



## **The Turquoise Booklet no. 5**

**The Turquoise Booklet deals with the need for an honest expression of feelings and considerations, in addition to the associated aspects of good communication and leadership**

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### **1. Introduction**

This booklet deals with the promotion of the best possible communication.

This is dependent upon a few codes of conduct in addition to reducing physical and emotional hindrances, like feeling a lump in your throat or dysfunctional breathing. For further information refer to point 6 below and The Green Booklet no.4;4.

An essential part of this Booklet is the promotion of good dialogue when survival possibilities and strategies are discussed.

## 2. The need for good dialogue; What is good dialogue? Tips to promote the quality of good dialogue

### What do we need to do to achieve good dialogue?

Firstly the question is raised why this should be dealt with in this booklet? We mentioned that this booklet deals with the need for good communication. In many cases there is a lack of understanding, superficial contact and a feeling of loneliness and isolation.

Serious dialogue is very different to the mere exchange of information and opinions. Dialogue mean opening up to the essence and soul of the other person. "To listen from the heart". To stand open to the other person and to be sensitive to and aware of the deep feelings of that person. (Assuming that this person wants this.)

Conducting a dialogue with someone is radically different than having a discussion or debate. In a discussion or debate the people present arguments that are intellectual. What is missed is the possibility to receive information from each other involving aspects of wisdom and feelings, and the feelings from a deeper consciousness level do not get the opportunity to surface and be communicated. In involved discussions people often get stiff and cramp up. The focus is on proving that you are right and can even lead to a power struggle ensuing. We only exist as a result of our relationships and being attuned to each other and our environment.

**Where ever separation occurs between people as a result of non-essentials the community as a whole cannot benefit.**

**Dialogue is the source of and a tool for the creation of a good community.**

### The essential qualities of dialogue:

- Good dialogue exposes dishonest communication. Dishonest communication is speaking from the essence of role patterns, insecurity, fear, underestimating oneself, the need to dominate (power) and disrupted deep exchange of honest information. Real honest dialogue originates from your desire to stand open to the other in love. This creates space. You do not set parameters up front. Deep feelings may be freely expressed with honesty and openness originating in respect and acceptance for the other person. This in spite of you having a different experience or conviction. It requires a lot of exertion to conduct good dialogue, especially to discover who you are and to divulge to others what you are feeling or experiencing. This requires **courage**. You are then no longer concerned with meanings or pretensions. You no longer talk about something, but speak from experience thus attaining greater life insight and wisdom. You do not have to be something or someone, just to be who you are.

- Where a group is able to interact with equality and respect this results in a communal experience of **equality and respect**. This then results in a feeling that we interact in a humane manner with each other. A good **discussion leader** with sensitivity prevent that people oppose each other with differing opinions and seeks a commonly acceptable solution. The leader can also build in the essential periods of silence and rest
- Real dialogue can only exist where there is no **rivalry** (competition). Rivalry is disastrous for dialogue. People start to compete when they unconsciously feel inferior or guilty. This actually is a kind of defence. It helps not to give them positive attention and not to get involved with the challenge and not to compete in rivalry.

### **Tips:**

- Take an article in your hand, for example a stick or stone, while you are speaking. Reflect on what you have said. Reflect until you feel calm, then place the article in the middle of the circle or give it to the next speaker sitting in the circle or table.
- Be open to your inner feelings. Speak about that that you wish or convey to others and that is valuable or important to you. Do this in a *relaxed manner*, not speaking *too loudly* and with *simplicity*.
- Include **periods of silence** into your story and speak slowly to promote better listening and to give the people an opportunity to feel what they are experiencing as a reaction to what has been said and/or asked. Should you speak too quickly you will lose your listeners.
- Attempt to listen to your **intuition** with gentleness. Gentleness has its origin in your being in contact with the softer intuitive flow within yourself. This may be new territory, especially for men, but may also be applicable to a few women. Try to let the information sink in about what has been said and to consider what emotions this unleashes in you personally. Refrain from responding immediately from your intellectual understanding. In the second instance, after consideration, an intellectual response may be required though.
- Attempt to vocalise what you are feeling. Remain **true to yourself!** Do not be intimidated by people who wish to stifle you. Meekness and melancholy may also be expressed. People who remain fixated in negative thought patterns, doomsday thinking, hardening of attitudes will so to speak wilt. Dialogue will dry up due to these feelings. Where possible try to speak, think and feel from an aspect of **hope** including small positive experiences where possible.

### **Tips to recognise the challenges you encounter when attempting to conduct good dialogue**

#### **3. Building good leadership and promotion of trust**

- **Good leadership transcends power structures**  
A good leader can create both over sight and insight into a situation and take decisions with respectful cognisance (attention to) the group. In this manner all power relationships are surpassed. The leader can help engineer and promote group unity and equality.
- **Dominant leadership is based in fear**  
Dominant leadership based on fear undermines the group as a whole.
- **Supervising the right to human dignity**  
The leader needs to ensure this by taking into account not only his/her actions, but also the actions of other (local) authorities.
- **To gain insight into specific needs**  
Good leaders can assess what is important for families, for example where there are (possible "difficult") children the sick and elderly that need additional support. Children may display disruptive behaviour due to the increased tension inherent in the situation. It is important to foresee this to prevent these families being isolated.
- **Meeting water and foods needs required by each**  
The basis to create peace and cooperation in a community is to provide food and water needs according to the specific requirements of each family with due cognisance fairness (refer to Te Red Booklet no.1;2 and3).

- **Pure leadership promotes equality**

The experience of unity and equality is dependent upon the person leading the group discussions. This person sets the tone for the discussion and sets an example. The discussion leader should control the silences and promote active listening. This is necessary when someone is trying to relate their experience and or feelings in such a way that the listeners understand it and the teller feels that he/she has been heard.

- **Misconduct should be dealt with timely**

Do not wait too long in identifying misconduct or misbehaviour. This may be caused by the fact that you are scared to express yourself too emotionally and thereby losing face. When one does not deal with irritations caused by others this may lead to damaging expressions of anger or creates collusions. It is, therefore, better to indicate in a neutral manner that the misconduct is not acceptable and that it is more advantageous to understand and support each other. To help release tensions read the suggestions in The Yellow Booklet no.3;4.

- **Dare to lay down ground rules**

It is important to set rules for the adequate progress of a dialogue. These rules can be adjusted to the idiosyncrasies (specific characteristics) of the group that wish to communicate successfully. The rules should not be too rigid as this can lead to resistance and cause the natural flow of the interactive dialogue to be compromised.

Rules such as: to listen to each other with respect, not interrupt each other. Primitive people use a "talking stick" to facilitate this process (refer to the 1<sup>st</sup> tip in Chapter 2).

The person wishing to speak will wait till the "talking stick" is handed to him or her. Others will listen. Before starting your dialogue remain silent for a few moments whilst gathering you thoughts to what you wish to say. Others will then listen more attentively.

- **Give adequate freedom instead of forcing an issue**

It is important that people speak and divulge thoughts or information from their own selves and not to have the goal of laying their will on the other. For example by compulsively focussing on one specific end result, as this will negatively affect the openness of the listeners. When one focuses too much on one goal it may happen that the people in the group can literally and figuratively not identify with it. The perception of the individual to the dialogue and the internal feelings that this brings about determines how the dialogue is experienced.

#### **4. Expressions of feeling(s) and the promotion thereof**

Appoint a **discussion leader** who has the qualities desired to do this.

*N.B. The discussion leader in a group need not be the same leader that organises the physical needs of the group or who liaises with the Authorities. Where a discussion leader has no other obligations than leading the group dialogue, he or she is more free to engage in the experiences of the group members and possible be more objective.*

The safe expression of feelings and still maintaining control is dependent upon a well-balanced discussion leader.

In the event that persons have had exceptional experiences/situations they completely choke up due to these tensions (they cannot express their feelings or thoughts). The throat area becomes very sensitive and ceases to operate effectively, thus these people choke up. The voice and intonation change. Methods to relax the throat area will be

discussed in this chapter so that these people can express themselves in a more free and natural manner. The goal is to promote the expression of clear thoughts whilst finding oneself in the middle of material and emotional chaos (refer to The Indigo Booklet no.6 totally).

Naturally people need to share their feelings and worries but with reserve in so far as the situation allows. Too much "blabber" can burden third parties. Broader sharing can take place at places and times more suitable for this purpose. Whether or not group discussion groups can be formed *depends upon the situation*.

**Tips:**

- Introduce discussion elements wherein both **aspects of feelings and structural elements are central**.  
Demonstrate a few forms of speaking directed from your essence, meaning tell what needs to be said from your true self, for example, what does your heart say and what does your head (intellect) say. When people start to express themselves in this manner the discussion leader will determine where support is required. Nothing needs to be avoided so long as parameters are set prior to the dialogue to avoid restrictions to the greater whole. For example, when a person gets very emotional then he or she deserves attention but not at the expense of the whole group: the survival strategy.
- **Dealing with jealousy**  
Jealousy is a normal human attribute that is often not taken seriously enough. People are ashamed of feelings of jealousy, resulting in then avoiding the issue. You can keep open dialogue going by explaining that jealousy is human and that it is okay to under acknowledge this in yourself and not saddle others with this feeling. Jealousy can be mentioned as an observation from the aspect of neutrality (it is neither good or bad).  
Jealous feelings may be aroused when a person has lost material possessions or loved ones and the other has not, or when one person apparently gets more attention than the other.
- **Dealing with anger and rage**  
There are numerous types of anger and rage. For example, anger in the form of *bitterness*. This is pent up or unexpressed anger that has not been completely dealt with and is *situated in the throat area, and can be perceived by hardened speech*.

Anger also exists in the heart. This is not a hardened energy, for example, when your heart is touched by the injustice that has been perpetrated and you take action against this injustice. This is a strong flowing and liquid feeling that wishes to halt the injustice and benefits from expressing this feeling in a careful manner, *at least where there is no immediate danger that could lead to injury.*

- **To identify the danger of one-sided conclusions**

Where the sum of the whole is added up what the community has shared with each other and this is used to form a conclusion, then that conclusion forms the sense of truth for that community. Do not only ask, "what can we agree upon". Striving towards such a conclusion forms a great barrier to the existence of richness and diversity. The result is that abstract end conclusions are formulated wherein nobody recognises their own input. These types of conclusions are no longer applicable the day after, as it has no inherent energy, as the sum of the whole is no longer representative of the members. Take time to reach conclusions and let all that you have heard get a place therein to the degree that you have heard this. Ask the people present: Determine in yourself what I have said and what you have heard from others, and then what are your thoughts on the matter. Then the information sticks better in each persons mind.

### **Creating space for new knowledge**

The symbolism of a water wheel does justice to this concept: water streams into the wheel and the wheel accepts it onto its blades then passes it on outwards, enabling it to accept a fresh input of water. It continually accepts and passes on water.

Where one attaches too much meaning to known familiar knowledge or have not thoroughly processed and weighed up newly acquired information/knowledge, the danger exists that you will not be open to accepting of new valuable information and knowledge, thus missing out on an opportunity.

### **During and after a dialogue the inclusion of a few moments of silence gives each participant time to recall what to them seemed appropriate and to fully comprehend the significance thereof.**

The Bach remedies that support this process are: Rescue, Impatiens, Gorse and Vervain. Additional supportive homeopathic remedies can be found in the rear of The Red Booklet no.1.

### **5. The Herald who makes information known to the public**

(This is an old mostly disused term. The Herald, or also known as the Town Crier, made information available to the populace when the regent or king made public appearances or organised events. The Herald also acted as an emissary for the regent or king. In more primitive societies Tribal Chiefs still use this means of communication to the populace.)

The herald in this booklet is someone who is "sensitive to" and knows what goes on in the community, maintains contact between people, monitors the state of play in the community and promotes social cohesion. For example: A child may have contracted measles, not a welcome illness for the community; a man has a broken leg and requires assistance; due to stress the cows produce only a quarter of their usual milk supply thus the supply is far short of normal requirements. He thus keeps people informed muck like a modern day TV newsreader.

Such a person may spontaneously arise from the community or be assigned this role by the leader. Imperative is that this person is trusted by the community members! In addition to the Herald a person is required to synchronise the information made known by the Herald and organise a responsibility schedule to deal with the results or effects of the information divulged. This person is usually a leader of the group or community.

## 6. Exercises and tips

What do you do when your throat feels constricted or blocked? This feeling originates when emotions such as sadness, anger and frustration are not released and internalised and cannot be expressed. As indicated in The Orange and Yellow Booklets it is essential that you allow yourself to express these feelings without projecting them onto third parties. You can attempt releasing these feelings in a safe environment or in the presence of people that you trust.

### **Tips:**

- Visualise, or imagine that you are wearing a beautiful collar made of turquoise light around your neck, and that this has a healing effect on your throat chakra.
- A positive attitude and re-energising your life power:

Each thought is a power, each cell in the body is programmed by energy and energetic fields are created.

When you are in a fear field each cell has less power or energy and you are less able to protect yourself.

When you assume a positive power such as: we want to deal with this in the proper manner, we want to survive, then you create in each cell the correct energy field whereby the cell maintains its immune defences. Laughing and humour can be helpful, but not everyone is capable of this as crying is a more natural or logical effect.

But inherent in a positive attitude is light power and this produces vitality. In conclusion one can say: You are consciously increasing your meaning for life.

## **Remedies that promote spiritual power and the meaning for life**

When you say what needs to be said you also make stronger the will for life as well as your spiritual power.



## **Tips:**

There are certain minerals and elements that are promoted when verbalising at an essential level, and this has an encouraging result.

- **Silver**  
Silver has a soothing effect, stimulates reflection and is a natural anti-biotic. Silver is moon energy: everything comes to rest, you get less worked up, it is an anti-biotic.
- **Gold**  
Gold strengthens positive thinking and shines outwards. Gold works from the heart chakra; it is the sun in your heart; this is what you essentially are. Silver and gold belong together.
- **Vitamin E**
- **Homeopathy:** Argentum Nitricum (refer to The Red Booklet no.1).

**N.B.** Be alert for changes in the body, such as more frequent blinking of the eyes, coughing more and to deal with these symptoms as discussed in The Red Booklet no.1;7 and The Yellow Booklet no.3;2.

## **7. Types of disasters**

### **Natural disasters**

People are usually dumb-founded when a natural disaster strikes. They feel small and insignificant and speech stagnates as a result. To restart speech needs to be carefully guided conducted in a good manner. Prior to regaining speech it will benefit to do deep breathing exercises (refer to The Green Booklet no.4;4).

When you touch your body with your hands you feel: I have survived!  
I have a right to live. Touching each other is a gesture that says: you are also here! This increases the need to speak. Speech then initially takes in short sentences, as the words cannot come out properly. Bewilderment and perplexity will then slowly follow and also needs time to be processed.

As a helper you should carefully prepare the restarting of speech with short breathing exercises. To once again find a place in yourself you need to breath deeply and continually. Where stuttering disturbs breathing, it is more difficult to attain your deeper self-realisation.

Short lived, barely audible speech gives more space than speaking a lot as more breath is required which is not yet available. People initially start communicating with gestures to indicate how great their fright is; how glad they are that some one else is still there; how sad they are for what has been lost such as a loved one or material things.

Those that give guidance do well not to try to make people speak, especially where there is no urgent need for it, as the victims first need to ground or earth themselves in their existence. The experience is mind blowing and the natural disaster one that they are incapable of resisting. A feeling of personal warmth and caring is what these people require most.

### **A disaster as a result of human failing.**

Speech in this scenario needs to be focussed on encouragement to continue. To encourage and support each other is of paramount importance. This creates peace of mind as the negligence does not mean the end, but that whatever went wrong, there is progress albeit within a different type of perspective.



## **A disaster as a result of terrorist activity**

Firstly space must be created for horror and perplexity. When you are totally overpowered by horror and shock it will take some time before you can become creative again. Feelings of revenge and retribution will kill off creative ideas and thoughts that are needed to seek solutions. You must attempt to ban these feelings and to shrug these off. You can refer to the previous Booklets for more information on how to achieve this.