



# “Enable all to enable all” - willvarey

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This is the first principle in apithology practice and is known as the ‘children’s maxim’. It arose in response to the question: “How would you explain apithology to a child?”. There is something profound in this answer. This is because the response does not provide a way to gain a child-like understanding of apithology quickly. Rather, it alludes to the appreciation of the presence of mind that engages with its practice inquisitively. The child of discovery in each of us opens to an apithology inquiry when invited. Instead of the familiar as assumed, the child-like mind of openness, inquires into and discovers what can be, with a different attentiveness.

The principle *‘enable all to enable all’* is central to apithology’s understanding. Surprisingly, it may take many decades of practice to understand it fully. It has three main components. It first asks that we appreciate what *‘enable’* entails - in its enactment, ethics, and ethos in apithology practice. This is a trichotomy, not a dream or aspiration, involving discernible and practical difference-making. The second component is that the focus of enablement is towards *‘all’*. While all small actions may create new potentials, the focus in apithology is not less than the entirety of humanity. The third component speaks to the timing of the purpose, motivation and intention behind an apithology inquiry, being *‘generative’* enablement in all times. This is the nurturance of the generative potentials of humanity enduringly. This initiating premise provides an ever extending pathway.

A good reading of the principle recognises that by empowering humanity as a totality, this enables each of us directly, respectfully, and respectively. A natural mis-interpretation, in speaking to a different principle, is that each person is entitled to be fully enabled, at the cost of all others, as a form of priority in entitlement. This is not the meaning of the principle. In apithology, health is not ever attained by moving the pathology around, from location to location, within a wider humanity.

The *‘enablement of all!’* Why not? What is asked for is simple. The task is to recognise what skills, companions, and training might be required to actually learn to do this. A child would not be put off by this investigation, knowing that any new challenge only requires new learning. The possibility is open when guided by the openness of our own presence and an expanded capacity for a wider directed inquiry. With this principle in mind, those within the field of apithology inquire daily into the expansive pathways for the enablement of a present and future humanity.