mentees to become "the best version of themselves"

Anam cara relationships are:

(i) non -competitive mutually supportive

(ii) Offer Positive affirmation free of assumption and judgement where participants benefit from another's experience and perspective and can think bigger, find their own answers and take the next meaningful step into their future.

2.2 Target groups: mentors and mentees

Mentors are professionals who guide and advise mentees in their career paths to help them succeed. A mentor's role is to inspire, encourage, and support their mentees

Mentees are young people who want guidance and advice to further their careers and to be successful. Mentees can expect to strengthen and build their networks, and gain the skills and confidence necessary to excel.

2.3 Outcomes and success criteria

We will measure Outcomes and Success Criteria via a Proof of Concept + Proof of Value case study using analysis methodology similar to that employed in Bedi and Humphreys, 2026 and Luk (2026)

The data corpus for the Proof of Concept + Proof of Value case studies in each participating locality is gained through

(i) Focus group discussions amiongh mentors within the community of practice that they devlop together for tid initiativer

(ii) Collective mentee meeting meetings at the Youth Partner's establishment in that locality, conducted in liaison with the Happiness is Love Community of Practice for that locality.

Note that Happiness is love should not attempt to control the process of anam cara mentor-mentee interactions , as these the private responsibility of the interacting mentor and mentee themselves Although Happiness is Love can still abort a particular mentor— mentee interaction whn either participant complains to Happiness is love that their interaction process is not working well.

2.4. Pilot design

The design of this project involves local implementations in two Indian cities (Delhi and Dehradun) in liaison with Youth Partners and Communities of Practice supported centrally by Happiness is Love.

2.4.1 Youth Partners: Educational and Community Organisation's sponsorship function

In the UK, One Million Mentors contracted "Youth Partners" as local organisations placed manage the implementations top-down in each of the four UK implementation areas.

Happiness is Love also wants to involve Educational Youth Partners" in finding and supplying the mentees in the locality (the may be students st the Youth Partner's insitutution) in each local area where it implements an Anam Cara Mentor Counselling programme. These are schools, colleges, and youth-serving institutions that have direct access to students aged 15–25 — who will be our mentees. Their role is to sponsor, identify, and support youth participation

In this project, the Educational Youth Partners are located in New Delhi and Dehradun, where these organisations have existing responsibilities for promoting young people's career development. They will act as Sponsoring Partners, contributing funds to Happiness is Love's local Community of Practice's implementation expenses, so that mentees, of the sponsoring Partner's choice (i.e.., students from their own institution who would benefit from Anam Cara mentee counselling) are not charged fees themselves in order to receive this counselling,

However, we propose that the sponsoring Organisations do not provide top-down management for their local implementations (initially in New Delhi and Dehradun). Instead, this local implementation management will be provided collectively and bottom-up in each city by the Anam Cara mentor Counselling Community of Practice established for this Anam Cara Mentor Counselling initiative i(see ACO !sart1 Chaprter 3) with Happiness as love acting as a sponsoring Compassionate Institution.(See ACO, Part One, Chapter 4) providing centralised facilitation support and resources (as described in Happiness is love's Twin Voyage and the mentor- mentee Matching process is facilitated by Happiness is Love's Provence Creator App.

Each Educational Youth Partner provides the safeguarding lead for its members particiating as Anam Care Mentor Counselling mentees sign up.

Once a mentee is matched with a mentor, it is their own joint responsibility, created and maintained bottom-up, to ensure that the actual online interaction process in the sessions where they interact with their matched Anam Cara Mentor as Aman Caras, in order to work together in seeker / provider roles. This process is monitored by the mentee liaison with the local Anam Cara Community of Practice , which does not intervene in particular mentor–mentee relationships, but can cancel Happiness is Love's support and responsibility for a mentor-mentee relationship if there is evidence that this is not working to the satisfaction of all concerned. This evidence is gained through collective meetings of mentors in a meeting-room provided by the sponsoring Youth Partner in their locality.

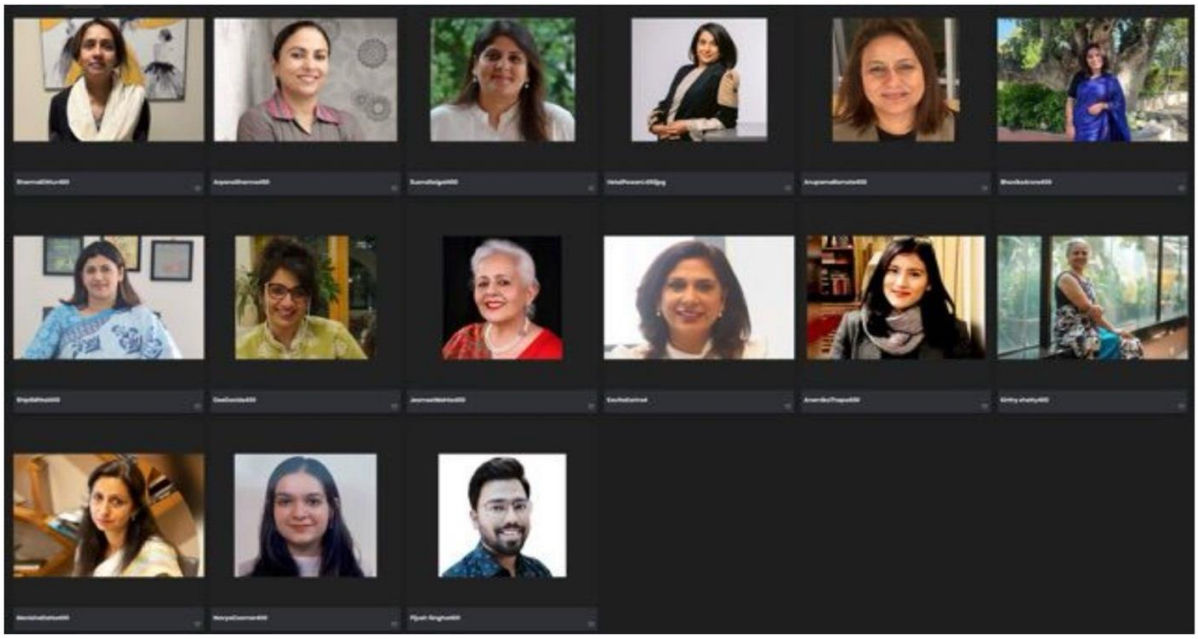
2.4.2. Communities of Practice

A principal aim of Anam cara mentor counselling initiatives is to generate a Community of Practice in accord with Etienne full model (Wenrer,1997), comprising the mentors participating in the partricular implementation, and domain experts, manapngged and developed bottom-up by (Wenger,1997) bottom up.s). Its members ill work in liaison with the local Youth Partner organisation on activities such as local mentee selection and matching with mentors; monitoring and supporting Aman Cara mentee -mentor interaction processes; researching Proof of Concept and Proof of Value

2.5. Mentor recruitment

Happiness is Love is currentky build an inial community of pactice invoving mentors knoen yto then who have one main thing in common: they are passionate about working with young people as an Aman Cara Mentor, providing Mentees with support for choosing their career path and positive affirmation consequent on their choice. Whether you're working, retired, or on or on a career break, mentoring could be a fantastic option for mentors. Our priority is to recruit mentors with is depth, presence, and learning quality,

Currently Happiness ids love has recruited 15 mentors, located in 6 Countries.



Our mentors

Happiness is Love is now planning fure initiatives for selecting Mentors wuytking in Patneios wit compassionate s sonsring san developing eorganiation in Hawall and However, in making and

implemenenting such patnerships, iyt is considered essential that th partner instiution (college, school etc) has:

(i) a good understanding ana appreciation of how Anan Care mentor counselling operates;

(ii) an alumni organisation which involves an supports the recriurement of suitable Ansan Cara ounselling mentors, targeting alumni and their friends)

(iii) a good Anam Cara counselling mentor selection ervice (usually via a mentor-coordinator, employed in that institution, but working as an individual, who arranges a support progranne for this that involves use of Anam Cara Counselling Voyage One (for preliminary menttor training and Anam Cara Counselling Voyage Two (which brings together the mentors who will participate in the particular Anam Cara counselling initiative), suporting these mentors in developing their community of practice together);

For example, Happiness is love and its partners could support development of Anam Cara Mentor conselling in an institutional iumni context where mentors are supported because of the Aman Cara Mentor Counelling interactions that they then can have with current students of the institution. A good esample of this is University College Cork, Ireland, which has a strong mentor counselling support program aimed at its current students. Foor details, see https://www.ucc.ie/en/advancement/alumni-benefits/mentor/

When a mentor signs up with Happiness is Love to become an Anam Cara Mentor, he or she will benefit from our comprehensive Anam Cara mentor training package, this starts with attendance at an Anam Cara Counselling Voyage One online course (Introduction to Anam Cara Mentor Counselling)[8]. This is positioned not as a workshop, but as a shared learning voyage leading to Accreditation as an Anam Cara Counsellor registered at Happiness is love.

Mentors who complete the Anam Cara Counselling Course Voyage ONE successfully will be accredited as Anam Cara counsellors. They will receive support from Happiness is Love facilities including their personal copy of the Anam Cara Provenance Creator App and will enjoy continuing support from Happiness is love as follows

(i) Invitation to join an Anam Cara Counselling Group on WhatsApp
(ii) Access to periodic interactive online group workshops mounted by the local Anam Cara Community of Practice
(iii) Formal invitations from “Happiness is Love” to be matched and paired with specific Mentees as their Aman Cara mentor.

Once an accredited mentor and mentee have worked together in Anam Cara Counselling sessions for three months, and both agree that this was a successful experience, the Accredited Mentor is offered the chance to become a Happiness is Love Anam Cara Voyager Mentor. If he or she agrees, the Voyager Mentor is offered the “explorer introductory package", involving;

[8] The Voyage One course involves 5 Classes spread over 5 weeks: The specific classes are detailed in Appendix 1, below

(i) Participation in Anmm Cara Counselling Voyage Two [9];
(ii) Membership of WhatsApp Anam Cara Explorer group;
(iii) Opportunity to join/initiate the Local Anam Cara Counselling community of practice; (iv) (IV) Personal copy of Anam Cara Provence creator App (which enables him or her to contact, liaise with and explore information about all the "Happiness is Love" Agents (Mentors and Mentees), Contexts, Communities of Practice, Voyages and Transactions.

2.6. Mentee intake, matching logic and Anam Cara interaction process.

In the our Anan Cara Mentor counselling initiative in India, we have now (August 2026) successfully matched 14 mentees from our Youth Partners with particular mentors participating in this initiative.Our goal is to achieve 15 successfully matdhed mentor-mentee couples by end of august 20262026

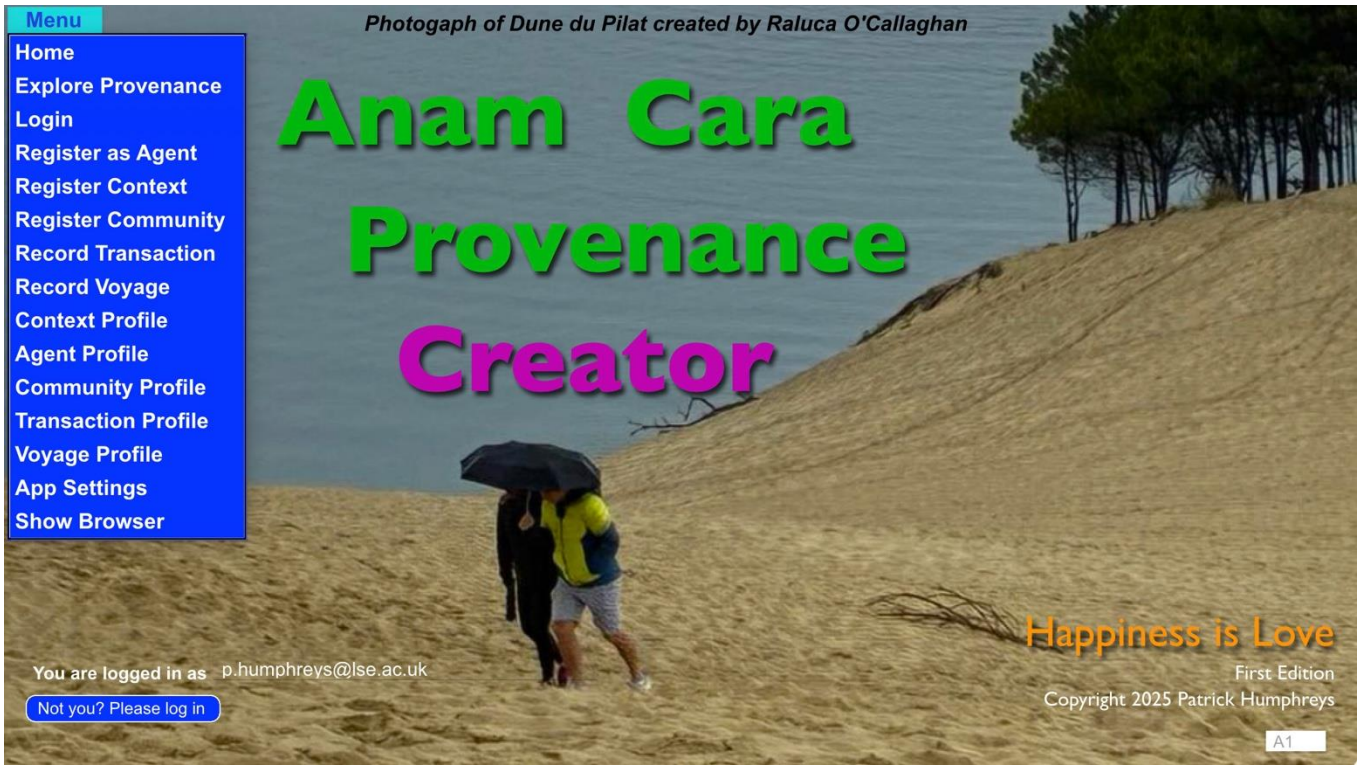
You can become a mentee with Happiness is love if your age is between 14 and 25 years. You can watch an introductory video for potential Anam Cara counselling mentees on Happinessislove.org,

You will have an initial interview with a member of staff from the Youth Partner Organisation where you are studying. to discuss your participation in this Anam Cara Counselling programme. You will have the opportunity to discuss scenarios that are likely to occur during your mentoring experience. If the Youth Partner organisation decides to sponsor you accepted as a as a mentee on this course, our next step will be to match and pair with you with a mentor that we will propose to you. this mentor will inspire, encourage, and support you. He or she will contribute to your personal and professional development and help you achieve your goals - whatever they may be.

Once you confirm that you accept our proposal for matching with your Anam Cara Mentor, you will engage in a long-term relationship with your mentor (or 12 months minimum, and optionally longer) where you'll receive one-to-one advice and support and guidance tailored to your needs. This includes

(i) An Online support meeting for minimum of a one hour, approximately once a month with your Anam Cara mentor. Here, you will work in partnership in a with with your Anam Cara Mentor (interchanging seeker and provider roles) giving you opportunity to access support with your personal development, exam preparations, further education options, career options, applications, interviews, and settling into a new job or company.
(ii)You will also receive ongoing support throughout your mentoring a growing bank of resources available online on the Happiness is Love platform. including your personal copy of Aman Cara provenance Creator App.

[9]The Voyage Two course involves 5 Classes spread over 5 weeks: The specific classes are detailed in Appendix 1, below



Anam Cara Provenance Creator App home screen with main menu

2.7. Meetings & venues: codes of conduct, safeguarding protocol.

Meetings between Anam Cara matched mentees and mentors.

These meetings are online, arranged by the matched Anam Cara mentees and mentors themselves. They are usually scheduled monthly over a period of one year within the framework of the pilot project but may be continued through time without limit if the paired participants so wish.

2.7.1 Codes of Conduct

In the inter-personal relationships involved in these online Anam Cra Menetee-mentor meetings, both people involved play reciprocal Aman Cara roles: these reciprocal roles are ""seeker" and "provider".(See ACO part one Chaprer 2). They may alternate the reciprocal roles at any time when they discuss together, seeking and providing positive affirmation and developing a feeling of safety nd trust with each other.

People paired as Anam Caras should not establish any boundaries between each other at any time (so long as they continue to be Anam Caras for each other) as complete openness to and for each other is a key aspect of the inter-anam cara relationship.

All accredited Anam Cara mentors should observe and implement the Code of Conduct taught within Anam Cara Mentor Counselling Voyage One course Class 5 (which has to be attended successfully in order for a mentor to gain Happiness is Love Accreditation). This Code of Conduct addresses:

2.7.2 Safeguarding Protocol

The Youth Partners in this project each take the safeguarding lead for the mentees that they sponsor, enforcer of Codes of Conduct and manage new mentee signups and mentor-mentee matching processes in liaison with the Happiness is Love Community of Practice for their locality.

Happiness is love will maintain a central facility providing support tools for use by the accredited Anam Cara Mentors and mentees participating this pilot project. These include:

(i) Multi -user tools and shared facilities for creation and editing of audio-visual stories about new Anam Cara contexts, and for uploading to a repository at Happiness is Loves (Anam Cara Context story archive), from where they can be accessed and distributed via the internet. Happiness is Love will employ the following software development tools for this purpose:

(ii) Maintenance and enhancements of the Anam Cara Provenance Creator and Anam Cara Provenance Explorer Apps. (under licence to Happiness is Love from Patrick Humphreys: the originator of these Apps)

2.7.3 Basic rules for mentee-mentor matching & implementation progress.

The basic rules that everyone participating in this initiative needs to follow are:

1. In order to become a Happiness is Love Accredited Mentor. you must first participate successfully in the Anam Cara Mentor counselling Voyage One course. Accredited mentors participate Online as Happiness is Love Anam Cara Mentor counsellors. Accredited mentors receive from "Happiness is Love" their own copy of the Anam Cara Provenance Creator App, where they can enter and edit details about themselves and about any aspect of this project where they have responsibilities (e,g., a Community of Practice).

2. A mentor may be physically located anywhere in the world. He/she may agree with Happiness is Love to be matched with one or more Mentees. If a mentor accepts to be matched with more than one mentee, then these mentees should preferably be sponsored by different Educational Youth Partners, but they may come from the same Educational Youth Partner Organisation provided that they are personally anam cara friends.

3. Each accredited mentor may be matched by Happiness is Love with any particular mentee who is available, regardless of the identity of the Educational Youth Partner who is sponsoring that mentee. The proposed mentor-mentee link must be confirmed as OK by both mentee and Mentor. before it is activated. The mentee may view the proposed mentor's Profile on the Anam Cara Provenance Explorer App (which is the Open Version of the Anam Cara Provenance Creator App without database content creation functions).

3. All matched Mentor-Mentee Anam Cara communications are online, personal and private to them. The sponsoring Educational Youth Partner does not have direct access to these communications. However, the sponsoring Educational Youth Partner may provide activities organised in its own physical space in the locality, where the mentees that it sponsors can meet together so that they can report on, and learn about, their general satisfaction with their actual meter-mentor interactions.

4. We are currently (July 2026) waiting for our youth partners to provide additional mentee profiles. They have already shared the consent request through their ERP system to obtain parental approval for sharing mentee information
   At present, we have 15 mentors onboarded and 10 mentee -mentor matches achieved successfully. we are developing this initiative in an evolutionary and creative manner, rather than according to enforced deadlines. Thus, are letting this initiative progress at its own pace, with each component starting when it has already achieved enough resources do to; and continuing and growing as its resources are enhanced.

   So, we are presently making mentee-mentor matches and implementing their particular interaction process whenever we find that we now able to make a good mentor-mentee match in a particular case. (i.e., proceeding in an evolutionary manner).

5. The mentor-mentor interaction period studied within this initiative lasts normally for 12 Months: incorporating reviews coordinated by Happiness is Love at 3 and 6 months. Then we can abort any particular mentor-mentee interaction arrangement, within this initiative, ln the case that the mentor-mentee interaction is not proceeding well .

6. After their 12 Month mentor-mentee-interaction period has come to an end within the initiative, the mentor and mentee that were involved may continue their relationship, but that will then be a private arrangement between them: outside the initiative's scrutiny.

7. Once Happiness is Love accredited Anam Cara Mentor Counsellors have been matched successfully with a mentee for a period of six months or, more they may apply to Happiness is love to take the Anam Cara Counselling Voyage Two course, which enables them to be registered with Happiness is Love as an Anam Cara Counselling Explorer, As such, they are then entitled to initiate or join the Happiness is Love Community of Practice in their locality.

8. Mentors and Educational Youth Partners have separate sets of responsibilities in this project. People who play both these roles have dual sets of responsibilities: they must conform with the set of responsibilities for each particular role whenever they operate within it.

9. Safeguarding of their mentees (particularly when the mentee is less than18 years old) is the responsibility of the local Educational Youth Partner. Overall Governance is the responsibility of Happiness is Lone. Governance within each locality (bottom up) is the responsibility of the local Community of Practice. The membership of that CoP comprises: Representatives of the Sponsoring Educational Youth Partner; individual members of Happiness is love's central team; Explorer Mentor Counsellors registered with Happiness s Love.

2.8. Key performance indicators

This pilot project comprises 10 activities, described above , Scheduled over 27 months (Janury. 2026-March 2028) where a successful outcome is required to ensure success of the whole project. Each of these activities will be monitored in order to ensure that it is successful and according to a completion target date and success criterion.

These 10 Key Performance Indicator activities are as follows:

1.Confirm Youth partners and establish Core implementations in Dehradun and Delhi

The Youth Partner organisations provide support and sponsorship for this pilot project because thereby their organisation is able to offer effective mentoring services to young people for whom it has career development responsibilities. These sponsoring organisations may be local or national government Education Departments, regional, or community Development Departments and/or local schools/colleges who want to offer this initiative as a career development service to the students

Target date: end of month 3
Success criteria:
Two Organisations formally confirmed as Sponsoring Youth Partners in each location (Delhi and Dehradun)

2. *Establish and test multimedia production and distribution support facilities at Happiness is Love.*

Happiness is love will maintain a central facility providing support tools and use by the the accredited Anam Cara Mentors and mentees participating this pilot project. These include:
(i) Multi -user tools and shared facilities for creation and editing of audio-visual stories about new Anam Cara contexts, and for uploading to a repository at Happiness is Loves (Anam Cara Context story archive), from where they can be accessed and distributed via the internet.
(ii) Maintenance and enhancements of the Anam Cara Provenance Creator and Anam Cara Provenance Explorer Apps.

Target date: end of month 6
Success criteria:
i) Completion of implementation of Multi -user tools and shared facilities for creation and editing of audio-visual stories about new Anam Cara contexts, and for uploading to a repository at Happiness is Loves (Anam Cara Context story archive), from where they can be accessed and distributed via the internet.
(ii) completion of installation and validation of source material needed for the distribution system for the Anam Cara Provenance Creator and Anam Cara Provenance Explorer Apps.

3. *Mentee sponsorship and local support procures implemented in Delhi and Dehradun.*

Mentees will need to be sponsored by the Youth Partners participating in this project and provide a local venue where mentees located in Delhi and Dehradun can meet together physically for discussions with one another and with members of the local "Happiness is Love" Community of practice.

Target Date; end of month 6
Success criteria:
Communities of Practice initiated and operational in liaison with Youth Partners in two Indian Cities in which Happiness Is Love already has a physical presence; i.e., Delhi and Dehradun.

4. Recruit and train Happiness is Love accredited Anam Cara mentors via Anam Cara Mentor Counselling Voyage one Course.

Mentors who sign up with Happiness is Love to become an Anam Cara Mentor benefit from a comprehensive Anam Cara mentor training package, which starts with a short online training classes (5 weekly sessions) leading to Certification as an Anam Cara Counsellor accredited at Happiness is love. Mentors who complete the Anam Cara Counselling Course Voyage One successfully will be accredited as Anam Cara counsellors. They will receive support from Happiness is Love facilities including their personal copy of the Anam Cara Provenance Creator App.

Target date: end of month 6
Success criterion
25 Anam Cara mentors recruited, trained via Voyage ONE Course and accredited at Happiness is Love.

5. Recruit Anam Cara Mentee cohorts in Delhi and Dehradun: match mentees to mentors

Young people can become mentees with Happiness is love if their age is between 14 and 25 years. Each potential Aman Cara Mentees will receive sponsorship from the local Youth Partner and support from the local Happiness is Love Community of Practice. They will have opportunities to discuss scenarios that are likely to occur during their mentoring experience.

If the mentee is accepted, the next step will be to match be to match and pair the mentee with a mentor that Happiness is love will propose to the mentee. This mentor will inspire, encourage, and support the mentee. He or she will contribute to the mentee's personal and professional development and help them achieve their goals.

Target date: end of month 12
Success criterion
50 Aman Cara mentees signed up and individually matched with their anam cara mentors

6. Paired Mentor and mentee interactions (12 monthly meeting)

In the inter-personal relationships involved in these meetings, both people involved play reciprocal Aman Cara roles: these reciprocal roles are ""seeker" and "provider". They may alternate the reciprocal roles at any time when they discuss together, seeking and providing positive affirmation and developing a feeling of safety with each other.

Target date: end of month 21
Success criterion
25 pairs of mentors/mentees complete the 12 months Anam Cara pilot interaction period

7. *Focus group discussions arranged and conducted by (i) the mentors participating in the Community of practice for this initiative and (ii) the mentees from each Youth Partner participating in this initiative.*

After scrutiny to remove confidential information, these transcripts from the focus group discussions will provide, for Happiness is Love, the data corpus a for a Proof of Concept + Proof of Value case study; focussing on this implementation initiative, using ansalytic methodology similar to that employed in Bedi and Humphreys, 2026

Target date: end of month 24
Success criterion
Case study interviews accomplished with 25 mentors and 25 mentees
(case study report published by end of Month 30)

8. Mentors make and distribute audio-visual context stories for distribution via the Provenance Creator App

The Accredited Anam Cara Mentors will make, archive and publish audio-visual stories as incorporated in archive and these will be available to all users of the Provencane Creator an

Provenance Explorer Apps, Multi -user tools and shared facilities for creation and editing of audio-visual stories about new Anam Cara contexts where they have gained positive experience

Target date: end of month 21
Success criterion (See section 4 above)
25 audio visual context stories incorporated in archive and recorded in the Provenance Creator app database and made available for distribution on the internet.

9. Run Anam Cara Voyage Two course for mentors who wish to become Anam Cara Voyagers

An accredited Anam Cara Counsellor is entitled at any time to attend an Anam Cara Counselling (Voyage Two) training course (5 classes) and thus gain Certification as a Anam Cara Counselling Voyager registered at Happiness is love. This course is also optionally available to mentees participating in this initiative who wish to gain Certification as a Anam Cara Counselling Voyager registered at Happiness is love once they have been matched with an Anam Cara Mentor and have experience of being paired successfully with a a registered Anam Cara Mentor counsellor for a period of 6 months or more.

Target date: end of month 24
Success criterion
Completion of Anam Cara Voyage two course by 20 Accredited Anam Cara Counsellors, who then become Anam Cara Voyagers

10. *Anam Cara Voyager Mentors join Communities of Practice Bottom-up*

Successful completion of Voyage Two enables a Registered Anam Cara Counselling Voyager to take a major role in the initiation of the Anam Cara Community of Practice in his or her locality. Anam Cara Counselling Voyagers in each implementation locality for this pilot project (Delhi and Dehradun) will collectively initiate the Community of Practice that henceforth will manage the implementation and development of Anam Cara counselling projects

Target date:end of month 27
Success criterion (see section 2.1, above)
Ten Anam Cara Voyager Mentors join the Anam Cara Counselling Community of Practice in each locality. (Delhi and Dehradun)

2.9. Gantt chart for this 30-month pilot implementation

KPI No.	Period Activity (KPI)	Q1 2026	Q2 2026	Q3 2026	Q4 2026	Q1 2027	Q2 2027	Q3 2027	Q4 2027	Q1 2028
1	Confirm Youth partners and establish Core implentations in Dehradun and Delhi									
2	Estabilsh and test multimedia production and distribution support facilities at HiL									
3	Implement mentee sponsorship and local support procedures Delhi and Dehradun									
4	Recruit and train HiL-accredited Anam Cara mentors via AnamCara Voyage ONE Course									
5	Recruit Anam Cara Mentee cohorts in Delhi and Dehradun: match mentees to mentors									
6	Paired Mentors and mentees interact (12 monthly meetings)									
7	Proof of Concept + Proof of value Case Study groups with mentors and mentees									
8	Mentors make and distribute audio-visual context stories using Provenance Creator App									
9	Run Anam Cara Voyage Two Course for mentors who wish to become Voyagers;									
10	Anam Cara Voyager Mentors initiate Communities of Practice Bottom-up									

2.10 Course structure: Understanding and Developing Anam Cara Counselling Skills

There are two linked taught components ("BVoyages") in this course structure:

- Voyage 1 Understanding Anam Cara Counselling skills
- Voyage 2 Developing Anam Cara Counselling skills and building a community of Practice

Voyage 1 promotes, in its participants Deep engagement | Strong emotional safety

- Highly reflective and emotionally aware group
- Thoughtful questions and meaningful sharing

- Clear alignment with the purpose and values of Anam Cara
- Strong excitement to learn, grow, and contribute

Voyage 1 (classes 1-5) may be delivered stand-alone (title "Understanding Anam Cara counselling Skills") either on-line or face-to-face.

Voyage Two focuses on. What's Next for Our Anam Cara Mentors who want to become Anam Cara Voyager Counsellors who are registered at Happiness is Love.
>>You are no longer learners only.
>>You are now co-creators of this movement.

Voyage 2 (classes 6-10) may be delivered in-line together with face-to-face participation at a peaceful and safe location arranged by the sponsoring Youth Partner, where participants work together, sharing and deepening their experiences on applying what wes introduced to them in the classes on Voyage 1.

Contents of the individual sessions comprising the Voyage courses.

Voyage 1: Understanding Anam Cara Counselling skills

Class 1 Fundamental Characteristics of The Anam Cara Ontology
- A unified inclusive world: Alive and Spiritual:
- What is an Anam Cara in this world?
- Experiencing a world where everything is alive with your Anam Cara.
- Optional belief in Anam Cara spirituality, generated bottom-up
- Resources for Anam Cara support developed in the community
- The four implementation levels of the Anam Cara Ontology

Class 2: Introduction to Anam Cara Counselling
- Difference between Anam Cara Counselling, advice, and therapy.
- Role of an counsellor.
- Key qualities of a good Anam Cara counsellor (empathy, patience, active listening, in both seeker and provider roles).

Class 3: Self-Awareness and Emotional Intelligence
- Understanding emotions: yours and others'.
- Emotional regulation techniques.
- Building empathy and non-judgmental attitudes.
- Basic mindfulness practices supporting Anam Cara Counselling

Class 4: Attending and Active Listening: body language, eye contact, silence.
- Reflecting and Paraphrasing: understanding and showing understanding.
- Open and Closed Questions: when and how to use them.
- Summarising and Clarifying: keeping the conversation focused.
- Empathic Responding: validating feelings, Positive Affirmation

Class 5: Stages of a Helping Conversation
- Establishing rapport.
- Exploring concerns.
- Setting goals with the person. The logic of Appropriateness.
- Helping them in thinking through options and episodes

• Ending sessions appropriately.

Voyage 2 Developing Anam Cara Counselling skills

All participants in Voyage 2 must have previously completed Voyage 1 successfully.

Class 6: Introduction to the Anam Cara Mindset

- Why boundaries matter in Anam Cara Counselling.
- Confidentiality: sharing and keeping secrets,
- Respect for autonomy and diversity.
- Know your responsibilities and limits:
- Building trust safely.

Class 7: Anam Cara Counselling in Practice

- Real conversations between pairs of anam caras exchanging seeker and provider roles.
- Common problems arising: being trapped in overthinking[10], anger, sadness, fear, loneliness.
- Forming a WhatsApp Group where Anam Cara counsellors can support each other bottom-up.
- Collective Initiation of Anam Cara Community of Practice, bottom-up

Class 8: Aman Cara context story creation and distribution in multimedia

- Recovering your childhood Anam Cara playfulness
- Addressing new contexts
- Telling, and recording Anam Cara stories
- Creating, archiving and distributing Anam Cara stories addressing variety of community contexts in rich audiovisual media (`Telling and showing).
- Using the Anam Cara Provenance Creator App.

Class 9 Personal and Community development for Anam Cara Counsellors

- Building and maintaining a local Anam Cara Community supported by Happiness is Love.
- Activating passion for developing and supporting Anam Cara community spirit
- Managing personal emotions during and after counselling.
- Recognising burn-out and compassion fatigue.

Class 10 Group discussion on becoming and being a true anam cara Counsellor

- Explore what it what it really means to *embody* anam cara in practice:
- Small group sharing activity enhancing your local Community of Practice
- Practical integration
- Final reflection activity: S*uggestions from: John O'Donahue: Anam Cara; Spiritual Wisdom the Celtic world":*

Chapter 3: CONTEXT-BASED MODELLING FOR NANNY DECISION-MAKING[11]

3.1 Introduction

In living sciences, the scientific approach for developing knowledge aims to formalise concepts by confrontation of a model to observable phenomena of a real system (Brézillon 1983). It is called a hypothetical-deductive approach with an inductive complement when the model fails to explain observable phenomena: the ideas need to be revised and the model improved. We adapt this scientific approach for modelling in AI how an actor carries out an activity in a given situation with a local environment and the needed resources for the realization of the activity (Brézillon, to appear). Such conditions constitute the context of the activity.

Our approach is based on a modelling of actor's activity at four levels, namely, conceptual, operational, implementation and environment levels. We also consider activity modelling carried out by a group of actors by extending the framework used for one actor activity. A context-based formalism of representation plays an important role of "concept revealer" in an activity model at different levels from concepts to an operational model and finally to an implementation to be fed at to context sources in activity environment. Reasoning is defined in various disciplines (more or less formal) along different priorities: formal exploration of logical rules, psychological mechanisms, or even practical applications. Reasoning consists of starting from collecting, assembling and structuring contextual knowledge and information for making a valid decision that maximises the means to use for a given goal. Thus, decision-making being central in activities.

Section 2 presents our approach for modelling actor activity at four levels, from the more abstract to the more concrete one, starting from concepts used in our modelling with refinement of the concepts at the lower levels. Section 3 presents group-activity modelling as an extension of the actor-activity infrastructure. Section 4 illustrates the possibilities of the CxG formalism on the example of « nanny-anam cara interactions ». Section 5 presents close works related to our approach, and Section 6 concludes by showing an opening for other research on this topic and for merging the CxG formalism with new promising ways.

3. 2 Modelling levels for actor activity

The general framework for modelling actor activity is presented in (Brézillon, to appear), we give here only few characteristics. There are four modelling levels are (1) the conceptual level where ideas are stated on the basis of concepts of interest for modelling an activity, (2) the operational level where ideas are formalized in a mental model, thanks to a relevant context-based formalism of representation, (3) the implementation level where mental representation of the actor is expressed in a contextual graph from where is extracted the mental model, as a path and (4) the environment level where the model, first, interacts with the activity environment (and mainly actor as source of context), and, second, from where contextual elements are instantiated when needed from the four context sources. In this framework, the activity model exists jointly at the operational level (actor's understanding of the activity as a mental

[11] This Implementation is published as Brézillon, P. and Humphreys, P. (2026) Context-based modelling for nanny decision-making Journal of Decision Systems (forthcoming)

model) and at the implementation level (a sharable understanding of the activity development in its environment as a path in a contextual graph), while the fourth level concerns environment. Operational and implementation levels represent two views on actor's experience (as mental representation and as contextual graph) on the development of a mental model from the mental representation.

3.2.1 Conceptual level

The conceptual level concerns the concepts "activity", "reasoning", "context", "contextual element" and "experience", these concepts of interest being not (at least totally) formalized. Our goal is to propose a formalisation of "context" in order to have an efficient formalism for modelling the other concepts of interest. We adhere to the definition of Sarrazin et al. (1996): "an activity is the (physical and mental) behaviour that an actor exhibits for realizing a task". The notion of activity encompasses that of "task realisation" including actor that accomplishes the task. Modelling an activity involves modelling reasoning to justify the move from a step to the next one. As a consequence, an actor apprehends an activity through a mental model including its development (reasoning steps with processes and decision holds at each move between steps). At the end of each activity step, the next step is chosen by either a deductive (i.e. sequential) reasoning or contextual knowledge if there are alternatives.

Decision-making, as an operational representation of reasoning, often is described as the process of collecting, assembling and structuring the relevant knowledge and information to contextualise the decision for action. Reasoning is a cognitive process that underlies and guides the activity, and the actor is part of the context-based modelling loop.

Context allows distinguishing contextual knowledge and external knowledge concerning activity development. Contextual knowledge is the set of elements related in a flat way to activity development, while external knowledge concerns elements of the context that are not important for the actor's focus at hand. Context changing during activity development, the frontier between the two types of knowledge is porous. An element of contextual knowledge can become external if it is no more of interest, and, conversely, an element of external knowledge can become contextual because considered for the development of the activity.

3.2.2 Operational level

The concepts chosen at the conceptual level acquire a more efficient expression though a context-based formalism at the operational level. We also retained from Cognitive Sciences the notions of mental representation and mental models, but with a different interpretation on the relationships between them. An activity is more than a task model, because it integrates how the task is realized and actor's reasoning held. The context-based formalism provides an expression of actor's experience as a mental representation that brings together all activity developments made in different contexts. For simplifying the introduction of context from different sources in activity modelling, we assimilate context to a set of contextual elements. A mental model is an internal representation of external reality (Craik, 1943) to anticipate events, and a mental representation results of the accumulation of mental models obtained in different contexts. An actor, facing a known activity, does not seek to have a global picture of the activity but wants to follow step-by-step the reasoning to detect if all elementary decisions were justified in the context at hand or how a reasoning step must be changed.

The actor develops a mental model based on identification of the relevant contextual elements and the recovery of their instantiations in the context at hand. Identification and instantiation of contextual elements are part of reasoning from one step to the next one. This step-by-step evolution of the activity produces an ordered sequence of instantiated contextual elements that we call hereafter the proceduralised context. Proceduralised-context building, first part of decision-making, concerns the

gathering, assembling and structuring of instantiated contextual elements. The proceduralised context expresses a real-time context, which evolves jointly with the mental model development.

3.2.3 Implementation level

Mental model and mental representation correspond to a qualitative modelling that makes sense mainly for the actor but need to be implemented to be confront to the environment and shared with others. The CxG formalism allows a uniform representation of knowledge, reasoning and context for describing an activity as a process, not as object (Brézillon, 2023). A contextual element is implemented as a pair of contextual and recombination nodes (Brézillon et al. 2000). This definition has a deep impact on the power of the CxG formalism. Figure 1 shows the four components of the CxG formalism that are action, contextual element, activity, and Executive Structure of Independent Activities (ESIA).

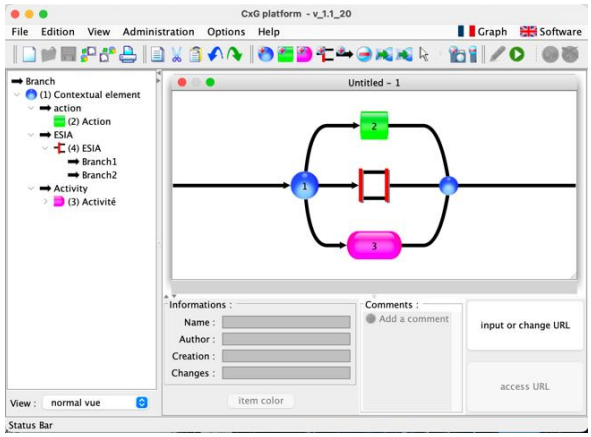


Figure 1 Components of CxG formalism in the CxG software

An action (the green square) is the elementary component of the activity. Contextual elements (the blue circles) are described just below. An activity (pink elongated oval) is a contextual subgraph that may appear on several paths in the global contextual graph or introduced by the actor for different types of knowledge. An ESIA (the vertical red bars) avoids the introduction of an artificial complexity in the representation for a local goal. The order for executing independent activities in an ESIA does not matter (activities can be executed in parallel too), but both independent activities must be executed before to continue the crossing of the contextual graph. An ESIA also is assimilated to as a building block of the CxG formalism, like an action or an activity, because its content is isolated of the rest of the activity described in the contextual graph. Note that we will not use activity and ESIA in the example given hereafter.

CxG software[12] is currently written in Java under GNU Public License and contextual graphs are stored in XML for a reuse in other applications. Software design and development was user-centred for an intuitive use by nonspecialists in computer science and mathematics (see Brézillon (to appear) for an extended presentation). A contextual graph integrates mental models because two mental models generally differ by only different instantiations of an existing contextual element that do not affect the structure of the contextual graph, or by an additional contextual element in one mental model by simple accommodation.

[12] The software is available freely from the author on simple request.

The implementation of a contextual element as a pair of contextual and recombination nodes in the contextual graph offers functions that enlarge the operational nature of the modelling:

- There are as many exclusive branches between a pair of nodes as instantiations of the contextual element.
- Instantiations are provided from sources of context at the environment level.
- Each branch corresponds to an expression of the reasoning step associated with the instantiation and makes the mental model unique.
- contextual elements and instantiations must be managed separately.
- Two contextual elements are either independent or one is on a branch of the other. it gives to contextual graphs a series-parallel structure.

3.2.4 Environment level

The immediate environment of an activity is all that is not in the activity but constrains its development. The two elements at this level are the sources of context and the instantiation of a contextual element. The four sources come from the actor, the activity, the situation and the available resources needed in the local environment. They provide in routine the instantiations for contextual elements on the path followed in the contextual graph. Actors play a central role in activity modelling because knowledge in a contextual graph is mental representation and experience of the actor. Moreover, the actor is responsible for fixing unexpected situations. First, the mental model is correct, but its context is new for the actor and thus not in the contextual graph. Second, a contextual element is missing in the model because it kept the same instantiation in all previous contexts (the constant instantiation is integrated in the activity before the development). Third, the activity must be performed in a radically different context that requires an extension of the activity model.

For efficient decision-making, actors seek first to identify the context at hand to determine the sequence of actions to realise and act rapidly. The context of a mental model can be analysed by unfolding the proceduralized context, and the “what to do” is provided by the list of actions to execute.

Garcia and Brézillon (2018) proposed a tree representation of an activity model, based on the series-parallel structure of contextual graphs, to interpret a mental model more easily than the graph representation. In this tree representation, the tree corresponds to the mental representation, and each branch corresponds to a mental model. Thus, mental models present two parts: diagnosis and action. Diagnosis part is the proceduralised context, and action part contains the “macro action” corresponding to this specific context. In several domains, operators reason first on the context of the problem to fix, and, second, prepare their decision -making according to the context.

3.3. Extension of the CxG formalism to group activity

3.3.1 Formal aspects

A group activity is a sequence of individual interventions of actors, interventions being considered as independent subtasks. As a consequence, the activity of each actor becomes a set of independent subtasks in the group activity, and group mental model must be built as a sequence of actors’ interventions). Building a group mental model consist of adding an actor's independent subtask at the end of the sequence of previous independent subtasks already built and assembled, once the last subtask has its contextual elements instantiated. This double operation of building and developing the group mental model is

managed by reserved contextual elements that controls the cyclic use of the directed acyclic contextual graph by determining which actor (net manager) has to take in charge the next cycle and for which independent subtask (marked as task_status). The cyclic use of the directed contextual graph (at implementation level) relies on the concepts of turn (the crossing of the contextual graph for developing an independent subtask) and shared context (transfer of information between turns). Figure 2 presents the four-modelilng level framework description (extension of previous one).

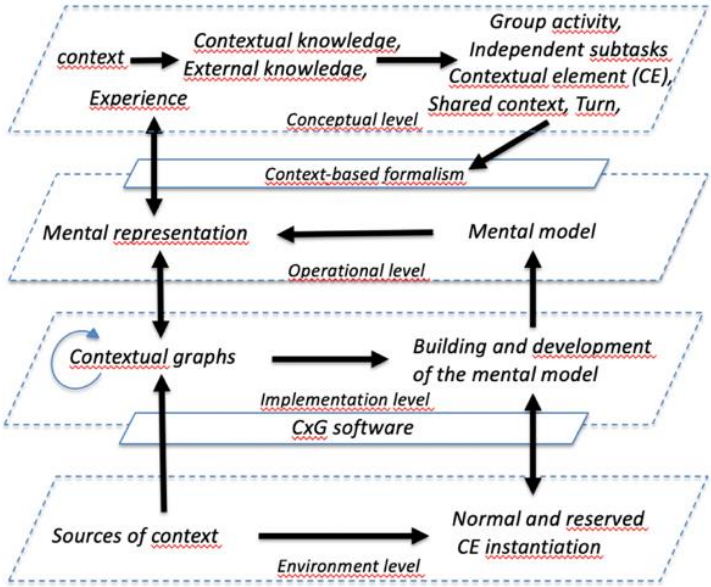


Figure 2 Group activity at the four modelilng levels

The cyclic use of a contextual graph is concretised on figure 2 at implementation level by the rounded arrow at the head of the word “Contextual graphs”. Mental-model building results of the paths used in a cyclic way in the contextual graph. At operational level, the arrow from mental model to mental representation on figure 2 points out the fact that, once built, the mental model could enrich the group mental representation. Reserved contextual elements are manager, sender, recipient and task_status. The manager is the actor that executes an independent subtask on request of a sender, the independent subtask being identified by task_status and transmitted to recipient. The contextual graph is organised for supporting turns with (1) selection of a manager (instantiated by an actor) for realising an intervention, (2) selection of an independent subtask in manager’s activity to perform, (3) the designation of the next manager and its independent subtask to execute at the next turn. As such, a sequence of turns constitutes a CxG-based simulation.

The shared context contains the previous results, normal and reserved contextual elements that the manager can access during each turn. A new turn starts if the shared context has been modified during the previous turn. The contextual node, which is the input of the contextual element, is presented as a question, for example “MANAGER?”, “TASK_STATUS?”, and the instantiation corresponds to one answer to the question and is associated with an independent subtask on the corresponding branch between contextual and recombination nodes. Instantiation is specified by an action like « MANAGER = anam cara » at the end of the previous turn. If no instantiation is indicated, the value “nil” is taken by default, and the activity development will be stopped. During cyclic use of a contextual graph, shared context plays the role of an inference engine for managing the CxG-based simulation of the the group-activity development. The shared context is the medium of communication among actors on the current state of the group activity when its development moves from one actor to another one. Shared context emerges out of interactions and experiences among group actors. The turn-by-turn building of a mental model offers the possibility to redo a turn for analyzing the intervention of an actor in a different context in a

kind of “what if” search. The shared context opens the door to more options like (Garcia and Brézillon 2018):

- The simulation can be stopped at the end of any turn (with “RECIPIENT = <nil>”).
- Reserved contextual elements control the management of conflict, negotiation, alternative checking among actors and realization of a given subtask in different contexts.
- An actor can change the objective of an actor when an unexpected event occurs (e.g., a selected object is not adapted to the objective), allowing backtracking in one actor's reasoning or the group.
- The same activity can be given to several actors (e.g., reviewers in submission management).
- An independent subtask may have different outputs that make reasoning nonlinear.
- Independent subtasks can be reused in different combinations and several times with a unique implementation, thanks to the separation of contextual element and instantiation.
- An actor may change the instantiation of a contextual element that is used in a subtask of another actor (or several other actors).

Making explicit the shared context allows to follow the reasoning held during a group activity and thus to have an explainable CxG-based simulation of the group-activity development.

3.4 The « Nanny-Anam Cara interactions » example

Everyone knows the situation in which we face a problem for which we face two exclusive solutions, first doing as usual, and, second, accept a radical change with unknown results for us. For example, in the model discussed in this paper, a nanny receives an offer from a family to take care of their baby during the post-partum time of the mother once the baby is born and parents are away of their home. The activity of the nanny is baby care, but also mother training for baby care and management of different social influences like family and religion. The task cannot be automated because the human dimension play a major role, and the way in which the task is realised (the nanny activity) may become challenging for the nanny if a decision-making may have severe consequences for the nanny: she must ensure the mission even if this leads to an opposition with a close third party, but also if an unexpected event require an immediate attention. It could be a trap for a nanny in the mental-model built for her activity.

In a situation of radical change, nanny’s feeling is to have not the crucial information about her ability to assume the position, and looks for a support for enriching her context of the situation for making the right decision. Generally, support comes after a triggering event, a person that manifest an empathy for the nanny, either a close person like the grandmother of the baby or an external person. In Psychology, such a person, which is called Anam Cara (soul friend in the Irish story), and the nanny establish a shared context within human consciousness that gives access to this world through its operations (Bedi et al., 2026).

An anam cara only advises or suggests the actor on mental-model building for avoiding the trap. In the CxG formalism, the contextual graph corresponds to the mental representation (the sum of the mental models developed by the actor), and a mental model is a path in the contextual graph. Based on her experience with other actors, the anam cara's intervention concerns the co-management of contextual elements and their instantiations in the mental model for a "problem to be fixed » of the nanny. The anam cara encourages the nanny, based on the shared context, to overcome the trap the nanny might otherwise never have crossed on her own. The encouraging presence of the anam cara would be like the truest mirror for the nanny to change of mental model to fix the problem by modifying her line of reasoning by proposing new contextual elements, or simply different instantiations of known contextual element.

The context-based modelling of actor-Anam Cara interaction is realized in the CxG_2.0 version of the CxG formalism (Brézillon, 2023). The modelling is inspired of an experiment for supporting nannies in

Hong Kong who have an offer from a family for taking in charge their new born/young children because the parents are away of their home most of the days (Luk 2026). Nanny stays at home for 8 hours a day during 30 to 45 days (post-partum time) once baby born. Employment period being short (less than two months), the nanny is unlikely to play an anam-cara with the child, which is the role of the mother, but to sustain relationships of the mother with the baby. Nanny activity has several aspects to manage baby care, a role of anam cara for the mother, the contact for the immediate family (husband, siblings of the baby and of the parents, and grandparents) and control social influences that may put pressure on baby care, directly or indirectly through the mother like family tradition and religion. However, the mandatory rule for the nanny is to follow parents' instructions and keep inform them.

Thus, saying YES to parents' offer are supposed to assist working parents to release from pressures on baby caring and help the mother in post-partum with a good caring for speedy recovery. However, contextual factors for deciding to accept the offer of parents may block the nanny to say yes. HK nannies need to feel confident in their ability to "saying YES" and to be sure to sustain their self-love in challenging contexts in very different living and environmental conditions nannies know. Nannies may need an anam cara for helping them to make the right decision in different contexts before to say YES.

The accomplishment of nanny's activity « solving the problem to be fixed » may move to a new shared context that, once proceduralised, will contain the needed explanations on the problem solving. The anam cara, with an external viewpoint, can guide the nanny to have this type of introspection by putting on the table all the sensible contextual elements--especially those left implicit in the proceduralised context--to propose the nanny another instantiation possible or not, and thus enrich the contextual graph, allow the mental-model accomplishment, and reinforce the self-confident of the nanny.

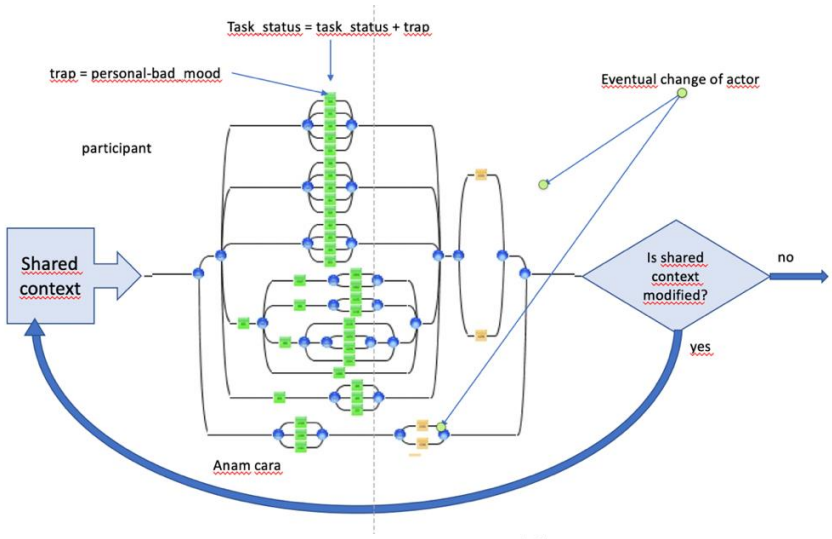
The nanny has, at least, the elementary competences and skills. Thus, any usual problem occurring in the activity is part of the competences and skills of the nanny. Traps occur when a source of power is in conflict with nanny's mission. Identify the « sources of power » at the first discussion with parents is important as well as parents' position on the problem. An anam cara can help the nanny on such conflictual situations. The nanny must always follow the parents' instructions, not the grandparents', unless the parents have explicitly delegated authority. For example, medication, medical appointments, daily care are stipulated by parents, not grandparents. Nanny's attitude must stay respectful (no direct conflict with grandparents, firm but polite (I'm following what Mom and Dad asked me to do), neutral (not taking sides, just applying parental rules), transparent (informing parents if grandparents tried to override their decisions).

On this basis, we are modelling nanny's mental representation of her activity in a contextual graph, knowing that mental-model development in a specific context is a path in the contextual graph. The cyclic use of the contextual graph allows to manage successive questions between the anam cara and the nanny, leading to modify the context of the trap for YES (and eventually fixing rules to respect). A complete model will be developed later. The nanny example is based on five classes of contextual elements (personal, activity, situation, social aspects, practical aspects) as established in the study of the analysis of an internship offer by students (Brézillon, to appear). The goal is to model the problem solving (the trap) that appear in these classes, not directly the activity itself. For example, the trap can be a conflict with a referent and the nanny then has another problem of loss of motivation. In that sense, the model focussing on trap solving is a behavioural model of the nanny.

The crossing of the contextual graph represents the reasoning held by the nanny that follows a path in the graph, that is, the proceduralized context (the ordered sequence of instantiated contextual elements). Reserved contextual element "task_status" is an accumulation of traps, mood being a contextual element instantiated at « bad ». A crossing of the contextual graph corresponds to a reasoning step held by the

nanny. For example, after questioning (personal class), the next nanny's reasoning step explains that there is a conflict with an external referent. The cyclic use of the contextual graph offers the opportunity to develop a reasoning (personal or collective) step by step. The collective reasoning (anam cara and nanny) is developed during interactions until the shared context stops to be modified.

On figure 3, the contextual graph represents contextual elements organised in the initial classes (personal, situation, activity, social aspects, practical aspects), and only the nanny part is (very partially) developed. Green square boxes represent actions (sentences in this application like « I have the feeling of pressure with different aspects » in action 143). Light brown squares represent the instantiation of reserved contextual elements (in capital letters). The blue circles represent contextual elements that need to be instantiated. The crossing of the contextual graph corresponds to the execution of an independent task by either the nanny or the anam cara, although that now this part is not yet developed for the anam cara. The series of crossings constitutes a CxG-based simulation (see figure 4).



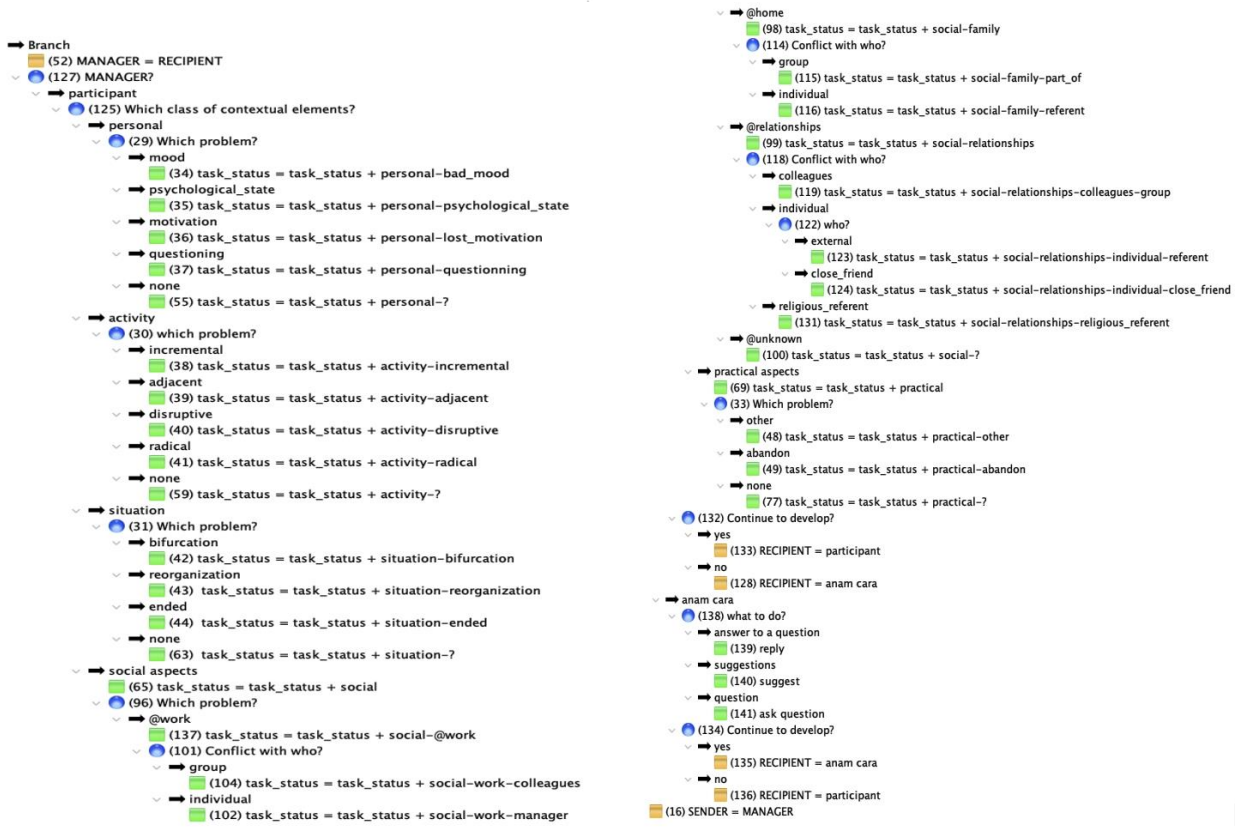


Figure 3 Contextual Graph for Nanny-Anam Cara interactions

****
Simulation Trace
****

Step 1
MANAGER? nanny
Which class of contextual elements? personal
Which problem? questioning
task_status = task_status + personal-questionning
Continue to develop? yes

Step 2
MANAGER? nanny
Which class of contextual elements? social aspects
task_status = task_status + social
Which problem? @relationships
task_status = task_status + social-relationships
Conflict with who? individual
who? external
task_status = task_status + social-relationships-individual-referent
Continue to develop? yes

Step 3
MANAGER? anam cara
what to do? question
ask question
Continue to develop? yes

Figure 4 A short simulation of the preliminary turns during Nanny-Anam Cara interactions

Figure 4 shows a specific exchange (three turns) between the nanny and the anam cara that can be followed in the trace of the simulation on figure 4. At the first step, the nanny states that she does not feel comfortable, and has questions about the family. The next crossing (step 2) is triggered by the nanny for completing her first utterance (a conflict with an external referent), and step 3 is for the Anam Cara. In step 2, spontaneously the nanny completes her position by saying that the problem is with an external referent that the family respect the authority. The step 3 just indicates that the anam cara ask the nanny a question to clarify what the trap is exactly. Different types of interaction can be represented, completing an answer like in step 2, the nanny can come back on what she said after a comment of the anam cara, the goal of the exchanges being to lead the nanny to revise her initial judgment on the trap. The conversation can also concern technical points like what to look after when the baby does not seem well.

Moreover, the example illustrates two other important features of the CxG formalism, namely a real-time definition of context and a modelling of the contextual reasoning. The proceduralized context provides a

structure on the evolution of the interactions than can be « replay » later, thanks to its representation as an ordered sequences of instantiated contextual elements (with initially RECIPIENT = nanny). For example, context development during step 1 is described as:

> MANAGER(Nanny) - Class—contextual_elements(personal) - Personal problem(questioning) - [actions] - Continue_to_develop(yes) - RECIPIENT(nanny)

It is also possible to model contextual reasoning by adding to the proceduralized context the action executed once a contextual element is instantiated:

> MANAGER(Nanny) - Class_contextual_elements(personal) - Personal problem(questioning) - **TASK_STATUS(+personal-bad_mood) + Action 143** - Continue_to_develop(yes) - RECIPIENT(nanny)

In that sense, the proceduralised context appears as the real-time context and a context-based model of the contextual reasoning.

Another connection can be made with decision-making. Simon (1979) proposed a framework for describing decision-making process with four phases, intelligence, design, choice, review. This holistic view on decision-making can be reviewed in a concrete view in the CxG formalism where « intelligence » consists of the selection of the relevant contextual elements, « design » is the progress on a path in the contextual graph by the ordered instantiation of the contextual elements, « choice » correspond to the elementary decision to make (either choice on the following contextual element to instantiate or the execution of an action), and « review » is to reflect the result of the local decision at the global level of the decision-making process.

3.5 Related works

There are very few works in the literature on modelling and use of context in real-world applications (see Brézillon, 2023, for an extended presentation). A reason is theoretical attempts to use existing tools like Logics in which context is considered as a first-class object. The two main schools were around John McCarthy (with later, Buvac), and Fausto Giunchiglia and his team in Trento (Italy). Main divergence with our research were different grounds for modelling context because their orientation toward logics is not directly concerned by modelling context in real-world applications. Nevertheless, two important findings of McCarthy (1993) resonate with ours:

(1) A context is always relative to another context with the corollary that context cannot be described completely because it has an infinite dimension;
(2) When several contexts occur in a discussion, there is a common context above all of them into which all terms and predicates can be lifted.

There are other pragmatic approaches like ours. For example, Dey (2001) and his team have a bottom-up approach of context-aware applications based on the context toolkit, not human activity (more top-down). The popular definition given by Dey is "Context is any information that can be used to characterise the situation of an entity. An entity is a person, place, or object that is considered relevant to the interaction between a user and an application, including the user and applications themselves." It is easy to retrieve our four sources of context. The Context Toolkit contains a combination of features and abstractions to support context-aware application builders. The approach aims to acquire a certain type of context information (generally through sensors) and it makes that information available to applications in a

generic manner, regardless of how it is actually sensed and modelled. Thus, the origin of context for Dey is more on data and information than on knowledge and reasoning as in our approach.

3.6. Conclusion

This scientific approach was applied over 25 years of research on how to model and use context in real-world applications on a spectrum from technology-centred to human-centric applications, that is, from well-defined domains to not formal ones, but all having the goal to model an activity. The presentation is discussed on the example “nanny - anam cara interactions” has all the necessary ingredients to explain the potentiality of the proposed approach.

Our research is part of an approach to designing and implementing AI systems that aim to understand actor(s) through their decisions, actions, and behaviours. Modelling actors’ experience was central to our research and led at a four-level framework: conceptual, operational, implementation and environment levels. For instance, contextual knowledge (conceptual level) is represented as contextual elements (operational level) and designed as a pair of contextual and recombination nodes (implementation level). The model of an activity has two sides, an operational one, on that an actor uses for accomplishing an activity based on a mental model drawn from his mental representation, and an implementation one, a contextual graph that can be used and readable by other actors. The focus of attention for modelling activity allows dividing separation of context in contextual knowledge and external knowledge. The explicit integration of context in the representation (through contextual elements and their instantiations) follows the human style of actors’ activity (collecting and structuring information, making decisions, and acting). On the AI side, the CxG formalism of representation plays the role of a "concept revealer" in a model.

We consider that a mental model is either a path in the contextual graph (in actor activity modelling) or a sequence of independent subtasks that define actors’ activities (in group activity modelling). The mental model is developed from the mental representation in the actor version, but initially must be built in real time from independent subtasks and then developed in the group version. The changes in the group version, with respect to the actor version, are the recording of independent subtasks in the mental representation instead of mental models and the cyclic use of the contextual graph to build a mental model. The notion of group activity is dynamically modelled at two levels: first, at an operational level (turn sequences), and second, at the implementation level (cyclic use of the directed contextual graph). Another important concept is the shared context that makes possible the cyclic use of a directed, acyclic and series-parallel contextual graph and the existence of CxG-based simulation as a natural function of the CxG software. The shared context is used as an inference engine for group-activity building, the engine assuring the turn mechanism in CxG-based simulation. A turn is a local contribution of an actor to the group activity, and the turn mechanism plays a synchronizer role in the dynamic assembling of independent subtasks for building mental models, thanks to reserved contextual elements that monitor turn management. The CxG-based simulation is a function of the CxG formalism for group activity. This tool also offers the possibility of managing other tasks simultaneously (jointly with their realization), such as negotiation, changes in objectives, and looking ahead, thanks to context management. It is possible to “replay” the simulation in different contexts.

Contextual reasoning explains the mental-model development as a path from the input to the exit of the contextual graph, on which contextual elements are instantiated. Contextual reasoning can be nonlinear (e.g. g., local search, voting system, or the Contextualisation-Decontextualization-Recontextualization approach) (Brézillon 2023), and contextual elements themselves, with their implementation as pairs of contextual and recombination nodes, behave as units of contextual reasoning at an operational level. The CxG formalism is effective for modelling an activity, not for visualising its evolution. A tree representation supports a simple visualisation of contextual reasoning (and all its known variants) in the CxG formalism.

The mental-model tree view shows to actors the relevant contextual elements as a proceduralized context (the ordered sequence of instantiated contextual elements) and postpones actions to quickly make decisions.

By putting context front stage in the Contextual-Graphs formalism, we obtain a uniform representation of knowledge, information, reasoning and context coming from sources of different natures. We thus have been able to model activities in very different domains (subway, army, different types of cancer in medicine and workflows), thanks to the Contextual-Graphs formalism that is very simple to use. Finally, the CxG formalism is a passport for intelligent systems based on human experience. The "hard kernel" of our approach is the explicit modelling of context in activity, which leads to a homogeneous view of how a class of AI systems can become context-based intelligent systems, especially context-based intelligent assistant systems (CIASs) (Brézillon 2023) which aim at reuse and extend human experience based on how this experience grows. CIASs developed in the CxG formalism offer the possibility to model contextual reasoning with context-based simulation, a powerful modelling tool for CIASs.

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Jyotika brings a bottom-up, human-centred perspective to Anam Cara, grounding its ontology in real-world practice, relational depth, and cultural plurality. Her contribution reflects a lifelong commitment to nurturing emotionally safe individuals, families, and communities through compassion, clarity, and inner alignment.

Patrick Brezillon is a French computer scientist and artificial intelligence researcher who has made significant contributions to the field of context-aware computing across more than twenty real-world applications and projects and the organisation of a series of International and Interdisciplinary Conferences on Modelling and use of Context. Brézillon has focused his research on how context can be modelled and used to improve the design and implementation of intelligent systems. Brézillon has developed a number of models and frameworks to help integrate context into the design of intelligent systems. One of his most notable contributions is the Contextual-Graphs (CxG) formalism for context representation and reasoning that allows for the integration of multiple sources of context information. An original definition of *real-time context* as the p*roceduralised context*, provides the exact context at any step of a reasoning as an ordered sequence of instantiated contextual element, which allow the replay of reasoning in a CxG-based simulation and study alternatives. The development of the CxG formalism is at the origin of a particular scientific approach, namely the four-level modelling framework that allows to model context at the conceptual, operational, implementation and environment levels. The CxG software has been used in a variety of applications, including personalised health systems, intelligent transportation systems, and smart home automation. Overall, Brézillon's work has helped to advance the understanding of context in a large spectrum of disciplines, especially in the field of artificial intelligence for designing Context-based Intelligent Assistant Systems. Brézillon's research was led jointly by its association with students of the Master of Innovation Management at Sorbonne University, Paris during 15 years in addition to the collaborative work in the real-world applications and projects with researchers and engineers in enterprises during 25 years.

Patrick Humphreys is Emeritus Professor of Social Psychology at the London School of Economics and Development director at Happiness is Love, India. He led the LSE RTD team on the EU FP7 CADIC project ("Cross-enterprise assessment and development of Intellectual Capital" (www.cadic-europe.org)). Previously he directed the project "Creative Partnerships: Pathways to Value" for the Arts Council England and led the RTD team for the EU FP6 Project "InCaS: Intellectual Capital Statement, Europe". He directed the project "Creative Partnerships: Pathways to Value" for Arts Council England and the project "SaRA: Salud Reproductiva para Adolescentes" in Peru for the UK Government's Department for International Development.
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Patrick Humphreys has been involved in initiatives on organisational transformation, business innovation clustering and community development in many countries. He is a Fellow of the Royal Society for Arts, Industry and Commerce. He is a past chair of IFIP's Working Group 8.3 Decision Support Systems, and currently convenes iWG8.3's Task Force for Sustainable Society. He holds IFIP's Silver Core Award. In 2018 he received the award "Innovative Leader of the Year" at the Entrepreneurs, Creatives and Innovators Festival, Beijing,