

**An Introduction to the Theories and Practices
of New Week Association**

The New Week Association is an organisation that was established in the UK in the early 2000s. Led by an interdisciplinary group of researchers investigating methods effective in counteracting psychological and emotional disturbances brought about by the advancement of an economic system underpinned by neoliberalism. Accordingly, these studies were instrumental in forming the nexus for the guiding principles of the theory and practice of New Week Association or NWA as it is more commonly known. Best described as a practice that performs a non-evasive self-administering cognitive procedure, NWA adjusts or re-focuses reality for positive reinforcement of self. The World Health Organisation (WHO) internationally accredited the New Week Association for the discovery and development of NWA in 2011. With mental health problems rapidly on the increase globally since the 1990s particularly among women, the WHO cites NWA as a crucial weapon in “the war on mental health”¹. External reports commissioned by the WHO concluded that practitioners of NWA experienced significantly higher levels of vitality and wellness in comparison with non-practitioners of NWA, recognising the practice as being up to 27% more effective than popularised mindfulness techniques and up to 100% more effective than *pharmasuitable*² medication.

¹ World Health Organization (2011).

² *Pharmasuitable* is a term created by The NWA in 2015 to acknowledge that pharmaceuticals are a choice and an option that endorses finding a suitable solution according to the median norms of the society and industries providing them as opposed to an unquestionable prescription for specific problems or needs. *Pharmasuitable*, the NWA feels, makes conscious the participation in this exchange.

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The Quantum Qualia and the Psycho-Emotional State

The governing principles of NWA asks the question: What happens when you allow yourself to play with, reorganise or question the structures, beliefs or assumed material of the world around you? What might be possible if we make conscious the quantum qualia, the ripple effect of unquestioned naming of days and how might this affect the psycho-emotional space? Consider the days of the week. How they might frame our lives and inform our reality as we step out into the world. “What freedoms does this allow or what energy is invested into the names we call our days? These days that have been named, spelled out, their “spells” cast into existence first by Babylonian and Sumerian calendars counting the motion of the moon, and the growing and trading of crops. These days with names that make present the histories of cultural deities and celebrate the planets above in our everyday conversations below whilst summoning energies for days of gathering and rest.”³ NWA recognises that the names of the days of the week activate pre-assigned markers to experience, which consequently provides the necessary framework for the refusal of such markers.

The time calendar construct reinforces neural pathways by doing the same thing over and over, a fixed structure that can trap us into being victim to internalised structures. Since the diversity of neurons is pruned as those not used regularly die off and the pathways familiarly used are strengthened, therefore, if we do not consciously interact with the structures we choose to reinforce we can become confined to a reality we did not choose or that does not serve us⁴. Creating new pathways and connections promotes greater diversity and connectivity between familiar and novel ground. By moving familiar days to novel positions for example, NWA proposes

³ Annie Pender, *These Are Not My Days: Conditions of Impermanence* (Bristol: Policy Press, 2004), p. 34.

⁴ Pender, p. 97.

an efficient relationship to reality that expresses where you are in response to the present.

Furthermore, NWA establishes that bio-molecular structures operate via these frequencies, authorising a connectivity that permits energies to fabricate and influence not only the psycho-emotional and material realms but also the celestial. Consequently, disclosing that we are not single unitary beings but relative in many parts, omnidirectional in conversation with both the internal and external: multiplicity within a system talking to itself. However, the energy fields of current cultural modes and methods conduct a dissonance that mutates these conversations, thus NWA as practice becomes an invaluable approach for offsetting the undesirable effects by re-assigning problematic frequencies to procure a reality more harmonious to consciousness.

Exposing the ability to hold structures whilst adapting to novelty and also to be creative with the environment, NWA makes optimum the development of both the internal and external worlds, generating a feedback loop of interaction. In regular use of this adaptive practice subjects transpose to become part of a wider system that in its nature is more efficient and responsive to change, thus resulting in significantly less exposure to the brutal and violent impositions of traumatic change within unyielding structures that attempt to uphold obsolete realities. Accordingly, subjects feel more free, compassionate, safe and secure in the evolving frameworks of human experience.

NWA and Frequency Reassignment Energy Theory

NWA utilises the key modalities of Frequency Reassignment Energy Theory (FRET) to qualify words as active agents in the formation of beliefs and manifestation of feelings, which react over time to create structures or systems⁵. Therefore, frequencies assigned to words through language and their sonic manifestations are primary elements in the building blocks of reality. Although words, beliefs, and structures hold energy potentiality and channel energy in certain directions, FRET asserts it is possible however, to release and redirect that energy in new ways by re-framing and releasing the energy it holds into new spaces, thus influencing particular outcomes. NWA takes advantage of this awareness in the reassignment of sonic frequencies associated with the present as a method to release energy potentiality, thus further drawing attention to the casual conversations between subjectivity and reality.

The redirection of energy via frequency interference is also achieved by understanding time as the notion that something follows this moment and came before it. We can re-configure the parameters of the energy for this moment to flow in many possible directions rather than being overwhelmed and trapped in the resistance of not knowing there is somewhere to flow to. Accordingly, a tomorrow and a yesterday provide a conduit for somewhere to flow and for somewhere to leave behind⁶, all flow must move and requires a container for that movement, with NWA's method that container can evolve and change as needed. The awareness of this quantum plasticity and sea of possibility enabled by NWA empowers its practitioners to engage fully with individual fluid reality responsive environments.

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Demelza Woodbridge,
*An Introduction to
FRET* (London: Vision
Press Ltd, 2010), p. 27
– 29 [Retrieved from
<http://www.amazon.com>].

⁶
Pender, p. 277.

NWA In Practice

Structures exist to create a sense of safety and freedom, in the knowing of what's going to happen and when. NWA in practice looks to manipulate these structures through FRET, invigorating energetic fields that are supportive to a form of safety that takes into account individual personal development and introduces a break from repetition thus promoting vitality. In NWA the mythology of the days of the week embedded into structures of time are detemporalized and configured to animate a consciousness that reflects the impulses of its practitioners.

Practitioners are able to acutely notice the shift in experience between the actual structural days of the week and the societal assessment of how they should be used. With dexterity practitioners are able to identify which day of the week is more appropriate for the present reality and in doing so attain a consistent MES⁷.

Daily Practice accessing FRET and its properties:

1. Notice where I am and what it feels like.
2. How does that fit with the current day of week? What does this day expect me to do?
3. What is available to me? What day would bring the essence of what I need or how can I bring about an alternative perspective to create something new?
4. Choose your day and experience it live.
5. Notice the affect and effect of how you go about your day. What energies does it allow you to access?

⁷
Meta Energy Score or MES is a system that assesses energy levels during different days of the week.

Basic governance of practice:

- Each day of the week keeps its assigned activities and shared agreements of practice.
- Each day can be overlaid by your own personal choice of calendar day, and you are responsible for how this affects the societal assigned day of the week.
- You do not dictate anyone else's chosen days of the week.
- Once you have chosen your day stick to it for the full conclusion until you awake the next day.
- Assigned days can be days of the week, of specific calendar days chosen from the commonly shared calendar, i.e. birthdays, public holidays.
- You observe all obligations required by given societal day, while acknowledging your own personal day of the week.

Case Study

In 2016 NWA was invited into year 9 classes in schools across the London borough of Harringay in which FRET was used to practice NWA principles. Children were invited to choose which day of the week they felt it was. Learning outcomes rose as children who struggled with ADD found they were able to concentrate when they had chosen the day in which they were participating in class, so for example attendance on a societal Monday was reassigned to be a Saturday. Children reported feeling playful and interested in the normal Monday class activities. Children who often were less vocal in class found Sundays to be helpful in assigning to their weekday class and teachers reported greater levels of confidence in communication as they felt at ease in the relaxed atmosphere of Sunday. Some children chose Fridays and greater levels of playfulness allowed them to engage with more challenging days of the weeks, for example the anxiety of facing a whole week ahead on Monday was dispersed.

Similarly in the adult work environment, companies who invited employees to adopt the practice reported⁸ greater levels of satisfaction and productivity, and reduced absenteeism in the workplace. Staff members had an increased sense of agency while still attending to their needs and those of the job they were assigned. This shift was impactful in the configuration of a working environment that reported significantly less mental health casualties. The freelancers and self-employed practitioners interviewed substantiated these claims in verifying that they were able to gain a sense of conscious purpose and responsibility in re-assigning days that most enhanced their own workflow.

⁸
GSS authorized report
commission in 2015.

Conclusion

The overwhelming and growing evidence in support of NWA and its benefits have seen the application of NWA becoming more widely spread as the mental health crisis starts to reach pandemic proportions. However, European governments have been slow to implement NWA on an international level citing austerity measures as obstacles. Subsequently, the New Week Association has secured funding from a conglomerate of philanthropically aligned agencies, enabling the group to continue to work independently in the realisation of an ambitious project that seeks to disseminate and implement NWA as a standardised application of practice available to all global citizens by 2037.