CHAPTER ONE - BACKGROUND TO RESEARCH TOPIC
AND ACCOUNT OF RELEVANT PERSONAL JOURNEY

The thing has already taken form in my mind before I start it.
The first attempts are absolutely unbearable.
I say this because I want you to know that if you see something worthwhile in what I am doing, it
is not by accident but because of real direction and purpose.

Vincent van Gogh

1.1 The Research Topic and its Evolution

This thesis is a longitudinal exploration of important personal factors experienced when going through change, particularly one in which the person going through the change may feel and be quite isolated. Its origin is in my own experiences as I have developed and changed in my life. It looks at the more recent changes where I have made significant life and career decisions, such as moving from being employed to being a private practitioner in a profession unrelated to my previous work, and in moving physical location.

The thesis also looks at how others have coped with their own changes in their lives through experiences shared within a long-term collaborative group, with professional clients, with colleagues and with members of groups.

Isolation will be particular to an individual but may include isolation from family, work and professional associates, from peers, or from familiar physical environments. The thesis is an exploration of a means of coping with such situations and ways of succeeding in the end to overcome the feelings and sense of isolation.

The research methodology chosen was many pronged, but based on collaborative experiential inquiry. The early stages involved exploring my own change in isolation and learning about my own coping with such change as well as the establishment of a
collaborative inquiry group to explore other's experiences in coping with change in isolation. In addition, I undertook my own analysis and worked with dreams of others and mine throughout the life of the thesis. These gave me insights into change processes, particularly at the level of the unconscious.

Research into family history and exploration of places relevant to my life became significant milestones in the evolution of the themes of the thesis. Literature was explored and referred to as a reinforcement of the findings as they evolved through the research and inquiry processes. Specific case material was drawn upon from clients in my own psychology practice.

The research has been undertaken over a number of years and this is reflected in the evolutionary nature of the results. I approach the thesis by setting out my own background relevant to the research in the early chapters, and then posit various research approaches relevant to my project. I outline these research processes in detail and give reasons for adopting the particular approach that I took. I provide details of the research as it developed and discuss the results of the different aspects of the program. The later chapters of the thesis focus on the key themes of the research findings and the evolution of these themes.

The development of the topic and research program was not firmly fixed initially but gradually cemented as the work progressed. As I have said, it was evolutionary and originated in my own experiences, developments and changes in my life. I took the opportunity to consider key issues that were affecting my life, such as making major career changes and coping with the trauma of a tragic death of a close friend.

Using these bases, I then relied on discussions with a formal collaborative research group to begin a cementing process. This exploratory and longitudinal procedure needed time to evolve. The formal group process lasted for approximately one year and with the early formulations of means of coping with change in isolation in hand, I then undertook specific and significant ancestral research, drew on themes from my own analysis and delved into significant dreams. I found key factors in some of my work
with clients and groups from my professional work, and literature and theories of researchers were drawn upon for support.

This process of the research can be contrasted with a more conventional research study where a hypothesis is set at the beginning and the research sets out to assess the validity of the initial hypothesis. In my case I wanted to explore a phenomenon, isolation, rather than prove an assertion, hence I commenced with a collaborative inquiry rather than a fixed hypothesis. Another major reason for not pursuing the more conventional approach was because I wanted to allow my total psyche to be involved and not just my conscious ego state. I was attempting to allow intuitive concepts appear from the unconscious, to be considered and examined at the conscious level.

Drawing out an initial hypothesis at the commencement of the program would not have allowed that to occur. That is not to say, however, that even at the commencement of the research there was not a kernel of an idea of the topic to pursue. There was, but even that one of how do we cope successfully when we are going through a state of change in our lives and we are particularly alone, was not so developed that the ensuing research program was not able to draw on all levels of the psyche.

The evolutionary nature of the research process continued throughout the life of the thesis, even until the final arguments, so that new matter and developments appeared through dream analysis, for example, at the same time that supportive material was drawn upon from relevant literature searches. I found this approach to be exciting and invigorating, leading to a final concept that was not in my conscious thoughts at the beginning of the research program.

I shall now provide information on my own background as it is relevant for the setting of the stage for the purpose of the thesis.

1.2 My own Isolating Process and the Major Questions of the Thesis

During the mid- to late-1980s I went through a considerable amount of reassessment of my life, which resulted in my changing career by resigning from a secure and well-paid
position in the Australian Government Public Service and establishing my own business. This started off as *Ross White Consultancy Services*, focussing on organisational development and human resource management but eventually developing into a psychology practice and renamed, *Ross White Psychology Services*. The establishment of my business coincided with the commencement of my research program in Social Ecology at the University of Western Sydney, Hawkesbury. With this discipline encouraging the investigation of issues that are reflective of a researcher’s own life and experience, I set about developing a research topic in 1990.

Initially, I considered research around the theme of the ‘Puer Eternus’, the Eternal Youth, because this was something that I found relevant to some of my early individual client work. I undertook some initial investigation into this area and discussed it with my then Supervisor, Dr. David Russell. However, it was not sufficiently sustaining in terms of my own psyche and experience, so I chose not to pursue it.

As the first year of my private practice progressed and I settled into my new life, it became obvious to me that it would be important to investigate the change process that I was going through. I had a sense of isolation at that time. For example, I had always had administrative and personal support structures in my public sector workplace but these were no longer available to me. On resignation from a bureaucracy and moving into a single unit practice, from working in a large office environment to working from home, I had no networks established in the psychology profession, or in private consulting and lacked the collegiate support that I had been so used to.

My initial isolation was professional and work related. A little later on, there was personal and geographical isolation, for I moved away from Canberra in 1990, having lived there for eighteen years while working in the Australian Public Service. From this experience arose the research topic of belongingness and its importance in coping with change while in isolation. I returned to Canberra after almost a year and once more experienced isolation in change. I was no longer a public servant and once more had to build up contacts and networks in the field of psychology.
As I went through change in isolation, I wondered what it was that enabled the process to occur successfully and what characteristics were needed for satisfying outcomes. I had done some minor research in 1989 in a project as a candidate for the Graduate Diploma in Social Ecology at Hawkesbury, where I interviewed a number of people who had moved into different careers. In all cases, I found that there were typically themes of a sense of esteem and of self-confidence.

These themes successfully carried them into the unknown from relatively secure careers. I felt that it was necessary to reflect on my experience of change and to hear others’ stories of their own change process, especially if they had a sense of isolation. In doing so, I sought to discover what it is that helps us to cope with change in isolation and maintains self-esteem, and what are some of the factors of self worth that carry a person on to new things.

I commenced a research program using a collaborative approach as defined by Torbert in Reason and Rowan (1987, pp.145-149). I gathered together a group of people who were going through change processes. We met on a fortnightly basis for a year and talked amongst ourselves about how each of us was coping with our individual changes. The key questions that I wanted to explore were:

- What was it that assists successful life change?
- What types of people made the change successfully?
- What factors can be identified as necessary for successful life change?
- How was isolated change made most successfully?
- Was collaborative inquiry an effective research methodology?
- What was the experience of co-researchers in collaborative inquiry?

While the collaborative group was meeting, I was also reflecting on my own development through my own analytical process, I was gathering literature and paying attention to some very significant dreams that I was having. I was working professionally with clients, many of whom were attempting to cope with their own changes, and I was running workshops and group seminars.
All of this involved the telling of many stories in different forums and this sharing had a deepening effect on the various processes. It was from working with the collaborative group, through reflection on my own story, from insights from clients, and from relevant literature, that enabled the processes to come together and result in my research conclusions. These conclusions were the result of long term processing, which gave rise to quite intuitive leaps in knowledge and insights as opposed to step by step building up of knowledge.

For example, the collaborative process of the research group was the telling of stories around each participant’s situation and listening to some of their dreams. As we reflected each night on the stories and dreams, the importance of people, of place and of psychological well being in making successful life changes and developing a sense of belonging, gradually arose. At the same time, I was reflecting on my own significant change processes, especially early in the life of the thesis, and was beginning to see the importance of those factors in my own successful transition to my professional life. I was researching my ancestry, as it seemed to me that awareness of ancestral roots also impacted on coping in life situations.

In essence, the later stages of the research processes were to test the factors that had come out in the earlier stages. This was done with literature searches, gathering of information from focussed groups, reflecting on some of my clients’ experiences and researching the results of various inquiries into the difficulties that groups in society, such as young people, are facing.

The conclusions of my research program were principally that coping with change in isolation can be achieved if we have a sense of belonging, the key elements of which are a sense of people, a sense of place and a sense of psyche.

I further have concluded that there is a fourth factor which comes out of the other three, and that is what I have called, ‘grace’. The thesis outlines how I came to these conclusions. I consider the three factors of people, place, and psyche in detail, and
justify the conclusions to which I have come. I elaborate on the concept of grace and reflect on the validity of my research processes and results.

1.3. Relevant Personal Context

1.2.1 Early life to young adulthood

I was born in Tamworth in New South Wales in 1944 and christened Ross Lindsay White. My family moved to the Blue Mountains when I was seven because I had contracted rheumatic fever and was not a well child. It was considered that the Blue Mountains would be good as a healing place for me. This turned out to be correct and by the time I was fourteen I was declared healed with no damage to my heart valves.

In the early 1960s attended Sydney University. I graduated in 1969 in Science having failed third year of Agricultural Science in 1966. In 1972 I gained an MA in Psychology. I worked as an Assistant Housemaster at The Scots College from 1966-70 inclusive, as a Technical Service Officer at CSR Chemicals for the first half of 1968 and as a Science teacher at Scots College from mid 1968 to end 1970.

In 1971 I joined the Commonwealth Public Service as a Graduate Clerk appointed to Postal Planning in the Post Master General's office in Sydney. In 1972 I was promoted to a position in the Education portfolio in Canberra. I worked in a number of positions in research and policy development in the Education portfolio until 1982, and then moved to ACT Health and worked in organisational and resource management. I resigned from the public service in February 1989 to establish my own consulting business, which emerged as a psychology practice and has been ongoing since.

In 1990 I moved back to the Blue Mountains for a short time before returning to Canberra via Batemans Bay, NSW in 1991. I have lived in Canberra since then. I discuss some of these times in greater detail below.

Looking back on my life, I believe that up to my twenties I was reasonably well adjusted. I was happy enough but I do not think that I was always contented. In many
ways I did not fit into the society I was in. There seemed to be a question for me, and I was not always sure what this question was. Was I low in self-esteem or was I unsure of just who I was and what my purpose was in life? Was there something that had gone wrong in my early childhood?

I know that I was a religious person and there were times when I thought of becoming a minister of religion. My first memory of this was when I was about twelve. But I also found that I could not accept my faith blindly, and it seemed to that I was expected to accept Christianity without question. I eventually gave up regular church attendance for many years until only recently when I was able to perceive of the spiritual and unconscious aspects of religious understanding.

I tried to be a scientist because that is what boys did in those days. That was the 1950s, the time when the Russians launched Sputnik and the space race began, when the Western world was frightened and paranoid because of the Cold War, and when young men were encouraged to go into science. I was different, as I hated physics and chemistry. So I dropped them at school in preference to biology and geography. I liked biology but found that in order to continue it, I had to resume studying chemistry. So I repeated my final year of schooling in order to pick up physics and chemistry again. I did that in one year and topped my class.

As stated above, I went to the University of Sydney in the 1960s and commenced to study Agricultural Science. I did so for a number of reasons: because I liked biology; because in my early childhood we lived in the country and later I spent a lot of time on farms; and because I had some ‘missionary purpose’ to try to help the farmers in what I perceived as their plight.

I struggled to third year in Agriculture, but after two attempts, failed agricultural chemistry and plant pathology and was dismissed from the course. In those days all subjects had to be passed in one year or you were out. I now know through my personal work in Jungian psychology that the Agriculture course required a high rote learning approach with a high fact content. This is not my preferred mode of learning but rather I
prefer a conceptual mode of learning with a sense of association and integration of topics. I did not know that at the time, all I knew was that I was failing and not particularly liking the program.

In the mid 1960s, while still struggling at university, I was appointed as an Assistant House Master in Kirkland House at The Scots College, a private school in Bellevue Hill in Sydney. In return for assisting to supervise students in a boarding house, I received free board and lodging. I discovered the excitement of working with people, and underlying it all, was the fulfilment of what I call a ‘desire to help’. I allowed myself to fail Agriculture III for the second time and did not attempt to show cause why I should be allowed to continue. With wise advice from Dr Peter Valder, then a lecturer in the Sydney University Botany School, I transferred to a general science program and eventually graduated in Science in 1969 with a major in Botany.

Throughout my years in university, even when I was studying Agriculture, I used to read popular psychology such as *The Hidden Persuaders* by Vance Packard (1960). This was part of my early awakening to psychology as I found his observations on human behaviour to be fascinating. The science course required that I take a humanities subject and so I took the opportunity to pursue my interests in human behaviour and commenced to study psychology. I found psychology as taught at Sydney University to be incredibly boring as it was not applied and there was no opportunity to practice the tests about which we were learning. Even at that stage I preferred an experiential approach to learning. Nevertheless, I persisted with my studies in psychology even after graduating in science and eventually graduated in a Master of Arts 1972.

1.2.2 Adulthood

My adulthood commenced late, if I define it as getting full-time work based on my university studies. I was 24 years old. Up to then, in addition to my school boarding house work, my main work experience had been working in a hardware store part-time while at school and on rural properties during university holidays. At the beginning of 1968 I obtained a position on the staff of the then Colonial Sugar Refining Company (CSR) and commenced at CSR Chemicals at Rhodes. It was not long before I was to
realise that I did not like my position as it was too chemical, and I felt it was a throwback to when I was in the scientific world. Chemistry was the main subject that I had failed in Agriculture and here I was investigating chemical production problems.

Meanwhile, I was still living at Scots College. Six months after I commenced at CSR, one of the Science teachers at Scots College resigned. I rang the Principal and offered myself as a candidate for the position. He agreed to take me on the basis that ‘It is better to have the devil you know than the devil you do not know’. I immediately left CSR and commenced teaching Science where I stayed until the end of 1970. However, I did not see myself as a science teacher but rather an educator and developer of young people.

The teaching of science was not my preferred option but I had a science degree so that was what I taught. I did not think that it mattered what the subject was that I taught - what was important was that the students developed as young people. I think one of the great compliments of my life was that when I eventually announced that I was going to leave Scots College, the then Housemaster of Kirkland House, the late Norman Pinwill, said in his farewell speech to me that I was an educator, not a teacher. I thought it was a wonderful thing to be. It is probably a testimony to my intrinsic quality as an educator that thirty years on I still have close friends from the student population of that period.

I left Scots College with a missionary zeal to make my contribution to the world. I was idealistic and thought that public service could be a means of fulfilling this. So I joined the Australian Public Service, initially in Sydney and then in Canberra from 1972. I now see my eighteen years as a public servant as what I call a ‘shadow time’. I had ideals that the Public Service was about helping, but when I was there the atmosphere seemed to be more one of seeking promotion and individual achievement than of concern for the issues of the day.

I found myself being very remote as a policy and research worker in Canberra. It was not until when I was in ACT Health in my last years in the public service that I once more had a feeling of contribution to community. Once more I was down there at the grass roots. At times the ACT Health Services were composed of very frustrated and
angry people. But at least they were caring and wanting to produce a good product and to do something worthwhile in the service of their clients. Being part of a team that cared and that sought to do something worthwhile was the best part of these years.

This was a time of much personal development. There is a Persian story that I first heard from Professor David Russell many years later at a Social Ecology residential in 1989, which reflects much of my own journeying and development at the time. It goes something like this.

There was once a young man exploring the countryside near his home. He found some caves, which he entered. Deep in one cave he saw a beautiful big jewel which he tried to take. But there was a huge dragon protecting it and he couldn’t get to the jewel. He either had to fight the dragon and possibly be killed, or retreat. So he retreated, and he didn’t attain the jewel at that particular point in his life. Instead he went on and did the things that people do as they grow and develop; career, jobs, family, travel. Many years later, when he was middle aged, he wondered about that jewel, that beautiful jewel he had seen in the cave, and he wondered if it was still there. So he went back to his home town and to the cave. The jewel was still there and was still shining brightly. This time it wasn’t a dragon protecting it but only a sleeping cat. He reached forward and took the jewel.

I was then a bit like that. I did not grab the jewel early for various reasons. I went on with my life, got involved in many things, and part of it was around being in Canberra in the Public Service. Then in my mid-thirties, I had what I call a mid-life change - I refuse to call it a mid-life crisis. I remember ringing my doctor and saying that I felt that things were not right in my life and that I did not feel competent. He retorted that he saw me as extremely competent, but for me there was still a nagging feeling that there were things that had not been right for years and which still needed to be addressed.

He diagnosed me as an obsessive/compulsive and referred me to a psychologist who gave me relaxation and self-esteem tapes, which were useful but not enough. So I went on with life in my thirties, making some changes but not addressing the big issues. I met a woman, Margaret Stewart, with whom I had a lot of fun, but also tragedy was interwoven in our relationship. There was an early incident, which was particularly traumatic, which occurred in 1978.
During a party at my home, a man who had some possessive desire towards Margaret apparently was hiding in the garden, watching through the windows. I had some friends staying and they went to bed early and after everybody else had left I saw Margaret out. It was daffodil time and I picked a couple of daffodils as we walked up the drive to her car. After she left, I walked around to the back of my house and was frightened by the man running up the drive. He followed Margaret in his car.

At breakfast the next morning I had a phone call. It was Margaret. She was in tears telling me that the man had followed her home, broken into her house and had tried to smother her. She had struggled and freed herself.

It was a terrifying incident which had a very frightening impact on both of us at the time. For example, in my case I was unable to sleep in my house for twelve months without keeping my windows and doors locked. However, I eventually got over it and even though there were other incidents involving the slashing of my car tyres by the same man, I did not change my basic pathway of life or become more reflective. Margaret was able to have the man keep away from her through court action.

In my early forties, tragedy struck again. While staying at my then coast house at Malua Bay on the New South Wales South Coast in 1986, Margaret was accidentally killed when she fell off a cliff while walking on the headland at Guerilla Bay. This incident was horrific for her, for her daughters, some of whom were with her at the time, for her mother and other family, for her many friends and for me. This pointless loss of life of one so vital and alive was a strong catalyst for me to address my directions and attitudes in life forever after.

The loss of her life was traumatic. In addition to losing a woman whom I dearly loved, her death shocked me into realising that life was not a practice run. This was the real play. It struck me that it was important to be the person that you were meant to be, and to develop in the areas where you needed to develop. Perhaps there were second chances along the way but there was no going back and starting again.
Perhaps coincidentally, a little while after that, in 1986, I was selected from work to participate in an intensive management training program, conducted through the then Commonwealth Department of Health. The initial part of the training program was a two-week residential at the south coast of New South Wales. It was somewhat north of the site of Margaret's accident, but the similar topography and cliffs reinforced the tragedy of her death, its impact on me and its implications for my future life. I returned to the work place, immediately withdrew from my position in Resource Management in ACT Health and was eventually transferred to Organisation Development.

At the management training program I became aware of the works of the Swiss psychiatrist, Carl Gustaf Jung. I am sure that he was discussed briefly in my psychology course in the 1960s but there was no apparent impact on me at that time. This time I became conscious of the importance and relevance of his theories, one of which was his theory of typology. This was introduced in the program through the Myers Briggs Type Indicator (MBTI), which is based on Jung's theory of typology.

When I first undertook the Indicator, I came out as an ENTJ (extravert, intuitive, thinking, judger). The characteristics of this type are a depth of interest and a grasp of possibilities, logic and analytical ability, and a capacity for organisation. Although I did not identify with the characteristics of the ENTJ as true for me, I realised that it was the personality type that I had aspired to throughout my life. I had done so in order to please others and to meet my perception of others' expectations of me during my lifetime. This was the next step of my change process in terms of awakening to the real self.

An ENTJ is a natural leader, a commandant. At the residential, I commented to a colleague that I would like to stop having to meet my perceived expectations of the outside world. His response was that it was possibly my inner self that had these expectations. I realised this was true and working through it and researching the MBTI, I realised that my preferred decision making process is based on values and feelings (F) rather than on logic and analysis (T). This identifies me as an ENFJ and not an ENTJ. This was a major finding for me, the importance of which cannot be over- emphasised.
On reflection of my life back to early childhood I have always been a feeling (F) young man and not the more stereotypical logical (T) male. I was one of the forty percent of males, as defined by Briggs-Myers and McCaulley (1988, p148), who preferred to make rational decisions based on values rather than on logic. I do not mind logic and I can be logical when I need to be, but I had been trying all these years to do so to the detriment of my more dominant preferred decision making process of feeling. This had built up an inner sense of anger and confusion about my identity as a human being. Acknowledging myself as an ENFJ gave me a great sense of relief and freedom.

The longer term impact of the training program was that I decided that I could not stay in the Public Service, as my life was racing in another direction. So, at the age of forty-five, at the beginning of 1989, I left the Commonwealth Public Service with little knowledge of my future direction but a great assurance that I was finally on the right path. I have stayed on that path ever since.

1.2.3 The More Recent Years

I set up a consultancy business in the beginning of 1989 with little idea of its focus except that I knew that I wanted to work with people. I enrolled in a Jungian professional development program in Canberra and started to meet new people who seemed to be more empathetic with me. I met the Jungian Analyst, Craig San Roque, and I started into my own analysis. This occurred at the same time that I commenced a Graduate Diploma in Social Ecology at the then Hawkesbury Agricultural College.

Soon after, an analyst and psychiatrist, Dr. Leon Petchkovsky, invited me to work with him at Wentworth Falls in the Blue Mountains. I was flattered and accepted at once. I sold my house and moved to Wentworth Falls in mid-1990, leaving Canberra behind me, seemingly never to return. I should have checked the potential of the practice as it was not viable and within a short time I abandoned it. I left living in the Blue Mountains and returned to Canberra in mid-1991 via Malua Bay on the south coast of New South Wales. For two years I kept travelling to the Mountains to see clients. It was a necessary part of my journey, a right of passage.
I have continued my practice in Canberra, over the years mixing it with lecturing, teaching, pubic speaking and conference presentations. The practice professionally is now well established with a focus on Jungian psychotherapy, and concentrates on individual and group work with some emphasis on men’s development. I find that I am often invited to supervise other health and related professionals. I have come to assist others in their development of their own sense of self.

1.2.4 Reflections on my Journey

As I began my own journey of exploration, so many years ago now, I was scared of going into the unknown and going through changes. I now know the richness and benefits of commencing such a journey. But that is hindsight. On reflection, it seemed to me that I left Canberra as a resigned public servant but returned as a psychotherapist.

In the early days of my isolated change I used to reinforce my decision by reading quotes from Hayward’s ‘Begin It Now’ (1988). It contains many inspiring quotes. One, written by Guillaume Apollinaire, which was particularly inspiring to me, was:

Come to the edge, he said,
They said: We are afraid,
Come to the edge, he said.
    They came.
    He pushed them...
    and they flew.

I needed to be pushed, and had to learn to fly. Going over that edge is not easy, but at this point I was aware of the benefits and joy of flying. After a while I learnt that not only can you gently drift down to land, but it is also possible to soar to heights never before imagined.

1.2.5 The Emergence of People, Place and Psyche

Out of my journey has come a sense of the need to belong. I realised that all through this change while in isolation was this need to belong. For me, the sense of
belongingness came out of isolation. This sense of belongingness led to an inner knowing of self. I felt centred and that gave me a sense of inner strength.

I see the concepts of people, place and psyche being key factors in the development of this sense of belonging leading to centredness. They connect now and will continue to do so in the future; they have had connections in the past. Out of this has developed a sense of the spiritual; I call it grace. This in some ways can be construed as a fourth factor in the journey, to be expressed through and out of the other three.

1.4. An Outline of the Rest of the Thesis

A summary of the purpose and contents of the rest of the chapters follows.

1.4.1 Chapter Two - The Research Processes

In Chapter Two the theoretical underpinning to the research approach is outlined and the program undertaken to investigate the issue of change in isolation is described. In essence this is the methodology chapter of the thesis. The chapter commences with a justification for adopting the social ecological approach in undertaking this thesis and considers the research methodologies adopted as the basis of the inquiry. Descriptions are given of the setting up and conduct of a collaborative inquiry group as well as other approaches used in the research program. The chapter also discusses the findings and outcomes of the research and considers the efficacy of the work with the collaborative group and the other processes.

There is an analysis of the results of the collaborative inquiry. Themes and topics that have arisen from the collaborative inquiry process are considered and results of other processes are discussed. The chapter ends with a discussion of the significance of the interrelationship of the various research processes.

1.4.2 Chapters Three, Four and Five – Discussion of Themes arising from the Research

Chapters Three, Four and Five consider the concepts of people, place and psyche in providing a sense of belonging when going through the change process. These were the
major factors that have evolved as a result of the research program and a chapter is devoted to consideration of each one. Relevant literature is drawn upon.

Chapter Three focuses on people and commences with a review of my own personal development of a sense of belonging. It then considers a number of people groups which have an influence on belonging, including, family, ancestors, friends and community associates, workplace colleagues and people with similar personalities. The chapter concludes with reflections on the importance of people on a sense of belonging.

Chapter Four clarifies my understanding of place as an aspect of the importance of belonging. I have chosen two districts in particular, Sydney and Canberra, which have been significant places of my own personal development, to discuss the importance of place in the development of a sense of belonging. The importance of place to the collaborative group is outlined and its significance in terms of dreaming is discussed. The chapter finishes with a section summarising place and its influence on belonging.

In Chapter Five, psyche is defined and explained in terms of its importance in developing a sense of belonging and coping with isolation. The chapter then focuses on significant dreams, both of mine and of the collaborative group participants, which have been selected as examples of landmark dreams in the development of psychological well being. The chapter ends with reflections and considerations of new states of being.

1.4.3 Chapter Six - Arriving at a State of Grace

Chapter Six defines the concept of grace and considers it in terms of spirituality. There is discussion of literature concerned with grace and consideration of how there can be an evolution to a state of grace through the concepts of people, place and psyche. The chapter concludes with reflections at the end of a journey to a state of belongingness.

1.4.4 Chapter Seven – Reflections, Implications and Evocations

This final chapter reflects on the methodological approaches I have taken and considers whether I have been true to them. It also summarises the results of the research and
considers whether the initial aims have been achieved. It discusses matters that have arisen as a result of the research, which might form the bases of new research programs.

This last chapter comes to completion with reflections, implications and evocations. The original participants in the collaborative program were invited to reflect on their involvement in the group and their comments are included. In addition, reflective comments have been included from others who have been associated in the research. Implications have been sought from others and implications for myself as a result of undertaking the research have been included. Broader implications of the research outcomes are discussed. The thesis concludes with selected evocations from people who have been involved in the research process.
CHAPTER TWO - THE RESEARCH PROCESSES

I really enjoyed tonight. I found a timbre in tonight's meeting. A resonance. I felt it was very relaxing and it had some good stuff ... I felt that it was easier for everyone to talk tonight. Some nights I feel that it is very difficult for everyone to have a say.

Claire, Research Group, 30 April 1992

2.1. Social Ecology as a frame for investigation

Social Ecology research is defined in the University of Western Sydney, Hawkesbury Postgraduate Research Degrees Handbook 2000 (1999, p13). It is research which is ‘concerned with the transformative and co-evolutionary interrelationships between individuals (our multiple selves), society and the environment – usually in relation to values, specific issues, questions and the processes of decision making, systems maintenance, improvement or productivity, creativity or other aspects of change’. It is premised on the view that everything we do as individuals impacts on our environments and on other people and their environments.

It allows the researcher the opportunity to explore issues of importance to self and it allows scope for the development of the inner changes that the researcher experiences while researching changes in the world around, along with the interrelationships of the inner self and world changes. It differs from disciplines such as social work or social studies because of its continuous referral to this interplay between the inner personal environment and the outer environment.

Russell (1991 pp4-5) stated that the most exciting task for an academic to do is to consciously design a meeting of minds through an invitation to meet with the other. Each will bring into the meeting the fullness and richness of each person’s world of experience. He commented that you must have an outcome that expresses the validity of two worldviews. To achieve this, it is necessary to use a combination of scientific rationality, metaphor and myth. Scientific rationality involves cognition and language-making sense and conceptualising. Metaphor and myth provide the bridge between what is observed and what is imagined.
Russell (1991 pp5-6) has also commented that over the last two hundred years Western society and its derivatives have lived in the Age of Enlightenment and its aftermath. Reality, including that for human beings, is fixed and is ‘out there’. The assumption behind Enlightenment is that by applying rational understanding society will increasingly gain accurate knowledge of its elements and the laws of its functioning. But, writes Russell (1991, p5), this has led to beliefs in false gods, in particular:

1. identifiable objects with well-defined properties do exist and are independent of the perceptions and actions of the researcher
2. the properties of these objects are quantifiable and the measurements represent dimensions in a real world; and
3. because of the ‘discovery’ of general rules that apply to the functioning of these objects, prediction of future events or processes is especially valid.

The approach of the Age of Enlightenment, while useful because it leads to technological achievement, has not been useful in many areas of human experience. As human experience is at the heart of social ecology, society needs more appropriate criteria to validate what scientists do. Russell has proposed a four-step process of doing science, which is not dependent on quantification or prediction for its integrity. His four steps are as follows (1991 p6):

1. describing a phenomenon which has been experienced and doing this in a way which allows others to agree or disagree as to its existence;
2. proposing an explanation for the existence of this described phenomenon. This explanation functions as a ‘generative mechanism’ in the sense that, when the mechanism operates, the phenomenon appears;
3. deducing from the first experience, other experiences that are coherent with the first, and which would result from the operation of this mechanism that has been proposed as an explanation; and finally,
4. experiencing the other phenomena that were deduced in Step 3.
The impact of such an approach is that an inquiry is a part of the life of the researcher and of those with whom the researcher works. The validity for the research comes from the knowledge of coherence of action and experience, and from prepositional knowledge. I found this to be an exciting approach and one that suited my world-view. Hence, it was with no difficulty that I chose to undertake a research program within the discipline of social ecology.

2.2 The methodological approach underpinning the thesis

In undertaking this research program I drew on the conclusions of Russell and chose a methodology which reflected human inquiry as adequately as possible and which reflected my own self. My methodology was significantly influenced by arguments put by Reason and Rowan (1987), developed from discussions in London in 1977 by the New Paradigm Research Group. These discussions sought to develop new ways of undertaking research which were alternatives to the more orthodox approaches prevalent at the time, and which did justice to the humanness of the research effort. Three papers from Reason and Rowan (1987) of particular relevance to me were:

1. An editorial appreciation by Reason of ‘Methodological Approaches to Social Science’ by Mitroff and Kilmann. (pp43-51) This considered approaches to social science based on Jung’s theory of typology.

2. Rowan’s, ‘A Dialectic Paradigm for Research’ (pp93-112) in which social change research is seen as a process of engagement with the world.

3. Torbert’s, ‘Why educational research has been so uneducational: the case for a new model of social science based on collaborative inquiry’ (pp141-151).

An outline of these papers and an explanation of their relevance to my research follows.
2.2.1 Mitroff and Kilmann - Approaches to Research Using Jung’s Typology Theory

Mitroff and Kilmann examined underlying scientific approaches and attitudes towards science and concluded that science had been practised largely in terms of one psychological style. However they believed that different styles of scientific research could be achieved based on different psychological styles. Drawing on Jung’s theory of personality as the basis of their own typology of research styles, they posited four major groups of scientists, which were (Reason and Rowan, 1987, p.45),

the Analytical Scientist - Sensing and Thinking
the Conceptual Theorist - Intuition with Thinking
the Conceptual Humanist - Intuition with Feeling
the Particular Humanist - Sensing with Feeling

The analytical scientist and the conceptual theorist are represented in the more traditional impersonal and empirical approaches to scientific research. Their drives are towards certainty and controlled inquiry. They differ in their search for truth through the use of hypothesis testing in the case of the analytical scientist and in the concern with imaginative speculation in the case of the conceptual theorist.

The other two types are styles of inquiry based on feeling. These types are concerned with passionate and personal knowledge, and have developed in response to the perceived inadequacies of the first two scientific types and to the distortion of understanding that they are perceived to create. The goal is to produce a social science that will further the development of human growth, awareness and general welfare.

Mitroff and Kilmann referred to interdependence between all styles (Reason and Rowan, 1987, p.51). They are all interrelated aspects of a systemic view of knowledge and it was important to appreciate the contribution of all styles.

I fit into the conceptual humanist scientific type and found reading Mitroff and Kilmann's paper to be very exciting in that it explained so much about my approach to research and my discomfort with earlier requirements. Nevertheless, having been
trained in the more traditional methods of analysis and conceptual theory, I have sometimes found it difficult to let go of the principles espoused in the more orthodox scientific inquiry, such as perceived objectivity and the search for truth.

The conceptual humanist sees science as being not clearly separable from other fields, with all fields of knowledge dependent on one another. Scientific knowledge is personal, value constituted, holistic, uncertain and problematic. There is human contact between the knowing agent and the subject and the ultimate aim of science is to promote human development on the widest possible scale. The preferred mode of inquiry of the conceptual humanist is the treatment of innovative concepts with a freedom to admit and know biases.

As I mentioned in Chapter 1, I have identified strongly with my Myers Briggs Type Indicator (MBTI) personality type, the ENFJ, based on Jung’s theory of personality. This means that I prefer to draw my energy in an extraverted (E) way from the world around me. I perceive my environment using intuition (N) in preference to sensory means and I make decisions based on heart-felt values (F), in preference to drawing on logic and reason. I like to live within a framework of structure and decisiveness, (J) even if it involves procrastination. I look for meaning and in the absence of detail I will rely on my intuitive feelings.

If I think back to my school days and undergraduate university days in the 1950s and 1960s, it is clear that the principal scientific methodology that I was exposed to was that of the analytical scientist. Anything else would not have been acceptable. For me, having been grounded in that analytical approach, it has been an interesting challenge in later life to undo that earlier attitude and approach and be prepared to undertake scientific research using a conceptual humanistic approach. I still believe that the pursuit of science is a search for truth. The difference now is that I will question what is truth, what is a reasonable path in the search and what are the influences that are affecting the search, such as those of the researcher.
2.2.2 Rowan’s Synthesis Of Old and New Paradigms of Social Science

Rowan used three main concepts to show how different styles and traditions of social science relate to each other. These are alienation, social change and the research cycle. Of particular interest to this inquiry is the research cycle in the context of social change and personal experience. Rowan saw the social change approach to the research cycle as being at the other end of a continuum, a dialectical process of engagement with the world. The steps he outlined are as follows (Reason and Rowan, 1987, pp.97-101):

- There was a start by resting in one’s own experience and having a sense of inadequacy with the current practice. A problem has arisen and requires new thinking.
- There may be gathering of information through conversations, phone calls, meetings etc. This is a creative process of invention and testing essential to an inward gathering of information and an outward movement of adding and trying out new relationships.
- Next, thinking is not enough and an action plan comes into being. This is the project stage. This is an essentially outward movement with the forming of an intention. It involves plans and decisions.
- Then there is a need for action and encounter begins. It is an inward and outward process and is a time for testing, for experiment and comparison, commitment and involvement.
- Next is making sense where meaning is sought, through analysis and contemplation. There is reduction of data for simplicity and expansion to gain greater connection.
- Communication follows with a telling of others what has been achieved. It is an outward movement where what has happened has been digested and become a part of a new reality. There is a new consciousness.
- After a while there is a return to a continuation of usual work but this time it is on a higher level. This is a time of being and existence, perception and identity are all involved.

This approach is a high-energy process, deeply involving and often being on a topic of
personal significance to the researcher as well as to the co-researchers.

2.2.3 Torbert’s Collaborative Inquiry

Torbert suggested a new model of social science, which he termed collaborative inquiry (pp145-149). This model assumed the inextricable intertwining of action and research, in which knowledge was gained through action and for action. The researcher is simultaneously practitioner in undertaking research and the practitioner is simultaneously researcher in seeking knowledge about what is going on and in evaluating whether aims are being achieved.

Torbert postulated twelve distinctions between the kind of knowledge collaborative inquiry seeks and that sought under the more traditional paradigm of social research, that is, theoretical propositions and empirical data. Of these twelve, the relevant distinctions for this research project are in summary,

- The researcher’s activities are included in the research program.
- The interest is as much in knowledge relevant to the particular time and place of the experiment as in knowledge that is generalisable.
- The fundamental type of empirical instrument is a record of experience representing the closest empirical analogue to an embracing attention.
- The relationship between the initiating actor-researcher and any other person or organisation invited to engage in collaborative inquiry will tend to develop through three stages:
  - a shared model of reality in which continued collaborative inquiry makes sense;
  - investigating gross incongruities amongst experiences; and
  - focus on obtaining precise, high quality results

2.2.4 Reason’s Cooperative Experimental Inquiry

I was also influenced by Reason’s concept of co-operative experimental inquiry. In a lecture to social ecology students at University of Western Sydney Hawkesbury in 1991, Dr. Reason, of the University of Bath, UK, referred to cooperative experimental inquiry
in which the distinction between researcher and subject is completely done away with. His lecture was based on a paper, ‘Co-operative Experiential Inquiry’ presented at the American Academy of Management 1989 Symposium on the Practice of Collaboration between Researcher and Participant.

He posited that all involved are co-researchers and that all contribute to decisions about the focus of research, the methods to be employed, reflecting on and making sense of experiences, the communication of discoveries, etc. All contribute as co-subjects, participating in the research action being studied. In co-operative inquiry there is a tendency to invite people who have common interests to form an inquiry group. The research may focus on action and experience outside or inside the group.

2.2.5 A Summary of these Approaches for the Methodology of this Inquiry

In terms of the development of the methodology for my own research program the above approaches felt right for me and were consistent with my experiences and personality type. The program of research is in itself complex and incorporates many facets of inquiry, ranging from the more formal collaborative group process to the analysis of dreams, case studies and personal and ancestral experiences.

I have been provided with a sense of freedom for setting the basis for my approach from Professor Russell's exposition of the social ecological research process involving personal process and its connection to the research. His concept of ‘doing science’, where the research is not dependent on quantification or prediction for its integrity, has given me the courage to commence a program where I feel validated in describing an experience of coping with change in isolation and sharing that with others.

I have been able to propose an explanation for the reasons for the various experiences in such change and have established processes that have been consistent with the original experience. The research methodology is one in which these deductions have been able to be explored. The whole process has definitely been an integral part of the life if this researcher and of those with whom I have been working over time.
The methodology of the research program reflects the conceptual humanist approach of Mitroff and Kilmann in that there is a passionate and personal knowledge and approach to the research. It is to be hoped that the results of the research will have some impact on current and future human growth and awareness and be of general value.

I have been conscious of Rowan's research cycle in the development and execution of my research program. It has commenced within my own experience with a problem that requires new thinking. There has been gathering of information through various mechanisms, as previously described, and a project has been undertaken. There has been testing of results and communication as well as the reaching of a new consciousness. The success of these stages will be assessed at the end of the thesis.

Torbert's collaborative research distinctions give a sophisticated summary of the implications of a collaborative approach. I have applied some of them in the development of my own research program, particularly in the conduct of the research inquiry group that was established early in the program. I see Torbert's model to be consistent with Mitroff and Killman's as well as Rowan's paradigms. In terms of the collaborative group inquiry, the approach meets the particular points of Torbert's model.

My own activities have been included in the research program, the interest has been in both particular and generalisable knowledge and the empirical instrument has been a recording of experience. There has been a shared model of reality, and investigation of the collaborative group's different experiences and a focus on obtaining high quality results through the sharing of the participants' experiences.

Reason's co-operative experiential approach is also consistent with the other research approaches, and has influenced my own approach. However, the longitudinal nature of the program with its complexity of approaches, has meant that most of the direction has been taken by myself, with less input from others involved in the research.

I felt happy to pursue my studies using a research methodology based on action research, which involved collaborative inquiry. I acknowledged the influences of all involved in
such research and the difficulties I would doubtless have embracing the incongruent. Nevertheless, I was excited at the prospect and hoped to play my part in ‘legitimising’ with my research colleagues an approach that for me was instinctive.

The research program with my collaborative group was commenced and conducted now some nine to ten years ago and since that time there have been substantial advances in qualitative research. If I had conducted my collaborative research program over the entire span of my investigations, or undertaken a later study then I would have referred to them. As it was I chose to restrict my theoretical underpinning to those prevalent at the time of the group process.

2.3 The Group Collaborative Inquiry Process

The primary purpose of the collaborative inquiry group was to gather information on the process of change. The group was also a medium for me to better understand my personal process of going through change in isolation. I wanted to learn if others experienced similar changes to those that I had. I also needed to use the research group in an action research way to work on the issues that were personally emerging, such as the importance of having a sense of belonging in coping with change, especially in isolation. As these emerged, I hoped that the group would assist me to test them.

The group process involved issues of transference and countertransference, and these would have had significant impact on the behaviour of the group participants throughout the life of the group. However, the nature of the research was to focus on the stories of the participants and their experiences as they went through their own changes in isolation. I did not investigate the impact of transference and counter-transference on the group process, as this would have been a different study to that which I undertook.

I planned to consider with the collaborative group issues such as the ways group members’ were coping with their changes, the influence of personality type on individual coping, barriers and incentives to change, inner catalysts that helped progress of change and different means of coping. I sought to enlist about twelve people so that on anyone night I might have around eight people attending.
Keen (1992, p234) has suggested that the group size needs to be from six to around twelve or fifteen to allow for in-depth sharing and diversity. I commenced with monthly meetings but modified that to fortnightly. I was unsure initially how long the program would run, but thought that six to twelve months would be sufficient.

2.3.1 Establishing the Group

My first attempt to form a collaborative group was in mid 1990 in the Blue Mountains, using a clinical professional development group at Katoomba Hospital near where I was living at the time. This was a group with a common purpose of health care, with each person practicing in environments relatively isolated in a number of ways such as easy access to literature and the latest research developments as well as opportunities for peer support. However the group did not agree to participate in the research program, as it saw conflicts with its normal function and purpose. I came to understand that a collaborative inquiry could not be imposed on an already functioning group and that the group for my research program had to be established with its own purpose and direction.

The second attempt was to establish a group at Batemans Bay where I had moved to in early 1991. It was aborted early because of a logistic decision of mine to return to Canberra. I returned to live in Canberra in May 1991 and finally set up a collaborative group there. It comprised old friends and people from new sources such as postgraduate students of management at the University of Canberra. My settling on a place to conduct the group work is summarised in a note of 28 April 1991 to my then Supervisor, Dr. David Russell, and a relevant section follows. (The note contains references to dreams which are discussed later in the thesis).

The significance of my new address is that I have finally decided where my focus in my career development is going to be located. I have passed through a very difficult time of decision making and have concluded that I would listen to the call that seemed to be emanating from Canberra, both in terms of psychotherapy and academically.

I feel that the last year has been a walkabout for me. I have been swallowed by the snake of the billabong and have been regurgitated to follow the therapy path that I started some few years ago, but with renewed
spirit. I believe that finally the lid is off the coffin and I am giving myself the freedom to press forward in my new life.

I have been living my research and coming to a very definite area of study; that is, coping with personal and professional development in isolation and looking at how we make decisions and overcome the problems of such isolation. I have been giving some thought to a collaborative community and now believe that it has to be where I will be in Canberra.

The group first met in July 1991 when I gave a general description of how the group process might go and what might be some of the issues to consider. In a note to the participants after the first night, I said:

I shall certainly outline the theory of experiential learning at our next get together, and consider the implications of researching as a collaborative group. I am also conscious that while I have my own reasons for getting the group together, it is important for the group to own the research topic of coping with change in isolation so that we can action our progress in an agreed manner. So, what is our action, where are we going and how do we plan to do so, are all very important questions for us. Other questions to consider are, what are the reflections, what are the modifications, what needs to be added, what needs to be removed, how do we reflect and evaluate, do we need to measure and how?

I am also mindful of the social ecological aspect of the task. For example, the need to pay attention to the inner person as well as the outer environment. For from this viewpoint we are going to be focusing on changes that will occur in us as well as changes that occur in our individual environments as a result of collaborative inquiry. One way of paying attention to this is through dreams, and already there have been vivid descriptions of dreams that coincided with changes that some of us have been going through. Perhaps we might collect our dreams and see what picture has built up over time.

Since the night some people have said they will keep journals, others have written their reflections on the proceedings. This is all terrific and those who do this and wish to share their thoughts and ideas please feel free to do so. Those who do not wish to do so are not obliged to but perhaps might share their over all learning with the rest of us.

The most difficult aspect of the setting up process was the need to articulate clearly the purpose of the research program. I explained that I was researching the topic of the change process in isolation, but I did not explore the basic needs of participants before they commenced the program. Hence the group was established with the participants having their own reasons for being there, rather than me determining their individual
suitability for my topic in my role of principle researcher. On reflection there was some wisdom in that choice as it assumed no preconception of individual participant's suitability and each person contributed from his or her own agenda and needs.

Claire: At the outset, when Ross invited anyone who wished to join his work group on isolation as coresearchers, I signed up with very little clear idea of what to expect. Two meetings later, I still have very little clear idea, which has been a wonderful stimulus for provoking me to reframe my question as, 'What do I want to get out of this group? What can I use this group to explore or discover or research that will enrich my life?' Can the group provide me with a forum for tossing ideas around, discussing different ways of tackling problems, giving me new insights? I believe it can.

8 August 1991

Some had much greater needs in terms of the change processes that they were going through than others did. This was reflected later on in the amount of time that particular individuals took to articulate their story during an evening. Michael, who joined the group through Leanne and whom I did not brief, had little awareness of the group's purpose and process. At times he found the conversation ungrounded because of its rambling nature.

Michael: I think I came because Leanne invited me and I was intrigued and then when I came I was concerned about what was expected of me. I didn't know what I was expected to contribute. I didn't understand the structure or lack of structure in the evening's proceedings. It would have been fine if it was totally unstructured but I didn't quite understand if it was or if it wasn't. People seemed to be searching for something and I didn't quite know what it was. I didn't know where I stood.

30 April 1992

He nevertheless found the process to be of benefit and commented so some years later when the group was invited to reflect on the process. This is noted in Chapter Seven.

2.3.2 The Participants in the Collaborative Inquiry

Descriptions of the people who agreed to be on the program are listed below. Their names have been altered for anonymity and confidentiality purposes. MBTI groupings are listed.
Claire:

At the time of the program, Claire was in one of my tutorial classes in the management faculty at the University of Canberra. She had recently moved from North Queensland as her husband had gained employment in Canberra. She was in her forties and was a mother of two boys who were coming into their teenage years. She was working part-time in her field of librarianship having returned to the workforce after some years in full-time parenting. Claire was feeling a sense of isolation in her move from North Queensland. As well, she was going through the adjustment of returning to the paid workforce. Claire joined the group from the outset and stayed throughout. ENTP

Greg:

Greg was one of the first two men I met when I first arrived in Canberra in 1972. He was on the administrative staff at the University of Canberra and at the time of the program was at cross roads in his life and career. He was in his fifties and had been divorced for some years. He had an adult family, none of whom live in Canberra. His sense of isolation was around companionship, work and career options as he progressed towards retirement. He joined the program at the outset and remained with it throughout its life. ENTJ

Jan:

Jan joined the program relatively later than others and stayed until its end. She knew me socially and was also a nearby neighbour of mine. Jan was a single parent with a teenage son. She had been trained as a community nurse and had recently moved into health administration. The experiences of change in isolation that Jan wished to focus on were in relation to raising her son and the move from a professional to an administration position in government. ENTJ

Leanne:

Leanne was a student in organisational behaviour at the University of Canberra. She was in her mid-thirties and worked as a journalist in a government department. During the time of the group she changed jobs to work for a Member of
Libby:

Libby was another management student from the University of Canberra. She had recently left her marriage and was a single mother with two sons. She had been a secondary teacher but had recently moved into government administration. All of these were isolating and change experiences. Libby started at the commencement of the program and stayed throughout. However she had a period off in the middle when she was ill with a chronic and debilitating complaint. ENTJ

Lionel:

Like Greg, I had known Lionel since my early days in Canberra. I saw him infrequently, with long periods of time in which we did not come into contact. He was a lawyer in a government department, married without children and in his early forties. Lionel was going through issues in relation to his work and in relation to his wife and their careers. He joined late and stayed throughout the latter part of the program. INFJ

Max:

Max was an old friend who had recently retired to the suburbs after a long and successful career in the Australian Public Service. His isolation was because he was not in contact with people on a regular basis during the day. Max only came to a few sessions as he decided that it was not a program in which he felt comfortable and was not sure that it was one from which he might gain a lot of benefit. ISFP

Michael:

Michael was a former work colleague and friend of Leanne, who encouraged him
to join the group. He joined soon after the beginning of the program and stayed throughout. Michael was a relatively isolated person in terms of his lifestyle but was going through some difficult times in his workplace. He was in his forties, single but in a relationship. Michael grew up in Sydney and came to Canberra in 1967 to work in government administration. ISTP

Rick:

Rick was in my tutorial class in organisational behaviour at the University of Canberra and joined the group from the outset. He stayed on until the end but his attendance was intermittent. Rick was in his fifties and had had a varied and ever-changing career path. He was initially an engineer but was working in training at the time of the research program. He was married and had no family. He was going through a lot of change in terms of his work and his lifestyle, having only just recently bought his first house. He was keen to have a group of people with whom he could reflect on his work, his development and his ideas. ENFP

There were two other University of Canberra graduate students and a friend of Libby who joined the group for one or two sessions. They did not continue owing to pressure of work or other commitments and I have not included details of them here.
2.3.3 Personality Profile Summary of the Group

The MBTI summary profile of the group was as shown in the Table below.

Table 1
Tabular Representation of MBTI Personality Types of the Research Group

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<th>Females</th>
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<td>E/I</td>
<td>S/N</td>
<td>T/F</td>
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<td>Ross</td>
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<tr>
<td>Greg</td>
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<td>Michael</td>
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<td>Max</td>
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<tr>
<td>Lionel</td>
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<tr>
<td>Rick</td>
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<tr>
<td>Jan</td>
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<tr>
<td>Libby</td>
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<td>Claire</td>
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<td>Leanne</td>
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<td>Summary</td>
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Table 1 shows a concentration of ‘Feeling’ males and of ‘Thinking’ and ‘Extraverted’ females in the participants. The group was not representative of the general population, which tends to have a higher proportion of Thinking (rather than Feeling) males and of Feeling (rather than Thinking) females. There was also a higher proportion of intuitives in the group than is represented in a normal population where intuitive make up only 25 percent of the population. Extraverts were also over-represented, especially amongst the women in the group. There was an even grouping of judgers and perceivers.

In all the overall profile of the group was ENTJ/P. Implications of this are that the group was very talkative and participants generally felt free to express themselves. It was prepared to and accepted discussion at depth, including discussion of dreams that were bought to the group. Underlying values were not as prominent as logical processes and
there was a continuous pull to analysis of issues. There was a balance between the
desire for structure and for free flowing processes.

2.3.4 Frequency and Conduct of Meetings

The research group meetings ran from 10 July 1991 to 28 May 1992. Initially, the group
met monthly. However, it soon realised that was not frequently enough and so it
changed to meeting fortnightly. It met in the evening from about 7.30pm to 10.00pm.
Most sessions were at my house unless there was a problem in regard to childcare etc. in
which case it met at the home of the person who was having the logistics problem. It
met on the following dates:

Research Group Meeting Dates

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*The group spent the weekend at Doorack Ski Lodge, Guthega, NSW.

At the first meeting group participants sat in comfortable lounge chairs. However, soon
after the first meeting it was suggested that participants sit at the round dining room
table. This format continued throughout the duration of the program. While it gave a
certain amount of formality it also provided greater intimacy, as all were physically
closer to and facing each other. It also ensured that all were sitting at equal head height
and on similar chairs in contrast to the differing heights of the lounge chairs. This
ensured some equality of physical position in the group.

With the approval of the group, meetings were tape-recorded. They were conducted in a
'story telling' manner. Each person was invited to discuss an issue of importance to him
or her and to do so without interpreting the events they were describing. The purpose of
this story telling approach was to focus in an experiential way on events and to help participants to be in a more feeling state than they might be if they simply provided an objective analysis of their issue for discussion.

Anyone responding was also required to tell their story rather than to attempt to interpret the other person’s story and to consider issues. For most members of the group this was not an easy process and took some getting used to. At each meeting, the group would hear one or two people’s stories relating to change.

Claire: My reflection going back even further is that I have been enjoying the exercises as a way of focussing and providing for the whole group. I have been enjoying that and would be happy to do more.

5 March 1992

Dreams were also important in the collaborative inquiry process, as most participants shared their dreams. Further, in addition to the group, clients have given me permission to include relevant dreams, which has been an important part of Rowan’s research cycle, especially that of going out into the community to test the hypotheses that have been developed earlier.

The group had a weekend away at my ski lodge at Guthega in southern NSW. This was an important weekend in that not only did participants attend but also spouses, partners and children. The weekend was informal and comprised bush walking, joint dinners and social get-togethers. The relatives and friends significantly affected the group harmony and to some extent resulted in a certain amount of separation and breaking down of the group process.

2.3.5 The Functioning of the Group

The collaborative group sessions were an important aspect of the data collection part of the research program. They consisted of around six people on any one night. I taped the sessions in the latter half of the program. Most sessions were transcribed. The most valuable information came in the last six months as it took close to six months for the group to settle down in terms of regular participants and coming to an understanding of
A number of issues emerged and were addressed through the life of the group. For example, what was my role? Was I the chief co-researcher, or was I an equal? If the latter, how was the group able to develop priorities and what would have happened if someone else, or the group, decided on another topic or set of priorities other than the agreed topic which was the group’s initial raison d’être.

As it turned out, I was regarded as the principal facilitator and the one who had the greatest stakeholding in the exercise in terms of my academic achievement. Hence, I was not challenged in the directions that I wanted to go. In fact I was expected to provide some sort of guidance and agenda for each evening.

It would be interesting to record the dynamics of the meetings – the form. It needs a notation, like choreography. I imagine that Peter Reason et al may have invented one. If not, it would be fun to develop one.

There was a continuing desire to be analytical rather than to share with the group each person’s stories. However, this was not surprising, as my experience is that people are encouraged to be analytical and objective in their communication. I have found that personal experience is not validated as a reasonable process for communication and so it was difficult for group members to accept that personal stories were valid in a research context. In addition, as mentioned earlier, there was a preponderance of Thinkers, in terms of MBTI Type and their preferred approach is to operate from their logical thinking and analytical sides rather than from their more feeling personal sides.

Over the period a few managed to tell an on-going story and it was these stories and experiences that were taken up in the research program.

Ross: At the last meeting there was a lot of discussion about being analytical rather than telling our stories. This model is an experiential model, which depends on reflecting on experiences, followed by the formation of abstractions, and generalisations, which can be tested, in new situations.
It is important to let the stories come out when we are together and over time allow the concepts to come into place. So please be with me at present and try not to be too analytical in these early times, but rather give people air space to tell their stories. While they are being told please feel free to reflect in the significance of the stories to your life, or let yourselves be reminded of similar incidents that you have experienced. Share these with us and in no time we will have a rich tapestry of experiences to draw upon.

8 August 1991

Jan: I have been enjoying that (story telling) too. Generally just the way of working out what your story is and how you belong in the world, doing it and reviewing it and all of those things.

5 March 1992

2.3.5.1 Attendance by Individuals

Attendance amongst the group varied over time with a core group attending regularly and others coming as they could. As the research program lasted for about a year it was to be expected that other commitments would impact on individual attendance from time to time. Practical aspects such as out of town work commitments, illness, individual motivation and competing interests affected attendance.

2.3.5.2 Attitudes of Individual Participants

Individual participants varied in their attitudes to the research program. Some found it was not sufficiently focussed for them, some decided very early that it was not a program for them and so did not participate further. Others found it relevant to their lives at that point in time and were enthusiastic. Some of the reactions included the following.

Claire: (in a reflection note 15 November 1991)
I have to say, I am not satisfied that the balance is right in the meetings. I do think it is something to do with the ways men and women deal, and I’m not at all sure how to approach it. What would have happened if we had had Michael and Max there? We would have all drowned!

Max was enthusiastic initially and was one of the few who provided written comments from the outset. As outlined above, he and I were old friends and to some extent he was probably participating in order to help me out, as he perceived it. Nonetheless, his initial
enthusiasm was strong. As it turned out, his sister-in-law, Jan, whom I also knew well, agreed to join the group. Max seemed to be reluctant to disclose personal story in her presence and decided to withdraw, commenting that he felt that the program would provide greater benefit to Jan than to him. He also expressed concern about the looseness of the approach that I was adopting, especially at the outset.

Max: When you look at Reason’s model, we still have not completed stage 1, which is to agree on what it is we wish to research, agree on the domain of our experience we wish to explore and agree on any theories or models we wish to use. I wonder whether, just reflecting on our earlier experiences and progressively observing, reporting and reflecting on new experiences as they occur during the study period, will be enough to be meaningful in a research context.

October 1991

Jan was an enthusiastic participant and attended most meetings, but she had some difficulties towards the end of the program, partly due to concerns about the group process. She had not met two of the participants because of their absence when she joined. Her concept of the group structure and her group bonding did not include them and she was reluctant to disclose personal information in their presence. Greg was an enthusiastic participant from the outset, as was Claire. Both looked to the group for support as they faced changes and they had positive attitudes to the program.

Claire: Thanks to the extraordinary meeting with Leanne, both Greg and I are committed to the process. The smaller group size is I believe more effective, and I like round the table. I feel more connected to each member of the group. …I am inclined to think that the benefit comes in the reflecting, at least for me. …I feel the group began with this meeting. And I believe there are enough of us to keep the others under control enough for them to experience it too.

19 October 1991

Lionel, Libby and Michael were enthusiastic. However, Lionel was not as focused in a change process and so at times found the process to be disjointed for him, without sufficient purpose to be able to achieve a great deal.

The attendance of particular individuals impacted on the behaviour of the group and on other individuals’ participation. Not everyone participated in the whole program and
some individuals were more vocal than others were. Of course, the discussion also focused on my own story as one of the participants of the program. Participation was also a function of the value placed on the group by individuals and changed according to personal interactions. From time to time participants inadvertently created friction which resulted in withdrawal by others. Some participants presented dreams which added to the richness of the group discussions.

Libby: I find I usually dream after I have been here, not necessarily the night after, but soon after. It helps me to stop and think and reflect. 5 March 1992

2.3.6 Group Processes

Overall, the group was cooperative, willing to share experiences and became focused over time. Some new members were introduced to the research group after it had commenced. Generally, the impact of introducing new members later was minimal. Some took time out and later returned and this had some deleterious effect on the bonding that had already been established. As a result at times there was a lack of willingness to share experiences, blocks to opening up and some lack of trust.

Some members of the group continued to meet on a regular basis for lunch and discussion after the group disbanded. None of these people knew each other before the program started and they have continued to meet over many years.

Michael: Don't you feel in your other interactions with people that you do similar things to this. What is it that is different about this group?

Ross: Very little, I'd say.

Greg: Relationships here are building.

Claire: And lets face it I don't have many friends in Canberra. 30 April 1992

As mentioned earlier the group, along with other family members and friends, spent a
weekend at Guthega on 3-5 April 1992. It came towards the end of the life of the group and provided an opportunity for more intense discussion and interaction. The presence of other family members and friends had a mixed effect on the group dynamics. Partly the effect was positive and people not in the group enjoyed the opportunity to meet with those people they also had heard of throughout the previous year.

On the other hand, there was friction, resulting from lack of understanding of personality styles of research group members, differences in levels of familiarity between group members and family members, and a certain amount of protectiveness by family members. On balance the weekend was worthwhile as an opportunity to continue to discuss concerns and isolation far beyond the limited times of evening sessions.

Claire: I found (the weekend) most diverting and highly entertaining. ...Going away for a weekend to a legendary part of our heritage was wonderful. It is a magical part of the world and a very unfamiliar one for us – in great contrast to our existing ‘sacred sites’ which are tropical in the main.

14 April 1992

Jan: I thought it would not only be good fun to get away, but I also looked forward to sharing experiences and places with other group members. My feeling was a strong desire to grow closer to the group through enjoying the weekend together, a weekend that would create positive memories of my interactions with group members.

16 April 1992

2.3.7 Reflections on the Group Experience

After almost a year of meeting, the group proved to be an effective and useful forum for individual participants to share experiences. It was a forum where many moved from states of isolation to beginning to have a sense of support and community. For myself as the principle researcher, the group provided the catalyst and raw material for my ideas and conclusions on the need for belongingness for successfully handling change.

Comments from individuals on their reflections of the process follow. These comments were made on the evening of 30 April 1992.
Michael: As time went on I became more involved and developed empathy with the people in the group and I am curious about what will happen from now on. Other people's lives will build on the last year and so I will probably make some contact to see how every one is going. ...I feel more relaxed myself over the last three months. I am ready to go forward in my life in a way in which I can enjoy it more no matter what's happening around me.

Greg: I find it quite stimulating. In answer to your question why people want to continue it I find that there are times when I find it frustrating because it gets a little too rambling. That doesn't mean that I want it structured but I want it focused. The opening months were fairly frustrating as we didn't know that process and where we were heading. But it seemed that over time if this is the collaborative thing we tend to get to common sort of pseudo-focus, if that makes any sense to anybody, and it is something that I have actually looked forward to.

Claire: Well, I think that the beauty of it is that it is non-functional, it doesn't have any functional relationship. If you tried to have this discussion at work you couldn't because you're guarded or endear yourself to this person and with your friends you have different sorts of comments, or I do.

Ross: It is interesting in terms of being frustrated with the process. I gave a formal lecture originally but I haven't gone into the stages of analysis and reflection, although I have tried to have reflection each night. I think that has been more powerful than we realised because at the end of each night we have been forced to say what we found out.

Greg: I find the group activity for me is a stimulus I don't experience elsewhere. That is because of my limited network of this kind of activity. ...I find this forum, which doesn't have an intellectual challenge necessarily, interesting in the way in which people discuss things right outside the area which I am experiencing.

Michael: I am sad that I don't know Lionel better, I am happy that I have got to know Jan a bit better, I have doubts about leaving the group but basically I want to withdraw now. I think parts of you all will go with me.

The group discussions centred on coping with change including moving to Canberra from interstate, divorce, career change, returning to the paid workforce after significant periods away, coping with single parenthood and preparation for retirement. For myself, however, the discussions went beyond just themes of individuals and on to broader issues of isolation in our culture. I summarised this in May 1992.
Ross: The theme has been about people coping with change and change in isolation. So you people have been coming and talking about stories that you have heard about change and issues that you have been dealing with. The other thing is that what's come for me in the research is that my theme is bigger than that. It's about living in this isolated way and all Australia and what are some of the ways we've set our culture and what are some of the things that are important to us.

I think there has been some very, very rich cultural information such as chasing steam trains before school starts, about being alone with fathers, deaths of relatives and friends and raising kids. Without trying to influence each individual's themes, people have just been quietly telling us their stories and that's what I wanted to hear. It has been very, very important to me but I found it very rich because of the stories that I've heard.

14 May 1992

2.4 Phases of Research other than the Collaborative Group Inquiry

In addition to the collaborative inquiry, there were other processes undertaken, which contributed to the development and findings of the research. These other processes were

- Reflections on my Journey
- My Own Analysis and Dreaming
- Genealogical Research
- Residentials and Discussions with Supervisors
- Collaboration with Peers and Clients

These processes were undertaken both at the same time as was the collaborative inquiry process but they also continued well beyond the completion of the collaborative group. They influenced the collaborative inquiry but also would arise because of the inquiry process. They also had their own interrelatedness. For example, new insights would arise from the residentials and from the discussions with supervisors, which would then apply to other aspects such as collaboration with peers and clients.

These other processes were developed in line with the models discussed earlier and the approach to them was within those parameters. Later analysis of the results of the research program will assess whether these other processes have met those parameters. They all reflect my conceptual humanist style of research as they relate to my own
passion for the topic and its application to a wider audience than the collaborative group. A summary of each of these processes follows.

2.4.1 Reflections on My Journey

Many of the important parts of my journey are outlined in Chapter 1. This introduced my story and its relevance to the concept of the need for belonging arising from a sense of people, place and psyche. Reflections on my journey allowed for conclusive concepts to arise, perhaps from the unconscious.

By reflecting on my journey I have made sense of other facets of the research process, such as the results of the discussions of the collaborative group, and this had led to a new consciousness in my thinking. The process has assisted me to discover my own belongingness out of the places and the people with which I have been associated. This new consciousness has been a catalyst for new awareness of journeys of others.

This aspect of the research meets Torbert’s collaborative inquiry process in that it provides knowledge that is in line with other knowledge gained in my collaborative group process. It is also an important part of Rowan’s research process in the making sense stage of his cycle and aiding in coming to a new consciousness.

2.4.2 My Own Analysis and Dreaming

Throughout much of the research program, I have been in my own formal analytical process as part of my Jungian analytic development. Key themes of this analysis focussed on my own sense of belonging. For example, early in my analysis, I explored the importance of place, especially the environments of Canberra and Sydney, when I was considering moving from Canberra to the Blue Mountains. This gave me the insights that helped form my own hypothesis of the key factors of belongingness.

My analysis has involved considerable dream work. I incorporated some significant dreams into the research program and in my own experiential background information. I have selected key dreams over the life of the research program to illustrate the changes
that I have gone through, particularly at the inner level of my psychological development. This was an important adjunct to the formal research process as it helped me with the ‘inner ecology’ as I have gone through outer change processes.

The dreams that I have drawn upon are presented in Chapter 5, *Psyche and its Impact on Belongingness*. Some others of my dreams were discussed in the context of the collaborative group. I have considered the key dreams during my analytical sessions and it was through this process that I was able to gain the insights that I have into those dreams and their relevance in my change process. The dreams provide a developing story of my inner processes as I have come to my own sense of belonging over time.

In summary, the development is from a state of being dismembered or broken up, to a state of coming together again in a new sense of self. The final dreams I have drawn upon were powerful illustrations of my achievement of a sense of belonging at the psychological level.

2.4.3 Genealogical Research

Genealogy assisted me to develop my own understanding of the importance of people and of place in the concept of belonging. Belonging as a psychological construct must include some sense of people in the context of the present and of the past. There has been value in terms of a historical sense of identity for many generations and it has given me a strong sense of place. The genealogical research was inspired by, and inspired, the collaborative group, for the participants spent time discussing the relevance of their ancestry to their present senses of self.

For the purpose of the thesis, I have concentrated on the lives of my Rafter ancestors, to whom I am related through my mother and who had lived mainly in the Sydney environs. In addition to researching records, a significant aspect of my genealogical research was to look for gravesites in cemeteries, particularly in Windsor, Richmond, Parramatta and Newcastle.

The genealogical research was important in terms of Rowan's concept of raising of
consciousness and has had a longer-term effect of bringing together various relatives of mine, many of whom I had not seen for a long time. Others I have come across since the research has been completed. I believe that further genealogical research will continue to reinforce my sense of belonging and reduce any residual feelings of isolation.

2.4.4 Residential and Discussions with Supervisors

Over the course of the research program I attended many residential at the University of Western Sydney, Hawkesbury and presented work-in-progress. There have also been meetings in Canberra with local Social Ecology post-graduate students and in Sydney with my immediate Master's supervision group in order to provide feedback and suggestions for the development of the research.

Initially, my principal supervisor was Professor David Russell. Following his appointment to a major project in the early 1990s, I was allocated to Dr. John Cameron. Dr. Cameron and I have had regular discussions by telephone and occasional meetings. I also nominated local supervisors, Dr. Nick Janz and the Reverend David Oliphant. I met regularly with Dr Janz early in the research program but shortly afterwards he left Canberra. For a time we corresponded by email and telephone. My association with the Reverend Oliphant has been in the later stages of the thesis writing for general feedback.

These discussions and meetings have reflected the early stages of Rowan's research cycle of the creative process of invention and testing, along with the next stage of testing and planning. They have been an essential part of the methodological process of making meaning and communication of results, as described in Rowan's research cycle.

The results of attending residential and having discussions with supervisors have been to enable me initially to formulate my research thrust and to gain feedback on the viability of my research program. On an ongoing basis, feedback at residential on progress has been inspiring, as other students have readily identified with the concepts that I have been developing. However, the residential were more significant in the early stages of the research program and have not been a later source of input.
Discussions with supervisors have been most significant in terms of my formal supervision from the staff of Social Ecology. Other supervision meetings were of value in the earlier stages of the research process, especially with Dr. Janz when I was in a collaborative research program with the research group. In more recent times I have not drawn on the off-campus supervisors, but have tended to focus on my principal supervisor, Dr. Cameron, for support and feedback on progress. The result of this has been to some extent a feeling of relative isolation in the latter part of the research program. That is not to say that my contact with Dr. Cameron has not been useful, rather the opposite. The relative sense of isolation has been a result of the lack of contact at a local level.

Reasons for this have been partly because Dr. Janz moved to Victoria halfway through my research program and contact, even electronically, has been minimal since then. Although I took on a new local supervisor when Dr. Janz moved, that is, the Reverend Oliphant, I have not tended to call on him to the extent that I might have. This has been partly because of reticence on my behalf, and partly because of business in our work and personal lives, which have militated against regular contact.

Coping with isolation, however, is the key theme of my research program, and I have developed means of coping with it, in addition to relying most often in a formal sense on Dr. Cameron. One way to do this has been to prepare papers based on aspects of my research. Examples of this were papers, ‘Spirit of Place’ and ‘Getting to Know Country’, for colloquia on place, organised by the University of Western Sydney, Social Ecology, in 1996 and 1997. These papers were particularly important in terms of my work on place, as they gave me an incentive to focus on it in preparing the papers.

Another means of overcoming the sense of isolation in preparing the thesis was to give talks on aspects of my research when I was invited to be a guest speaker for various organisations. These included a talk to the Sydney Jung Society in 1996, a talk to the Jung Society of Melbourne in 1997 and a talk to the Canberra Jung Society in February 2000. I was also a guest speaker on a Radio National documentary on dreams in February 1998.
All of the talks to the Jung Societies focussed on the plight of men in modern society - the first on men of all ages, while the second two were more related to those younger men who prefer to use intuition to perceive their world and environments. These talks assisted in the development of some aspects of my people chapter. An edited version of my lecture to the Canberra Jung Society was printed in the Society’s Newsletter of July/December 2000.

In the radio program I discussed what I refer to as my Osiris dream, which was the first dream I discuss in my chapter on psyche. It was the initial ‘archetypal’ dream that I had at the beginning of my research program, and telling it some years later for broadcasting on Radio National, gave me the opportunity to reflect on its significance as I commenced a long journey of change.

The other process of coping in the absence of local, formal support was to establish informal support with colleagues, and the result of this is discussed in Section 2.4.5.

Key results of discussion with my supervisors have been to provide in-depth consideration of the structure and content of the thesis, to be guided to relevant references of the literature, and to be forced to focus more and more on the main arguments that I was espousing. They certainly met the making meaning aspects of Rowan’s Research Cycle.

2.4.5 Collaboration with Peers and Clients

In addition to working with formal supervisors, the research process drew upon colleagues for discussion, reading of drafts of chapters, and feedback. Some of my psychotherapy or group clients provided information or were willing subjects of case material for particular parts of the research. These collaborative stages were consistent with Torbert's collaborative inquiry process, especially in his three stages of inquiry, in that there has been a shared model of reality developed, which continues to make sense through further collaboration. These other collaborations have also helped me to focus on obtaining more precise results.
Various clients have given me permission to use their case material to illustrate points, and this was of particular relevance in the Chapters on *people* and on *place*. I draw on clients’ experiences and their own search for belongingness in their own isolated situations and some illustrated the need to belong with their dreams of place. In addition, clients gave me permission to use their dreams to illustrate parts of my arguments on psyche and its role in the need to belong.

A group of male clients agreed to meet over lunch to discuss isolation as a result of being a particular MBTI personality type, the ENFP. This type is relatively uncommon amongst men, and this group of men was willing to allow me to consider their means of coping and coming to a sense of belonging in a group situation. The detailed results of this meeting are in Chapter 3, *People and their Influence on the Need to Belong*.

Peers, colleagues, friends, have been significant influences, both in the research process and in my own transition from isolation to a sense of belonging. Some of these support situations were:

- One assisting with transcription of recordings of the collaborative group meetings.

The transcription phase was long and tedious, with a lot of material being produced from the conversations of the many evening gatherings of the group. It was an act of sheer support to have a friend assist in the transcription process. Of course ethics were important in this situation and I ensured that the friend who assisted in the transcription was not familiar with any of the collaborative participants. This was a time of extreme financial difficulty for me and so it was not possible to have the transcripts undertaken commercially. I did so for a few tapes but the bulk was done by myself or by the supportive friend.

- One spending a weekend with me developing a time line plan for the analysis and writing up of the thesis.
This was some years ago and while I did not stick to the time line, it was an opportunity to put a concrete and logical format around the task being undertaken. It also provided an opportunity to highlight key milestones and content material.

- Friends reading drafts.

In addition to my supervisors, four friends took time to read copies of parts of the thesis and to provide feedback to me. This was a valuable process, which had benefits for me in the drafting and for them in the insights that the exercise gave to them. They identified with the themes and outcomes of the thesis and were able to reflect on their own lives in terms of the hypotheses being posited. One of the friends commenced a graduate diploma in social ecology following his association with my thesis. Another found the process useful in reflecting on her sense of belonging within her family. This is consistent with Torbert’s stages of the collaborative inquiry process.

- A friend pushing me to completion.

In the later stages of the thesis writing, in 1999, one friend in particular, Kevin Anderson, took it upon himself to urge me to completion. This followed considerable effort and support from a friend, Joan Armitage, who read my draft in early 1999 and provided detailed comments and notes for me. Kevin’s motivation for urging the completion was because, as he said, that he believed that I had said something in the process of the research that needed to be ‘out there’ in the community.

I found Kevin’s assistance initially overbearing as he proceeded to edit chapters and to provide emailed feedback. No one before had been so precise in their feedback comments, not only in the textual content, but also in the format and layout. But after a while, I allowed myself to move away from feeling alone and isolated in the writing, and grew to accept his comments with the good intent that they were intended.

In July 1999, Kevin and I spent five days in Hobart reviewing the draft thesis page by page. I feel that without his assistance the thesis may not have been completed. From a
personal point of view, my thesis seems to have arisen from the pain that I experienced following the sudden and tragic accidental death in 1986, of my friend, Margaret Stewart. Sadly, some of the incentive to complete the thesis has arisen because Kevin has Motor Neurone Disease and has limited time left to him. It is my desire to ensure that he sees the thesis completed.

He has benefited by becoming aware of the importance of ancestors for a sense of belonging. Since assisting me in July, he has spent many hours researching his own genealogy and seeking out long lost relatives, as well as unearthing family secrets that had been put aside many years ago. From a social ecological viewpoint, he has also influenced others to begin their own genealogical search.

2.5 Significant Interrelationships of the Research Process

Strengths of social ecology theory and practice are that it recognises the complexity and interrelationships within the real world and within research (which, after all, seeks to reflect on, capture or distil parts of the real world). My research process was multifaceted and contained significant and implicit interrelationships between the different components. There was interaction between residential, reports of work in progress, and the collaborative group and between genealogical research and the collaborative group. The story of my own journey was intertwined with the stories of the journeys of members of the collaborative group and earlier versions of this thesis were enriched by feedback from supervisors, peers, and others who contributed useful information and encouraging suggestions.

Looking back at the various forms of the research process there seemed little significance in their various interrelationships at the time. It was mere chance that various aspects overlapped and it was not my intent at any time to integrate them. Rather it was more of a serial development with some overlap occurring coincidentally.

For example, during the time of the research group collaboration, there were significant dreams of mine discussed as well as those of others, but there was no conscious intent to draw together different aspects of formal research processes. Discussion at that time by
the group on ancestors may have arisen from my own ancestral researching, but was also simply a topic that the group chose to pursue at that time.

Furthermore, there was a matter of temporal relationship. It was some years after the completion of the work of the collaborative group that other aspects of the research developed. Some of my dreams that I have used came much later in the process, as did the decision to have a meeting of the group of men of similar personality. Nevertheless there was a linking of the various processes, perhaps at a more unconscious level, and there was a flow-on effect from one process to another. It was from the meetings with the group that I gradually developed the themes of the means of coping with isolation in change that I have now espoused. It was through the group that I was able to consider my stories and those of others and then through my analysis that I was able to deepen my understanding of the processes that were occurring.

My psychology practice developed as the thesis developed and it was possible to draw on specific case studies that were relevant to the thoughts and ideas that were coming forward over time. The interrelatedness of the supervision process and use of peers and friends had significance, if only because one arose as a result of the other not meeting all of my needs as an isolated researcher who needed some local support and guidance.

My drawing on literature and references had some correlation to other aspects of the research. The theoretical approaches to research were considered prior to the launching of the collaborative group program and as my themes and hypotheses arose, I turned to general references and literature for support of the arguments that I was putting forward.

The end result of this was a program that had a level of integration and development, even if this was at times a result of coincidence rather than planning. The evolving nature of this thesis was an ecological process that arose as the research program was put into place. While this may have had its difficulties in the earlier parts of the program, its advantage was that the final concepts and ideas were allowed to flow from the unconscious and hence were given their own intrinsic validity.
All of the processes, both formal and informal, have been interwoven in my discussions of my findings, and considered in conjunction with reviews of relevant literature. The result is a thesis that sets out to show that it is possible to cope with change in an isolated situation, but in order to do so effectively, it is important to establish a sense of belonging. In the next chapters, I shall consider the themes of the outcomes of the research in detail and then draw them together in the latter chapters.
CHAPTER THREE - PEOPLE AND THEIR INFLUENCE
ON THE NEED TO BELONG

No man is an island, entire of itself.

Donne

Donne’s comment is one that rings so very true for so many people. We are a gregarious
species and have survived in many different situations and circumstances because of the
co-operation and support of other people. Even those who prefer to be alone most of the
time will still draw upon their fellow humans for support at some time of their lives,
even if reluctantly. I am suggesting that the influence of people in our lives is even more
important in that through an alignment with people we can overcome isolation and
develop a sense of belonging.

Our association with people is belongingness in itself and with it we have managed to
achieve great things. People associate in groups, in families, in teams, in organisations,
in communities and in societies. Over many years of working with clients in my
psychology practice, through professional interactions with other clinicians and from
conclusions in reports on issues such as youth suicide, I have come to realise the
significance of people in healthy individual development. I have also come to
understand the opposite of this, that is, the negative impact of a lack of association with
other people, or of not having a solid understanding of ancestral ties and community.

I outlined my journey and people influences, in Chapter One. In this chapter I look at
people in more detail, including significant people who assisted in my own development
of a sense of belonging. From a wider perspective I draw on information from my
research group, clients and relevant literature.

3.1 My Personal Development of a Sense of Belonging through People

In February 1989, I moved from a comfortable environment comprising work in the
Australian Public Service, to a situation of working alone at my home. I did not know a
lot of people, particularly in the field in which I was going to work and, being a person who needs people, I found this very difficult. However, before long I made connections. For example, I made connections with people in my course in Social Ecology. In particular, a men’s group was set up in 1989 for a brief time within my consultancy group in Social Ecology. I gained strong support from this small group in the early times of my change process.

Other significant people in the early days of my new situation were a Jungian professional development group in Canberra and the person with whom I commenced my own analysis, Craig San Roque. But not only did I have the beginnings of new networks but also the new people themselves seemed somehow to be more in tune with my own processes. I now know that there were a lot more ‘intuitives’ (N) than I had known previously, or at least I could now recognise and appreciate them.

In the past I had felt alienated. I remember a former friend of mine likening me to a jack-in-the-box. He told me that over many years I used to occasionally come out of my box, say at a dinner party, and would make an outlandish or radical statement. I would be heard out and then pushed back into my box, the lid closed and people would continue their conversations. After I started my management development programs and personal development work, I would come out of the box and would not be pushed back, let alone have the lid closed. Some of the people from the past found that threatening. They were confused and did not understand a lot of what was happening for me.

I also had strength from some old friends. Some of my old colleagues seemed not to understand what was happening to me but seemed to care for me enough to stay with me and hoped, I guess, that things would be all right. And they seemed to have faith in my future development. There were also my parents and other members of my family. My parents had fears and concerns about my future security as I announced that I was going to resign from my permanent position in government to a life of precarious work opportunities. I seemed to have given up so much in terms of security and was likely to jeopardise my material possessions; it was worrying to them. It was also worrying to me at times.
The move to the Blue Mountains was a very important step in terms of connections with people. There was a reconnection with people from the past and a reconnection with my own past as I had grown up in Lawson from ages seven to twelve, and then in Blaxland from twelve to nineteen. I met primary school friends such as the barber at Lawson, and his father, who used to cut my hair as a child. There were old friends from Penrith High School; people with whom I was connected for many years and who had then disappeared from my life. It happened that six months after the completion of the collaborative group program there was a reunion of students who had left Penrith High School in 1960. At the reunion I caught up with my best friend from school, Frank, whom I not seen for about twenty years. It was so pleasing to reconnect with him.

I looked up a cousin who lived in Sydney whom I had not seen for years. All of it was like an awakening, a reconnection to those who were significant for me from the past. It was not as though I had not kept up with people from the past, as I had. But many of those with whom I had continued to connect did not have the same relevance for me. The reconnections that I made were more significant. For example, I learnt that Frank was an INTJ in MBTI terms. Looking back on our earlier friendship, we acknowledged that in those early days he carried the logic and I carried the feeling for us.

Living back in the Blue Mountains as an adult, even though it was only for a short time, also gave me an opportunity to meet new people. For example, through the Psychiatrist and Jungian Analyst, Leon Petchkovsky, I met a psychologist, Geoffrey Denham. Geoffrey supervised me as a psychologist-in-training so that I could become a Member of the Australian Psychological Society and gain registration as a psychologist.

### 3.2 Groups of People with Influence on Belonging

People come from a variety of sources and areas of influence for an individual, including family, immediate and extended, ancestors, friends, associates, and community. Workplace, professional and trade colleagues influence individuals as well as many other sources of people influence, including ethnic and cultural groups, religious associates and institutions, political groups and affiliates. It is the former groups above
however, that I will focus on in order to explore the influence of people on the achievement of a sense of belonging.

3.2.1 Family, Immediate and Extended

Meares (1992, p22) has commented that ‘the self, or the “me”, is merely a possibility, a potentiality which will arise through an appropriate engagement of the child as “I” with the mother and other caregivers’. He also commented (p.66) that while we can become our own mirror of understanding of self, in general a child needs to have a prior sense of confidence which will arise when peculiarly personal feelings and ideas are responded to as valuable. If a child is not responded to with a sense of confidence, the child will remain inert, attempting nothing.

Meares concluded (p.67) that ‘basic self-esteem consists of an almost inexpressible affect which arises in relation to others whose responses “fit”’. He said further that the evolution of self-esteem involves reverberations between a core sense of self-esteem and the responses of others to expressions and actions that are felt as peculiarly personal. So, immediate family’s influence on our development of a sense of belongingness is crucial from the outset.

Of course, connection to family will decrease as a person matures and finds his or her own sense of self. Begg (1984, p.35) refers to three conditions for individuation outlined by Henderson (1967, p197). They are separation from the original family or clan, commitment to a meaningful group over a long period of time and liberation from too close an identity with the group.

In regard to Henderson’s conditions, Begg has commented that as the family or clan becomes weakened, so the need to belong, to experience the sense of security that comes from we-consciousness and togetherness, becomes ever more pressing. People will then move on to groups and community relations.

Next to immediate family is extended family, including near relatives, step family members and in some cases closely associated friends and their families. Eckersley
(1997) has commented on the contemporary causes of psychological disorder in young people, referring to two prerequisites for healthy growth and development, namely a close relationship with a dependable adult and the perception of meaningful opportunities in mainstream society.

He is concerned that this situation may reflect a growing failure of modern Western Society to provide an adequate framework of hope, moral values and a sense of belonging and meaning in our lives. Social cohesion and personal resilience may be weakened because of an emphasis on the development of the self, to the detriment of the community. Eckersley is concerned that by investing so much meaning in the individual ‘self’, society has inadvertently left it dangerously exposed and isolated. Furthermore, society has weakened the enduring personal, social and spiritual relationships that give deeper meaning and purpose to our lives.

3.2.1.1 Discussions by the Collaborative Group about Family

The collaborative group discussed family relationships at length, illustrating some of the processes that they went through in establishing their own sense of family as well as influencing their children’s development.

Michael: When I was twelve I thought that I was responsible for my own actions. I became fairly independent and I thought nobody should tell me what to do. I was very anti-authority. I feel that when I was in my twenties I was working that out. I just wanted to be me. I just wanted to make independent decisions. I didn't have heroes whereas most of my friends had heroes in their teens.

12 December 1992

It is interesting to consider Michael's comment in terms of Henderson's three conditions for individuation outlined above. Michael had a sense of independence from his immediate family from an early age, but he did not appear to replace family connections with close and long term commitments to school friends and other people as he grew older. This seemed to carry on through his work situation where he reported feelings of isolation and alienation. He has not yet met the conditions outlined by Henderson for individuation. Michael was the first to leave the collaborative group once it had settled
down, and while he enjoyed his time with the group, he did not have the same level of commitment to the group that others had.

From the following excerpts from the meeting of 12 December 1991, it could be said that Ross and Rick had better engagement, in terms of Meares' postulates, with their parents/caregivers than Jan and Greg had. Their parents appeared to engage with them more intimately to influence their development whereas Jan and Greg’s households appeared to be more remote and isolated. Ross and Rick were perhaps more confident because of this and appeared to have greater senses of self than did Jan and Greg. Their sense of belongingness was more effectively developed because of the overt responses from their immediate families.

Ross: When I was a kid we lived in Lawson in the Blue Mountains. Our train to take us to school was a steam train and it used to get water at Lawson and so the train was always in the station for about five minutes. I lived a five-minute walk from the railway station at the police station on the down side of the station. You never left home until the train went through because you knew you had five minutes to get to the station. No one used to panic. Invariably I would be in the toilet and my mother would yell for me to hurry up, “One day it won’t stop for water!” It didn’t once and every kid in the town had to be taken to the next station.

Greg: I used to race the Riverina Express from the Albury station to a bridge and if I beat it I would be at school on time. But my mother didn’t understand this and forever was saying that I would be late for school.

Ross: We lived at Blaxland when I was a teenager and everybody, my parents and my sister and myself, all went to Penrith in the morning, which was 10 miles away. We often used to go by car but sometimes we went by train. Every day we went by car my father would yell that he would have to get us up at 6.30 in the morning in order to get us into the car on time. Every day, but it was always impossible. It was just dreadful. Barbara and I would be in the car cleaning our shoes or doing our hair. It was always a battle.

Jan: I grew up in this orderly household where we all got up in the morning and had a proper breakfast at the table with a tablecloth. We were taught to. Nobody was rude, nobody raised their voice. I never heard an argument in the house that I grew up in. I didn’t learn how to argue until my first marriage. We had clocks. I shared a room with my sister. I didn’t mind getting up. I liked school.

Greg: In my family you had to pitch for yourself.
Rick: At 5 o'clock in the evening my mother would have said, "Weren't you supposed to be somewhere at 5 tonight?" and I would have said, "Yes, but I just have to watch this bit of TV." I was going on my own steam but I wouldn't respond to a pressure to control. It wasn't control, my mother thought she was doing the right thing. I can see now how she would behave, she was trying to do the right thing, but I would probably be late because she had asked me. I would deliberately slow it down till the last minute.

12 December 1991

On 5 March 1992, the Research Group discussed the balance between family and other aspects of their lives

Claire: I find that as a town everyone is focussed in on their work and they carry the burdens of the world and I don't have the social network that I had. I miss that too. That is a piece of fun that I realise that I miss. I focus all my energy on trying to do my job and trying to do this course and trying to please here.

Michael: I am quite happy with my own self, but when somebody new comes in and they have friendships elsewhere you can see that they are having difficulties breaking in anywhere unless they bring people with them. I am quite settled.

These comments of Claire and Michael also illustrate Henderson's conditions for individuation. Once more, Michael has shown that he has separated from his original family but has not made commitment to a meaningful group. He is happy with his own self and has no identity with another group. Claire is a person who needs a long-term meaningful group and is missing it.

Michael's separation impulse is once more demonstrated in the group, whereas Jan's role was very different, reflecting her upbringing. She wanted more control in the group rather than to leave it. She had separated from her original family and was now looking for another long term and meaningful group to belong to. She has met conditions 1 and 3 of Henderson (separation from family and liberation from too close an identity with a group).

Without a personal sense of self, we seek out information from family. If this is not obtained, we lack insight. Families and individuals within them are usually influenced by outside pressures and demands. The collaborative group discussed this in terms of
the demands put upon them and their attempts to gain some sort of balance between family and other commitments.

The above extracts from the collaborative group have illustrated the importance of the influence of family on the development of a sense of belonging and of self. They have illustrated concepts and conditions for individuation from Meares, Begg, Henderson and Eckersley. They have stressed the importance of the influence of significant family members and the need to not only establish good family relations, but also to be able to separate from the family and develop healthy community relationships. They have shown the importance of early family relationships, coupled with later work, social and community relationships, in the development of a sense of belonging and for effective individuation processes.

3.2.1.2 An Inspiration from my own Journey

A colleague, Ian Houssenloge, illustrated the influence of family, and especially of parents, on our sense of self and identity, in a story that he composed following his reading of an early draft of this chapter. His story is inspired by my early journeying in the 1990’s, between Canberra and the Blue Mountains of NSW. His main character was a giant who was initially having difficulty fitting in to his environment. It was not until the giant had made his own journey and found relevance in his life that he could to return home and feel that he belonged.

Houssenloge’s unpublished edited story follows.

The giant’s eyes grew heavy and began to shut as he lay his huge form down to rest. He had found a spot where sweeping plains lapped softly into rolling hills that made the jagged snow capped skyline powerful and imposing, yet at the same time their enormity reflected his own bulk and he was at one with them. The very contours of the hills provided the perfect shape to support his now horizontal body, and one of the smaller hills the perfect pillow to tilt his head to a comfortable position for breathing. Nearby farmhouses with their little tin roofs fell into shadow as the sheep that had fallen over from the shaking earth as the giant lay, picked themselves up and scurried to the base of some the scattered trees.
As he breathed in, the wisps of clouds that drifted gently in the soft blue sky found themselves being sucked towards the filling lungs of the giant man. The trees strained at their roots and the grasses flattened towards him. He exhaled and puffs of snow jumped from the caps of the rugged mountains and formed swirls in the air. The doomed wispy clouds made good their escape from the lung chamber within, only to find themselves being sucked back in as the giant drew another breath.

As his body became limp and he drifted into a deep sleep the burdens that came from such wide shoulders sunk closer to the hill that supported his head and visions of his mother floated to the surface. “Mother why can’t I play with all the other kids? I won’t hurt them, I promise to be gentle.” “I’m sorry honey but you are different to them, they tease you behind your back, they do not understand your size or how hard it is to be as you are, a giant. What if you step on one of them accidentally? No you don’t fit into their tiny worlds, they cannot see as far as you see, or cannot jump as far as you jump, they will never accept you.”

“But mum I am just like them, only bigger. I like to watch the cartoons and eat ice cream. I too dream while I’m awake that I am a pirate or a race car driver. I fall over and skin my knees too. I never want to grow any bigger, I’m big enough already. Maybe when they grow bigger they will want to play with me. Mum why am I so big?”

The giant stirred a little from the rain that now fell upon his sleeping face. All of the emotional electrical activity inside his massive brain had caused the clouds being sucked in and out of his breath to become positively charged and turn to thick rain clouds. A storm was brewing and a little bolt of lightning shot from the blackened sky behind the alps and found an earth inside one of the giant’s fillings, made from an old battleship. Still his eyes did not open though the thoughts in his mind continued.

“Well Sir, we could definitely use someone of your size around here. It would be beneficial to the health of the whole community if you could provide shade and a little breeze for us during the hot summer months, and block the cold southerly during winter. Your holiday period will be Spring and Autumn. Now I understand you have been fully trained in knowing when these seasons occur and have studied mathematical solar projections, topped your class I believe. Your new career begins tomorrow.”

The giant worked tirelessly for years after, serving the whole community. It seemed as though the people had come to accept his size and indeed found him to be very useful. Did he really belong or was it the comfort during harsh seasons that they really wanted? The question burned in his mind for years, but he was happy at least to be doing that which was expected of him and that which gave him some acceptance in a world that was so small from his vantage.

One day during a simmering hot summer season the giant was standing staring down at the thriving community below him, when he thought of his mother. He turned his head north to the direction where his first real memories began and wondered if the people from that community may accept him now. The
vapour from the heat waves gave the impression of a shimmering mirror across the landscape. In this mirror he saw a reflection of his own self. It startled him because it was not only he that he saw, but also the nearby mountains looming behind him. The light from their reflections bounced around and bent from the searing heat and they formed the shape of a casket around him. Beyond the macabre mirror of heat he saw the gentle and cool blue that was the mountains of his youth. The whisper of the breeze through the blue gums echoed off the strataums of sandstone and beckoned his return.

“How can I leave these people who have given me purpose for so many years. What am I returning to and will they to accept me?”

The mirror faded and the giant turned his head back to face the reality of his surroundings. The mountains that had formed his casket sat as they had for countless centuries as if staring at him with an age old contempt. The streets below him flowed with movement as they did day in and out, the sun beat upon his back while the people below languished in his shade and he knew there was more.

To his surprise the journey that had taken many steps to get to his home of the last years took only a few to return from. He pondered if he had grown bigger or the distance had grown smaller. None the less he considered these steps with which he returned to his place of youth, big ones. The air here was not as sharp and had a tang of salt that blew off the golden beaches. The earth did not crack beneath his enormity so much as squash. Many things were different from his memories but as the earth squashed beneath him the fresh subsoil gave light to days gone by. He pondered how what he now saw came to be and if he himself had contributed to its formation. Within the subsoil he found the answers. Relics of horse drawn plough long since buried by shifting soils, oozed up between his toes and he imagined the people that first raped these rich soils. He saw the sun beating down upon their backs and the sweat trickling through the deep lines carved in their faces, their leathery hands straining to grip the heavy hammers of the foundry. He raised his own hand and touched his face softly. The lines were not as harsh and his hands soft. Was it possible that he was of the same stock as these toilers, who although small in size had hearts of giants?

The people of the area remembered him and soon found uses for him in the construction of their giant metropolises, holding huge spans of bridgework between his thumb and forefinger for hours on end while little men busied themselves tightening nuts and bolts that would eventually hold the structure in place. Yes he was indeed useful to the many people who thanked him daily.

The giant grew bigger still, so much so that he soon found it hard to pick up those huge objects, that to him became even more tiny, not only in size, but in importance. He had to know why he was, and why the mountains of blue that cupped this sandstone basin soothed and welcomed him, yet left him feeling out of place. Thoughts of the early people who shaped this land led him to discover a people that not so much shaped the land but were part of it. People that talked of giant serpents and the like, things his size that

Ross White
weren’t mocked but worshipped as being part of the land. A people that roamed for thousands of years, further than ever he had walked. He liked the thought of this but knew he did not come from such a people as they did not strive to seek acceptance. He knew of no-one else in his immediate family that had developed into a giant, in fact he knew of no other his size and this frustrated him further. He searched bloodlines as far as possible, and yes those deep lined, leather handed toilers he had seen in the subsoil of his first steps back there were indeed his ancestors. So why was he the way he was? Perhaps medicine could explain his size, but alas biologists could offer no worldly explanation as to the extent of his growth.

The giant began to despair and crouched at the foot of those welcoming mountains as a tear welled up in his eye. He had never cried before and the thousands of litres of salty water stunned him as they rolled down his cheek to the point of his chin. There they swelled up until their own mass caused them to leave his face and drop to the side of the mountain. As the huge droplets smashed into the mountainside the trees split and grasses tore. Tonnes of soil washed quickly away until the stark white of its sandstone base appeared. The dragging of the trees and soil soon dissolved layer upon layer of this sediment until all the water was finally dispersed into harmless rivulets.

The giant stood and stared at the scar he had left and smiled. For there, in front of him was what he had been searching for. Those beautiful Blue Mountains would not be without the variety of gums and other trees that cover it. The trees could not cover them without the rich topsoil that feeds their roots, and the topsoil would wash away without the roots holding it in place. The golden beaches would never have lay as they do without the assistance of the forgiving sandstone, and the sandstone would not exist had the water not been so kind. The giant knew that he to would not be without his forbears. The people who roamed the area for thousands of years knew and spoke of spirits, and now to the giant knew.

He had been made a giant by the spirit of his ancestors. Their giant hearts beat every day to uphold their own existence. Such was the enormity of their spirits that it only made sense they should be reborn in him as a giant. For the first time in his life the giant felt himself growing. He turned and looked down at the people that had gathered below to see why the river had burst its banks. The children were laughing to see the giant’s clothes rip as he grew bigger, and the teenage girls fainted. He smiled at them and though they were too tiny to see, knew the kids were smiling back. He looked down upon the three highest peaks of the beautiful Blue Mountains in front of him and whispered, “Thank you my sisters.” He turned south and with one giant step strode to face the rugged alps that had formed his casket years ago on that hot summer afternoon.

The snow capped mountains no longer seemed the forbidding shape of his casket, rather the timber had been sawn up and used to make a grand headpiece for a giant bed that welcomed him. The giant’s eyes grew heavy and began to shut...
I looked upon Houssenloge’s reaction and writing of a story as being affirming of my project, my journey and the social ecological approach to knowledge in that his reading of my work has inspired him to write the story. While it is included here, it is also relevant to later references to the importance of place and psyche in belonging. Houssenloge has managed to capture the essence of my relationship to the landscapes of the Canberra and Sydney regions in very sensitive and insightful ways. His imagery of the giant lying in the contours of the hills has expressed my connection to the land of the Canberra region. He has captured my feeling of belonging to the sub-soil of the Blue Mountains, outlined in my account of my return to the Blue Mountains in 1990.

Aspects of my dream work have been included into the story, such as the imagery of the rugged alps forming a casket around the giant, but later changed into a giant bed. I associate this with the glass coffin of one of my early dreams, discussed later in Chapter Five, *Psyche and its Impact on Belongingness*. His imagery of the casket captures the sense of repression that came up in my dream and was impacting on me at the beginning of my journey. His imagery was later changed to a giant bed representing freedom as the giant gained more self-confidence through a developing sense of belonging to the community and to the land. This was affirming of the changes that I went through as I came to gain a strong sense of belonging over time.

It is reflective of the development of a new sense of being and existence for myself, as outlined by Rowan (Reason and Rowan, 1987, pp.97-98). There has been an action and communication has occurred bringing about a new consciousness. While there is a return to my usual work, there has been an elevation to a higher level. Another person has been influenced at a deep level in his psyche by reading an account of my own journey, at many levels of consciousness, and this has influenced him to create a fantasy story based on my account. In turn, my reading of his story brings about a new sense of being in me. I now realise the power of the influence of story in directing new levels of consciousness in people’s lives.
3.2.2 Ancestors

Its former green is blue and thin,
And its once firm legs sink in and in;
Soon it will break down unaware,
Soon it will break down unaware.

At night when reddest flowers are black
Those who once sat thereon come back;
Quite a row of them sitting there,
Quite a row of them sitting there.

With them the seat does not break down,
Nor winter freeze them, nor floods drown,
For they are as light as upper air,
They are as light as upper air.

'The Garden Seat' by Thomas Hardy
Late Lyrics Collection, 1922

Heaney (1993) sees Hardy’s poem embodying a way of feeling and thinking about the past, which significantly amplifies our consciousness. The poem is about the ghost life that hovers over the furniture of our lives, about the way objects can become temples of the spirit. The more people are surrounded by such objects and are attentive to them, the more richly and connectedly they dwell in their lives. Place, houses and furniture are present not just as neutral backdrops but as influence and nurturing. Imagination breathes their atmosphere as rewardingly as lungs breathe the oxygen of the air.

Heaney says that it could even be maintained that objects that have been seasoned by human contact possess a kind of moral force; they insist on human solidarity and suggest obligations to and covenants with generations that have been silenced. He says that Neruda’s declaration that ‘the reality of the world should not be underprized’ implies that people grow away from the primary relish of the phenomena that influence in the first world of being. It is in such places and at such moments that the ‘reality of the world’ awakens in us. These are archetypal moments, occurring in every life irrespective of intellectual, temporal, social or economic differences. And it is at such
moments that we have our first inkling of pastness and find our physical surroundings invested with a wider and deeper dimension than we can, just then, account for.

Heaney says this is an unconscious process at the time. It is neither sentimental nor literary, since it happens during the pre-reflective stage of our existence. It has to do with an almost biological need to situate ourselves in our instinctual lives as creatures of the race and of the planet, a need to learn the relationship between self and not-self.

Heaney also says that we read ourselves into a personal past by reading the significant images in our private world and that personal past is not necessarily determined by calendar date or by any clear sense of a time-scale. It is instead a dreamtime, a beforehand, a long ago. We learn it by sensation, certainly without deliberate instruction, and the result of our learning is a sense of belonging to a domestic and at the same time, planetary world of pure human being.

My personal belongingness has been greatly influenced by a long-term search into my own ancestry. It has been a search of many years, ever since I was a youth and has for me been a response to that need to situate myself in my own instinctual life.

3.2.2.1 The importance of ancestors in my development

Hillman: And family always existed in the context of one’s ancestors. Our bones are not in this ground. Now our families don’t carry the ancestors with them. First of all we Americans left our homelands in order to come here, and we let go of the ancestors. Second we’re all now first name people.

Ventura: And in the last name are the ancestors, the country, the residue of the past.

Hillman: It’s all in the last name. The first name is fashion, social drift. ... You’ve got your ancestors with you in your psyche when you use your last name.’

Hillman and Ventura, (1993, p.14)

Jung (1983, pp.263-264) was emphatic about the significance of the influence of ancestors on our psyche:
Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. The "newness" in the individual psyche is an endlessly varied recombination of age-old components. Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being. ... The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity. ... Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonised with the ephemeral conditions of the present.

Research into my genealogy was significant in my developing a sense of belongingness. I had been studying genealogy for many years but it peaked in the late 1980s and early 1990s. My first ancestors in Australia came to New South Wales and Victoria, some were convicts and others were free settlers. Of particular relevance in the context of this research are those who came to the Windsor, Parramatta and Newcastle districts of New South Wales as convicts from England and Ireland. I am descended from them through my mother. Details of this lineage are at Appendix 1.

Two stories from my studies of those ancestors have been important in my journey. The first is about my search for the grave of my Rafter ancestors at Parramatta. The second is a story of the search for the grave of one of my great-grandmothers. Of these the first story is also relevant to place but is included here because of its significant ancestral component.

My earliest Australian ancestors on my mother's side to arrive in this country were William Rafter and Anne Entwhistle. William Rafter was an Irish convict, who on arrival in the colony in 1813, was assigned to work at the Castle Hill mental asylum for convicts, north west of Sydney. Ann Entwhistle was an English convict who on arrival in the colony in 1814 was put into domestic service at Parramatta, west of Sydney. They were married in 1821 although they already had three children, including a son, William, born in 1815, and from whom I am descended. They were both granted tickets of leave relatively soon after arrival in the colony. In the mid 1820s, William was granted parcels land of around Castle Hill and Parramatta.
In the early 1990s, I decided to try to find their graves. I knew from genealogy records of headstones that they were buried in Parramatta and so one day I went to St Patrick’s Catholic Church in Parramatta and inquired of the then Bishop where the graves might be located. He suggested that I search the old church cemetery on the corner of Church Street and Pennant Hills Road.

I found the old cemetery and wandered around looking at many old tombstones and grave sites. Some of the graves had disappeared and the tombstones were used for flagging in a small little chapel in the middle of the cemetery. However, no matter how hard I looked, I was not able to find the graves of William and Ann. I did find the grave of one Rafter, who was probably a relative. I began to despair, as I knew the graves must be there but I was unable to find any trace of them.

After a while, I grew tired of looking and started to go back to my car. As I did so, I walked past a large peppercorn tree. To the right of it there was a large obelisk surrounded by an iron picket fence. To my surprise, it was the family grave of William Rafter and Ann Entwhistle. As well as their graves, it contained the graves of many of their descendants and relatives.

I was stunned because of its enormity and because of what it must have represented in terms of this couple who had arrived as convicts and who must have ‘made good’ in this new land. From that time onwards it seemed to me to be like a sacred site for my family. It was a grand grave of my first ancestors in Australia, and more so because they came to this country involuntarily. I felt proud to think that they had somehow survived in the new colony and had made good. It represented something powerful for me in terms of my own being. I have since taken many of my relatives to see the site, including my octogenarian parents, my mother having been born a Rafter.

Another ancestor of significance to me was my great grandmother, Agnes Maria Rafter (born Agnes Maria Joseph Thompson). She was born in Geelong, Victoria in 1855 and married one of William and Ann’s grandsons, Charles Rafter, in Sydney in 1877. At the
time that she was married she was a servant girl. She and Charles settled in Newcastle where they ran a butcher shop. I do not how she moved from Geelong to Sydney, nor do I know how she met Charles. They had six children before she died at age twenty-eight shortly after the birth of their sixth child, William, who died some ten days after he was born. Mother and son were buried together at Sandgate Cemetery in Newcastle.

In my genealogical studies I had some difficulty tracing her but although I did not know why, I felt a strong need to connect to her. In 1994 with my sister, her husband, and her daughter, we searched historical records in Newcastle to locate the row and section numbers of her grave. We then visited the cemetery to look for her gravesite.

After a lengthy search, we found the appropriate row and grave site but it had someone else's name on the head stone and no matter where else we looked, we could not find our ancestor's grave. We were at the right grave site and yet it was not Agnes Maria Rafter’s name on the grave. My sister suggested that we have another look at the record from the Historical Society. I noticed that a name that we had copied down was the same as on the grave at the site for our great-grandmother. It was somebody who had been buried there in 1926 whereas Agnes Maria died in 1884.

We came to understand that they actually had been so poor that, when she died, her husband could not afford a grave. Instead, a person who must have been a friend of theirs provided a grave plot that he owned in his family. Twenty-five years later, he or his family was able to reuse the grave and so other people were buried over my ancestor and her child. It seemed to me like a violation of my great grandmother in her death, even though it was legitimate.

But let me reconstruct her final days from my knowledge and imagination. She was a young woman in her late twenties, pregnant for the fifth time (she had twins on the second pregnancy) and living in lower Church Street in Newcastle in a terrace above the butcher shop. It must have been hot as it was December of 1884, almost Christmas. It was probably very smelly over the butcher shop without the refrigeration we have now. She had little children around and was heavily pregnant. I have a picture of her not
feeling very well, having to cope with children, Christmas coming up, and it being hot.

For some reason I have a picture of her in heavy clothes. When she gave birth to her child, they were both ill and poorly. She died a few days after childbirth and baby William died at the age of ten days. They were buried in the grave together, mother and child. It all conjures up for me a picture of poverty; of a life that was lost so very early and one where the mother just did not have a chance to mature fully. She spent her whole life being a daughter, a domestic servant, a wife and a mother. She never ever seemed to have any freedom or any opportunity to have a sense of self. That pained me and I thought, “What a waste!” Even in death she was deprived of a permanent resting-place that she could call her own, and so her sacred place was a place of not being.

On reflection I have thought that there has been some redemption for the life that she lived or did not live. This is through her descendants, through myself, through my sister, through my niece and her brothers and through so many other descendants. Just focusing on my family it seemed to me that the reason to be at the site and to connect with her memory was to say to her, “Agnes Maria, it was not a waste, somebody has benefited from your life”.

The study and researching of my own ancestry has given me a significant sense of my own belongingness and has assisted me to understand many aspects of myself and how I have come to be who I am today.

3.2.2.2 *Discussion of ancestors by the collaborative group*

The collaborative group discussed ancestry and its influence on some occasions. On 6 February 1992, I commented to the collaborative group that:

As I have gone on with this work, stuff that has come up for me has been ... linking my isolation, say professionally, with the need to chase up my ancestral roots. Trying to fit professionally into an environment and trying to find out who and where I am in this alien country if we are European. Going from just being here and doing jobs and living and finding an anchor in my life and finding out what that
anchor is and what I have to do to feel really comfortable. Part of that is researching my ancestry and finding out where my roots were in this country and I found that very helpful.

Also on 6 February 1992, Leanne commented on the influence of her ancestry in terms of occupational background, linking it to the careers she and her siblings had followed:

There's three strains across my heritage. There's the medical, the publishing journalism and the farming. My two sisters and I represent this completely. One of my sisters is the complete farmer, my other sister is the medico and I am interested in books and things. My twin sister is the medico and so we have all taken these completely different streams, in fact my other sister also started medicine but she dropped out she knew it wasn't for her she knew it wasn't in her blood.

She further commented that her ancestry has been all well documented for generations and that ‘they have all been either in publishing or in the apothecary trade or in farming. Apothecaries are pharmacists. Her brother is different, but she attributed this to his being in the strain of his father's side. ‘And my brother he is an artisan, a woodworker, he represents the one little bit of strain from my dad's side, using his hands’.

3.2.2.3 The relevance of the research on ancestors

Hardy's poem, The Garden Seat, evokes for me a feeling for me that the seat is more than just a piece of furniture. Somehow it has incorporated something of the souls of all who sat upon it. Family members or close friends have given most of the furniture in my own home to me. Some I have bought throughout the course of my life. From the total sum of them all surrounding me on a daily basis, I have a feeling of living in a house, which is a reflection of my entire life and of many significant events, and of people whom I have come upon throughout my life. There is, in terms of Hardy’s poem, ‘quite a row of them sitting there’.

Equally my research into ancestors, and listening to others talk about their own ancestors, has provided what Heaney talks about as a biological need to satiate ourselves so that I can learn the relationship between what is self and not self. It substantiates Jung's comment that we need to understand what our forebears sought in order to
understand ourselves, and that our souls are composed of ‘individual elements that were already present in the ranks of our ancestors’ (1983, p.263).

My search for self through my ancestral work has been of great benefit, but unlike Leanne, who found that her family has had common threads in terms of vocations, I have not found so and have not needed to. I have found that ancestral knowledge has been relevant in terms of Begg or Meares' postulates of the importance of family in the individuation process. But this has been an integral part of a total developmental process over many years rather than given me a heightened sense of connection to my immediate family.

Ancestral awareness, and my emphasis in this work on the Rafter family, has given me some connection to and improvement in my sense of belonging within my immediate family and it has made me aware of a broader family than I was previously. However, the benefit of the exercise has been to assist me in my own individuation process rather than to act as some sort of catalyst to increase relations with my immediate family of myself, my parents and my sister and her family.

In fact we have strong connections but my research into belongingness through people has not been to consider my relationship to this part of my family. They do feature in dreams and in discussion throughout the process of research, but my relationship to them has not been an important factor in the consideration of belongingness. To repeat Henderson (1967, p197), a factor in the development of one’s own individuation process is separation from the original family or clan and my separation from my family occurred a long time ago. We have our closeness and our own sense of belonging, but it is not important in the search for belonging coming from isolation as a mature person. Perhaps if it was not an underpinning of another person’s well being, it might rank greater in importance than it does for me.

On the other hand, my increasing and developing knowledge of my ancestors has been of interest to many of my relatives and has aroused interest in other branches of my family tree. For example, it has been a catalyst to learn more about my father's
genealogy and to listen to his stories about his early life and his then living relatives.

3.2.3 Friends, Associates and Community

The breakdown of confidence in community and traditional values pushes people into a desperate form of individualism, with all the struggles that implies, in order to go up the ladder of social success and to be able to stand alone. But of course, people cannot live in isolation and in such extreme individualism; everybody needs friends or companions...Isolated we shrivel up and die. (Vanier 1994, p.9)

3.2.3.1 The Importance of Friends and Community in Belonging

Earlier, I referred to Henderson's comments in Begg (1984) that as family ties become weakened and because of a need for a sense of belonging, people will move on to groups and communities. They will also need to have some liberation from too close and identity with a group in order for individuation to occur. Moore (1994) takes this concept further, discussing community and its importance for an individual in gaining a sense of belonging:

Loneliness can be the result of an attitude that community is something into which one is received. Many people wait for members of a community to invite them in, and until that happens they are lonely. There may be something of the child here who expects to be taken care of by the family. But a community is not a family. It is a group of people linked together by feelings of belonging, and those feelings are not a birthright. "Belonging" is an active verb, something we do positively. (p. 94)

He further commented that if a person is lonely, the person can simply start to belong to the world by living through feelings of relatedness, to other people, to nature, to society and to the world as a whole. As with Begg, Moore emphasises the need for a person to have a sense of self through these relationships and to not become too identified with the group so that all sense of self is lost to the community.

In April/May of 1999 I attended a two-day workshop at Jindabyne, NSW arranged by a group of citizens in Jindabyne, calling itself the Snowy Community Network. They were concerned at the high level of suicide amongst men in their district and decided to
take action to prevent this major problem.

I was one of a number of invited guests to talk to the Network. My talk, ‘Using a Jungian Frame in Practice’, was designed to outline the depth approach that I take in my own practice as well as outlining specific work that I do to focus on men's issues in modern life. This included reference to a men's group that I facilitate and which has a main focus on togetherness and support leading to a sense of belonging for them.

The facilitator of the workshop was Dr. Greg Moore, a psychiatrist and family counsellor from Launceston, Tasmania. Greg gave an outline of his own history of family dysfunction and his many attempts at suicide. He had attempted suicide at least thirteen times himself and had worked with suicidal patients in his practice. He commented during the workshop that in his experience, the very common and vital factor which all suicidal persons share is a lack of sense of belonging. In his case, on one occasion when he was considering suicide, the one factor that prevented such action was someone else saying to him that that person cared about him. This gave him sufficient sense of belonging to decide not to suicide.

Ventura (in Hillman and Ventura, 1993, p.14) emphasised the importance of extending out beyond family and being part of a wider community in his letters to Hillman. He commented on the family unit of many thousands of years and its relationship to the community, up until the Industrial Revolution.

Ventura: But even the Norman Rockwell ideal of the happy self-sufficient family is a distortion of what families were for thousands, probably tens of thousands, of years. During that time, no family was self-sufficient. Each family was a working unit that was part of the larger working unit, which was the community – the tribe or the village. Tribes and villages were self-sufficient, not families. It’s not only that everyone worked together, everyone also played and prayed together, so that the burden of relationship, and of meaning, wasn’t confined to the family, much less to a romantic relationship, but was spread out into the community. Until the Industrial Revolution, family always existed in that context.

The collaborative group discussed the importance of intimate associates, friends and community in their change processes. On 31 October 1991 there were references to the importance of meeting new people after going through a change process and feeling
isolated. These comments reflected loneliness in isolation and the need for other people as individuals faced up to new events or developments in their lives. All acknowledged the importance of others for them, including old friendships and the opportunity to develop new relationships in new situations.

Jan: Six months after my first marriage break-up it was a sort of holding pattern. The house was sold etc. I was quite stunned for the first few weeks. I ran in to a friend and she said you go and pick four clubs out of the phone book and you go to all of them for six months and find one you like and you will have found friends for life. I went to two clubs and found some really good people.

Ross: How I coped last year going away from Canberra. A problem at first but after six months it was okay. I made some good friends there and I go back every fortnight and am going out with a group to dinner next Friday. But the first six months were pretty ghastly. You would go for weekends without seeing anybody. Call in on people but they are going out.

Claire: After six months in Townsville, I still remember vividly, I was walking along the seashore I was 21 at the time thinking if anyone asked me to marry them I would marry them. Thank god this passed. God I was lonely.

Lionel: It is healthy to change friendships comfortably as you develop. It's also nice to have old friends that you can get back together with after a period of time.

3.2.3.2 Belongingness and the Young

Sanford and Lough (1988, pp.48-49) identified a number of psychological problems in western culture that contribute to problems and dangers for young men in their development. Three of these are,

1. There is no archetype for the prolonged adolescence in western culture.
   
   The archetype can guide a person through a life transition or difficulty. The psyche of a young man is like a ship without a rudder; without the inner guidance of an archetype, adolescence can become a time of confusion and psychological difficulty.
2. There is a need to establish ego stability.
   Western society tends to hold from young men the opportunity to assume
   responsibility as well as the mature work necessary to gain ego stability. Such denial
   can reinforce childishness. This was not so in past times. For example, Alexander
   the Great was 20 when he ruled the western world.

3. There is often no social container for adolescents.
   In the past there were institutions such as universities, military establishments, the
   church and even companies and businesses that provided some containment for
   adolescents. However the value of such places as psychological containers is largely
   lost today. Often the only real container is the company of peers who are not so well
   equipped to provide ego stability or the prolonged guidance necessary for the
   development of true identity.

It would be beneficial for young men to be given the opportunity to take on more
responsibility, to have opportunities for meaningful rituals, to be reintroduced into their
prolonged adolescent stages and to have containment from other than their peers. They
might then have better opportunities to develop more meaningful lives and to gain
greater and stronger belongingness.

Young men in particular seem to be having difficulties in coping in modern society as
illustrated by the Victorian Task Force Report on Suicide Prevention, July 1997. It has
stated that while overall death rates by suicide have remained stable over the last 100
years, there has been an increasing proportion of suicide amongst young men.

The report referred to three factors that stood out as antecedents of suicide in the young,
namely, prior attempt or deliberate, severe self-harm, mental illness and drug and
alcohol abuse. The report also listed protective factors that have proven successful in
promoting resilience in people. These are strengthening family relationships;
minimising stress through creating positive relationships; promoting school belonging;
fostering spiritual and community belonging; and creating positive social behaviours and
problem solving skills through self-esteem.
The concept of belongingness was affirmed through the Task Force's findings and the adoption of the factors may be important in the prevention of youth suicide. However, school belonging, community belonging and spiritual belonging are not simple matters. School attitudes and values are being challenged continually. Community development is not easy in growing urban sprawl and spirituality is in demise as churches and their influences are seen more and more as irrelevant.

From experience in my psychology practice, young people have a significant number of identity and psychological problems, supporting the findings above. The young often are in situations of drifting, have little or no meaning to their lives, and are constantly challenging previously recognised community institutions such as the church, the work ethic and career development. The young people who come to see me tend to be tertiary educated and come from middle class backgrounds. They reflect Eckersley's comments that Western society fails to give them hope, moral values and a sense of belonging.

This young group has a number of common quests in life. These may include a search for meaning through meaningful work and meaningful relationships. They have a desire to fit in although they recognise that they might not, and they have a need to get out and 'live', to recognise and honour themselves and the reality of the world. They dream lucidly, some of them use drugs as a means of finding some meaningful experiences in their lives. Some write poetry, play sports to a high standard, and are interested in the world around them.

They often meet the characteristics of Sanford and Lough (1988) in that the archetype of a young man is often missing for them, or they are trying to fit into a stereotype that does not seem to reflect who they are. Some have not established ego stability and have not been given responsibilities consistent with their talents and skills, because they have not yet gained senior positions in their work, or are struggling through tertiary studies. They are certainly looking for appropriate social containers.

These young people are genuinely honest in their search for a more meaningful life but
their sense of self is forever being challenged. This creates confusion in them, which is why they seek professional help in searching for answers to their questions. While they might be on a quest, they are not yet ready to ask the right questions. In an extreme, these young people can be despairing and very negative about their opportunities and place in the world.

Looking at it from the view of the MBTI personality type, the young people who come to my practice tend to be very intuitive (N) and according to Moss (1991, p.5), people who prefer to perceive their environment intuitively only constitute 25% of the Australian population (Appendix 2). If the predominant 75% of communities perceive the world with a sensate preference (S), which is more pragmatic and avoiding depth, they might tend to reinforce social convention which reflects the sensate world-view. The minority intuitive then will feel alienated and isolated without a sense of belonging. This then reflects Meares’ (1992, p.22) comments on the need for appropriate responses to a person from the community as an important factor in developing a sense of self.

I find this in my practice, which has a predominance of intuitive clients who have an unending struggle to meet the requirements of societies which don't appear to acknowledge their special preferred behaviour, and instead will regard it as alien and sometimes wilful rejection of social norms. These intuitive people who do not fit into the sensate conventions may become depressed or violent or have violent thoughts.

One such person, a heroin addict and former client of mine, made a list reflecting his view of himself. A shortened version of the list, *A Quick List*, follows. It is a sad account of how one person feels when he does not have a sense of belonging. This person is an intuitive thinking person who was trying to fit into a pragmatic, bureaucratic workplace. His attempts were unsuccessful and he eventually resigned. The conventional archetypes of his workplace were not for him, he was struggling with his own ego stability and was socially alienated.
A QUICK LIST

I'm the dragonfly wing in the radiator grill.

I'm the cricket smeared by the thong.

I'm the soaking wet newspaper in your garden.

I'm the wax-strip torn from the bikini line.

I'm the Band-Aid that covered the sore too long.

I'm the blood clotted in the chamber of a pick.

I'm the beer can home to lipstick smeared butts.

I'm the puke in the bag from an airsick child.

I'm the denture scrubbed wholesome for the old relative in his Sunday best, motionless in the open coffin, in the darkened front room of a housing trust flat.

I'm the bloody toothbrush from the overzealous scrubbing of a traveller with a gum disease.

I'm the filthy residue clogging the in-pipe of an ugly homemade bong.

I'm the eyelash on the pillow of an optimistic young actor.

I'm the smoking piece of shrapnel lodged in the organ of a black GI conscripted to fight a filthy war for a bunch of tough skinned rich bastards.

I'm the repeat prescription for Aurox tablets that aids the disorganised modernist to 'look on the bright side'.

I'm the emotionally charged customer disappointed with all that medical science has offered, looking to make a small long term investment in a health fund which develops the alternative treatments sector.

I'm the worker whose bright ideas come back only to rupture the tissue of his anal canal.

I'm the tumour controversially removed from the lung of an unborn child.

This young man reflects Sanford and Lough's concerns about western society's psychological problems. He would appear to have had no archetype for his prolonged adolescent development and so has become confused about his identity. His level of ego stability was very low and he was not able to assume a sense of responsibility, even though he was in his mid-twenties when I saw him. He had no referent social container to support him as he worked through his confusion and concerns.

Perhaps there is hope for the youth of today if they can find their own sense of belonging and are accepted for themselves in their communities, rather than being required to
confirm to a pattern of life which is alien to them. Houssenloge, mentioned earlier, has come to explore more optimistic themes as illustrated in the following poem that he wrote in 1997.

As blemish is, as blemish are
Give this lot life, and a fast red car.
Make them kidz, with lots of fun.
Make them have a super mum.
Make them happy, make them sad,
Make them good and make them bad.
Make them win and make them lose....
But most of all let’s let them choose.

In summary then, young people of today, both men and women, can miss out on strong support from communities and families. As Sanford and Lough have said, there is little holding of young people as they deal with their problems of adolescence. Young people are often not given responsibilities until they are much older than they might have been in previous generations and the traditional social containers have been challenged.

I have highlighted one particular group of young people that are familiar to me through my psychology practice. They are the more intuitive young people, as assessed through the MBTI who need to develop positive relationships, educational community and spiritual belonging. Unless they can increase their levels of self-esteem, they will not have strongly established ego stability and their alienation could well lead to the maintenance at least, of the current high levels of youth suicide.

3.2.4 Workplace Colleagues

A sense of belonging can be evoked strongly through work. Moore (1992, p180) commented:

'We can “read” the house of our outside work life ... examine its environment, look closely at its tools, consider the way time is spent and note the moods and emotions that typically surround the work itself. How you spend your working hours ... makes a difference, not only in terms of efficiency but for its effect on your sense of yourself and in the direction your imagination takes. Some businesses cover over their
soulless conception of work with a veneer of fake walls, plastic plants, and pseudo-art. If that is what we give to the workplace in the name of beauty, then that is the measure of soulfulness we will have in our job. Soul cannot be faked without serious consequences.'

Moore (pp184-189) discussed Jung’s work with alchemy as a means of enriching the imagination of work. He commented that the process of working the stuff of the soul, what the alchemist called the opus, is the “work”. We are crafting ourselves, ie, individuating, to use Jung’s term. Work is fundamental to the opus because the whole point of life is the fabrication of soul. The whole society suffers a wound to the soul if we allow ourselves to do bad work.

When the soul is involved, the work is not carried out by the ego alone; it arises from a deeper place and therefore is not deprived of passion, spontaneity and grace. (p. 188)

Motivation for staff is a key issue in organisations. From an organisational viewpoint, according to Moorhead and Griffin (1992, p.126), a motivated staff is more efficient. People who are motivated in a workplace often feel secure and satisfied in their work. Since the 1940s need theories of motivation have been most accepted: that is, motivation in the workforce is caused primarily by deficiencies of one or more important needs or need categories. Of these, Maslow’s theory as outlined in Moorhead and Griffin (p132) is most relevant to the findings of my research program. Maslow was influenced by the human relations school of thought which argued that people are ‘wanting’ animals, and have innate desires to meet certain needs. He saw these needs arranged in a hierarchy of importance with the most basic needs at the bottom and growth and belongingness needs at the third level towards the top.

Moorhead and Griffin commented (p.134) that belongingness needs are usually satisfied by family ties and group relationships inside and outside an organisation. Where they are not met, the probable effects will be low performance and absenteeism.

In terms of Maslow’s theory in particular, the third level, I have outlined my changes from a career in the Australian Public Service to the establishment of my own psychology practice, and the effect that has had on myself in terms of my own
belonging. Others have had similar experiences, one of whom is a colleague, Jim (sic) who related his story to me.

Jim is a man in his forties whom I have known for many years. He studied education and psychology at Sydney University and then worked in administrative positions in industry. About fifteen years ago he joined the Australian Public Service where he was relatively successful, rising to the upper middle management levels. He was never particularly happy in his work and he would be transferred regularly as he was not fitting in to the organisational profile and expectations.

A few years ago Jim decided to let go. He took a redundancy package and at 42 went into to full time study to complete his qualifications as a psychologist. He is now working full time in that field. He is much more relaxed and contented and is with work colleagues who are much more aligned to his own sense of self. He has come to a point of belonging and self-awareness through his career change.

And so Jim has moved from a state of his ego alone being involved in his work to a more soulful attachment. He has a greater sense of self, reflected in his work, he is more motivated and hence more secure and satisfied.

3.2.4.1 A Case Work Example of Belonging in the Workplace

The middle-aged men whom I see include businessmen and public servants. They often have a sense of alienation from their work place. Most of them are intuitive (N) and this is possibly why they feel alienated and seek my professional support. They seem to be at the beginning of a search. The ‘return to the castle’ as described by Johnson (1989, pp.77-82) is commencing and they seem to be prepared to look at some of the horror and dysfunction of the past and want to commence to deal with it.

Peter, an ENTJ, is an example of this person. He initially presented to me in the first half of 1997. Aged 41, he has had a career in the Army, and had left a couple of years ago. His mother had died not long before he came to see me and while he had been through a grieving process for her, her death came at a time when life long issues had arisen. Since then and up to the time of seeing me, he had had a strong sense of not belonging, with no sense of hope for the future.

Following his long career in the Army, he had obtained a position in a defence consulting organisation, which he did not find very stimulating. He reported that he missed the camaraderie of the Army. He
joined the Army Reserve and at the time of seeing me had been invited to sit for officer training. In fact, he was to be interviewed the day he saw me, but chose not to be considered for officer training. He was confused, with no sense of purpose or direction.

Peter’s family of origin did not provide him with a sense of belonging. His parents were Irish and the oldest children were born in Ireland in the family home of some generations. Peter was born in Australia and all his life he had had a sense of non-acceptance by his mother compared to his perception of the differential treatment that she gave to his older siblings. He grew up in Wollongong and joined the Army as soon as he finished school, although he had wanted to study economics. His parents gave his older sister the task to point out to him that the family would not be able to support him financially through economics at university. So he abandoned that option and went into the armed services.

He was too young for officer training and so went into the other ranks. He pursued a trade in electronics and achieved well. He was given overseas postings, training at tertiary institutions and was often on higher duties as a junior officer. In the Army, Peter had a strong sense of belonging. Even though he was not in active service, he found that the army exercises that he undertook were of such a nature as to bring people close together and strong bonding would occur.

Once he left the Army he lost all of that bonding and sense of belonging. Others left at similar times to him but he lost contact with them as they scattered across all parts of Australia. Although he joined the Army Reserve, he did not find the strong bonding that he had found in the regular army. The job that he has now is all right for him but he has no sense of belonging, or of companionship. He described his work colleagues as nice people but not what he would call ‘mates’.

Peter’s mother’s death brought many things to a head. He has spent many years, a whole lifetime, in searching for acceptance. He sought it through his family of origin and through his career and workplaces. Nevertheless, he was never totally contented. A crisis arose with the death of his mother while there were issues that he had still not resolved. He finally faced up to them and as they did resolve, his true self began to emerge. He decided against officer training in the Army Reserve, and left the Reserves entirely. He planned to undertake tertiary study and had settled into his civilian job. He had become his own man.

This example highlights the difficulties that a person will go through in changing from a career area where there is a high sense of identity and belonging to strong feelings of isolation and lack of identity in a new position. This man's sense of belonging was exacerbated because he had repressed his grief about the death of his mother. It was not until he worked through his grief and restored his sense of self in his family life that he could readjust and begin to develop a sense of belongingness in his new workplace.
This is an example of the interaction of family and workplace and highlights the importance of the influence of family on a sense of self. Peter's early childhood was not one in which the 'me' as Meares (1992, p.22) puts it, was a potentiality to be developed following appropriate engagement with his mother in particular. There was little positive feedback, even up to his completion of school. As a result, Peter did not pursue his first career choice, medicine, and moved instead into the armed forces.

Once in the Army, Peter was motivated and achieved well so that he obtained some strong sense of belonging. However he could have developed further, for example, into officer training. It would seem that at a deeper level however, his soul was not engaged and the death of his mother was sufficient catalyst to bring his whole being into a more reflective state. He saw himself as different from what he had been pursuing and eventually had the courage to move into education and work areas more representative of himself. As Moore (p.185) comments, he came to a point of fabrication of soul.

3.2.4.2 The research group's experiences of work and people

The collaborative research group discussed their work situations extensively and used the forum for support as they explored their individual situations. Many in the group were not happy in their work at the time and discussed their stress and concerns with the others. Some had feelings of isolation and alienation and were looking to change their work situations, and the discussions at the group meetings assisted them to air their concerns and grievances. Some of those discussions are included. In these cases there is little in the way of the development of the soul or of strong motivation leading to individuation and a sense of belonging. Rather there is alienation and isolation.

Michael and his coping with alienation

On 6 February 1992 and 5 March 1992, Michael discussed his attitudes at work, and formerly at school, when he was in situations of being berated by superiors for whom he
had little respect. Michael has a capacity to switch off in such situations and to be not affected by the behaviour that is occurring. He has a sense of self and will not allow that sense to be affected by outside influences that he does not respect.

It gives you a sense of satisfaction when someone dresses you down for something you don't really feel they know what they are talking about. It is no use arguing with them. They are just going to have their say and keep on going. Somehow you can retreat into what's inside you. When I was in the cadets at school I was responsible for something and this guy was standing in front of me like a regular army sergeant and he kept blaming me about buttons not being straight. He was just picking on anything and it was so stupid. I just looked at him and thought you stupid idiot. You can't touch me, you can shout as much as you like but you can't touch me...

I felt invincible when I had my confrontation with my boss. We had a management meeting and he started to attack me and in the end became personally abusive. I felt that I was just speaking for the group and I was summing up what they said. I felt annoyed afterwards but at the time I felt a sense of power somehow with him going off the handle and I was reasonably calm in the situation. I was jittery but I wasn't loosing my temper like he was. He seemed to be going off the deep end. All these things are fairly trivial but they happen to you all your life.

Yesterday at about half past eleven at night at the South Building there was a meeting and there was security on the door, which was operated by a button in a secure place. Everybody who went through the door was supposed to press the button and the door would release and so quite sensibly as nobody was on the door and other people were in the meeting and didn't want to shut people out, someone had put a chair there. I thought that was a very good idea, but the security man came along and removed the chair. I didn't realise that he had done so and when I came along I put the chair back. He was furious and said 'who put the chair there!' and so I said calmly that people can't get in and out. He wasn't prepared to stand there and let people in and out. I just felt calmer and calmer and he got more and more angry, so I told him that it was a stupid thing. I felt very calm; maybe I was enjoying it.

5 March 1992
Michael: I once had a big dispute with my boss. She was brought in to clean up this area and she did everything by the book. Everyone couldn't stand this except me and there came a time when I used to go home from work and have my tea and walk back and work. She said that I wasted time and wanted me to stay but I refused, saying that I couldn't walk that fast. She suggested that I catch a bus. She said that she could make me work when she wanted me to... In my stubborness I said no. She went to the Secretary about me. And I continued to say no. In the end the Chief Accountant came along and it was sorted out.
She wouldn't speak to me after that. That was my first time to stand up in the public service. I got myself another job and I said that if they didn't match it I would go.

Michael was very well contained but not motivated, as the outside forces were not paying attention to his needs or skills. He was not being honoured and any behaviour on his behalf that did not fit into the expected mould was met with aggression. Michael showed considerable strength of character to withstand the onslaughts against him on many an occasion. Equally, Michael is not prepared to fit into the mould that others want in an organisation and so he resists calmly. This results in confusion, rage and aggression from those who want him to fit the mould of the particular organisation. There is disjunction and lack of soul and in these situations it is not possible to have any enrichment of the imagination of work. It is deprived of passion, spontaneity and grace.

Leanne and work and family relations

On 5 March 1992, Leanne discussed the relationship between her work and her marriage situation. She had a busy job at the time of the group discussions and at the same time her husband was studying in the United States of America. She had to make decisions about the allocation of her time and loyalties to her work and to her husband. This was not easy as she was torn between both. In the end she was able to remain in her job and decided to visit her husband as often as possible.

Leanne: I'm still down but we have more work and so there is light at the end of the tunnel. It doesn't feel so chaotic and there is more order. I feel more relaxed about work and quite happy with my work situation but I am still depressed. Still gearing up to which way I am going to go.

Claire: What about the States, what is happening there.

Leanne: I have decided not to go but my husband is going in July for a year. I worked out I will go in bits and pieces. I feel sure he will go this time. I might take long service leave. That way I can do it on my own terms and not give up my job here.

In Leanne's case she was able to meet the belongingness needs of work and family as described by Moorhead and Griffin (1992, p.134). She met these needs both inside her...
organisation and in her family ties thus being able to maintain good performance and low absenteeism.

Dealing with Difficult Managers

On 5 March 1992 there was considerable discussion within the group about having to do work in situations where there was perceived incompetence about supervisors and their ability to manage effectively. Members expressed frustration that they were not given sufficient responsibility to undertake relatively simple tasks themselves and despaired because it is not always possible to leave a position.

The discussion reflected comments by Moorhead and Griffin (1992, p.132ff) concerning motivation. In some of the examples below there is little sense of security and low satisfaction with a resulting lack of motivation and a desire to seek work elsewhere.

Michael: It gives us a certain amount of satisfaction as there are a lot of processes in there, but I am quite prepared for his nibs to turn around in six months and say well I don't think I'll have you any more. I have consulted the union and I have incorporated many of their suggestions, but I don't get any satisfaction with all the trialing that is going on. This has happened before and usually for some reason it goes away. I am told that that there is work after all. It could go on for ten years like that but I don't want it to. In the meantime I am looking for other jobs. But why should I get uptight about it in the meantime.

Claire: I agree with you. Intellectually there is far more.

Jan: How do you do it?

Claire: All of a sudden I am thinking about it.

Jan: And you are continually reminded of it.

Ross: I do the opposite to you I suppose, as an opposite personality. I bitch and whinge to all my friends and it builds up to a crescendo and then I front the person. Once I have done that it is fine, they all reel in horror and wonder what in the hell is going on.

Michael: When I have confronted the person that is mine main trouble that doesn't result in any solution.
Claire: That is what I am finding with my problem. In the past I would have said that Ross' way is the way to go, but if I confront this person she just takes it out of my territory and I get deprived of something that was interesting but which had problems. So I get punished when I confront so I no longer confront.

Jan: Our A/S has told us to manage up to fix our problems because he is incapable of doing that.

Claire: So you have to accept that and get on with what you can do which I know in my head but I still cycle around...

Jan: But they still have the power too. He has just spent two days making somebody redo something that was done in an hour and had a tight deadline and should have been finished off yesterday morning. I don't know how you switch off from that stuff.

Michael: What I can't really take is when I think I have got a resolution to it, he puts me through the ropes for about two weeks arguing about the contract and having it retyped. It was a standard contract that other people had agreed to in the past. He wasn't interested in it. Having gone through all that process and he signs on the dotted line he ought to at least say well let it go. But over the next six months he kept saying things like well I never liked that anyway and I was never convinced that we should have it and I think maybe we should cut our losses and pay for what we have done and break the contract... He just never got started.

Ross: How do you cope with that?

Michael: I would just ignore it, it was all that I could do.

Jan: Does he just want to whinge to somebody?

Michael: He was pulled up and had pressures across the States with stop meetings everywhere and he just wanted it to be finished. He didn't actually say stop, he just got very close to it. Just pouring cold water over it.

Claire: That's it. I have just been through exactly the same thing.

Jan: Was it really or was it just the way he voices his anxiety.

Michael: Well, he obviously felt very insecure with me and I don't quite know why that should be except that it was. He said to me what is it that you have against me, he said that well you're not highly intelligent. I just wrote him off. It is obvious that unless he moves there is no future for me in the
organisation because he has the power to constrain everything that I do. And people who used to be my power bases have all got jack of him have and retired.

Claire: In the meantime it is a very tight job market and you can't just leave.

Jan: The other thing is that I have only been in this area since last year and I am only getting on top of the policy issues, and it annoys me that I have to leave. I can't put up with the neurosis of the leader. He is incompetent and impossible. I am really cross but there is no point in staying. I am not getting any decent work; he doesn't like me. There are three of us that he doesn't like and two people that he likes who are getting all the interesting stuff and we are getting all the boring stuff. I think he likes those people and he doesn't understand what they are doing, but he thinks he understands, and I am irritated that the only thing that I can do is to move out of the area. I mean I got appointed there because of my expertise and now I am going to have to move out.

Ross: As people used to say to me when I was in the public service, well people do move and change and you find that the boss will change eventually so don't worry. But that is really hard to put up with misery for a couple of years.

Jan: It is just ridiculous. I mean he got someone to do something the other day, which I did last year and this person had to spend half a day with me to get the information. We are obviously going to get the really boring, routine stuff.

Organisational Demands and Individual Rights

In the following example, also on 5 March 1992, Claire expresses concern that she was being pressured to attend a product launch and dinner after hours, but it was not expected that she would be paid overtime. It was assumed she would attend voluntarily, but Claire was concerned, not only about payment, but also about vulnerability should she be involved in an accident on the way home after attending the function. She was determined to act within the conditions of her employment, for occupational safety reasons. This was in conflict with her employer’s assumptions about staff attending the function. There was no sense of belonging being evoked as described by Moore (1994, p.94) and no positive effect on Claire’s sense of self. There was no engagement of the soul and little motivation.
Claire: You can only work forty hours and after six o'clock you are on paid overtime. We are not on professional rates. We are on flexitime but there are no shift arrangements. I have worked till after 8 on distance education. It is going to be launched and there will be a dinner. She won't let me have overtime to attend. This is her accounting.

Jan: You can do fewer hours during the day to make up the time.

Claire: The law doesn't permit it.

Jan: No, but what I am saying is you can...

Claire: She won't, she won't explain it and there is no negotiation, and I am not prepared to go and jeopardise my workers compensation.

Jan: What if you go as a private person.

Claire: I am not a private person and I refuse to go as a private person. I will be there and be working.

Ross: If you sign off and go to the dinner and have an accident on the way home...

Claire: There is no overtime to show I was working.

Michael: You have a length of time to travel from your working place.

Claire: But I don't think that I am being petty. If I was to go and catch a plane after six o'clock I would be paid overtime for that. It is the fact that it is a dinner. I have conducted two teleconferences nation wide in the last two weeks at seven o'clock at night and I got paid overtime. No question. She did say that the Association would pay for your dinner if you attend but they will not pay you overtime.

Jan: They will not. I bet that is not true. Has anybody asked them.

Claire: The Association, no. I have written about the importance of why I should be there to my chairperson, who is supportive, but you never know.

Jan: Does it feel like another reason not to be in this job.

Claire: It does but that is the mindset with which I have only come to grips recently. We were told recently that there would be a staff lunch and in the planning of it I was told that they won't be paying for it. The lunch was yesterday. I arrived an hour late. It was to thank us for the time we put into it. The
organisation paid for the food but not for my overtime. It was done because staff morale was poor and something has to be done.

Jan: So you get a command performance to go to a lunch that you don't want to go to.

Claire: At least got told.... But I know that that is the way she thinks. She prides herself in tight financial management and she follows her rules. It is not against me personally. The fact is that the launch has been all my work.

Jan: It is about the misuse of power too. I would be furious that she can exercise power like that.

Claire: But I can't cure her stupidity Jan, I have tried to on many occasions.

Michael: Can't you talk to someone in the organisation.

Claire: I have gone to the head of the Association.

Ross: Is it anybody's fault.

Claire: The point is that I have taken what I see to be reasonable action. What bugs me is that I am still angry about it and thinking about it. It is negative.

Ross: Is it appropriate to talk it over ...and you say OK, send off a fax to the chair person and say that I won't be there for these reasons and forget it. Ross: I think it is simple, you just do it.

Jan: Writing them a letter or something like that. I mean that I have used a journal a lot in the last couple of weeks to get rid of some of my irritation of the situation.

Claire: I spoke to the Industrial officer who agreed with me and supported me. I have this launch on Friday. I am frantic about it.

Jan: The disagreement between Claire's boss is stopping her from operating efficiently or operating the way she should or needs to.

Claire: What she has done, for instance is that yesterday I had my annual revue and she went through her form and said your ability to communicate is adequate for the job, your ability to write is appropriate. In her terms is a compliment but I take as an insult. She commented that a letter I have done is fine. Having said praise her credibility is destroyed when she criticises the committee. She gives with one hand and takes with the other.
Ross: Looking at it from another perspective, this person thinks you are pretty good but you are also a bit of a challenge to her and come up with things she doesn't know about, and that is a problem for her. She doesn't tell you everything anyway. You have shown your hand with the launching and told the Chair that you are not going to go on the basis of overtime. So just leave it.

Claire: What if I get last minute approval.

Jan: Think about it if they give you an invitation. I'm not sure what you are gaining by not going.

Claire: I have my independence.

Ross: It is very hard. Some people are not as good as one in communicating and sometimes you have to swallow your pride. We can learn from that. If you don't go you made yourself really worried.

Jan: There is a possibility that you have made waves and you shouldn't cut yourself off. Why deny yourself the pleasure of being there and the chair has supported you.

Claire: I wouldn't go without the overtime, even if the chairperson asked me. I think it is illegal to expect the staff to be there without being paid.

Michael: But in most cases you have to come to some compromise and we all work late at times.

Claire: I will work an extra three hours and without overtime but I will not jeopardise my compensation.

In the end, Claire did leave her position. She eventually settled into another position in her field and has been there for many years. She has gained a sense of belonging and is engaged to the level of the soul. She is motivated and contented in her work.

In these examples the importance of belonging in the workplace has been stressed. They have illustrated the impact of the lack of engagement of the soul in work and the possible resulting inefficiencies that arise in such situations. If organisations want to be more efficient through well-motivated staff, they need to pay attention to the workplace environment and the effect on the sense of self of the staff.
3.2.5 People of Similar Personality - A Case Study Involving Male ENFPs

The Intuitive Feeling (NF) dimension of the MBTI, especially amongst men, has been a particular special interest of mine in my professional and personal work. I fit into this grouping myself and perhaps it has been a factor in my own sense of isolation and lack of a sense of belonging. The NF male is in a minority group (Appendix 2) and my experience of being in this group and in society is one of feeling alien and out of harmony with other men.

As a part of my research I decided to spend some time focussing on NF males and in particular the personality type, ENFP. The ENFP type is extraverted (E), intuitive in their perception (N), makes decisions based on values (F), and likes to ‘go with the flow’ in daily life (P). I chose this type because in addition to them being only about two percent of the Australian population, I have had a significant number of them coming to see me in my psychology practice because of difficulties in relationship and work related areas. I chose to focus on males because of my own personality type (ENFJ) and a desire to learn how other NF men cope.

My experience of ENFPs through many years is that they have difficulty with restrictions of time and lack of flexibility. This is particularly so in organisations but can occur in all walks of life. In the workplace, even flexible working hours can be too restrictive for ENFPs and their perceived attitudes can lead to feelings of alienation. They have difficulty understanding why this is so as their focus is on the idea and the creation of a new task, ignoring the restrictions imposed by attendance requirements common in an office situation.

In 1997, I was invited to be guest speaker to the C. G. Jung Society of Melbourne where I gave the paper, The Importance of Belonging for the Intuitive Young Man. The paper focussed on the ENFP male and in preparation for the talk, I invited six ENFP men to Sunday lunch in June 1997. I wanted them to be in a situation where they could be with others of the same personality type.

The six men who were invited knew prior to coming that they were all of the same
personality type and that I had asked them because I was preparing for my talk to the Melbourne Jung Society. They had been either in one of my groups or had seen me as individual clients, and so were familiar with me and with my home. They did not know that others had been clients of mine. Their ages ranged from 22 to 56, some were married and others not.

Of the six men, four went to private schools and of these three went to boarding school. This is probably reflective of the socioeconomic grouping in Canberra, that is, relatively well educated and middle class. It probably also has some bearing on the type of person who will be attracted to one of my groups, as well as to counselling with a private practitioner. From my experience as a boarding school assistant housemaster early in my career, I would expect that boarding school could be alienating for them as at such an institution there is a strong emphasis on conformity and less on individuality.

The occupational backgrounds of the men were varied. They included, a ministerial adviser who had been a teacher; a self-employed ceramic tiler; an unemployed drama teacher; a nurse working in aged-care; a former property developer who was making furniture and studying industrial design, and a young public servant who was completing an economics degree part-time.

Most of the participants had never met before and on their arrival, other than to introduce them by name, I made no attempt to provide them with background information about each other. I did not want to influence the direction of their own pursuits of knowledge about each other. The lunch was conducted in an unstructured way. I provided the lunch and tried to have an atmosphere where all they had to do was to relax and enjoy the meal. I was also conscious that I am not an ENFP and so tried not to interfere too much with the flow and direction of the conversation. I intended to do all of the hosting to remove the need for them to think about anything other than being together. However, some voluntarily helped me to clear dishes and provide courses.

I planned the exercise to take about three hours and to be finished by mid-afternoon. There was alcohol, which I regarded as normal for the type of group and function.
Some of the main factors that came out of the session were:

- they stayed longer than expected, until 6pm;
- they were asked to reflect on the event and all declared it to be supportive;
- two in their fifties said that they had never before experienced such harmony;
- even though there were obvious differences of opinion on particular topics, the differences were dealt with tact and consideration;
- no-one indicated that he had had an unhappy childhood. Most reported, to the contrary, that they enjoyed their childhood;
- the ceramic tiler recounted a children's story that he was writing. He was received with enthusiasm and support for further work in writing;
- there was no mention of sport even though many were active sportsmen; and
- two had the same rare brand and design of riding boot.

When this group came together, they experienced a sense of belonging that they had not experienced before. It is rare for them to meet this number of like kind together so the experience was eventful. It was a means of helping a small group of men to not feel alienation for a short time, but rather to feel inclusion and acceptance. There were differences of attitude, of values and of approach, but there was also support and respect for others in their pursuits. Since the lunch, there have been changes in directions.

The historian has moved into a new position in government, where he has more freedom to express his ideas and to work at his own pace, which is frenetic at times. The tiler has completed his story and is looking to have it published. He has written more stories and has undertaken a Graduate Diploma in Social Ecology at the University of Western Sydney Hawkesbury. He continues in his trade but has also taken up sculpturing professionally. The drama teacher has moved to Melbourne to pursue drama rather than teaching and is assisting his wife in the running of a pet minding business.

The welfare worker has changed jobs and is now working with disability services. The developer has had a debilitating chronic illness. He has ceased his industrial design
course but is still making furniture, and the young public servant has moved into a position in corporate auditing where he has project oriented work. This enables him to be more independent in his work and work scheduling. He has completed his degree and has explored the possibility of commencing a psychology degree.

None of these moves was a direct result of the luncheon experience, and some of the participants continued in individual therapy after the lunch session. Many of them have managed to work in areas where they can have a considerable degree of freedom to express their own creativity. Even those who are in government positions have been able to find jobs that enable them to be independent of normal work schedules and attendance patterns. All of them have expressed pleasure at their coming to an understanding of themselves and of their differences from others in the community. They feel free to be themselves and do not have a need to be in work or other situations in which they feel unaccepted.

The event was a moment in the lives of the participants; it was a moment of belonging and of being in community in contrast to being in situations where there are often feelings of alienation and misunderstanding. It could be said to have been a moment of self-esteem where, as Meares (1992, p.67) says, there has been a reverberation around a core sense of self and the responses of others. In this case the responses were positive.

If the group was a community for a very short period of time, it illustrated Begg's (1984, p.35) proposal of the importance of community for each person's sense of belonging. In this case, the community was one of similar MBTI personality type, the ENFP, which is normally under-represented in society. As discussed earlier, people with personality types which fall into the smaller proportional groupings, such as the intuitive types, can feel isolated in a more sensate society. To be in a group with others of similar behavioural preferences, even for a short time, can give a strong sense of belongingness.

This belongingness might not be so evident if the participants came from more commonly representative types in society in general, for they might feel little different from what normally occurs for them in the usual activities of their day. That is, a more
sensate type is more likely to come across others of similar type in their daily activities and so would not feel so alienated normally. If they were to join a group of similar types, it could be assumed that their experience would not be very different from their usual daily contacts. It is those from small percentages of personality type who are more normally likely to feel alienated. It is they who can have a sense of belonging and feelings of acceptance when they are with others with similar preferences of behaviour.

3.3 Reflections on the Importance of People in the Need for Belonging

In this chapter I have examined aspects of the relationship of people in a person’s development, particularly as people affect a person’s sense of belonging. I have concentrated on people from family and extended family and associates and work colleagues. I have looked at the relevance of ancestors in this development and have presented evidence that all have prime importance in the development of a sense of belongingness. I have illustrated my evidence with a discussion on belongingness in the young and with two case studies, one of an individual and one of a group.

This chapter extends my own story of the importance of family, ancestors and associates in the search for belongingness and its relevance in the change process. A sound sense of self through people - ancestors, family or work colleagues - is relevant when facing change, especially in an isolated situation. Belongingness in terms of people factors can provide a degree of certainty and self esteem to ensure successful change processes.

I am conscious, however, of the delicate balance of Henderson’s three conditions for individuation referred to by Begg. That is, the need for initial separation from the family of origin, commitment to a meaningful group over a long period of time and at the same time, liberation from too close an identity with the group.

I have used my own attachment to ancestors, as well as comments from the collaborative research group as to the relevance of ancestors, to illustrate the long family attachments which are integral to a sense of belonging. At the same time, I have gone on my own journey and aligned with my own communities, such as my professional community, while seeking a personal level of independence.
The case study of Peter also illustrates this very delicate balance. In his case, there was a certain level of upset of balance, perhaps insufficient family support, and too much reliance on the armed services for a substitute for family. Peter ended up with feelings of isolation once he left the army. If he developed a strong sense of self through more positive early childhood experiences, as posited by Meares, he may have been more secure in his later life development.

This chapter has focussed on family, ancestors, friends, community and the importance of work and the workplace for a sense of belonging. It has highlighted the plight of the young in today's society and their needs for belongingness and proper development, reflecting Meares' postulated for the need to develop a sense of self identity through both an inner sense of being and external reinforcement of that sense.

I have focussed on one particular and uncommon MBTI personality type, the ENFP, to illustrate the benefits of reflected identification. I have highlighted the difficulties that beset younger people without a sense of belonging, and have drawn upon the importance of ancestors in attaining that sense. This reflects Hillman's comments that family always existed in the context of one's ancestors. My ancestral research has reinforced Jung's emphasis on the significance of the influence of ancestors on our psyche. My inner peace is dependent, in Jung's terms, on the harmony of my historical family with my present conditions.

Thomas Hardy says in 'The Garden Seat' (1922) that feeling and thinking about the past can amplify our consciousness so that we have a 'ghost life' that hovers over the furniture of our lives. It is not only people, both past and present, that influence our lives, but also places which can nurture us and provide an atmosphere of support and identity for us. The next chapter on Place will look at the importance of place and places in the development of a sense of belonging and a movement away from a state of isolation.
CHAPTER FOUR - PLACE AND ITS INFLUENCE ON THE NEED TO BELONG

Not in Utopia - subterranean fields, -
Or some secreted island, Heaven knows where!
But in the very world, which is the world
Of all of us, - the place where, in the end
We find our happiness, or not at all!

Wordsworth
The Prelude, Bk 1b, line 140

4.1 Spirit of Place

Spirit of place is evoked for many significant and intimately personal reasons. It may be that it was a place of a person’s ancestors, or that the geography and geology have generated strong feelings within a person. It may be that the person made significant life changes in a particular place and that then carries something of associated importance for the person. Various places have significance to different people throughout their lives. My sense of place is perhaps somewhat different from that which is more commonly associated with spirit of place.

My understanding of the more usual concept of spirit of place is one with an association of a specific place with ancestors as well as with tribal and cultural matters. A community belongs to a specific place and has done so for many generations. There is a strong linking of that place to the community’s identity and being. Another typical sense of place is that which is evoked from just being there. This is associated with the physical features of the place, including the scenery, the smells, the climate, the natural and the built environment.

I associate with and resonate with these situations. In the case of ancestral place however, the difference for me is that the family graves that I associate with for example, are not places that have been part of my personal history and it is only of
recent times that I have unearthed them. It is the stories of my ancestors that I have associated around those places that have evoked for me a sense of place, not continuous physical ancestral and family associations with them, for there are none.

Similarly, in regard to a particular place, such as the Monaro region of New South Wales, there is no tribal or family relationship for me with such a place. I know of no ancestors in that region and to my knowledge I am the first person in my family to live near there. It is the pure physical and psychological power of the region that evokes for me a spirit of place. Others have similar associations. It is about being there, even alone, and having that strong sense of belonging.

A place may or may not be physically beautiful, but it is the events and their associations to a person, which gives the place a sense of spirituality. It may be that ancestors have never stepped in the place that is relevant now to a person, but there is something in that place which evokes something powerful for the individual. There is movement towards the self so that the sense of place is internalised. Once this has occurred, it is not necessary to be physically there but its internalisation will bring a sense of belonging.

For me then, spirit of place is an internal, personal sense, which allows me to carry on regardless of where I am. It is the sum total of associations with places that have evoked so much for me, including associations with places of ancestors, feelings of joy and spirituality from them, references to childhood, to family and to significant stages of my adulthood. That is my sense of place.

Australia evokes a strong sense of place and Tacey (1995, pp.6-7) comments on the Australian landscape as a key player in the Australian psyche. He sees the Australian landscape as carrying our experience of the sacred other and notes that a majority of Australians have sheltered themselves against the land by living in mainly coastal cities pretending not to be part of Australia. However, he sees the landscape as obtruding nevertheless, even against our will. For Tacey, the landscape in Australia is a mysteriously charged and magnificently alive archetypal presence. He sees the land as the sacred, which bursts in upon our lives, demanding to be recognised and valued.
Tacey (1995, p.7) also sees the Australian landscape as our greatest asset, and the only way to develop a spiritually powerful culture in Australia is to enter more into the psychic field of nature, to 'shamanise' us in the image of nature. He sees us as needing to become more like nature, thus becoming more fully human and experiencing anew the sacred font from which all life flows.

I see place as becoming important for the psyche of a person and something that forms part of a person's overall psychological well being. For me to have a sense of place is an important aspect of having a sense of belonging. Refugees of war for example, who have lost all sense of place, both physically and spiritually, can suffer from a loss of a sense of belonging and spend their lives in an alienated existence.

Tacey proposes (1995, pp.72-75) that the psyche extends beyond the personal unconscious and into nature or matter itself. He says that there is soul in the world and that soul is not simply a matter of personal subjectivity.

The widespread search for identity in Australia is not merely an intellectual or cognitive one that ends when we arrive at comforting national images or comfortable conventions about who the 'real Australians' are. Identity cannot be achieved in this pre-programmed way but must arise from within. When society and nature, conscious and unconscious, are organically related ... there is no more talk about the problem of identity; the emotional depths of existence are filled and a sense of character or personality is assured. (p.73)

Similarly, Jung (1963, p.266) referred to the impact of generations of a community in his account of a visit to Tunis in South Africa in 1920.

Strangely, in setting foot upon Moorish soil, I found myself haunted by an impression which I myself could not understand: I kept thinking that the land smelted queer. It was the smell of blood, as though the soil were soaked with blood. This strip of land, it occurred to me, had already borne the brunt of three civilisations: Carthaginian, Roman, and Christian. What the technological age will do with Islam remains to be seen.

All of these can come together to provide a spiritual experience for some who are at the
place. For others, having been at the place, or had experiences arising from the place, a sense of place has carried on with them throughout their lives, no matter whether they have remained at that place or moved on. Hillman, quoted by Segaller and Berger (1989, p155) states this as

Places themselves have a psyche and the psyche speaks through how a place displays itself. There's a darkness in the soil here. New England has the dead Indians and the dead witches and the dead Puritans. You know, we're walking over the dead here really. They give the soil, or the psyche of the soil, much more sadness. This sense of the soil having blood in it, gives depth to, and gives soul to a place.

The references refer to the notion of place as going beyond the personal subjectivity to levels of deep soul. Both Jung and Hillman have experienced a sense of the blood of many ancestors and groups of people being spilt and incorporated into the soil of the land. For Tacey, national Australian identity has to come from within the people who seek the identity. He sees an organic relationship between society and nature and consciousness and unconsciousness.

In Australia, blood has been spilt as we have come to nationhood. Some of this blood has been that of indigenous peoples as they struggled to retain the land that had been theirs for thousands of years. Other blood has been that of early European settlers as they attempted to hang onto the land that had been granted to them by the governors, who assumed that Australia had not been occupied prior to the coming of the "civilised" westerners. Other blood has been spilt, not so much in Australia, but that of young men in battlefields in remote parts of the world. More recently, blood has been spilt in road carnage, rail and aircraft accidents and in suicides. There has been the spilt blood of so many women struggling to survive yet another childbirth.

All of these have gone to establish this nation Australia and have contributed to a sense of place, to ‘being Australian’. At a particular level, my own ancestors, family and community have contributed to this sense of place. My family has lost young men in the First World War, their blood being spilt in Europe, but my experience of being part of more than the surface of an area occurred when I returned to the Blue Mountains in 1990. I had a sense of being part of the subsoil and experienced a connection to earlier
years of my life. The places I revisited resonated from the experiences of my childhood and adolescence and I discuss them in detail in Section 4.2.1.

Equally my years of analysis evoked for me attachments to place at a deep unconscious level, so that they had become integral parts of my psyche. I have chosen the environs of Sydney and Canberra to illustrate the importance of this to me. In Tacey's terms, I use these specific places to illustrate conscious and unconscious connections, organically fashioned. In one sense, none of my own blood has been spilt in these places. Yet in addition to historical, geological and geographic attachment to them, part of my connection, awareness and experiences of these places includes trials and struggles of so many individuals as they settled and lived there.

This chapter looks at the detail of the influence of place on my own development, focussing in particular on Sydney and Canberra. It also looks at the research group's experiences of place and these experiences in terms of some of the literature that has considered place and its influence on the psyche.

4.2 My Personal Development of a Sense of Belonging through Place

As a sixth generation Australian, I have a personal sense of spirit of place in Australia. The experiences I have had as a child were often anchored in my Australian environment and particularly in New South Wales. These experiences gave me a feeling of enrichment, particularly in the Sydney basin and in the Canberra/ Monaro region. I explore my experiences in terms of place, covering current and personal experiences and aspects of my own ancestry. I refer to geology, geography and biology in coming to a psychological and spiritual sense of place.

4.2.1 Sydney District

The geological entity known as the Sydney Basin is not always obvious to the naked eye as it stretches from Hornsby in the north, to Heathcote in the south and to Penrith in the west. As a science teacher in my twenties I taught about the Sydney Basin with its layers of sandstone and coal seams. I took school students to the cliffs of Bondi and
Heathcote to show them the layers and the basin shape of the areas. Partly through this exposure, sandstone has become an important part of my life, impacting on my psyche.

This was especially so when I was living in the Sydney region, where sandstone can be found in its natural state in the bush of the Blue Mountains and at the coast around Bondi. Along with other new homeowners in the 1950s, my family used it for landscaping in our family home backyard at Blaxland in the Blue Mountains. My choice of university was influenced by my attraction to the extensive use of sandstone at Sydney University in the buildings such as The Great Hall and the original Library.

There is softness about the Sydney landscape of my youth, with the sandstone, the blue haze of the gum trees and the colourful native and exotic plants. My family lived through many bushfires on the Blue Mountains and stories of these experiences became part of my family folklore.

I moved to Canberra in 1972 and remained there until 1990 when I went to live once more in the Blue Mountains. Prior to my leaving Canberra in 1990, I explored my feelings and needs through therapy, which gave me a sense of being drawn to the Sydney Basin and its Hawkesbury sandstone and away from the majestic hills and ruggedness of the Canberra region. While there was still the draw of the Canberra district, its hills, valleys, seasons and its rawness, the call to the Hawkesbury sandstone was nevertheless greater at the time.

When I returned to the Blue Mountains in 1990, I lived at Bullaburra near Lawson. On one occasion I visited the Lawson Police Station where we had lived from 1951 to 1956 while my father was stationed there. The Police Station and residence were brand new at that time and my father was the first policeman appointed after their completion. It has subsequently been replaced. When on a visit I told the staff at the Police Station that my father was the first policeman there, they said, “Oh, yes! We remember, we are still using some of his systems”. This surprised me, given that he had been there some forty years previously, but also gave me a sense of continuity and of belongingness.
On another occasion I went to a delicatessen in the main street of Lawson. One of my childhood friend’s parents used to own the business in the 1950s. So I walked in and asked the owner if he knew that it used to be called the Blue Bird Cafe and he said, “Oh that was many years ago”. These experiences gave me a feeling of being part of the psychic history, the subsoil of the district. I did not then feel part of the Blue Mountains that I was now experiencing, but gradually I developed a renewed sense of connection through meeting and working with people there. In my new journey it seemed to me that there was a need to revisit and reconnect; to honour the history and develop means of filtering up to the topsoil in what I call my ‘new’ Blue Mountains.

By coincidence, I was to work at a clinic at Wentworth Falls, located in a sandstone building on the highway. In the 1950s when I was a child it had been the surgery of my family’s general practitioner, Dr Raymond. I had visited that building time and time again in those days to have my carbuncles lanced, and to be regularly checked for progress on recovery from rheumatic fever. It was there that when I was fourteen I was declared free from rheumatic fever and we blessed the fact that we had moved to the Blue Mountains with its clean crisp air.

Dr Raymond’s surgery was the place where a lot of my family’s stories were told and a lot of the family problems were sorted out. He was a general practitioner of the old style. So I had so many memories going there, of the importance of the doctor and of the place to my family and to my family’s secrets and stories. It seemed synchronistic that in later life I was working in that very same sandstone building.

On another occasion in 1990 I went to a photographic exhibition at Wentworth Falls. At the exhibition there was a photograph of the Queen Elizabeth the Second’s visit to Katoomba in 1954. The photograph included Cub Scouts in the crowd waving to the young Queen. I was one of those Scouts and was part of the history of the district.

Other places in the Sydney district of importance to me were the Windsor and Parramatta districts. At Windsor there was a graveyard which I visited on many occasions and found many ‘Rafter’ and other ancestral graves. But as described in
Chapter 3, it is the family grave at Parramatta and the grave at Newcastle that have most relevance to me. I previously referred to them in terms of the influence of people and ancestors on my sense of belonging. Here I refer to them in terms of their spirit of place in my belongingness. The finding of the obelisk at Parramatta gave me the excitement and a spirit of place through my ancestral beginnings in Australia.

The other thing that I found in my looking at the places of my ancestors was the very ordinariness of many of the people. None of them were from privileged backgrounds. Learning about them enabled me to imagine some of the deprivations and difficulties that ordinary people experienced living in Australia at that time. A census of 1829 described William Rafter as living in a wooden dwelling. It was not a stone dwelling, and it was not a huge country house. Probably, it was just a slab hut. And yet these people survived and produced progeny and their descendants became part of the development of this new nation, Australia. All of this gave me a sense of pride; a pride of place and of survival.

My account of the places around the Sydney district includes not only the physical environment, but also my significant ancestral places as well as stories of people associated with those places. There have been links to aspects of my life through the stories of my father’s influence for nearly half a century on the administrative functioning of the Lawson Police Station and of the doctor’s surgery at Wentworth Falls in the 1950's being a significant place in my later professional life.

This all reminds me of David Tacey’s account of the search for identity and the links of society and nature. My own identity, both at the conscious and unconscious levels, has been crafted through my association with places and people around the Sydney environs. I do not have a sense of a serial or parallel association of people, of place or of psyche, but more one of a complex interrelationship of these concepts. I see a linking and association of these which will eventually result in wholeness.
4.2.2 Canberra District

Soon after moving to the Blue Mountains in 1990, I knew that I could not survive financially. It was a desperate time for me. Before long I left and moved to a house that I still owned on the New South Wales South Coast. I stayed there for four months pondering where I would go next. Eventually I decided to return to Canberra. This decision was helped by offers of a room in which to see clients and offers of work as a tutor in Organisational Behaviour in the Faculty of Management at the University of Canberra. I felt a sense of welcome.

Furthermore, there was the call of the hills around the Canberra district. Notwithstanding the call of the Sydney district with its landscape of sandstone and my early life associations with it, I continued to have a stronger sense of the call of the hills and mountains around the Canberra district and the Snowy Mountains. For example, whenever I travel to Cooma on the Monaro Highway, just past Bredbo, over a hill laid out before me are the Monaro Plains, with the road going straight through the middle. The Great Dividing Range borders the plains.

The spring sky on a late afternoon often has wispy clouds and is a soft blue colour. In autumn the poplars are a rich orange yellow against the dry plains and grey gums. There are not usually many other cars, nor is there much sign of habitation, even though on close inspection there are many homesteads scattered across the plains. The scene has always brings to me a strong sense of wonderment and a deep sense of spirit of place.

I cannot help thinking how much I love being there. Others might find it alien and unwelcoming, but I always find the highlands of Southern New South Wales amazing in their pull. Since the 1970s I have been a shareholder in a ski lodge in Guthega, a relatively remote part of the Snowy Mountains where I have skied for many years. On the first day of each winter visit I would have to stop at the top of the ski runs and look in wonder at the scene before me. I would liken it to 'God's own country'; such is its power and attraction with the snow-capped mountains going on to the southern horizon and the sky a deep blue above them.
I began to experience the geographic basin of Canberra more profoundly than the Sydney Basin. Canberra has the Great Dividing Range to the West, Mount Majura to the NorthEast, and hills and ranges to the East and South. In contrast to the soft and sedimentary sandstone of Sydney, Canberra lies on the Limestone Plains and the surrounding mountains are made up of harsh volcanic rocks, twisted and lifted to give strong and imposing relief to the landscape.

Orr (1978) quoted from a letter to James Ainslie from Charles Campbell, written in about 1838, describing the now Canberra region and comparing it to Scotland;

The winters are harsher in the North of the world, and longer than in the South, where there are days when the sky is not slate, impacted with grey cloud or gloomy with rain: when the fall of snow is past or very light, the sunshine fresh and brilliant: when to describe the sky is almost an impertinence, so blue it is, so clear and so looking new.

It is a pleasure to breathe on such days, and to feel the vigour course in one’s veins from the bracing cold. The Limestone Plains is a wonderful place to be, with order, beauty and prosperity on every hand, and the noble vista of the distant Alps. (p.99)

The name ‘Canberra’ appears to have been derived from the aboriginal, ‘Nganbra’, which is translated variously as ‘mother’s breasts’, ‘cradle’ or ‘meeting place’. All have connotations of holding and supporting. It seems to me to be no mere chance that the site was selected as a meeting place for the nation of Australia.

In 1988, Judith Clingan composed an opera, ‘Nganbra’, with libretto by Anthony Hill. In the program notes, Hill wrote,

The extraordinary symbolic richness of the aboriginal cultural heritage can be understood and absorbed into our national consciousness ... so that, in Earth’s meeting place, Nganbra, within the hollow of her aged breasts, the people of this land one day may truly be reconciled to themselves and to each other.

Like other places in Australia, Canberra has a rich heritage of European settlement from the early nineteenth century. Along with European settlement came escaped convicts who often became bushrangers. One was John Tennent. Tennent was from Ireland and led a gang of three other Irish escapees in the 1820s. They roamed the Limestone Plains
and were eventually captured after a number of raids on properties. Orr (1978) devoted a chapter to Tennant and at the end of the chapter (p52) wrote:

John Tennant (sic) is the only one of Australia’s bushrangers to have a mountain named after him. It is of course, the one that was his vantage point and hideaway.
You cannot but feel it somehow fitting that Mount Tennant (sic) is in the Territory it is in. The Belfast man was really only a minor bushranger...
But there is something very typical in his story; it seems to speak for many other lives, remote now, that were like his; foredoomed, truncated, but lit with courage - and something of desperate honour.
“Come on, lads, we’ve enough of livin’ like the wild dogs here! Let’s go down and have it out there!”
Who can say they did not leave a spirit behind them? Which became part of Australia.

I find spirit of place is powerfully prominent in the Canberra area. It is not the place of my ancestors in Australia and yet it has had so much spiritual pull for me. It is the place of most of my adulthood. I look on Canberra as being the place of the future of Australia or the place that looks at the future of Australia. I have a sense of being part of the future of the country rather than just being part of the history. I had to visit the places of the past so that I could become a person of the future.

For me, the trees, the things around, the contents of a house, etc., and the landscape all go to this sense of belonging. The place of one suburb is a sense of association, which gives you an internal sense of feeling okay about having your own feeling of a sense of belonging. Similar to the thoughts of Tacey, belonging for me is an internal construct, which, in the case of place, is an integration of all of the landscape and environmental factors, and features that have impacted on the psyche throughout life. In short, my belongingness means that I belong; I have a sense of who I am.

4.2.3 Other Places of Significance

In 1997 I experienced a powerful sense of spirit of place in terms of natural environment when I visited Ayres Rock (Uluru) in the Northern Territory. I found that it exuded a powerful ambience. I first saw it in the morning when the sun was shining on it making shadows in the crevices. They looked like faces, often of Aboriginal men and on one occasion of an American Indian man. There was a feeling that the rock was calling me.
I found that it was psychologically impossible for me to climb the Rock, perhaps because I had just spent four days at Hamilton Downs near Alice Springs attending a five-day colloquium on aboriginal and western spirit of place. While there I seemed to have absorbed some of the spirit of place of the Australian desert landscape. Perhaps it was the spirit of the Rock and its surrounds that beckoned me to look and experience but to not climb it or be on it in any way. So I drove and walked around the base of the Rock and visited some special sites, which carried stories of Aboriginal history and mythology. For me, that was all that was needed to be a part of the spirit of place of that very ancient natural structure.

Interestingly, however, no matter how strong the feeling was in that sacred place in Central Australia, it was not to be the place for me, judging by my own dreaming during the time I was there. Dreams can also carry their own relationship to place and give a window to the unconscious connections to place that might be occurring.

My time at Hamilton Downs was a time of close relationship to the landscape of the area. With the others who attended the colloquium I did a lot of walking, sitting in the riverbed, swimming in a natural pool and climbing nearby hills. We learnt local stories of settlement and the relationships between the Aborigines and the pastoralists. On the last night that I slept there I had a dream.

I am in a suburban, leafy street and there is a block of new units being sold. I go into the block and look at a demonstration unit on the top floor. The blind in the kitchen is half-opened and I say to the person showing the unit, “Why don’t you open the blind right up?” I pull up the blind and from the window I see a pleasant street scene. There are houses and other units across the road, which is very wide and has trees and lawns. In the distance are mountains.

This dream indicated to me that although I had just spent five days in a very special place in central Australia, on a large station enjoying the desert landscape, my place was more in an urban environment. It would seem that my unconscious self was reinforcing for me my ‘spirit of place’, and counterbalancing the very powerful landscape in which I found myself.
The impact of not belonging, of being displaced from one's home environment was brought home to me when in February 1998, I attended the New South Wales Rural Mental Health Conference at Ballina. One of the keynote speakers was Joyleen Koolmatrie, an Aboriginal psychologist, who commented in her talk that:

The indigenous people of Australia along with other indigenous people of other countries have been dislocated from their places of belonging. Dislocation has caused emotional trauma. Some symptoms of trauma are fear, loneliness, frustration, depression, flashbacks, and avoidance of particular situations...Healing is an individual process. To heal people may like to belong to an ongoing support group, they may seek individual counselling and they may seek out biological family and place of belonging.

Hearing Joyleen Koolmatrie talking about her people's dislocation from their places of belonging, I developed a strong understanding of identity and connection. For so many in the audience listening to her there was a strong emotional response. Many openly cried and some expressed their regrets to her at the end of her talk. In a sense she represented for me the blood that has been spilt in the attainment of this nation. In terms of comments by Hillman, this place Australia has developed a psyche ‘and the psyche speaks though how a place displays itself’.

From a personal viewpoint, my experiences of place have impacted on my own psyche and given soul to a place, as Hillman comments. Place has become integrated into my own psyche and into my soul. I have described the landscapes of Sydney to Canberra and that of Alice Springs and Uluru. In many ways, the sandstone landscapes of my childhood and early years evoke for me a femininity and soulfulness which was perhaps important for my early nurturing. In contrast, the terrain of the Canberra and Monaro districts with its dry eucalyptus scrub and towering mountains in the background, as well as marked seasonal changes, evokes for me a more masculine presence. It has been this environment that has pervaded my adulthood, and its strengths and harshness have represented challenges of adulthood for me.

And what was the impact of Alice Springs and Uluru? I think that they have touched my
soul, even though I dreamt at Hamilton Downs of city home unit. While there was confirmation from my psyche of my place in a more urbanised environment through that dream, that is not to say that I was not deeply affected by the spirit of the land in those places that I visited in Central Australia. I think that spending many days at Hamilton Downs, literally sitting in dry river beds with others, talking, sharing dreams and taking part in creative ceremonies, impacted on my soul.

I have been left with a strong sense of wonderment that I associated later with my strong desire to gaze for hours at Uluru, but not have any desire to walk over it. I needed to honour in my own way, the thousands of years of indigenous culture associated with Uluru as well as the millions of years of weathering and erosion that have gone to shape it as it is today. There was nothing more for me to do but to absorb the energy of Central Australia prior to returning to my own urban environment.

Both Sydney and Canberra speak to me in terms of Hillman’s description of the psyche of place and particularly in Canberra I have experienced the psyche speaking to me through the way that a place describes itself. An example of this occurred once for me in the presence of Dr. David Tacey. David has over a number of years visited Canberra at the time of the floral display, Floriade, and we have often visited that display together. We have enjoyed together the total contrast to the Australian landscape, with Floriade’s formal layout of flowerbeds and a profusion of brightly coloured introduced flowers.

In 1999, we chose not to visit Floriade and instead I took David for a walk with my dog in a pine forest which is located near my home. The walk is through the forest but also there are spots where there are vistas across the expanse of paddocks with scattered gum trees to the distant heavily eucalyptus-forested Brindabella Range rising up from the Murrumbidgee River. I showed David my Canberra, which is in stark contrast to the formality of Floriade and the usual built environment seen by visitors to Canberra. As well I took him to the Cotter reserve, the site of quite famous gatherings in the heady days of the Labor Government in the early 1970's.

Doing this, I was able to show David how my environment had become an integral
aspect of my psyche, environment having been absorbed into me, into my own soul. He was able to witness the joy that I experienced in showing him my Canberra as I experience it daily, rather than the Canberra of the tourist, the bureaucrat and of the politician. It is a place of greater simplicity and of rugged beauty. There is contrast between the landscape of the commercial pine forest and the pastoral scenery leading into the archetypal Australian landscape of rivers and mountains in the distance.

In the end there is a linking within of the masculine, feminine and soulfulness through a sense of place. My own experiences confirm the thoughts and ideas of Tacey, Jung and Hillman. Through a sense of place, I have gained an identity that has arisen from within, in Tacey's terms, and I have had a feeling of the generations of people who have trod the soil in different places to give the character of a place. I have experienced the processes described by Jung and Hillman that give rise to the psyche of places.

4.3 The Collaborative Group's Comments on Place

4.3.1 Australia as Place for the Group

The collaborative group discussed extensively the importance of place for them as individuals, in relation to their travel overseas to places that were alien to them, and in terms of their moving from one place to another in Australia. A summary of some participants' senses of place follows.

Claire had spent some months in the United States in her twenties at a painting school in Los Angeles. She had gone on her own and found it to be isolating and lonely in an environment with which she was not familiar. She found that the lack of structure and being away from things familiar were more of a problem than actually being in a foreign country. However, she coped with this loneliness and isolation, compensating for the loss of her familiar structure with the frame of the workshop environment.

Claire also enjoyed the feeling being away gave her about Australia. She appreciated being able to see it from a distance and had a feeling of nostalgia, especially in Massachusetts where she lived for seven months. On another occasion, just before she
was married, Claire spent six weeks in Munich, which she described as perhaps the most isolating time she had ever experienced. Her greatest isolation was because of the language barrier and small things, such as using the telephone system in another language, became challenges to overcome. In April 1992, Claire commented that

I believe that for the last twenty years I have seen my life as being buffeted by the environment and I am now seeing that the environment is eternal. It is how I respond to the environment that is what really that's ... so I am excited by this. So in a funny way my life is started off on its second journey. Two to three years ago I felt that there were no great excitements left but I am now seeing things differently, so that what will happen next I don't know but I hope to find some new pieces for the jigsaw. Some of that environment that was buffeting me was often very positive but there were angry bits, yes. I am left-handed and I often approach things at the wrong angle. If there are two ways of doing it I will choose the wrong way. If you are left-handed you go to a lecture room and can't get those wretched chairs which are left handed. I will be accused of taking up two chairs or skewed around, or someone will walk in and there will be a lot of commotion while I move my chattels from a chair. I will feel clumsy.

I reported that I went to Europe in the late 1970s and had similar experiences to Claire of nostalgia for Australia. In Rome I saw eucalyptus species planted as street trees and was overwhelmed with association with Australia. I had no idea that eucalypt trees had been imported to the Mediterranean countries from Australia in the nineteenth century.

On the same trip I was in York in England on Anzac Day. In the evening I went to a folk concert where one group sang the song *And the Band Played Waltzing Matilda*. I went up to one of the singers afterwards and thanked him for playing it at such an important time. To my surprise he did not know of Anzac Day and had no association of the song with the Anzacs and the First World War. He was just singing a popular folk song. However, for me, in a place so far away from my home country, it evoked powerful feelings of place.

Others in the group had had, or knew of, similar experiences. Lionel reported that once when a friend was flying in the USA, an episode of the program, *The Man from Snowy River*, was playing on video. The friend burst in to tears. Michael reported having a nice warm feeling when, in a crowd in an overseas country, he heard an Australian accent. Even if he thought the person was a 'bit of a yobbo', he would go and speak to
the person. Michael realised that although he always felt that he could enjoy wherever he might happen to be, there are parts of his heart left along the way. For example, he sometimes felt nostalgia about where he grew up in Sydney and even if he was cut off from there, he can go there in his mind.

The participants had experiences that are not uncommon for Australians overseas. That is, feelings of isolation in regard to distance, language problems, different accents and cultural backgrounds and lack of familiar structure. I too had common experiences with the group. What does this say about Australia as place? Is there a common understanding amongst the inhabitants of the psyche and soul of Australia, which sets it apart from other countries? Have the non-indigenous people been here long enough to take on the psyche of this place, Australia? It would seem so. The experiences of the group have been such that they have reflected Tacey's comments and have attained a deep identity with the country.

Tacey has commented in Edge of the Sacred (preface p.x) that he subverts “the conventional dualism of inner and outer reality by referring to an ‘Australian psyche’, which is an intermediate realm between interiority and society; a kind of collective interiority or imaginal place”. For Tacey the idea if a national psyche is an enabling device, a way of integrating apparently disparate materials, a notion that enables him to bring together the subtle concerns of the spirit with the raw facts of social experience. I see the deep identification expressed by participants in the group with Australia reflecting Tacey’s Australian psyche.

4.3.2 Canberra as Place for the Group

In the group discussions, I commented that I regard Canberra as a sacred site and feel its power as it is in a geographic basin-like shape with mountains around it. Other aspects of it that make it a sacred place for me are its climate, with the four seasons, and its name. As previously mentioned, ‘Canberra’ is derived from the aboriginal, ‘Nganbra’ said to mean, ‘meeting place’, but also ‘mother's breast’. Others in the group also commented that when they are away from Canberra, they feel drawn back.
On other occasions, the group discussed its feelings and experiences of the Canberra environment. On 6 February 1992, Leanne commented that she had been thinking about the environment and felt that she did not get any sense of power, wonder, or awe from the natural environment. She merely enjoys it and needs fresh air. She commented that when she is driving each day to the Tuggeranong Valley in the South of Canberra, she is particularly glad when she drives over a hill and has her first sight of the valley. Leanne found this to be a positive and wonderful feeling.

So there is a contradiction here in Leanne's reporting. On the one hand there is an initial feeling of no or little response to the environment, and yet when Leanne relates her daily experience of travelling home, she reports quite strong attachment to the environment. It would seem that people can take places for granted and it is only when their consciousness is raised that they realise the impact of place on them.

I shared with the group my first great impressions of the Canberra landscape in the early 1970s. I was driving south one afternoon over Commonwealth Avenue Bridge not long after I had arrived in Canberra and was taken by the majestic sunset over the distant Brindabellas. Prior to that I had not noticed the beauty of the Canberra sunsets. Claire commented that she would like to live in the top half of O'Malley, a newer, and quite high, suburb in South Canberra. She said that she would feel that she was on top of everything, looking down on the rest of the world at the little boxes of houses in which the rest of the people lived.

On 17 October 1991 Claire indicated the importance of people for her in making her new environment less alien than when she first arrived.

Claire: And I did enjoy my birthday celebration. Thank you, Ross. Apart from the pleasure of a celebration, I also felt less of a stranger in a strange land.

So again, there is an example of the interrelationship of people and place in the development of a sense of belonging. In this case for Claire there was a feeling of alienation to place, made bearable by an attachment to people.
The group's comments about place covering Australia, Sydney and Canberra were perhaps not as strong as mine were, especially in relation to Canberra. Of course I have had more time to reflect on place than did the group participants, as the themes were not strongly developed by the time that the group broke up.

Nevertheless, there was an expression of attachment to various aspects of place, because of the geography, the people attachments and the overall scenery. People and other reminders have given participants a feeling of nostalgia for Australia when they have been away from the country and it would seem that there has been time for some non-indigenous people to develop a deep psychological attachment to place in Australia.

4.4 An Example of the Relevance of Place in a Person's Dreams

For some years in the 1990's I ran a weekly dream group as a part of my Psychology practice. One of the participants, Robert (a pseudonym) shared two of his dreams, which conveyed powerful associations with place. He has agreed that I can report them here.

Robert was born at Fort Rush, Ireland, in the 1940s. It was here that he spent the first eight years of his life. His family then moved to Belfast where he lived until he was twelve. His father died and his mother returned to Fort Rush. Although Robert went to boarding school in England and then to Trinity College, Dublin, he considered Fort Rush to be his home until he migrated to Australia in 1972 when he was twenty-eight. The landscape around Fort Rush included beach, sand dunes and grassland.

Robert was born near a golf course and spent his early youth roaming around the landscape and having fun in a free-spirited way. When the family moved to Belfast he was suddenly in an urban environment where there was only a park with swings in which to play. Robert hated his time in Belfast and felt restricted compared to the freedom that he had experienced in Fort Rush.

In many of Robert's dreams the landscape of Fort Rush and district had been prominent. The first such dream, which he had some ten years prior to joining the dream group, was
particularly significant to him in terms of life decisions that he was facing at the time in regard to his future career and relationships. Relevant parts of the dream follow.

I am on the north coast of Ireland and the whole place is bathed in "heavenly light". It is all very beautiful. The scene shifts to a fishing village at Port Stewart where in the harbour, there are fishing boats tied up. I am in a motor boat going around in circles. In the distance there is a storm brewing. I want to get out into it but cannot stop going around in circles.

In the final scene of the dream I am on a beach at Port Stewart with the North Atlantic on one side and sand dunes on the other. The dunes form a bar of a river that is flowing out to sea. On the other side of the river are cliffs and a temple, the Mussenden Temple, built by an Irish aristocrat. The temple is circular, like a Greek temple and has an inscription running around the perimeter at the top. It is a quote from Ovid, which says that when there is a storm at sea, it is pleasant to sit and watch it from the land.

The first part of the dream seemed to Robert to remind him of his lack of direction in his life at the time. He knew that there were likely to be problems ahead and he would eventually have to face them, but in the immediate future he was unable to do anything about them.

When he was reporting his associations in regard to the second part of the dream, Robert said that there was a 'presence', which was saying that his role was to walk down the beach. The significance of this was that the walk was a metaphor for Robert's life journey. The beach had the Atlantic on one side and sand dunes on the other, representing the unconscious and conscious aspects of Robert's life respectively. His task was to balance these out as he took his life journey. The river was an obstacle in the life journey and to the attainment of wholeness. This was represented by the circular temple at the top of the hill, across the river. Perhaps it was only through death that he would be able to cross the river and attain his ultimate goal on the other side.

The second of Robert’s dreams was one that he had in 1997.

I am at Fort Rush in the sand dunes, but for a moment they turn into ice mountains and then return to being dunes. I am at the golf course at the ladies' clubhouse and go inside. There is an old man sitting in a chair asleep and he is holding the Bible. I go over and take it from him but feel guilty and so return it. I go outside and look up. In the distance is my home at the top of a hill.

Ross White
This dream was seen as a reference to the attainment of knowledge, and yet there is guilt in the doing so, and some turning away from it. Being in the ladies' clubhouse would seem to bring in associations of the feminine in Robert's psyche, and yet there was an old man asleep there. If he represented the wise old man, in this case he was not responding and it would have been easy to take knowledge and wisdom from him. Robert tried to steal that but it was too much for him and he withdrew. The house in the distance on the hill was possibly a representation of the eventual achievement of Robert himself in his life.

Discussing the dreams with Robert, the continuous reference to landscape around Fort Rush indicated a strong archetypal connection from childhood. Robert has never dreamt of the Belfast environment of his childhood. The early landscape of his childhood appeared when he had significant dreams as if to provide a contained background for the dreams' messages. There seemed to be a connection to the place of his childhood at both the conscious and unconscious levels of Robert's psyche. Even though he had lived in Australia since 1972, his sense of belonging through place was firmly embedded in the country and scenery of his childhood.

4.5 Place and the Need for Belonging

Place is of significant importance in the development of a sense of belonging in a person's psyche. This includes places where ancestors may have lived and been buried. I have selected but a few to illustrate this. It can cover the places that a person has experienced throughout life and the geography and geology of such places can influence a person deep into the level of the unconscious. This is illustrated through the relevance of place in the dreams of a person, thus going beyond the conscious to the unconscious.

In an Australian Broadcasting Commission radio lecture in November 1999, Malouf discussed the importance of place in Australia and its relationship to the inner and outer environment. Malouf commented that “The business of making accessible the richness of the world we are in, of making dense and substantial our ordinary, day-to-day living in a place, is the real work of culture. It is a matter, for the most part, of enriching our
consciousness. This means first of all the increasing of our awareness of what exists around us, so that it registers on our senses in the most vivid way. Then of taking all that sensory experience into our consciousness and giving it a second life there so that we possess the world we inhabit imaginatively as well as in fact. This has been especially important in the case of the land itself. And by land I mean everything that belongs to the land: its many forms of landscape, its unique birds, animals, trees, shrubs, flowers; most of all, the spirit of the land as it exists in all these things, and can be touched and felt there.’

Malouf saw that it was through the written word, and especially poetry, that the process works best. He thought that this is because reading is itself an interiorising activity, a matter of 'taking things in'. He viewed language, with its combination of image and rhythm, its appeal to the eye and to the way our bodies move, as the art in which thought and feeling most intimately connect.

Malouf described the explorer John Oxley, as one of the most eloquent of our early writers. He considered Oxley's 'Journals Of Two Expeditions into the Interior of New South Wales, 1817-18' to be the work of a man with real literary sensibility and an exuberant, if sometimes thwarted, tendency to the romantic. Malouf described Oxley's account of his day on 14 September 1818, as being one in which Oxley's 'whole literary apparatus swings into action. ... It is the appearance in the landscape of that literary ghost... as much as the country itself, that brings the landscape he has encountered into the realm of what he can now express'.

"Quitting this place," he (Oxley) writes, "we proceeded up the glen, into which many small streams fell from the most awful heights, forming so many beautiful cascades. After travelling five or six miles we arrived at that part of the river at which, just after passing through a beautiful and level though elevated country, it is first received into the glen. We had seen fine and magnificent falls, each one of which excelled our admiration in no small degree, but the present one so surpassed anything we had previously conceived possible, that we were lost in admiration at the sight of this wonderful natural sublimity." Malouf says that "there it is at last, the Australian sublime. No sense here of
that limiting of local possibility in which the earliest of our poets, Baron Field, finds that
the only rhyme our language offers for Australia is 'failure'."

Malouf then comments that what Oxley reveals is as good an example as we might find
of the way a landscape that at first seems unfamiliar and estranging, to lie outside any
possibility of response, can be brought into the world of feeling. Through the power of
words the land comes to exist as a thing felt on the pulse, imprinted on the inward eye,
and therefore fully seen at last, fully experienced and possessed.

Malouf referred to Judith Wright who, writing in the early 1960s, made a surprising
observation. She pointed out that "except for the wattle . . . there is very little mention
of trees, flowers and birds by name or by recognisable description in Australian verse
during the nineteenth and early twentieth century." Wright commented that "This is not
because they were not there in the landscape, to be seen and appreciated, but because
there was as yet no place for them in the world of verse. The associations had not yet
been found that would allow them entry there".

In fact, says Malouf, by the time Judith Wright was writing this in 1965, it was no longer
true. But, he says, only because the poets of her generation had created a body of poetry
in which all the common phenomena of our Australian world - flowers and trees and
birds, and helmet shells and ghost-crabs and bluebottles - had been translated out of their
first nature into the secondary and symbolic one of consciousness. This is that great
process of culture, and also of acculturation, that creates a continuity at last between the
life without and the life within. It is one of the ways - a necessary one - by which we
come at last into full possession of a place.

Malouf quoted Judith Wright again to say that earlier Australian poetry, even the best of
Henry Kendall and the Bulletin writers of the 1890s, had turned poetry here away from
the possibilities of philosophy and interpretiveness towards "simplicity, vigour and
colloquialism". Another critic put it as towards "sociable yarning", as, "with a group of
mates". This was poetry of the outward life, of the soul in action, of Paterson's 'Clancy
of the Overflow' and 'The Man From Snowy River'.
Malouf commented that it took another 40 years, and a poet of great originality to write a poem that claimed for poetry the right to be inward, to be difficult, even obscure. In the end the poem might speak for itself and get into words what has not yet come into consciousness, what is still ‘feeling its way to air’. The poet was Kenneth Slessor and the poem 'South Country'*. 

After the whey-faced anonymity
Of river-gums and scribbly-gums and bush,
After the rubbing and the hit of brush,
You come to the South Country
As if the argument of trees were done,
The doubts and quarrelling, the plots and pains,
All ended by these clear and gliding planes,
Like an abrupt solution.
And over the flat earth of empty farms
The monstrous continent of air floats back
Coloured with rotting sunlight and the black
Bruised flesh of thunderstorms:
Air arched, enormous, pounding the bony ridge,
Ditches and hutches, with a drench of light,
So huge, from such infinites of height,
You walk on the sky's beach.
While even the dwindled hills are small and bare,
As if, rebellious, buried, pitiful,
Something below pushed up a knob of skull,
Feeling its way to air.


Malouf comments that landscape in this poem finally gets inside. He sees it as difficult to say whether what is being presented here is the image of a real landscape, precisely described, objectively there, or an interior landscape just breaking surface, just coming into existence, into apprehension, of which the external one is a reflection. For Malouf, the poem in fact makes no distinction between the two, and part of its beauty and the pleasure it gives us is that it allows us to enter this state, too, in which all tension between inner and outer, environment and being, is miraculously resolved.
Malouf sees 'South Country' as an important moment in the development of consciousness in Australia. For him it is a poem that grants permission to us all to be men and women for whom the inner life is real and matters. For Malouf, the poem resolves the tension between inner life, mind, and the world of objects; between consciousness and environment.

Place does not stand alone. It is important to recognise the link between people and place in so many aspects of the attainment of a sense of belonging. As I have experienced the development of these concepts, I reiterate that I do not see a serial connection, but rather a gradual development of levels of complexity and depth. People leads to place, but also place is about people in the context of place. New levels arise that encompass everything that goes before them and will influence future developments and relationships.

I have considered the importance of place in the development of the Australian psyche and the need for the integration of spirit of place into the souls of the inhabitants of this vast and ancient country. Australia has powerful landscapes and they do demand to be recognised and valued. The making of this nation has involved the spilling of blood, as has the making of other nations and as Tacey has commented, in order to develop a spiritually powerful culture here it is necessary to enter more into the psychic field of nature.

I have commented on the masculine and feminine aspects of this nation and see a need for an integration of all aspects of the landscape into our own psyches. This does happen as illustrated by the experiences of the collaborative group and yet, other countries can have an overriding effect on a person should that person be relatively new to this country. This was illustrated by the dreams of Robert. Even after some years in this country, his psyche still attached to his country of origin. It is not possible to know how long it would be before a person becomes integrated into this country and it possible would vary according to the individual and the person's receptiveness to the landscape of this nation.
Out of the first comes the second, and from this comes the third, developing gradually in a complex interrelated manner, as a matrix would be built up. It is not always serial but also multi-dimensional and inter-related, even though for me there has been a gradual and evolving awareness of each individual aspect of the whole. In this case I have identified the third as psyche. The following chapter will look at the importance of psyche in belonging and the complexity and interwoven relationships of people, place and psyche will be explored.
CHAPTER FIVE - PSYCHE AND ITS IMPACT ON BELONGINGNESS

As a human being your psyche is not divorced from the country where you live, and this fact comes out in dreams.

San Roque (1993)

5.1 What is Psyche?

According to Stevens (1990, p.27), Freud used the term 'metapsychology' to cover his theories about the structure and function of the psyche, calling it the 'anatomy and physiology' of the mind. Freud readily admitted that metapsychology is a fiction and a vocabulary is invented to describe it as if it possesses a structure thus having a working model with which to comprehend it. But says Stevens, this model is a metaphor and the only way we can know the psyche is to live it. All else is inference.

Jung's model of the psyche, as described by Stevens (p.28), consists of the ego orbiting in a band of consciousness around a central nucleus, the Self, and linked by an ego-Self axis. The unconscious consists of the personal and collective unconscious, composed of complexes and archetypes respectively. All of these components of the psyche are in a constant process of interaction and change and are all under the coordinating influence of the Self.

Levi (1986) illustrates this process of connection and change in order to maintain a sense of self with stories of men who lived in concentration camps in World War II. His book is made up of many stories of individuals in concentration camps and was written much later than his earlier books from the 1960s. He found that over many years a host of details continued to surface in his memory and the idea of letting them fade always distressed him.

He was a survivor of trauma, whose memory of the events persisted, as if carved in stone, prevailing over all previous or consequent experiences. Levi commented that 'It
seemed to me obvious today that this attention of mine at that time, turned to the world and of the human beings around me, was not only a symptom but also an important factor of spiritual and physical salvation.

Stevens also commented (p.49) that the psyche is a self regulating system, continually striving to keep a balance between opposing forces while at the same time actively seeking its own individuation. Just as the body has mechanisms to keep its vital functions in balance, so the psyche has a control mechanism in the compensatory activity of dreams.

This is illustrated by a dream of Jung that he had on 18 December 1913, during a period of great inner uncertainty and what he referred to as a state of disorientation (Jung, 1963, pp204-205).

‘I was with an unknown brown-skinned man, a savage, in a lonely, rocky mountain landscape. It was before dawn; the eastern sky was already bright, and the stars fading. Then I heard Siegfried’s horn sounding over the mountains and I knew that we had to kill him. We were armed with rifles and lay in wait for him on a narrow path over the rocks.
Then Siegfried appeared high up on the crest of the mountain, in the first ray of the rising sun. On a chariot made of the bones of the dead he drove at a furious speed down the precipitous slope. When he turned a corner, we shot at him, and he plunged down, struck dead.
Filled with disgust and remorse for having destroyed something so great and beautiful, I turned to flee, impelled by the fear that the murder might be discovered. But a tremendous downfall of rain began, and I knew that it would wipe out all traces of the dead. I had escaped the danger of discovery; life could go on, but an unbearable feeling of guilt remained.’

The dream showed Jung that the attitude embodied by Siegfried, the hero, no longer suited him and so it had to be killed. He reported that after the deed he felt an overpowering compassion which he saw as a sign of his ‘secret identity with Siegfried and of the grief that a man feels when he is forced to sacrifice his ideal and his conscious attitudes’. Such identity and conscious heroism had to be abandoned ‘for there are higher things than the ego’s will, and to these one must bow’ (p.205). Jung saw the brown-skinned man as an embodiment of the shadow and the rain was showing that the tension between consciousness and the unconscious was being resolved.
Russell (1990) commented that

The nurturing of our inner ecology, the well being of the various inner functions, is to be deeply respected. … To be fully religious then we need to bring together our inner ecology doings and our outer ecology doings. To keep the inner and outer apart as a pair of opposites is to promote the huge problems in our daily life that we are accustomed to. (p.4)

Storr (1988) has commented on the need for solitude rather than the need for association with others, in order to develop the creative spirit in so many talented people. He quotes some of the world’s greatest thinkers for example, who have not reared families or had close interpersonal relationships. These include Descartes, Newton, Locke, Pascal Kant and Nietzsche.

Storr saw the creative person as ‘constantly seeking to discover himself, to remodel his own identity, and to find meaning in the universe through what he creates. He finds this a valuable integrating process which, … has little to do with other people, but which has its own separate identity. His most significant moments are those in which he attains some new insight … and these moments are chiefly, if not invariably, those in which he is alone’. Storr concluded his introductory statement with the comment that ‘Perhaps the need of the creative person for solitude, and his preoccupation with the internal processes of integration, can reveal something about the merits of the less gifted, more ordinary human being’.

Tacey (1995 p.82) draws on Australian literature and his own experience to evoke the soul of the Australian landscape that needs to be reconnected to by modern Australians. Tacey said that ‘there is an enormous psychic gap between the consciousness of Europeans and the primal reality of the Australian landscape’.

Tacey makes the point further (p.133) that it is not culturally nor psychically possible (or desirable) for white Australians to try to adopt the Aboriginal cosmology as a means of spiritual renewal. Instead, Tacey counsels non-Aboriginal Australians to re-activate their own spiritual heritage, to find the indigenous archetypes within their own
traditions, and to bring them to life in the Australian context.

It is clear that ethnicity and origin of race are important aspects of the development of a sense of belongingness. It is important to have one’s own sense of ancestry and to not adopt the traditions of other groups in coming to this state of being. From time to time there is an attempt by Europeans and other newer arrivals to Australia to try to take on the traditions of the original owners. However, such attempts are invariably short-lived, and bound to fail. More sustainable, fruitful and psychically authentic is it to trace one’s own sense of tradition and ethnicity than to take on that of another group.

Tacey (1995) has much to say on this theme and some relevant quotes follow.

(D.H.) Lawrence’s great theme in all his writings, regardless of their geographical setting, was the rootlessness and alienation of modern man. For Lawrence, humanity had attempted, in its intellectual arrogance and hubris, to cut itself off from nature and primal instinct. He felt, as did Freud and Jung, that consciousness had dangerously disengaged itself from the deep unconscious, and that it lacked any compensatory or grounding connection to the vital, life-sustaining world below the conscious mind. (p.74)

The other source for spiritual nourishment is from below, not from the ‘higher’ world of religion, tradition, and culture, but from the lower world of nature, vital energy and the earth. (p.79)

Lawrence was aware, as Judith Wright became aware after him, that the conqueror of foreign ground cannot fully or finally conquer the spirit of the place that has been appropriated in political and material terms. At this deeper level the conqueror remains the outsider, and the spiritual curse upon the invader - conqueror is that they will never feel at home or at peace in the stolen territory. ... The obsessional pursuit of identity by many Australians, both before but especially after Lawrence’s visit, is symptomatic of this cultural unease and spiritual malaise, and no national program or intellectual formula will put an end to the restless search until the spiritual basis of the problem is confronted. (p.80)

But the Euro-Australians who live here will have to risk the encounter. ... For once the archaic spirit of the continent is contacted it can act, not only as a force of disintegration, but ... as a ‘savage and scarlet’ (A.D. Hope) that is capable of bringing a profound psychical rebirth, a deepening, and regeneration. ... It is Australia, not Britain, that will give rise to a future profound awakening of the indwelling spirit. (p.83)
Euro-Australians cannot simply graft onto their own souls a fifty-thousand-year-old Dreaming borrowed or stolen from another tradition. Such a borrowing would not necessarily take root in the white soul, and might in fact inhibit or block a developmental process already taking place there. We know we are spiritually bereft, but the way ahead may not be by means of a return to archaic animism and a belief in ancestor spirits. For the Western psyche, this may simply represent a regression to a spiritualistic worldview, which predates modernity and which would engender enormous tension between the soul and our developed intellect. Our need is certainly to remythologise and to develop spiritual kinship with the land, but the aboriginal cosmology may best serve us as an inspiration to create our own cosmology, rather than as a template or foundation upon which to build our own (p.135).

In summary then, psyche is something which is inferred and can only be experienced in the living of it. It strives to maintain balance between opposing forces within the unconscious. The balance of the outer and inner ecologies of a person is critical and without it there can be the danger of dysfunctional behaviour. It has a control mechanism in the compensatory activity of dreams. Over time there has been a separation of consciousness and unconsciousness and humanity, in its intellectual arrogance, has cut itself off from nature and primal instinct.

Australia is a unique country and has its own mythology traditionally expressed through the original inhabitants of the land, the Aborigines. While there may be some desire to take on the mythologies of the indigenous people, it is important for the non-indigenous inhabitants of Australia to seek out their own traditions and spirituality. Being inspired by the traditions of indigenous inhabitants, other Australians can then remythologise their own traditions and develop their own kinship with the land.

To this point, in my research, I have concentrated on people and place. They have originated from the outer world of the personal ecology, and eventually have become absorbed and integrated into the inner ecology of a person to become part of the overall well being of that person. Psyche, on the other hand, begins within the unconscious and remains so. As I see it, the development and nurturing of the psyche are crucial to the formation of a sense of belonging.

Without it there is no belonging, only a lack of sense of self, a shell, a mere nothingness from which there is no individuation. The three are not linked equally, rather, psyche is
the underpinning to which *people* and *place* are attached once they are integrated into the inner ecology. I have a sense of a dynamic relationship between the three, with energy flowing between them all giving a continuous push and pull of relationship. All influence each other, so that while psyche comes from the unconscious, it is the outer world experiences of people and place that influence development of psyche.

Equally, ancestors and generations of people who have gone before us, as well as their associations with this land, Australia, will have been integrated into the person's unconsciousness and will have become part of that person's total psyche. It is the reawakening of some of this that can develop a feeling of belonging. All will interact and provide the balance of the inner and the outer. My own attempts to do this have been through my research into my own ancestors and their lives here in Australia and through work with dreams of my own and of others.

5.2 Dream landmarks in the evolution of my own sense of psyche.

Dreams are valuable means of illustrating the workings of the psyche while grappling with life issues. It is common therapeutic practice within a Jungian frame, to draw on dreams, sandtray work, active imagination and other methods to provide a window to the psyche. My experience in psyche has been through Jungian work in terms of psychological type and dream work, particularly in analytical sessions.

As a part of my individuation I have gone through a long period of analysis and dream work. This has helped me to clear up past concerns and has provided for me a basis for a sense of self. I have always dreamed and done so vividly and significantly. Of course, since the beginning of the change process in isolation some have been of particular significance. Of these there are four that have been significant in the initial phase of my change process. I shall discuss their individual significance in that process as I describe each dream.

5.2.1 Dream 1: The Osiris Dream (1989)

I had this dream early in my change process, in 1989, not long after I had resigned from
a long career in the public service and when I was beginning to establish my private practice. It was a dream that I had on the one night but it fell into two parts. However, I have never lost sight of the fact that it is one connected dream. I have called it the Osiris Dream because in discussing it in analysis, connections were made to the story of the mythical Egyptian Pharaoh, Osiris, particularly in relation to dismembering and being reassembled.

The first part of the dream:

I was in an abattoir. It was a huge room with a concrete floor and there was a concrete path in a T shape down the centre, dividing the room into two. Between the T on both sides of the room were huge low vats of blood that seemed to be bull's blood. At the front above the head of the T was a room that had a glass window so that you could see in from the room that I was in. It was like a showcase and in it was a prize bull, looking very proud.

To the right side of the room at the front there was a conveyor belt with steers going along it and dropping down into an auger. They were being carved up and going through into the abattoir.

The glass window in the dream was like a shop window and the prize bull was very much alive. My association with the bull is about masculinity, strength, power and unpredictability. You can never be sure of bulls. This one was powerful, a beige colour and not to be trusted. It had all of the characteristics about which I have both fear of and respect for bulls.

With the bull behind glass, it looked it was on display, but at the same time contained. At that time of my development there might have been something about the bull in me being contained. It was early in my analysis. I did not have the sense that the bull was about to be slaughtered. It was steers that were being slaughtered, and they are emasculated. It was as if the bull’s entirety excluded it from being killed.

The bull appeared proud with the stance of an aristocratic bull. It had breeding and its pride was sensuous, which came from that breeding. There was a juxtaposition of the bull in a glass case in an abattoir, in a killing field, in a factory of killing. And yet there was no fear, but a proud bull. The bull was not going to be exterminated. There was an
image of life and strength, of potency in the face of death. It was a prize bull so there was implied all of that breeding process to make the bull what it was.

The second part of the dream:

I was at the top of stairs similar to those leading up to the Library of New South Wales in Sydney. There were columns at the top of the stairs on a landing and parked up the staircase was a butcher’s van. It was backed up the steps and the back doors were open. The van driver was taking frozen meat wrapped up in paper out of the van to deliver it. One parcel came out and it fell down in front of me. It was a long parcel the size of a human and as I stood there the paper unwrapped from it. Inside the paper was a green sarcophagus of a man lying down with his hands crossed on his chest.

As I watched, the sarcophagus gradually melted and turned into a glass coffin. Inside the coffin there was a man with spectacles on and I walked over to him to look at him. As I looked he opened his eyes and looked at me and then I noticed that the glass on the inside of the coffin was fogging up so he seemed to be alive. I yelled out to the van driver to let him out as he needs to be rescued. The driver replied that he was a trouble maker and could be left there for a while.

There seemed to be no connection between a butcher’s van delivering meat and a library. Rather, my association was with the podium of the library – the outside of the library with its Gothic pillars and platform as if the steps were leading up to another area. Over my lifetime, I have developed a strong aversion to libraries. My general impression is that the primary aim of the staff is to protect the books and other documents in the libraries. This comes across to me as hostility to anyone who dares enter a library and so I will avoid going into one at all cost. But this library, the State Library of New South Wales, has been significant to me in terms of positive associations throughout my life.

When I was an undergraduate student at Sydney University I used to go there of a weekend and at nights to study and to look up references. It was a quiet place of learning for me. I have also spent many hours there in later years researching my genealogy in the family history section. I have always found it to be a place of quiet reflection and support for me in my more introspective times. It is of some moment that such a significant dream was set on the steps of this library, one of the few places of
learning in which I have felt comfortable.

There was clearly a theme of transformation. A parcel fell out onto the ground and contained frozen meat wrapped in paper. This transformed into a sarcophagus and then into human life in a glass coffin. It was noteworthy that the bull was in a glass showcase. There was the significance of the glass in the two parts of the dream: glass conveys a sense of communication, which is visible but at the same time is not able to be reached physically. The glass was a threshold through which something could be seen but could not be touched.

There was also the transformation of the sarcophagus to a glass coffin, which again facilitated communication because of its clarity. The sarcophagus only displayed the beautiful outer shape without it being possible to see inside. The shape of the sarcophagus was the shape of the man inside but it was something shaped and formed by the outer world, by other people. In a sense it was like the persona. It was only the mask beyond which you cannot see. This may have been a reference to me, protecting myself through my persona rather than exposing myself to the world, as I later realised I had been doing until that time.

The glass coffin allowed clarity and visibility of its inner contents. The spectacles on the man in the glass coffin enabled me to recognise that I was looking at myself. I was coming out of something, out of a whole part of my previous life. I regarded the steps at the entrance to the library as a stage, like a Greek stage where a play is about to begin. So there was the notion of ascent to the top of the stairs and the notion of beginning. The fact that the parcel was wrapped up gives a notion of mystery. It was as if I was at the beginning of a new part of my life.

The van driver represented to me those people in my past life who have attempted to prevent me from developing. People who seemed to want me to be like them and who would look upon me as a troublemaker if I tried to be different. I would yell out in recognition of life whereas the van driver might recognise life but not allow it to grow.
I had the dream early in my change from full time work in the Australian Public Service to being self employed and working from my home. I had moved into a relatively isolated situation of work and had removed many support structures. It was the beginning of my coping with change in isolation in the work place. The dream indicated to me that my psyche was also readying itself for the change process that was commencing. I was about to be dismembered professionally and personally through my analysis and would need to be reconstructed as a therapist and clinician.

A particularly significant aspect of this dream was the alignment of it to the Osiris story. This resonated very strongly for me one day when I realised that by rearranging the letters of Osiris, I would have, I Ross I. This gave me a strong sense of connection to the myth and to the need for dismemberment and reconstruction, probably through a feminine figure, be it an anima figure. This dream has remained with me as one of my most significant dreams and has been told on many an appropriate occasion. On 8 February 1998 it was included in Sacred Dreams, a documentary on dreams in the Australian Broadcasting Commission's Encounter program.

It brings me to think of Lawrence's comments outlined at the beginning of the Chapter, particularly in regard to his theme of rootlessness and alienation. It would seem to be a beginning for me of connection to my deep unconsciousness which continued on for most of the next decade through my analysis. It came out of the 'lower world of nature, vital energy and the earth', as Tacey has commented in terms of spiritual nourishment and was for me the template upon which I commenced to grow my own developing psyche as a therapist and mature adult.

The dream also parallels for me the dream of the killing of Siegfried that Jung had in 1913. There is a sacrifice and a tension between the conscious and unconscious, as well as the beginning of my own journey into the unconscious and a giving up of ideals of the conscious world. The second part of the dream reminds me of Jung's thought that heroic idealism has to be abandoned, for there are higher things than the ego's will and to these one must bow.
5.2.2 Dream 2: The Waterhole Dream (1990).

I had this dream in 1990. It was to be significant in terms of the passage of my life, in particular as it related to the land and Australian imagery:

I was at a waterhole at a river in the country, something like the Lachlan River in New South Wales where they have levy banks and flat country and it is very dry. Two men drove up to the waterhole in a Holden ute and one of them had a baby with him. It was his child and he left it at the waterhole as he walked up the way a bit looking for a good fishing spot. The other chap stayed around the waterhole and then after a while the second chap yelled out to the chap who had walked up the bank a bit, "Hey come back and see what’s happened to your baby". He dashed back and saw that a snake had come out of the water hole and engorged the baby. It had eaten the baby and it was then regurgitating the baby.

It was interesting that the dream was set on the banks of a river like the Lachlan River. During my student days at Sydney University as an Agriculture student I spent time in the western districts of New South Wales on rural properties. At one time I was on a property half way between Hillston and Lake Cargelligo and the Lachlan River ran through the property.

It was summer and we used to go swimming in the Lachlan regularly. It was the same type of landscape as in the dream with the billabongs, the levee banks and the broad river gums as I can remember in my dream. I associated very happy times with that place of my youth. The owners, the Milthorpes, were supportive people and I learnt much about the agriculture of the district. In later years, Mr. Milthorpe featured in a book about the Australian outback, as one of the legendary figures of that region.

I discussed the dream with my analyst, Craig San Roque, who talked about it in terms of rainbow snakes and Aboriginal mythology. I knew little of these but he conjectured about the theme of the rainbow snake, the creation story and transformation. Lawlor (1991) has referred to rainbow serpent mythology and I have repeated a story of the Rainbow Serpent by Gunwinggu Oenpelli (pp.113-114).

Long ago the old people used to tell the story of an orphan boy who was always crying and who was eaten by the Rainbow Serpent. Once when he was walking around an old lady asked him, "Why are you
crying?”. The orphan said, “They refuse to give me any manburrangkali lily roots.” “Is that so?” replied the old lady.

Then that old lady went and got a different kind of lily root for him. The orphan was still lying down crying when she brought him back a bag full of yaldanj lily roots. She placed the lily roots on the ground while she went and got some firewood. She returned and lit the fire and cooked them all. The old woman said, “Come and eat these yaldanj lily roots.” The orphan stood there and said, “I don’t want those lily roots, I don’t like them.”

So he kept crying – he was walking around crying, so another man got up and went to get some bush honey. When he returned he showed the boy and said, “Come and eat some honey.” The orphan stood there and said, “I don’t want any honey, I don’t like it.” “Is that so?” said the man. “Okay, you just cry, and leave my honey alone.”

So he just kept crying. Another lady then got up and said, “Let me go and get some long yams for him, otherwise he will always be crying.” Then she went and got some long yams for him, filled her dilly bag, returned, put them on the ground, went for firewood, lit the fire, and roasted the yams. When they were cooked she said, “Come and eat some long yams.” The orphan said, “I don’t want those long yams.” “Is that so?” said the old woman.

The people said to him, “Okay, you just cry, because you didn’t want the long yams, the honey, the yaldanj lily roots, because you are always thinking of the taste of those sweet manburrangkali lily roots, because you have an insatiable desire.”

Now there were lots of old people sitting there, and they said to him, “Why can’t you stop crying? Will you always be crying then? Soon the Rainbow Serpent will eat us.” They told him this but he did not stop crying – he was always crying. He cried and cried.

Now there was a Rainbow Serpent at Miya, to the north. The Rainbow Serpent lifted her head, looked around, listened very carefully and heard him crying at Mayawunj in the south. That Rainbow Serpent said, “I will go south to that place and eat them.”

Then the Rainbow Serpent started, she went underground and kept going, she was getting closer to them. When she came to them, she came out of the ground in the south, lifted her head and saw them. She said, “Ah, this is the place where that orphan is crying – this is where they are camping.”

Then she appeared near them. The people had been looking to the north and had seen something like a fire or a light shining on them and they cried out in fear.

Then they told the men, “Quick, spear it! Do you want it to eat us?” They kept trying to spear it, but they always missed it, so they said, “That’s it, bad luck. It’s no good, the Rainbow Serpent will just have to eat us.”

In fear they tried to run away. The Rainbow Serpent was watching them and hooked her tail around them all, the orphan with them. That Rainbow Serpent ate the orphan first, biting his head and swallowing it. Then she ate the others. This made the Rainbow Serpent from Miya full.

That is what happened at Mayawunj in the south – she went under the ground and was lying there with the people and the insatiable child within her belly sleeping in the south ready to reawaken.
I am not Aboriginal and whilst it is important to consider the relationship of that story to my story, it seems to me to refer to the collective unconscious and my picking up something out of the collective from the Australian landscape. I agree with Tacey's comments that Euro-Australians cannot 'simply graft onto their own souls a fifty-thousand-year-old Dreaming borrowed or stolen from another tradition' (1995, p.135). It was more a case of my psyche remythologising, in Tacey's sense, and a reflection of my own development of a spiritual kinship with the land. I had experienced this landscape over my life on many an occasion and such experience seemed now to be integrating into my unconscious self.

There was also something for me personally about my preparation for my life as a therapist. I was still in the early stages of the change process and was yet to be well established. I was struggling personally and financially and in many ways felt as though I had been engulfed and swallowed up by the enormity of my change. I was still in the relative early stages of my own analysis and that too was eating me up as I faced my inner self full on. I needed to be reborn and disgorged just as the baby had been in the dream, but before that could happen, I was to be abandoned and ingested.

5.2.3 Dream 3: The Dancing Dream (1994)

I had this dream later than the previous two dreams when I was much more developed in my new career and gaining confidence, while at the same time still feeling somewhat precarious with the huge change that I now realised that I had undertaken.

I was in my current house with my sister and my parents. I was in the bathroom washing myself and then I went down the corridor to the entrance foyer. My mother and father were there. My mother was in a ballerina dress and my father was in tails. There was a magnificent white Christmas tree lit up beautifully, also in the foyer of the house. My sister and I were just in jeans and T-shirts, we weren't dressed up. My parents went dancing and they danced beautifully in front of the tree while my sister stood back and watched.

I believe that this dream was about separation from my parents and about letting them go onto their next life, moving away from my sister and I. They were becoming more spiritual, as symbolised by the dancing around the Christmas tree, which itself was a
symbol of renewal and a symbol of Christ. My parents were dressed very elegantly in contrast to my sister and I who were very ordinary. They were dressed for an occasion.

My parents were not old in the dream, but mature. The dream was not about nostalgia but about separation and about my parents going forward from the moment of the dream. To me it was about the release of the parents from the children. It signified transformation, development and my parents going dancing off into their next life.

There was also an element of my releasing my parents, both my outer world parents and my inner parents. I was becoming more mature and able to cope. I did not need either the inner set or the outer set of parents for a support structures any more. I was able to stand on my own feet and dance my own dance. It was a very happy and significant dream.

5.2.4 Dream 4: The Rocket Dream (1995)

This was the last of the series of four significant dreams and I dreamt it in about 1995.

There was a need to get into a rocket, which was taking off so a group of us got in. There was a woman there, Merrilyn, a woman from my early childhood days. Once we had entered the rocket it took off. As it was going off there was a lot of pressure and my sister was sitting forward and looking back. I said not to look back but just look forward. The rocket landed in another place, which was a new land. It was a beautiful land and a woman was singing the song 'Delia' (by Franz Lehar). It was just a wonderful place to be.

By 1995 I was relatively well established in my psychology practice. By then I was a fully practising and registered psychologist and had developed the focus of my career change. I was also re-established in Canberra and had the basis of my future pathway grounded. I had moved away from tertiary teaching and lecturing and was focussing on clinical psychology. That is not to say that there was not more to be done and more challenges to meet. In fact, not long after that Canberra went into recession and my income was eroded badly for some years before it eventually recovered as Canberra came out of recession.
I had been through the change process and had coped with isolation. The dream reflects this for me. I was moving on from the past to a new land. It was a great place to go to and there was no looking back. I was taking some of the past with me in the form of my sister and a woman from my childhood. I seemed to need those figures and I did not want them to look back either. Perhaps they represented my feminine, my anima, which was now the important archetype within me to assist me on my journey. I was now middle aged and moving into a more reflective stage. My profession requires emphasis on the feminine in terms of the need for empathy and support of my clients.

Merrilyn was someone whom I had not seen for a long time. We went to Lawson Primary and Penrith High Schools together in the 1950s and 1960s. She was engaged to a close friend of mine when we were all in our early twenties but he was killed in a car accident just before they were to be married. She married other men and is now settled in Canberra, although I rarely see her. Her significance for me is her connections to my childhood and early tragedy along with an example of someone who is able to go through successful change in the face of awful tragedy.

My sister often appears as an anima figure in my dreams and is perhaps one of the most significant feminine figures in my life as I am a bachelor and not in any permanent relationship. She has been through her difficulties and changes also and in 1995 had recently remarried. She too had coped with change in isolation and had come to another place in her life.

These four dreams seemed to me to typify the development that was happening in my unconscious, on the one hand from feeling oppressed and wanting to get out to, on the other hand, a feeling of here I am in this New World, in this new land, feeling great. I have reached that point in my own development as a European Australian that Tacey has described as one where the need is to develop a spiritual kinship with the land, using the aboriginal cosmology to serve as an inspiration to create my own cosmology. I have drawn on many traditions and cultures and have ended up with my own spirituality.

There is an interweaving of *people, place and psyche* through these four dreams. The
Osiris Dream was in a setting relevant to my learning as a young student and represented the beginning of a journey into the unconscious. It also had associations for me of the country and associated production, not all of which is necessarily pleasant. A significant aspect of it was the control and rejection that I felt for the man in the confined glass coffin. At that time I was in a state of movement out of the constraints that had been imposed upon me throughout my former life. The constraints were on my psyche but it was myself in the end who had put them there. It was my ego state that was keeping the true self from developing, even though it was clearly seen to the world. So it was a time of awakening.

The River Dream was set in a place so familiar to me throughout my life. It was a connection between place and psyche and at the same time evoked for me associations with people who were in many ways so representative of the archetypal Australian. As with the Osiris Dream, it signalled the beginning of the move into the unconscious through analysis and the need for a transformation process.

The other two dreams had their relevance in terms of people and place. It was important for me to move away from my parents, both in terms of the conscious outer world parents and the unconscious parents that had driven me to date. From the viewpoint of Transactional Analysis, it was time to move from the influence of the inner parent to that of the inner mature adult. The setting of the Dancing Dream was important as it was in my own home. It was my place. The Rocket Dream was associated with psyche in that I was moving to a new state in my unconscious. However, aspects of my psyche were represented by a familiar female figure from my childhood and by my sister, this providing me with connection through people.

There are other significant dreams that are more relevant to later psychic development and I shall consider those dreams later. They are not so much a part of my background development that has brought me to the hypothesis of change and belonging, but more important in their symbolism for future journeying and passage of life. As with Levi, I have remembered the detail of these dreams for many years since having them. While I have never experienced the trauma that he had experienced in a concentration camp, the
fact that I have remembered them is an illustration of his point that they were important parts of my spiritual salvation.

5.3 Collaborative Group participants' shared dreams and discussions

The participants in the group shared a number of dreams that were reflective of their deeper levels of feelings of isolation as they went through changes in their conscious states. I have included discussions by the group of their dreams. These dreams were related towards the end of the collaborative program and indicate their preparedness to be open with one another after some ten months together.

5.3.1 Claire, 6 February 1992

(Background). When we came to Canberra from Townsville we bought a new fridge which has the freezer down the bottom. This made such good scientific sense to put your cooler down the bottom. When we installed this fridge we found it had a stupid design fault. There is an element at the back of the ordinary fridge section which freezes up when on automatic and drips into a little tray. It is exposed at the back of the fridge compartment and the little tray, which catches the drips, has a tiny hole in it with no protection over it.

You just need to touch the celery at the back of the frozen bit and the bit of celery will stick and then thaw and drop into the tray and block the hole. It is stupid. I rang and said come and do a service call and he said it was my fault because I should not put things there. So every week or so I have to mop water up from the floor underneath. This got to me so I thought could I poke something through the hole. I went through the house looking for something and low and behold I found a feather. I turned it into a brush to clean the hole. Success! (End background).

In my dream I had gone to the fridge and I reached over and tilted the tray. I was dumbfounded to find that the water had accumulated again. The situation was overwhelming and someone came along and put their arms around me while I was getting distressed and angry and we had a little cuddle.

And that was the end of the dream and I had to conclude that my method was not working. The thing about the dream is that the parallel goes from there to what is really bothering me which is my job. I keep on thinking that my fridge is working but with my job nothing that I am able to impose on my job is helping. I have not been able to solve the problem.

The dream is reinforcing Claire's personal life in the world, so that there is an alignment
of her outer and inner perspectives. The overwhelming feeling in the dream was consistent with a lot of Claire's emotional reporting to the group of her concerns in her workplace.

5.3.2 Ross, 6 February 1992

I was in a school where there were a lot of activities going on in different parts and a colleague was preparing a play in one part. It was then like the Great Hall at Sydney University, people were on the balcony and Rick (a collaborative group participant) was conducting an orchestra and a choir. I had composed the music and we were singing it. It was just beautiful. I couldn't believe it. I woke up and I was still humming the tune. I should have written it down but I didn't. It was so rich and so beautiful. It was like Bach and sacred but it wasn't hymns. Not as religious. I loved it.

This dream evoked in me a sense of rejoicing and I saw it as an indication of settling in my new life as I had been back in Canberra for about six months and was re-establishing in my career. It had a strong sense of the spiritual and an alignment of the personal and spiritual.

5.3.3 Libby, 2 April 1992

Libby: I thought I was about twenty. I found myself in a churchyard in Mildura where I used to live, but not the church with which I was familiar. I was with a group of people whom I didn't know and I was with a young man whom I didn't know but I was obviously paired with this person. And some people were saying to me, "Why are you with this person, he is not even good looking?". Justifying why I was with this person. I can remember looking towards a vine and seeing there is the apple blossom vine with apple blossom on it. The story didn't have a beginning or an end. I was in this place for a very short period of time looking out at the church.

The research group then discussed Libby's dream.

Michael: Was the thing you remembered most about it apple blossom?

Libby: I suppose that it was something 15 to 20 years ago, I was with someone I didn't know and I was justifying him. Somehow I got the idea I was with him. From his perspective, he was having a conversation with the group.

Ross: How did you think about the dream if you look at it from the perspective of the young man?
Libby: I felt like a tourist. Looking at the church, looking over the road and seeing another one, looking up and seeing the world about, looking around and seeing this person whom I had not seen before.

Ross: Other people are possibly putting you down and saying why should you associate with that aspect of yourself, and you are saying, "I think it's pretty good." It mightn't be the most good looking person in the world, not necessarily presenting the best face to the world but I am feeling pretty good about that aspect of myself. The church-yard is really a sacred place of self and so you are looking at some important aspects of yourself, which are important as a spiritual place to you. And I think about that apple blossom and think of new life. A vine can be continuous growth. As opposed to a tree vines grow all over the place and so are spreading out and you are looking up and seeing the scented and beautiful part of your life.

Libby: It was if I got a second chance to revisit my life and not go to the church where I was married in but go elsewhere. Going spiritually on a different path.

Libby had been quite ill for some months. This dream is very reflective of her spiritual alignment that was occurring at the time. Libby recounted another dream on that night, that she had had the previous week.

It was situated in my former house. I can remember being in the house and we were loading up the car to go on a picnic. I record going somewhere. Everybody goes back to the house to check that it is all locked up and it occurs to everybody simultaneously that mum hasn't packed. They're all saying, "But you haven't packed. Aren't you coming with us?"

And that is where I woke up. I thought to myself, why didn't I pack?

Ross: And why didn't you?

Libby: I do not know, I didn't think about it in the dream.

Ross: And so you were planning on going on the trip?

Libby: I thought I was going on the trip, but after coming back to the house I realised with everybody else that I hadn't packed and I wasn't going, I was staying. I thought it might have had something to do with my marriage because this was an issue that I had to deal with when I'm with him. It is as if it is something that I haven't yet dealt with therefore I haven't packed.
Ross: You haven't left the marriage yet, quite.

Libby: Maybe deep down in the psyche somewhere, I am not aware of it in my consciousness. Even though it is a bit of a time since it has happened, deep down I haven't resolved everything and that is why I continue to be up maybe not even left the house.

As Libby said in the follow up discussion, she was still in a state of resolution of her marital status. But there was also transference going on in her psyche, so that there was an alignment of the inner and outer ecologies.

5.3.4 Libby, 30 April 1992

I can recall I was sitting around in a room with my old teaching colleagues having a lovely talk and laughing. I got up to leave the room and I kicked something that was under the sofa and I looked down and I saw as clear as day that it was a baby's bottle. I seemed to have my foot on it somehow. It was so bizarre. It was in use and it was so embarrassing to kick something this important. Clean, sterile and a thing that you use to nurture. I kicked this baby's bottle. I felt really embarrassed, as if we were able to point out here was a baby that everyone kicked.

Michael: Were there any babies around?

Libby: I don't remember any babies in the dream. I was with my old teaching friends.

Claire: Something that should be nurtured, a surrogate.

Libby: You can't predict it, yes.

Ross: It must be something about something that was waiting to be nurtured.

Libby: Yes.

Claire: Did these teaching colleagues support you when you were teaching?

Libby: Yes.

Claire: Do you feel you rejected that one at last?
Libby: I don't know. I feel in my own mind I haven't decided I will never teach again. Maybe one day I will go back.

Perhaps the baby represented new life in Libby's psyche and she was concerned that she was not paying proper attention to its nurturing. She did go on with a new career and did not return to teaching.

5.3.4 Michael, 30 April 1992

Michael: To start off I had a dream. It's only a skerrick of a dream because I got woken up in the middle of the night. It was during the week.

I dreamt somebody stole my bicycle. They took it through the back window into the back garden. I leaned out the window and I said "What are you doing with my bicycle?" They said "Oh, oh, I was just borrowing it." I said "A likely story."

My partner, Lois, was having a dream at the same time. She told me I woke her up making noises about borrowing the bicycle.

Her dream was that somebody was driving a car into the Dickson swimming pool. She yelled, "Stop, stop, you are driving into the pool." And they drove into the pool and she had to rescue the people. [Lois is from Amsterdam and from an early age she knew that a canal drowning occurred if people fell into the canal. It's not easy to get out of the canal.] She had to dive in. There were four people in the car. Had to pick the people out - there were children in the car also. Very traumatic. There were two more people - a child and an adult to rescue.

We were both woken up because the cat on the bed was growling. We thought it was part of our dreams but no there was another cat at the window.

Michael: I wouldn't say my bike is almost sacred to me. It is my main means of transport. I have a really strong sense of possession. When I own something I really don't feel arbitrary about who steals it. I really feel strongly about it. I don't think I own anything of real value to anyone else, but it is of real value to me and my scraps of paper with scribbles etc. are really sacred to me. If someone was to steal that I would be devastated. I don't have any jewellery or a car which is worth stealing.

Michael: I didn't have any interpretation attached to the dream except that I feel slightly under pressure at the moment and I feel people are taking things away.
Greg: Did you actually stop him?

Michael: My next step would have been to have the bicycle back because I caught him in the act.

Greg: But you would have had to get through the back door or window.

Michael: Well, it never crossed my mind that I wouldn't get it back. But the hide of the guy, taking my bicycle, MY BICYCLE! And to go to all that trouble to take it through a back window.

Claire: Did you think it was just natural that someone else would want your bike?

Michael: No. My bicycle is so configured for me it is very hard for someone else to fit into it. They would have to adjust it in radical ways to make it fit.

Ross: Not if it is a part of you.

Michael: What do you mean, it is a part of me?

Ross: If the person who took it in your dream is another part of you.

Michael was not materialistic but at the time of the dream he was losing his work position and his office in which he had accumulated a lot of personal things. It was going to be hard for him to give all of this up and to take his personal effects out of the office. He was feeling quite upset and devastated about this and the dream reflected this in his psyche. As with Libby, there was an alignment of the inner and outer ecologies.

5.3.5 Claire, 11 June 1992

Claire: The other day I was going for a job interview in the Aboriginal and Torres Strait Islanders Commission and it was the night before my interview for which I was very badly prepared because I had been so flat out doing everything else.

I dreamt that I was lost in underground caverns that were all lovely and wonderful ochre colour, red ochre. … These caverns went on for a long way. I had children with me and I was lost but I wasn't worried because I knew we would get our way out. There was light and there was beautiful water, underground water. Really fresh cool, clear. Totally untasted. Seemed pretty still but not stagnant.
I was dressed in white flowing muslin, summer gear with a great big picture hat made of white muslin as well. I looked like Meryl Sheep. She is a Sesame Street character. I was quite slim like Meryl Sheep and I was bit late for my interview but it didn't matter very much. I was lost in all these galleries. I had children in tow but I couldn't tell you what they were like.

The group then discussed the dream with Claire.

Ross: And did you in real life have an ATSIC interview?

Claire: Oh, yes. This was the dream I had the night before. I was entranced by this white muslin and red ochre.

Lionel: Do you remember what you felt like after the dream?

Claire: Reasonably comfortable.

Ross: So you were late for the interview.

Claire: Yes. But I don't remember the interview as it wasn't part of the dream. But I knew as I was putting the hat on that I was running late.

Ross: Why were you putting the hat on?

Claire: I don't know. I thought I had it on but those strange things happen in dreams. I wasn't very anxious, just a little anxious. The colour was interesting and very important in the caverns. They weren't round caverns, they were concave, the walls stepped down. The walls weren't cave shaped, they would sort of step out. Rock and baked earth. Long galleries.

Ross: So what do you think?

Claire: Well I think these are aboriginal colours and the rest of it I have no idea about. Richard says it is a summery dress because I associate aboriginals with heat. Which could be true.

Ross: Were you anxious because you were lost?

Claire: A little bit, but I knew I wasn't badly lost.

Ross: And who were the children?
Claire: I don't know who they were or how many there were.

Ross: I think you have gone into your deep subconscious and found some inner peace.

Claire: That makes me feel like Meryl Sheep does it?

Ross: No. The fact that you have found this beautiful water. Water is supposed to be symbolic of one's unconscious state. It is clear and fresh and still and there is no movement. Clarity. The fact that you were lost and doing some inner exploring. You didn't feel terribly anxious because there was light. And the children, well, they are part of the lightness and beauty, your feminine self. And the white flowing muslin dress might be virginal.

Claire: Yes, goodness gracious me.

Ross: New stages, new beginnings. And going to ATSIC, aboriginal colours.

Lionel: Being lost and not being anxious, means either that you felt in your dream that you had control to handle whatever was going to happen or that you know that the outcome was going to be ok.

Claire: I knew the territory rather than just have to handle it.

Ross: But perhaps this time it was more a feeling that it was ok whereas before you might have been frightened. I think it's very beautiful in the sense that the water is so beautiful. And the other thing is that you tasted the water, you were prepared to taste it, to take a sample of the unconscious. It doesn't feel about seasons to me.

Claire: No, it's the gear, the dress, that made me think of summer.

Ross: You were very calm. What was the water in?

Claire: I'm not sure that it mightn't have been a river that surfaced and then went under a rock again.

Ross: A rock pool, which is pretty common in a dream. Stability in the night, richness. And it sounds also like the dress might have been to send you out of persona.

Ross: It's like a sort of renewal, inner change, inner life.

Claire: That would make more sense starting a new job.
Ross: When did you have the dream?

Claire: Tuesday night/last.

Ross: But you already had this other job.

Claire: Yes, I know.

Ross: Oh, so it didn't matter being late for the interview because you already had this job.

Claire: I didn't prepare as well as I normally do because I was flat strap, but if I was flat strap and desperate, I would have made the time.

Ross: Did you get the job?

Claire: I didn't expect to hear from them for weeks and weeks. It’s taken them from February when the job applications till now even to arrange the interview.

Claire's artistic creativity had shown up in her dream. She was more confident in herself at this point of time than she had been at the beginning of the collaborative program. She had by now moved out of her very stressful and difficult position and had commenced in another position.

The dream reflected her inner peace and a growing sense of being more relaxed as she continued to settle in Canberra, and away from her feelings of isolation. It also reflects Tacey's postulates that Euro-Australian tradition and spirituality can have a basis in Aboriginal mythological inspiration, but they need to have their own foundation in European culture. So there is a mixing of Aboriginal, reflected in the red ochre, the landscape and the heat, and European, reflected in the flowing clothes.

5.3.6 Ross, 30 April 1992

Ross: I'll tell you a couple of dreams from last night and another one which is a bicycle dream.

I was at a department store and saw a beautiful woman dressed absolutely elegantly. She was like a multi-millionaire or something. She was on an escalator and she asked me to go to a function, some party or
something. I thought I would - I thought I couldn't possibly be with this woman - she asked me so I said why not. And so I was going up this escalator with her and she must have been Italian or something and her mother said, "Oh, this is my daughter the doctor.". And her daughter said, "Mother, I have told you time and time again I may have trained to be a doctor but I now run the cafeteria on the top floor, and I am perfectly happy running that now and I am really happy with my new job.". And the Italian woman put so much into training her daughter and her daughter had thrown her whole career away.

Claire: That has to be your anima.

Ross: It has to be my anima, doesn't it. And the anima description in there - it was just terrific. So she is saying something about, "I'm OK, mum, and I'm doing what I need to do and don't you worry about it.".

Claire: Yes, yes.

Ross: And it was just so wonderful. And the other one. I was going down a valley or gully like in the Blue Mountains and in the Blue Mountains they would have walking tracks and there would be creeks, young valleys. And one minute I was on a horse or something and then someone, like a man was in front of me and he was like a prisoner but then some other men came and it wasn't just me on a horse. There was a leader of the group that I was with - these other people - who came were going to kill this prisoner because he was a prisoner and this leader picked him up and said, "No, we are going to keep him, he is with us.". Even though he was our prisoner he then turned into one of us. It was a strange function but then we got to a point where there were other people. I think of Nick Janz but it wasn't necessarily Nick but someone who is in the ski lodge and they were joining me. I said to this person I remember you from the past but you may not remember me. He said I do remember you and you're a pretty wonderful person.

Claire: You are feeling good aren't you!

Ross: The last one was pretty mixed, there are aspects of it which I can't remember. By way of introduction I wanted to tell you about one of my clients who has been seeing me for about a year. He doesn't move much in his therapy and my supervisor says he doesn't want to move. He wants to play the role of martyr and it is quite okay for him to come and say to me that the family gets him down. Perhaps my role is to support him in being a martyr and he is not going to change. I had this dream the other day, the last week or so.

I was on a bike peddling away. He was on the seat I was doubling him, he was the passenger. I was riding and would go up a road, I remember going through a town and it was getting tiring. And we got to this part where there was a hill and a creek. I thought I have to get over this bloody creek. There were rocks in it and there was a rock pool in front of us and his wife was sitting on some of the rocks watching us and I said to him, "I'm too tired, I can't peddle across this bloody creek. You're going to have to get off
and you are going to have to jump.". And so he got off and he was standing on one side of the creek and he had to jump across this pool and he got to the bank on the other side and he fell back into the pool, a clear crystal pool. And then he got up and he was wet and cold and stuff and his wife was laughing heartily. ...

I am probably seeing things in my client that I see in me which I find are holding me back. Part of my personal growth at present is about moving away, taking risks and doing things differently. I have been bound by conservatism throughout my life.

Libby: I've not met someone who has changed their life as much as you. It doesn't feel conservative.

Ross: That is true in many ways, but I still have my boundaries and I am saying to my conservative self, come on, come on, pull over, go into the depths too mate, get yourself wet.

Michael: You didn't plunge in after him.

Ross: No, I worried that he was too cold.

Claire: You made a fuss that this wretched man was now cold and you thinking Jesus it would be just easy if I could have forgotten him.

Ross: Yeah, he would have to do it himself ... I just thought he might have made it to the other side and he didn't and he fell backwards.

Claire: Did you feel resentful of him that he had fallen in?

Ross: No, no.

Libby: Were you worried for him?

Ross: I worried that he was cold because he had clothes on and it was a cold day and his clothes would have been wet. I just think it was probably stuff about me and shedding. Not shedding but changing my conservative self.

Michael: I think it is an acknowledgment of yourself.

Ross: That he has to get into the water too.

Libby: Was it after the session with this fellow, just after it?
These dreams reflect Ross's significant changes over the past few years and seem to represent a certain amount of contentment and achievement. There was however conflict also, which was to be expected during the change process as change has its conflict as well as its achievements.

All of these dreams reflect the themes of people place and psyche and have interconnectedness between these states. There is a linking of the inner and outer ecologies of the dreamers and spiritual uplifting. There is a common linking of the inner psychic workings and the outer problems that they were facing at the time of their dreams. They show the beginnings of the development of Euro-Australian traditions in this country Australia.

5.4 My Further Dreams of Integration and Arrival at a Sense of Psyche

Other dreams that I had reflected the passage through the change process to a more integrated being. In particular, I have selected three dreams to illustrate this.

5.4.1 Dream of 11 June 1992. The Galvanized Tank

Even though this dream occurred relatively early in my change process, it was of sufficient significance in representing the change at the psyche level for me to include it here. I had recounted it to the collaborative group and so have included follow up discussion with them also.

Ross: I was under a water tank, a galvanised tank, I was having very erotic sex with a woman standing up, it was good fun, really nice. Then I was on the side of a hill, and there was a paddock and a large group of people, all sitting in a group. And then cattle came running up the hill at us. We all started to get up to avoid the cattle but they went straight through us and no one was hurt. They just picked their way through. And then this great bull came up and it went through also, and I thought, “Oh! We are all going to be killed.”

Lionel: Who were the other people?

Ross: I don't know, just other people.
Claire: How many, 2 or 15?

Ross: Probably about 40, sitting around in daylight. Just people all sitting around, then this bull came and picked its way through the crowd. We all just sat there, and it picked its way through. No it just went through but it didn't stand on anyone as it went through, it was walking through quickly.

Ross: Bulls are about the sacrificial bull, sex, symbol of manhood and that sort of stuff. It's quite stimulating isn't it?

Claire: The water tank up above you, what does that mean?

Ross: I don't know. I'm in the unconscious, right into the depth of it.

Claire: Its threatening isn't it?

Ross: No, quite a safe tank. It was full, of course. Full of water, of course.

Claire: Did you drink any water, was it cool or mossy under there, lots of green?

Ross: No, it was pretty open.

This dream reminded me of the earlier and very significant "Osiris" dream. In this case the bull was free, as were the other cattle. None were being killed or dismembered, and the bull was both powerful and careful, not hurting anyone as it lumbered through the crowd. It would appear that I had moved psychologically quite some distance since the earlier dream.

I had been reconstructed so to speak, in my psyche and was potentially able to connect with the collective without endangering anyone. It was as if my analytical process had reached an important state. The connection with the feminine figure in such an intimate way reflected for me my personal inner alignment of the opposites in my development.

5.4.2. Dream of 2 December 1997. Family Estates

I am in a country area. There is a big house – many storeyed – is it a school? A woman is also present. We notice that parts are on fire and so we start to try to rescue clothing etc. of the residents (teenagers)
who live there. I see myself pulling clothes out of a chest of drawers. It is not my clothing, but some of a resident’s. It is all very urgent and we rush around. As we do so we put blankets on some parts of the fire in an attempt to smother it. At one stage we see other people there so we ask them to help. They respond quickly and rush around to help rescue things and to fight the fire.

Next I am with my parents and we are returning to a house, which is like my first house in Canberra, in the suburb of Fisher. We go around the back where the yard is being re-landscaped and my mother comments on the work being done while ‘they’ are away. Some fill is being used, a deep pond is being built and a garden wall is being constructed. At one end is a long narrow swimming pool and my mother says she is going to have a swim. I comment that it may be too cold, but she says that she goes daily. I strip off to go for a swim also and notice a rash on my buttocks and upper thigh.

In the next scene I am at a huge country estate, which has a house that is many storeyed, similar to the homestead which is now part of a monastery at Galong near Yass in New South Wales. It is made of dark bluestone/brick and is quite imposing. My family owns the estate but has not had it for a long time and so it is all relatively unfamiliar.

I am inside formal, stately rooms and there are tourists there also, looking around. I go outside and wander around. There are many horses there and people. It is country similar to that around Hamilton Downs in the Northern Territory, rather than lush, green pasture. I am with one of my nephews. People come riding and come close to us. I am not afraid even though some riders and a lone horse come very close to me.

I ask where I can have a ride and I am directed to a man who says that I have to have accident insurance etc. I tell him that my family owns the property and so I am probably covered by household insurance. He says that he will have a horse ready by 6.30pm. I ask my nephew to join me but he declines. We come to a fence, an ordinary farm wire fence, next to which is a group of people talking. We go through a farm gate, on the other side of which is the homestead, and the others follow us through.

I go into the house into the public part, as do a lot of tourists. I quickly go up some stairs and through a door to a private section of the house. I recognise the door from the previous time I was in the house, but I do not recognise the part that I was in. It is more severe than the public area with a long closed in brick verandah with rooms opening off from the left. There is a red painted concrete floor.

I start exploring and realise that it is staff quarters. I try to find my way out and someone calls me. I go to a room which is like a kitchen and which has a red glow as if a fire is lit in it. I go to another door and through it is a flat. There is a man there who is the overseer and I am in his apartment. He asks me if I want to know the way out and I say yes. I am hungry and want to know how I can get dinner. He tells me
that dinner will be in the dining room and will be ready for me. I have a sense of belonging and acceptance.

The dream started off with a fire in a building, perhaps a school, and for me the fire was removing the past, cleansing the psyche in preparation for new beginnings. Some aspects of the past were being saved and others were there to help me, for example, a woman. Is she my anima, my feminine, coming to help me to rescue important aspects of my past prior to my going on to new beginnings?

The second part was in a house from my past that was being renovated. There was also a strange scene with my mother. There was re-landscaping and a swim in a pool. Once again it seemed to be about renewal and cleansing, this time with water rather than with fire. It had a more feminine quality because of the presence of the water, and fitted in with the reorientation that had occurred in my life and career over the last decade. It seemed appropriate that the renewal occurred in the first house that I owned. If it is symbolic of my own self, then the change processes that I have been through over the last decade had gone to the depths of my self.

The dream's greatest significance for me arose from its last part where I was living in my family estate and eventually had a sense of belonging and acceptance. I was the owner of the estate and was directed to the dining room where a meal was made ready for me. Over the course of the dream I had to become used to the idea of ownership and initially had to make myself known, for example, to the workman, who was in charge of the horses. After that, I had a greater sense of self and of belonging.

I know that once there had been a transformation, and new careers and life paths are entered upon, it can be difficult to recognise oneself in the new situation, and to feel comfortable with the new state of being. But in the dream there was support and recognition from within and soon I was feeling connected and a part of my new world.
5.4.3 Dream of 31 January 1998. The Aristocratic Man

I was on an English estate owned by a tall dark-haired man, of aristocratic breeding, and of pleasant demeanour. On the estate on a hill was a large church and people were going to the church dressed in period costume, although it was present day. I was wandering around the grounds of the church and I know that the aristocratic man owner had invited me there. I was with others and on arriving at a side door I entered the church, which was not yet full. I saw the owner who greeted me at the rear of the church by shaking my hand, but he was distracted by other people who also wished to greet him. Our handshake is not firm and our hands slip away.

The owner invites me to sit down and so I walk up the aisle with him, but rather than sit with him I choose a seat on the right hand side in the middle of the church while he sits further up on the left hand side. He looks around to see if I am going to sit with him, but he doesn’t beckon me. I kneel and pray quietly.

Another man, two seats from me occasionally spoke quietly to me. Suddenly, all of the children in the church were each given a colourful blow-up airbed of which all were laid along the aisle. It was obviously customary, as it seemed quite normal. All the children went to sleep, as the service was about to begin. It was night-time, and the church was now quite full.

The service was a musical one and we all had a handout of the service and music. It started with a man singing in a tenor voice in the far left-hand side aisle. He sang superbly. The music could only be described as rich and celestial. Other people sang their parts while the tenor continued to sing.

A woman then moved into the aisle near me and began to sing a soprano part, also beautifully. The congregation started to join in very softly but with a crescendo, singing the word ‘rapport’, repeatedly. It was all quite wonderful. I looked across to the owner. He was a similar age to me, pleasant, a really nice person. I thought to myself that he was so wealthy that its extent was beyond my imagination. It would be pointless to try to be competitive with him, but rather it would be best to just simply accept him and myself as we were.

The dream was most meaningful to me if I focussed on the aristocratic owner of the estate, and the church. Initially there was some contact with the owner, but at the same time there was hesitancy, withdrawal and even lack of commitment. It was not until the end of the dream that I accepted him and his position and mine relative to his. I have concluded that he was my inner self, and that he was connected to my spiritual self, a very deep part of me.
Interestingly, even when I recognised him initially, my ego-consciousness, epitomised by the avoidance of connection and commitment, predominated on a number of occasions. Finally, I saw him as having so much wealth; it was as if he represented the inner gold of myself. I gave in to my inner self, and accepted its immensity of wealth and wonderment. It seemed to me I was moving towards a state of grace within myself.

The dream focussed around a church and an uplifting service. The music was superb and the total experience was spiritual. It was as if I had come to a very important part of my life and had finally connected to the spiritual aspect of my psyche. This could not have occurred until I had accepted the rich inner self that could be rejected and avoided if there was not an acceptance of one’s own being.

I cannot over-emphasise the significance of the power of these dreams and their relevance to me. For example, when I was reviewing a late draft of the thesis in July 1999, I spent time with a friend in Hobart, Kevin Anderson. We went over the draft page by page and read it out aloud, paragraph by paragraph and dream by dream. When we came to this section, I was reading the dreams, but I was overcome with emotion towards the end and was not able to continue to read. Kevin read the last dream for me.

My emotions reflected the deep level of feelings that were running for me. It was as if I had been on a long journey and the exercise with Kevin was more than reading a draft of a thesis. It was four days of telling my story of my individuation and finally I had come to accept myself at the end of a long time and had respected myself, my needs and my aspirations. I was facing the inner me in the guise of that aristocratic man. He was all of me and my ancestry and other significant influences in my life. I felt at peace in the places of the last two dreams and felt a sense of having come to the places of my own belonging. The realisation of all of this was completely overwhelming.

5.5 Reflections and New States

In summary, this chapter has described the psychic journey of my path to belongingness. It has described what is meant by psyche as defined by Jung and Freud and its role in a continuous struggle to maintain a balance between opposing forces in a person. Psyche
requires the coming together of both the inner and outer ecologies of a person. Well-being requires connection, according to Tacey and Lawrence, with the landscape and the psyche, between conscious and the deep unconscious. In Australia, western society needs to remythologise its spiritual kinship with the land.

I describe my model of the interconnection between people, place and psyche as they contribute to a sense of belonging. I see them as having a dynamic relationship with energy flowing continuously between them all. I also see that psyche underpins people and place. The model also includes the significance of ancestors and their associations with the Australian landscape and people of their times.

Stevens (1990, p.49) describes psyche as seeking its own individuation with a control mechanism in the compensatory activity of dreams, and this chapter has given significant emphasis on dreams as they illustrate growth and development for myself and for members of the collaborative group.

I have taken four dreams that I had over a number of years that were landmarks in my individuation process as I went from a state of beginning to develop and mature at a key time of significant change in my life, to a state of rejoicing and connectedness. Of course there was more psychic work to be done after that, and I have drawn upon three more recent dreams of mine to illustrate a movement and development of my psyche to a point of absolute acceptance of myself.

Of these three dreams the latter two pointed to me the reaching of a powerful sense of personal belonging, from which perhaps a final state of being can emerge. I refer to it as the state of grace. For me, it is where people, place and psyche overlap and an ultimate state of being is experienced. This was reflected in the account of the Aristocratic Man dream in its musical and celestial theme. It was set in a church and had a strong spiritual overtone. The music described in the dream was integral to its theme of acceptance and movement to a higher state of being. The relevant part of the dream is repeated here.
The service was a musical one and we all had a handout of the service and music. It started with a man singing in a tenor voice in the far left-hand side aisle. He sang superbly. The music could only be described as rich and celestial. Other people sang their parts while the tenor continued to sing.

A woman then moved into the aisle near me and began to sing a soprano part, also beautifully. The congregation started to join in very softly but with a crescendo, singing the word ‘rapport’, repeatedly. It was all quite wonderful.

This dream also expresses the sense of upward movement as the congregation repeatedly sang the word, rapport, in a crescendo. It was a building up to a climax after individual and superb singing by a man and a woman. It reflects the coming to a point of grace as a gradual but developing process. Even the word, rapport, expresses harmonious relationship and connection.

The collaborative groups’ dreams also illustrated psychic movement over the life of the group as the participants moved towards their own resolution of their individual states of isolation. Their dreams covered place, people, peace and spirituality. The chapter has reinforced the comment of Jung that all of the components of the psyche are constantly interacting and changing, under the influence of the Self and as Hillman (1993, p.14) states, ‘Places themselves have a psyche and the psyche speaks through how a place displays itself.’

At this point transformation has occurred. I have moved on through a sense of isolation to a sense of belonging and have identified these three factors as being crucial for the movement from isolation to belonging to occur. I have had the assistance of a collaborative group, years of analysis, and insightful work with clients. I have coped with change in a meaningful way. This transformation leads to something else, which I call a state of grace. In the next chapter, I wish to explore what I mean by this new state.
CHAPTER SIX - ARRIVING AT A STATE OF GRACE

Three we brought with us,
The fourth would not come.
He was the right one
Who thought for them all.

Goethe, Faust

6.1 The Emergence of Grace

Out of the three stages comes a fourth stage, which I have called a state of grace. It is an evolving process from the unconscious and arises once there has been a development of a sense of belonging. For this to occur, I have put forward the view that it is necessary to have developed a sense of people, of place and of psyche. All are interwoven and interdependent, not serial but evolving with individuation. These are the three, and I have called the fourth, grace.

Grace of course is a very ancient word and concept and has many different meanings for specific contexts, such as form, mannerisms, the Law, theology. Grace is defined in the Macquarie Dictionary (1982, p.771) in a theological sense as a) the free, unmerited favour and love of God; b) the influence or spirit of God operating in man to regenerate or strengthen or c) a virtue or excellence of divine origin; the Christian graces.

In Volume 9 Part 11 (1959) of his Collected Works (p.34), Jung comments that ‘it is possible...to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living universal psychic processes, so that they can recover their true and original meaning’. He further comments that ‘the fact that metaphysical ideas exist and are believed in does nothing to prove that actual existence or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible’.

Jung (Vol 9, Pt 11, pp38-40) discusses the concept of the God-image in humankind
which was distinguished by St Augustine (354–430) ‘between the God-image which is Christ and the image which is implanted in man as a means or possibility of becoming like God’ (*Retractationes*, I xxvi). St Augustine was further quoted by Jung as saying that ‘The God-image is within, not in the body...where the understanding is where the mind is, where the power of investigating truth is, there God has his image’ (*Enarrationes in Psalms*, XLVIII, Sermo II).

From this Jung then comments that ‘The God-image in man was not destroyed by the Fall but was only damaged and corrupted (“deformed”) and can be restored through God’s grace.... The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process’. On Page 40 Jung comments that ‘The totality images which the unconscious produces in the course of an individuation process are similar “reformations” of an *a priori* archetype (the mandala).... This is in exact agreement with the empirical findings of psychology, that there is an ever-present archetype of wholeness’.

Von Franz (1994, p.52) refers to Jung quoting again and again an old saying of the legendary alchemist and author, Maria Prophetissa: ‘One becomes two, two becomes three and out of the third comes the one as the fourth’. Jung discussed the concept of the third and the fourth in Volume 11 of his Collected Works, in terms of the Trinity in Christianity (1969, p.148ff), and in Volume 12 in terms of Psychology and Alchemy (1953, pp.210-213).

In Volume 11 Jung considered the archetype of the Christian Trinity and movement from the three to a fourth, the quaternity, considered to be more whole. Jung related the development of the Christian idea of the Trinity as being an ‘unconscious reproduction of the archetype of the homoousia of Father Son and Ka-mutef, which first appeared in Egyptian theology’.

He saw this archetype as an ‘irrepresentable’ factor which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns. That is, Jung thought, ‘man's conceptions of God
are organised into triads and trinities. Wherever we find it, the archetype has a compelling force which it derives from the unconscious and whenever its effect becomes conscious it has a distinctly numinous quality’.

In discussion further, (Vol. 11, p.159), Jung commented on the paramount importance of the idea of the Holy Ghost as not being a natural image, but a ‘recognition of the living quality of Father and Son, abstractly conceived as the third "term" between the One and the Other’. As Jung saw it, out of the tension of duality, life always produces a ‘third’ that seems somehow incommensurable or paradoxical. ...He saw it as ‘Unlike Father and Son, he has no name and no character. He is a function but that function is the Third Person of the Godhead.’

On page 169 of Vol. 11, Jung commented that the Holy Ghost is psychologically heterogeneous in that he cannot be logically derived from the father-son relationship and can only be understood as an idea introduced by a process of human reflection. He later commented (p.238) that ‘this separating, recognising and assigning of qualities is a mental activity which, although unconscious at first, gradually filters through to consciousness as the work proceeds’.

I recognise a parallel development of my concept of psyche arising from the concepts of people and place. Out of the tension of the duality of people and place, came the third, psyche, which for me has a certain paradox to it. It has also come out of the unconscious and has gradually filtered to my own consciousness as the work of the research has proceeded.

In Part 1, Section II, Chapter 5, ‘The Problem of the Fourth’ (pp.164-165), Jung discusses the concept of quaternity. He quotes from Goethe’s Faust, ‘One, two, three - but where is the fourth?’; commenting that ‘When Goethe says that the fourth was the one “who thought for them all”’, Jung suspected that ‘the fourth was Goethe’s own thinking function. The Cabiri (in Faust) are, in fact, the mysterious creative powers, the gnomes ... who work below the threshold of consciousness, in order to supply us with lucky ideas. ... They give an eye to everything that has not already been anticipated by
the conscious mind and the functions at its disposal.’

Further in Chapter 5, (p.167, para 246), Jung commented that ‘As compared with the trinitarian thinking of Plato, ancient Greek philosophy favoured thinking of a quaternary type. In Pythagorus the great role was played not by three but by four; the Pythagorean oath, for instance, says that the tetraktys “contains the roots of eternal nature”. ... The quaternity is an archetype of almost universal occurrence. It forms the logical basis for any whole judgement.’

He later commented (p 167, para 246) ‘There are four elements, four prime qualities, four colours, four castes, four ways of spiritual development in Buddhism etc. So too, there are four aspects of psychological orientation, beyond which nothing fundamental remains to be said. In order to orient ourselves, we must have a function which ascertains that something is there, (sensation); a second function which establishes what it is (thinking); a third function which establishes whether it suits us or not, whether we wish to accept it or not (feeling); and a fourth function which indicates where it came from and where it is going (intuition). ... The idea of completeness is the circle or sphere, but its natural minimal division is a quaternity.’

At page 187, para 280 of Vol. 11, Jung commented further that ‘Although it is extremely improbable that the Christian Trinity is derived directly from the triadic World-Soul in the Timaeus, it is nevertheless rooted in the same archetype. ... In our analysis of the Timaeus we found that the number three represents an intellectual schema only, and that the second mixture reveals the resistance of the "recalcitrant fourth" ingredient, which we meet again as the "adversary" of the Christian Trinity. Without the fourth the three have no reality, as we understand it; they even lack meaning, for a "thought" has meaning only if it refers to a possible or actual reality.’

In Volume 12 of his Collected Works (p.210), Jung commented that ‘surveying these facts as a whole we come to the conclusion that there is some psychic element present which expresses itself through the quaternity’. He later commented (pp.212-213) that ‘In the last analysis every life is the realization of a whole, that is of a self, for which
reason this realization can also be called individuation.’ He finishes off his discussion at this stage with the comment, ‘Let us take the wisdom of the old alchemists to heart: “Naturalissimum est perfectissimum opus est generare tale quale ipsum est”. (The most natural and perfect work is to produce that which is like unto its self).’

This is a state of well being, of having a sense of belonging and of integration of all of the forces that have gone to bring a person to a higher and more insightful plane. Some may call it a state of spirituality or Oneness or sacredness. I have chosen grace intuitively to describe what I see as happening. As I see it, once there has been a developed sense of the other three states, of a sense of people, of place and of psyche, then the change process is achievable and belongingness occurs. For me, this brings about this fourth sense of grace.

Grace is not a serial event; rather it comes out of the other three states. It is emergent from the unconscious, and has a numinous quality. Its development and coming into consciousness is not able to be controlled but comes after years of personal journeying and reflection. It is a gift of maturity and insightfulness, of coming to a sense of wholeness.

In summary, if a person is facing an isolated change process, the important factors that aid successful change are a sense of people; people around you, work associates, ancestors, family, community and culture; a sense of place, including home and environment and finally of psyche, which arises from the unconscious. If these are in place, the person has a better internal process to deal with the fears of change. Then out of that emanates a sense of spirituality and a sense of grace. At this point, there is wholeness, a sense of belonging.

Grace can be likened to other concepts, such as that of spirituality, referred to by Sanford and Lough (1988) when they considered spirituality and initiation into manhood. Their concept of spirituality is similar to my concept of grace as an ultimate expression of self. They see that to become a spiritual man is to mean the ‘establishment of a relationship with his inner Self and the divine order’ (p.47). They understand that
people seek spiritual experiences because they want a larger perspective on life, they want a sense of greater meaning, and they want to receive a feeling of security and protection in the face of the uncertainties of this transitory life.

Such a perspective, according to Sandford and Lough, includes the realisation of the smallness of the ego personality in relation to the Self (in psychological terms), and of the person to God (in theological terms). But it is not always possible to reach this state of spirituality or grace. For example, they comment that our Western culture makes it harder for boys to become men because it does not provide clear pathways to find a mature spiritual perspective.

The more primitive initiation rites have a spiritual perspective and focus on the boy having as much respect for the spiritual world as the physical world. These rites enable the transition from being a boy to being a man to be made swiftly, facilitated by initiation rites. In western culture such experiences are virtually non-existent. In general, Western culture does not provide for them, lacking the religious beliefs that make them possible.

For all intents and purposes, Western culture lacks initiation rites. Even confirmation and bar mitzvahs are only pale vestiges of rites that were previously more important. Partly because Western culture lacks a rite of passage, adolescence can be, and usually is, a dangerous time. For example, there are many deaths from suicide, accidents, drug addiction, and psychological disorders at this time. Sandford and Lough (pp.48-49) comment that many of these disorders of contemporary Western youth can be partly attributed to the psychological deprivation they experience because of the lack of provision for meeting their spiritual needs. As they see it, some of the problems of Western culture that inhibit a more spiritual integration are:

- The emphasis on money making without a balance of spiritual perspective. The culturally dominant extraverted thinking (ET) and sensing is not conducive to contemplation for its own sake, and does not have a preferred pattern of looking inward. Non-traditional cults and religions are turned to because traditional religion
is seen as another authority to rebel against.

- The instinctual need human beings have to experience altered states of consciousness, traditionally expressed through religion. But increasingly youth look elsewhere for an extra-ordinary experience, such as through drug use which is often motivated by an attempt to access a level of reality other than that of the normally perceived world. The young Westerner who uses drugs for this purpose is passive and not inwardly ready for a contact with the innermost self.

For contemporary Western youth there is challenge and turmoil. While they are perhaps too young in their development to reach a state of grace, it may be that a conscious integration of a spiritual aspect of development may facilitate the gaining of grace in later life. As it is, the emphasis on the ego consciousness inhibits spirituality and can lead to the despair of youth.

The emergence of grace is, as I see it, a developmental process that is a result of coming to a point of wholeness. It is a fourth function in the development of a state of belongingness, and is necessary for the expression of wholeness. The discussions by Jung of the movement from a trinity to a quaternary confirm this concept. It is not until the state of wholeness is reached that full expression of self is attained, and in the Western world this is not always possible. There is a perceived need amongst youth of contemporary society for an expression of grace, but this is not always possible in the turmoil that pervades their lives. It is necessary to turn inwardly for contact with a sense of grace.

6.2 Evolution of Grace out of the Integration of People, Place and Psyche

From my research and reflection processes, I have concluded that people, place and psyche are three necessary factors in the development of a strong sense of belonging, and in getting to a point of grace. At this point, a strong awareness of personal identity can arise. There is an arrival at a sense of spirit that is held in an inner place. In my view, it is a peaceful spot and once an individual reaches a point of grace it is not usually fearful because it comes at the end of a long line of personal work.
If you get to a point of grace, everything is done in a more integrated way. In my terms, spirit and place are affecting the psyche, but also the psyche is affecting people, and place is also affecting people. They all are affecting each other and finally the point of grace is reached. In terms of Jung’s concept of the ego-self axis, as described by Stevens (1991), when you are in that sense of grace or spirit, the ego is more aligned to the self, so the personification of the outer expression of self is matched more clearly with the inner self. There is a sense of harmony, a closer attainment towards what Jung called individuation, which he looked upon as the attainment of the fullest possible self-realisation in the psyche and in the world.

This then becomes a totality that is like the end of a journey. It is more integrated so one is not dominant over the other. All are mixed together but occasionally the actual parts can be teased out. It is as if you can cross the border and go into people, or place, or psyche and investigate in there and bring back something from those spaces. So there is a certain amount of freedom there as well. It is all vibrating and integrated like atoms and ions in a solution. But the solution is whole and the parts cannot be readily separated. As Maria Prophetissa said (Von Franz, 1994), ‘One becomes two, two becomes three and out of the third comes the one as the fourth’. In a sense, I have reinforced Jung’s thoughts that there are four aspects of psychological function, beyond which nothing fundamental remains to be said, and that without the fourth the three have no reality and even lack real meaning.

If it is true that Western society lacks the wherewithal to find a mature spiritual perspective, then it could be said that very few people in Western society would achieve a point of grace. Consider the model as three interlocking spheres with grace in the common middle space of the three spheres. It may be that someone is not in that grace area because the person is caught in an area of one of the spheres, which is not part of the overlapping area.

So, for example, someone who is in the non-overlapping area of place might have spent a lot of time decorating a home, or bush walking, but not have reflected on the
relationship of those activities on *people* and *psyche*. The person may not have grown internally and so the inter relationship between *place* with *people* and *psyche* has not developed and hence there is not a movement to a point of *grace*. A *people* example might be that someone may live through their children and grandchildren, and so they have a sense of *people* but not in an integrated way. They may have a sense of belonging through their family but are not reflective and do not say, “Who am I in terms of all the family?” They do not develop their deep psyche and so do not move into a situation of *grace*. As Jung has said in ‘Psychology and Alchemy’ (p.210), every life is the realisation of a whole, that is of a self, and it is possible that such realisation does not come to fruition in many lives.

As Sanford and Lough said (p.48), many people in Western society, with its emphasis on materialism, get to a point of avoidance of their unconscious selves as they age. There can be discouragement of exploration of psyche and the unconscious and a holding onto the conscious states. Because of its unknown character, such people may fear being in a place of grace, or at least are afraid of the journey to get to a state of grace. Individuals invariably mature if they face their fears, including fear of the journey. Where a person is at the moment is always the most comfortable place even if it is fraught with terror or turmoil. At least they know what frightens them.

To move into a journey into the unconscious will put them into a situation of not knowing when the feared situation will arise. It is human nature to try to avoid perceived difficulties and in Western society people are encouraged to avoid their fears and stay in the conscious world. As people age many are encouraged to go into retirement villages and hostel accommodation so they will not be on their own. While there is merit in this, such places can breed dependency and avoidance of the individuation process. There is no paradox, no development of the Holy Ghost as a function of human reflection. High dependency situations are created and people never learn to cope as individuals. So *people* and *place* are not developed, causing an imbalance in the *psyche* and a lack of movement to *grace*.

Much social massaging means that people are encouraged to focus on their physical
needs rather than to attend to the spiritual. For example, in a 1998 TV advertisement, a woman says that it is the inner self that is important. However the commercial was an advertisement for bran flakes. There is a working against the opportunity to explore the more spiritual concepts. There is an emphasis on longevity and keeping people alive, which, neglects spiritual development if there is only an emphasis on the physical.

Moore (1994, p.228) has commented that ‘The soul needs an intense, full-bodied spiritual life as much as and in the same way that the body needs food.’ He also commented ‘that the spiritual life requires careful attention because it can be dangerous’: we may war against those who disagree with us rather than expressing our own soulfulness. Spirituality can be powerful and has the potential for evil as well as for good. He says that spirituality needs soul, which is deep intelligence, sensitivity to the symbolic and metaphoric life, genuine community and attachment to the world.

Individuals do not get to a sense of grace until they have dealt with a lot of these issues. And, of course, one is continually working to this point. However, these things are not all in the consciousness. There may be a sense of unconscious knowing which will eventually come to be focussed in the conscious, resulting in a state of grace.

6.2.1 Collaborative Group Meeting on Sacredness

My concept of grace was not developed at the time that the collaborative group met early in the life of my research program. However we did undertake an exercise on sacredness on 2 April 1992. The exercise was based on a workshop that I had attended at a conference at the Centre for Archetypal Studies at La Trobe University in 1990. Greg Latimer, a human resource consultant from Brisbane, conducted the workshop at the conference.

The collaborative group was asked to write down their concepts of sacredness, using the guidelines developed by Greg Latimer. He had posed four questions that I put to the group. They were,

1. What is my life's title?
2. How did my story begin?
3. What are the heroes and heroines presently doing?
4. What will happen next?

Each person had about ten minutes to do the exercise and then there was discussion. Extracts from the discussion follow.

Michael: I have never thought of sacred in terms of what you hold sacred is your god. What is most sacred for me is that something inside me, my soul, something which nobody else can touch. It doesn't matter what they do to me there is something deep inside me they can't touch and that is my sacredness. I experience it most when someone tries to get at me to change me or influence me against my will. I feel this steel thing inside me that nobody can touch and that is my sacred. If you say what you hold most sacred is your god I have difficulty.

Leanne: I have written down integrity and not leaking. A bowl with water. Having a perimeter around myself so that you have a life to yourself. I wish that I had thought of something to do with god but I didn't. I think that there is something powerful about being in a sacred environment so I wished I thought of something which is not just me struggling through life but being able to be your sacredness that is there. An environment is a church or a place where people have done a lot of praying, it not is a place then but a concept where people have been doing a lot of powerful thinking.

Claire: To do with children. Helping in preschool and getting a kiss. That is very precious and is thus sacred. The wonder of it. The universal picture of everyone being the same and yet being different. Wholeness in the presence of untamed nature and in the prescience of children. Education covers it up and sometimes destroys it. I like untamed kids, probably the same as natural. A lot of our land still has an element of fear in it. I don't like the European landscape where someone is in control of it. There are towns, roads, trees cut down.

Ross: My concept of sacredness is an outward one in a sense when I look at sacred sites, but I also have a concept of a god image, a feeling of a Christ within, which is similar to what others have expressed before. But only in the last couple of weeks have I come to understand what I understand by Christianity by going to the Conference on Journey into Wholeness, listening to priests and others and hearing ex-Jesuit priests. The symbolic aspects of religion and that there are ways of interpreting religious writings.

There is the concept of there is only one way, the literal way, but I have been surrounded by people talking about different sorts of ways of looking at things. One person talked about four ways of interpreting the Bible; literal, allegorical, moral and symbolic. And I understand that literal is the lowest and symbolic was the highest. To me suddenly I was seeing Christianity and Christ's teachings in a symbolic form. So
somebody talked about anger about the need to turn into a child and all my life I had been subjected to the evangelic aspects of if you are born again you will have this wonderful place in the sky.

Suddenly there was an internal concept and it is your ultimate development internally. I remember saying to my minister at age 19 that I am sorry but I have tried hard to have blind faith to believe but I can't believe it. Now thirty years later I can believe and not have to have blind faith. I think it is wonderful. It is a developing thing and it is coming together.

The other thing about going into a church is like what you said. Going to an empty church where many prayers have been said gives a sense of the collective sacredness. The last day I was in London I went to Westminster Cathedral, which suddenly became sacred to me. It was like walking across a sacred site of British history and at one stage I was in a little chapel where Elizabeth the first and Mary Queen of Scots are both kept. There was a little inscription which said that it was hoped that they will both make up eventually. While I was there a three-minute time for quiet prayer was announced, and here I was with these two very famous people, it was wonderful. That was my European sacredness I suppose.

Claire: I thought Westminster Cathedral was like a Victorian junkyard. You were lucky to have that experience.

And so participants in the group were able to articulate to some extent his or her concepts of sacred, which was perhaps an early development of the concept of grace. There were already concepts of wholeness, of wonderment and of a going within, of soul and completion. There was a sense of community and of the collective. Claire referred mainly to people, I referred mainly to place and Michael to psyche. Leanne brought aspects of all three, people, place and psyche and in terms of place commented on the conceptual aspects of the sacredness of place. She referred to the importance of the collective influence on the sacredness of place.

Claire focussed on people, especially children, but also brought in the importance of place in her sacredness. Her sacred environment in untamed and not confined as in a European garden. Her sacred place and children have a commonality of being wild and untamed. She perceived fear in the Australian landscape, which perhaps is similar to the fear some have of going into the unconscious psyche. It was interesting that a place can have different reactions for different people. One of my most sacred moments in my life was at Westminster Abbey. For Claire, it was simply a Victorian junkyard.
It may have been that for me there was a sense of wholeness in my experience. I was with the tombs of two women who were in so much conflict in their lives, and a time for prayer came. There were three of us and the prayer time provided wholeness and completeness. Claire's visit was simply a time of being in a place with no connection to people or psyche, leading onto sacredness.

I was not at a point in my own change process, in February 1992, nor was anyone else in the group, to have an understanding of grace in the terms of the change in isolation process that has since been postulated. But perhaps it was exercises like this that made me open to the later concepts. Perhaps they were catalysts of change and of future awareness.

6.3 A Summary of my Journey

Over a long period of time, there has been a journey, a change process. There has been movement both in the outer world and in the inner world. I have been able to cope successfully with my isolated changes as I have moved into my own professional sphere and established myself in my now professional life. I have had inner alignment as well, and have faced some of the inner isolation and alienation that I was feeling at the beginning of the journey.

Others have journeyed with me in various ways as a part of my own journey and have contributed to my development of a sense of belonging. In turn, they themselves have been influenced to pursue their own paths and to seek their own sense of grace and belonging. I see the relevance of the establishment of the need for belonging through a sense of people, place and psyche, and can continue on in the journey stronger for the sense of belonging that has occurred.

In moving through a process of development and coping with isolation, leading eventually to a state of grace, I began my journey in the sphere of people. I initially described how I needed people in order to cope with my sense of isolation as I moved out of a very structured and secure environment into an unknown one, personally and
professionally. I gradually developed a sense of belonging through the establishment of new associates and through the reawakening of very old friendships and relationships. Using my own story, I have illustrated Henderson's postulates of the need for individuation to take a series of steps. That is, a movement away from the original family and commitment to a meaningful group, but with sufficient independence to retain personal identity.

As Jung has said, inner peace and contentment can depend on the harmonious relationship of the inherent historical family and the present state of a person. He also commented that we come to understand ourselves more through knowledge of our forefathers. I have used my own ancestral stories and stories from the collaborative group, to illustrate the development of self understanding through ancestors. The collaborative group discussed the need to learn about ancestral roots and acknowledged the importance of friendships, both old and new, as a means of coping with isolation.

The movement to a state of grace also included association with workplace colleagues, reflecting Thomas Moore's comments on the importance of work in affecting a sense of self. He referred to Jung's work with alchemy when he commented that work is fundamental to the opus because the whole point of life is the fabrication of the soul. Using a situation with a small group of men with similar personality types, I was able to illustrate the relevance of associating with those who have similar behavioural preferences in coming to a sense of belonging and grace.

The next important factor identified in the journey to a state of grace was place, associations with which can have significance throughout a person's life and lead to spirituality. In Australia, according to Tacey, landscape is a key player in the Australian psyche. I see place as an inner concept, derived from association with the outer and agree with Tacey's thoughts that identity of an individual must come from within so that when society and nature, conscious and unconscious are organically related, a sense of character or personality is assured.

My own analysis has evoked for me attachments to place at a deep unconscious level so
that they have become integral parts of my psyche into my soul. I have given examples
drawn from Canberra and the Sydney region to illustrate this. There is a coming to a
state described by Malouf where all tension between inner and outer, environment and
being, are miraculously resolved.

Eventually there is the coming to the third from the first and second, described here as
*psyche*. For me, psyche is the underpinning to which people and place are attached once
they become integrated into the inner ecology. I see a dynamic relationship between the
three and while psyche is from the unconscious, it is the outer world of experiences of
people and place that influence the expression of the psyche. Jung saw the archetype of
the triad or the trinity as having a compelling force, which it derives from the
unconscious and whenever its effect becomes conscious, it has a distinctly numinous
quality. Jung also commented that out of the tension of duality, life always produces a
third that seems somehow commensurable or paradoxical.

I have used dreams to illustrate the development, influence and interrelatedness of the
three in the expression of the psyche. My own dreams over time have moved from a
situation of dismemberment and initiation, of being in this place Australia, to rebirthing
and transformation to new and higher states of being. The collaborative group shared
dreams throughout its being and these also illustrated themes of inner and outer
alignment, the importance of place in belonging and the movement to a situation of inner
peace. My later dreams were more integrated and reflected my own journey to the
psyche and eventually to a point of grace and spirituality. There was acceptance of self.

In the end there was the emergence of *grace*, which makes up the quaternity and is
described by Jung as an archetype of almost universal occurrence which forms the
logical basis of any whole judgement. As he said, without the fourth there is no reality
or meaning. This will then lead on to the realization of a whole, or the self, which is the
basis of individuation.

I have come to the end of the process. I have coped with change in an isolated situation.
I have come to recognise the importance of a sense of people, of place and of psyche in
gaining that sense of belonging and moving into a state of grace. Others have journeyed with me in this long process and their association with my journey has influenced them some. I don't see the attainment of a point of grace as a static state but one to which we forever strive. We occasionally have glimpses of it but there is always more to be achieved, as this is the task of individuation and life. The experience had been one of wonderment in the experiencing and analysis as well as in the joy of the knowledge that it is forever an ongoing and complex interrelationship of the various forces.

It is now important to turn attention to the significance of this research beyond my own personal journey. Others have been involved in the journeying processes and the significance to them needs to be explored where possible. There are implications of the work and its findings to the broader community and these need to be stated and flagged for further investigation and research. The work has evoked responses for myself and from others. It is important to capture some of these to synthesise the overall impact of the work. The next chapter will address these issues, through reflection on the research processes, by consideration of the implications of the outcome of the research and by seeking evocations from people influenced by their association with the research.
CHAPTER SEVEN - REFLECTIONS, IMPLICATIONS
AND EVOCATIONS

The whole aspect that the human psyche needs to belong was something I’m sure I knew
intrinsically but it was not until it was introduced to me as an idiosyncratic entity that it was
realised within me.

Ian Houssenloge, 2000

At this point I shall summarise the research processes and findings and bring together
the various aspects of the thesis. The chapter is also a place for reflection on the
program, for consideration of the implications of the research findings and to look at
what has been evoked as a result of the undertaking of the program. Themes will be
drawn together and the conclusions will be reinforced. I shall also review the models
that were drawn upon in developing the research program, reflect on their
appropriateness and describe how I came about my conclusions.

In doing this I shall draw upon comments from my research group, both at the time of
the collaborative research program and more recently. I shall also include comments
from others who have been associated with the program over time, in particular Kevin
Anderson and Ian Houssenloge, and I shall review my own story in terms of the impact
of the thesis process and outcomes upon myself. Finally, I shall consider the
correspondence between my own findings and those that I have drawn upon from
literature during the process of the research program.

The chapter is driven by the questions that I posited in Chapter 1 when I was attempting
to find out what it was that assisted successful life change and what types of people
could make the change successfully. I was looking for factors that could be identified as
necessary for successful life change and in particular how change that was made in
isolation could be made most successfully. I also wanted to explore whether
collaborative inquiry was an effective research methodology and what was the
experience of co researchers in collaborative inquiry.
The initial questions were very legitimate at the time, but as the research program developed, some of them became less relevant. The topic and research program were not initially firmly fixed but evolved as the work progressed, consistent with the conduct of collaborative inquiry. This was an exploratory and longitudinal procedure and needed time to evolve. It can be contrasted to a more conventional research study where a hypothesis is set at the beginning and the research sets out to assess the validity of the initial hypothesis.

I reflect on other areas of theoretical or practical importance which arose as a result of the research. What about the inner ecology? What has the experience done for me, for example, has it tested my acceptance of Jungian theory? As I have absorbed the ecological process, how has that in turn impacted on my professional work, on my attitude to my family and to my community, and how has it influenced my own development. What is the importance of coming to a point of grace? What has been the impact of the inner ecological changes on my outer world life? How do I now conduct myself differently to how I did before I commenced the research program? How have my relationships with my relatives, friends and associates changed as a result of the research, and what evidence is there for my acceptance by the outer world that is different from previously?

This chapter will address these matters in its sections on reflection, implications and evocations.

7.1 A Review of the Thesis

The thesis set out to explore means of coping with the change process when in a state of isolation. Isolation can be defined as being in a state whereby a person has lost basic parameters and references in life. The parameters may be physical because of a change in environment, such as an interstate change resulting from taking up a new job, or changing work style from an office environment to home based work. Isolation can result from relational changes such as marriage breakdown, change in relationship to family or friends, or psychological which may occur when going through a major life
stage change such as retirement or coping with a traumatic event.

The process of the thesis program was three-staged. The first was to explore with a small group of people for a year, issues that they had experienced in coping with their own changes in isolation. These changes included divorce, single parenting, moving location, facing retirement, changing work patterns and moving into new life stages which impact on relationship and family. The second stage was an individual exploration of my own journey over time as I went through major change from working in government administration to establishing my own professional practice as a psychologist, working out of my own home. I had moved out of a large corporate organisation to becoming a sole trader.

Stages one and two were interlinked, especially in the early stages, and both included exploration of the relevance of knowledge of ancestors, the importance of place in providing some stability when going through change, and the relevance of people in helping to cope with change. The second stage however, went for the duration of the research program, particularly in terms of the exploration of significant dreams, which acted as markers of my own individuation process and my ability to cope with change.

Both stages were underpinned by methodological constructs for approaching collaborative experiential inquiry, including those of Rowan, Mitroff and Kilmann and of Torbert, and both stages were influenced by the theoretical approaches of Jung. Out of these two stages came my basic hypothesis and proposal that

People cope with change in isolation through the development of a sense of belonging. This sense of belonging is developed through some key aspects, namely, having a sense of people, of place and of psyche.

The third stage followed after the first and in conjunction with the latter parts of the second stage. It was a stage of consideration of literature that reflected and supported my thesis, of gathering information from relevant case studies from my psychology practice and of testing the theory with a small group of men who shared the same personality profile. In this third stage I also sought comments from associates who were
not involved in the original research program but who in some way or other were involved in the program. One person assisted in the structural organisation of the thesis and another provided material evoked from the reading of drafts of the thesis.

Out of these stages came another aspect of the thesis, which was a realisation that the process would not be complete without a fourth construct. I called this, grace, and with the gaining of this I have postulated that a person comes to a sense of wholeness, or completion in life. My concept of grace is likened to Jung’s concept of the mandala, or the concept of the quaternary arising from the trinity. To quote Jung in Volume 12 of his collected works once more, "In the last analysis every life is the realization of a whole, that is of a self, for which reason this realization can also be called individuation."

7.2 Reflections

This section is focussed on reflecting on the different components of the program, including the collaborative group research process, other processes such as my own analytical work and story, genealogical work and case studies. Reflection on the research process and a review of the effectiveness of the underpinning models of experiential research is also considered.

7.2.1 The Effectiveness of the Collaborative Research Program

The group met in total for eleven months. There was a level of sophistication and preparedness to share in the second half of the life of the group relative to the first half, for it took approximately six months to settle down, for establishment of comfort and to give time for some to withdraw or to join. If it had been meeting for a shorter term the group would have had different outcomes. The value of the group would not have been as significant to the research process if it had met for only six months. Claire provided comments at the end of the program, which indicated her reflections on the group process as being useful, that she had developed and experienced openness in the group. She has become more self aware as a result of being in the group.
Claire: (22 June 1992)
The end. No more research group. Whatever will I do? It finishes as it began, with a blind dinner. ... Has it helped me cope with change in isolation? If so, how?

The first level or ‘frame’ is that the people in the group provided a few interesting figures in my very barren, deserted landscape. ..... 

The second frame is that the group talked about different things, in a different way from any other group. It seems to me that there is a remarkable degree of candour in this group (with some exceptions from time to time). Such discussion on such topics is good for me. I suppose it is interesting to hear others, and affirming for me to express my thoughts.

The third frame is ... that of becoming more self-aware. This group has been a good, safe environment for observing and also for trying new behaviours. I don’t think I’ve utilised it as much as I could have.

I sought comments from the initial collaborators recently, some years after the collaborative group ceased to meet. I asked the group participants to reflect on the process they had undergone in the time of the collaborative group. I also asked them if they concurred with my findings in regard to coping with change in isolation and whether there had been any significant impact for them over time as they went through their own change processes.

The group provided the following reflective comments.

Jan: (May 2000)
I don't think I was ever really clear about what the group was aiming to do and reading the thesis brought back this feeling. ... If you are asking about the group activities I don’t feel they helped me to develop a sense of belonging. In fact I remember the evening I was attacked by group members. That extremely unpleasant incident produced intense feelings of isolation. Remembering that evening I think the activities such as the ones undertaken by your group could be quite damaging, and I would never recommend that anyone join such a group unless it was run by an appropriately qualified professional who did not have any personal attachment/stake in the group.

Claire: (June 2000)
It seems that change is ongoing.
What the group did for me was provide a surrogate friendship group. For me, friends are very important in how well I cope with change. At the time I had left a very warm and close group of friends and had not established a new group. Since the group, three of us have maintained the friendship we began in the group. I really value this.

On re-reading my diaries of the time, I realise that the group provided me with valuable insight into the different ways men and women use to communicate. This insight is part of who I am today. I would quite like to meet up with Greg and Michael again, if you are able to arrange something to suit everyone. As you know I see some of the others regularly.

Michael (June 2000)
I have picked through what you have written and find the memories flooding back... Nevertheless I am not sure how much I will be able to recall about what I felt all those years ago. I think I said at the time that I rarely feel "isolated" ie it seems an almost ethereal concept to me. What is much more real to me is "alienation". I know there are close connections between the two. For me, I suppose in a world where there is so much more stimulation than I could possibly hope to respond to, connection to something pleasant is omnipresent, whereas isolation (which is a thwarted wish to connect?) is an irritation or frustration. However as you would realise from my participation in the group discussions I would in most cases find little difficulty in moving on to connect in a different way or transfer my energies to a totally different connection. (maybe that is why I could be such a successful dilettante?).

Lionel (July 2000)
Ross has asked me to provide some comments on the outcome of his interactive change process that he led as part of his research for his Master’s thesis. It is some time since my involvement with the process ceased. The following comments are based on my recollections, and include conclusions I have drawn from consequent reflections.

The aim of the group was to examine change in individuals in their social situation during the course of the group. Although there was some possibility of there being changes in my life at that time, the changes were not momentous, and did not eventuate. Therefore I did not feel that I had a lot of 'primary material' to offer the group. However it is difficult to observe oneself, and my perception that I was not in a significant state of change may not be accurate.

Looking back, I also think I felt uncomfortable with a research project that seemed to be descriptive, and therefore did not appear to me to be able to reach conclusions that would have a general application. Nevertheless I found the experience an enjoyable one, and in discovering the values on myself which underlie the above conclusions, it has been a valuable one for me. I have also found some lasting friendships amongst some members of the group.

Ross White
Some years on there were mixed feelings about the group’s purpose and process, ranging from hurt and feelings of isolation, to the development of a group of friends that have lasted now for many years. I have been concerned about the deep hurt that Jan felt along with the feelings of isolation that were evoked by her involvement in the group process. I have since apologised to her and have acknowledged that on reflection I could have facilitated the activities much better on the evening that she felt attacked.

Jan has made a strong statement about the need for a non-stakeholding professional to facilitate such a group. While acknowledging the difficulties that can occur when a non-directive collaborative activity is undertaken, it was a research program of co-researchers, which can result in problems arising. Perhaps Jan’s comments reflect the need for a clear working relationship between the student and the supervisor, so that such matters can be discussed. I am aware that at the time I was in contact with Dr. Janz, a local supervisor, but we did not discuss detail of difficulties in the process at length. Nevertheless, Jan’s comment has considerable merit for general consideration and I shall address it further later on.

Some of the group members expressed confusion with the underlying process and others found benefits in it. Lionel for example, is prepared to acknowledge that perhaps there were more significant issues to deal with at the time of the program than he was prepared to admit, and was looking for more general application of the descriptive process. Michael saw isolation as an ethereal concept and was more concerned with alienation. His response was positive and he acknowledges his ability to move quickly from one situation to another. Claire was very positive and was able to identity the benefits for her at the time and ongoing. She has been able to sustain those benefits for many years.

On 17 August 2000 those members of the group who were available, attended an evening get together at my home. Those present were Michael, Libby, Jan, Rick and Claire and we had a shared meal. The evening was informal and pleasant with general chatter. I did not attempt to guide the conversation along lines of reflection on the past group or on aspects of the thesis that people might make separate to anything they had
provided in writing. There was no tension around Jan and she was very open and
certain in her discussion of topics. Michael however, provided me with extensive and
detailed comments of his reflections and reactions to the thesis and I have included them
here.

Michael, 17 August 2000

The Group
At the time I thought I needed this interaction with people I did not choose to meet like a hole in the head.
I did not have time in my life to fit the regular meetings in. I came because Leanne encouraged me, felt it
was important to her. I resented the unspoken impression that she felt it might help me. I became
involved with caring about the cares of the members of the group just by going. I got rid of a lot of
negative feelings about attending by riding my bicycle across Canberra to get there, and I committed to the
process because there was an end point and I believed that it was helping Ross in his study. If it had gone
on much longer I would have left. At the time I didn’t feel that I was getting much out of it. Nor did I feel
that I was following through with group interaction sufficiently and rarely could remember what went on
at the previous meeting.

I have not kept up with the other members of the group although certain memories of each have stayed
with me. I have kept up with Leanne (until the week before she went to Hong Kong) but often it was she
who initiated further contact. I see Libby from time to time and we agree to meet soon but never do (we
have got together a handful of times since – some because Leanne arranged it). I have met Claire twice (in
shopping centres) since the group stopped meeting and always enjoyed her company. The others I have
not crossed paths with.

I found the sharing of intimate thoughts with “strangers” (people I did not choose to initiate interactions
with) daunting and inhibiting. I did it as a heuristic exercise and I guess I must have learnt something
(about myself and others) from it. I felt some guilt at the time that I was not following through on the
experiences, but rationalised that there were plenty of other things on my plate – including other
relationships and opportunities which I should be developing (and the work problem!). I did not feel
“isolated” at the time and had close friends, (including partner, work colleagues, relatives and family,
friends in community) that I could turn to.

Place and Psyche:
I am not sure that this group changed my perceptions significantly on these except as more “grist for the
mill”. I do remember being briefly motivated to revisit my Jung but despite a few twinges and good
intentions I have not done so. Maybe I will now I have more time to do so.
It has been interesting for me to read your thesis and to revisit those times. I have appreciated seeing the perspectives you have put on the interactions between the members of the group. The ‘completer finisher’ urge in me applauds that you are finally writing it all up for submission. One thing particularly intrigued me: I liked the way you chose to relate your life to particular ancestors and develop connections and to ignore others. It has made me think, Why not? I have always been irritated by people who blame their actions on predispositions in their genes (although I acknowledge their possible contribution as opposed to their determining power). Your approach seems more akin to selecting a role model than living out a destiny or being at the mercy of reacting to immediate predispositions. I do wonder whether strong inherited characteristics can be entirely ignored however if I/we want to understand how I am/we are.

The incident in my workplace which you have recorded in the text, I have not revisited for some 5 or 6 years. Your thesis has made me think about that again. It still holds some regrets and some unresolved issues for me. However on the whole it is ‘water under the bridge’. I cannot honestly say that the group changed my approach to that experience or the way I came to terms with that. Nor do I think that I would change how I dealt with that if I was confronted with a similar problem now in a similar environment. (Apart from getting less screwed up about it a second time around). It made me more cynical about recognition of merit [!!!] and the potential of big bureaucracies to identify their problems, but it did not alienate me or destroy my sense of belonging to the Department in which I worked (except in a narrow micro-sense).

Belonging and State of Grace
I have never felt the urge to belong – I take it for granted [!] that I belong to the human race. At the age of about 11 years I decided that it was important to contribute to the community and persons I came into contact with. Contribute equals help, interact, communicate. Whether others reciprocated was of less importance than whether I believed that I was doing something that needed to be done. My richest interactions of course are where there was reciprocation.

At this stage of my life I believe too much of my life was devoted to work. (I have just retired). My work colleagues and interactions would probably have formed at least half of my “sense of belonging”.

Nevertheless my sense of belonging is a state of ‘being’ rather than one of ‘doing’ – although ‘doing’ is how it comes about.

To invest this state as a ‘state of grace’ seems to be going further than I would normally care to. However there is a sense in which one’s existence can be considered a sacrament of the everyday and at times of heightened emotion (trauma, disaster, loss, life changes... or just celebration, worship, poetry). You are reminded by friends and carers in the community that you are moving into a state of grace. My usual approach in these stressful times is to withdraw from society but later I appreciate the concern and outreach by individuals in the community with which you interact.
At this stage of my life I feel that I have not devoted enough time to my relatives and neighbours and the immediate community in which I live. I intend to devote more time to being there for these people and developing relationships. There is also a sense of the need to develop a more physical connection to the places where I choose to spend my time. I always have been interested in a sense of place and putting down roots so it is not developing a sense of place but growing in that place. For me this place will inevitably include people but I feel it could be just as rich without them.

Your description of ‘state of grace’ seems to me to be a sane and admirable one. The concept of integrating person, place and psyche seems sensible, essential. What is interesting to me is whether that integration needs to include significant quantities of each and if so what is the minimum amount in each case and how does that integration change as the environment changes. I am convinced it is not a static mixture which should remain ‘baked’ from some particular realisation/time in one’s life.

I appreciated Michael’s open and honest comments as well as his reflections on the past and on my findings. I had not realised that he was so very unwilling to attend the group and have no memory of his feeling antagonistic. He co-operated and contributed regularly. I was interested in his comment that he did not remember anything from the previous meeting. The format was such that that was not an issue as some people had ongoing matters to address and they would remember them and others had new material on a particular evening. So there was no need to remember.

Michael still comes through as an independent person, as he was perceived at the time of the group. His description of his decision at age 11 to assist others even if they didn’t reciprocate, was an illustration of this point. He is in control and does not need feedback from others. His comment that ‘place’ would be fine without people is consistent with comments to the group of his ability to be alone for long periods of time. I agree with his comment about the fluidity of the relationship of people, place and psyche and also regard the concept as being one of dynamism and fluidity. I could not perceive of it being in a static or ‘baked’, state at any one time and emphasis on a particular factor will vary according to conditions at any one moment.

I found the collaborative group beneficial for my own process and it was through it that the basic concepts of the thesis have arisen. The experience of the group process enabled me to accept the value of the experiential approach and to be aware of some of
the pitfalls, as illustrated above. As a result of this aspect of my research program, I have been able to apply similar methodologies to my work with individuals, couples and groups. I have been able to develop a specific approach to my work, which is not suitable for all clients, but for many, there has been considerable insight and results.

I am aware that at the time of the collaborative inquiry, I did not have a formed agenda other than a desire to explore with a group of people some basic issues around how they were coping with changes that they had made in their lives. On reflection and from comments from group participants, the process was successful, even with the negative aspects of the program.

7.2.2 The Suitability of the Underlying Methodological Constructs

In this section I compare the approach of this study with the approaches to research that were discussed in Chapter Two with an aim of assessing whether the research program met the parameters of those models. I shall consider both the processes and the content of findings. I examine whether the methodologies work both with the collaborative group process and with other stages of the research. I reflect on whether the research flowed according to the methodological constructs.

7.2.2.1 Mitroff and Kilmann's Approaches to Social Science

In Chapter Two, I outlined Mitroff and Kilmann’s approach to social science based on Jung’s theory of typology. I identified myself as a conceptual humanist – a researcher who emphasised passionate and personal knowledge rather than impersonal and dispassionate knowledge, as might an analytical scientist or a conceptual theorist. The goal for a conceptual humanist is to produce a kind of social science which will further the development of human growth, awareness and general welfare.

Mitroff and Kilmann in Reason and Rowan, (1987, p.50) rephrase the question, ‘Is storytelling science?’ to ‘The best stories are those which stir people’s minds, hearts, and souls and by doing so give them new insights into themselves, their problems, and their human condition. The challenge is to develop a human science that more fully serves
this aim. The question then is not, ‘Is storytelling science?’ but ‘Can science learn to tell good stories?’

In terms of the research program that I have undertaken, this approach has been successful. Within the collaborative group, the participants told many stories and largely avoided being analytical in their approach, although this required some coaching at times, as illustrated below by my comment to the group on 12 December 1991.

Each person’s story is that person’s account of his or her experience. It is given to the group in trust, and I will say, as a gift to the group. The group and individuals in the group do not have to take on the story and incorporate it into their world view. At the same time none of us have the right to infer that anyone else’s experience is wrong.

So once a story is given to the group I hope we can all appreciate the trust in which it is provided and the effort that people make in doing that. I know for example that it took a lot of courage for Jan to present her story and I hope that she will continue to share her experiences with us.

The stories are not to be analysed to the hilt, rejected, accepted, but just left in their own being as stories of people’s experiences around a particular issue. Hopefully the accumulation of stories will provide some picture from which all of us can profit.

It is also interesting to note that some years after the research program has been completed, some of the participants were still meeting on a regular basis and sharing their story. If science is able to tell a good story then the process will hold.

In November 1997, I showed the following extract of the write up of the work of the collaborative group to Libby.

Libby: One thing that I particularly enjoy about this group is it is not peculiar to the general population. My ex-husband took everything at face value and he didn’t ever reflect on anything he did in his life. He didn’t have a long-term view of life but wanted to look back. I felt I spent all those years of marriage not being myself and not doing what I find useful. Even if sharing is done in the company of women I almost come to think that women don’t sit down and talk to each other about the meaning of life. I guess they come to think that that isn’t my thing and I guess I find it refreshing to be in the company of men and women who are prepared to reflect.
She commented that she remembered during the research program discussing her reasons for leaving her husband. She wondered how she might have changed since then and believed that she developed considerably. She had recently seen her former husband and thought that he had not grown at all in the time. She now saw it as normal to be surrounded by people who reflect on life’s meaning. She gained considerable insight into herself and into her human condition as a result of being in the group.

I have found the approach of conceptual humanism to be enriching and stimulating, although at times a little daunting as my earlier approach to scientific inquiry was more that of an analytical scientist. It took some courage to accept that scientific inquiry can have other methodologies than the more conventional approach that I had learnt from my secondary school days and which had been reinforced during my university studies.

I found insight into my self and into the human condition. Furthermore, my mind has been stirred in a way whereby I am not able to return to my condition prior to the research program. I cannot avoid the impact of outer life experiences on my inner being, nor not acknowledge the impact of my own inner work on those around me.

I gained insight from the collaborative group. This led me to postulate the concept of people needing a sense of belonging in order to cope well in life. The application of this concept unleashed a qualitative leap of awareness that impinged on the welfare of others, such as my clients, family, friends and significant members of my community. For example, I can relate to family members and listen to their stories without feeling alienated; my clients stories trigger insights for me which can in turn be turned into insightfulness for the clients.

The other stages of my research program also reflected Mitroff and Kilmann’s approach to social science based on Jung’s theory of typology and my approach as a conceptual humanist. My own story represented passionate and personal knowledge and the case studies and work with the ENFP group of men, as well as the acquisition of feedback from those associated with the program, has given evidence for the development of human growth, awareness and general welfare.
7.2.2.2 Rowan's Synthesis of Paradigms of Social Science

In Chapter Two, I outlined Rowan's concepts of social change and the research cycle. Research approaches such as experiential research, action research and participatory research were described as forms of research that involved the researcher in the process of change, and the participants as co-researchers. Rowan described stages of the research cycle in terms of social change states. He commented that genuine human inquiry has to be aware of all the questions being asked in the research process, even if the researcher does not ask them personally.

My collaborative research program undertook Rowan's stages in terms of social change. The initial stage involved the gathering of information through meetings and conversations with the collaborative group. A project was established with an intention to investigate the process of coping with change in isolation. An encounter commenced, involving both inner and outward processes through dream work and reflection as well as story telling. Participants in the research project were committed and involved as illustrated by the following extract from the meeting of 30 April 1991.

Ross: Greg, what is your reflection?

Greg: I find the group activity for me is a stimulus I don't experience elsewhere. That is because of my limited network of this kind of activity. The other main component of my non-work or recreational activity is 4WD where there is a whole gambit of people but the interesting thing about that group is that people just do it in a social role. They don't talk about things of any intellectual challenge and I find this forum, which doesn't have an intellectual challenge necessarily, interesting in the way in which people discuss things right outside the area which I am experiencing.

To me, it [the group] is open-ended in the sense it is exploratory and has a freshness about it. Every time it is different. Sometimes I think that we don't get going. Sometimes we start at 7.30pm but we don't get in to the things that I find interesting until 8.30. It drives me to distraction, but then there are other nights when I just get carried right away. Sometimes I don't say a word and other nights I just shut up. I still say I enjoy it because there is a focused goal, objective, end point, resolution and product.

Rowan's phase of making sense occurred in the program when I came to my conclusions about the need for a sense of people, place and psyche in order to cope with change in
isolation. This involved analysis and contemplation. This in turn was followed by communication in which what had happened became part of a new reality of understanding and led to a new consciousness in my own work and psyche, taking me to a higher level of being and existence. My perception and sense of my own identity were heightened as a result of the collaborative research stage.

The latter stages of my research program reflect Rowan’s later phases, that of becoming immersed on one’s own practice in a deep way so that there is movement into experiential knowledge, and then moving into a state of making sense of it all. This later work has involved revisiting and developing the ideas and model that came out of the initial stage of my research and as Rowan has postulated, has involved both cognitive and intuitive forms of knowing.

The level of experience that I have had in this phase has been propositional but as Rowan has also said, has involved stories and other means of giving voice to aspects of experience that cannot be captured in propositions. Examples of this are dreams that have been included in the research program, experiences from clients and material that has been evoked from colleagues following their association with the research. The Quick List provided by a client is also illustrative of this giving of voice to experience.

If the essence of co-operative experiential inquiry is an aware and self critical movement between experience and reflection which goes through several cycles as ideas, practice and experience are systematically honed and refined, then this program has met the basic requirements of such inquiry. The difference is that I have not involved the collaborative group in the latter stages of the research program, at least until quite late in the process, but have rather focussed on my own practice and client and associate’s experiences in the refining process.

This gives the collaborative group a special role in the early phases of Rowan’s research cycle where propositions were established but the development of the propositions was directed through my own journey and associated experiences.
7.2.2.3 Torbert's Collaborative Inquiry and Reason's Cooperative Experimental Inquiry

Torbert's model of collaborative inquiry has an intertwining of action and research and continuous evaluation of the aims of the research. The main features of collaborative inquiry are the inclusion of the researcher's activities, the possibility of change in the variables, fluidity of assumptions and criteria, and a more attuned and dynamic approach. There is an acknowledged developing relationship between the researcher and the researched.

All of these features were prominent in the collaborative research program. It was an approach in which some of the fundamental issues changed as the program developed. Initially, there was a gathering of people who shared a common theme of going through a change in their lives. As the time progressed, I was able to focus this more into the factors that assist people to cope with change in their lives. Comments from Greg and Michael on 30 April 1992 reflect this dynamic development over time.

Greg: I find it quite stimulating ... there are times when I find it frustrating because it gets a little too rambling, that doesn't mean that I want it structured but I want it focused. The opening months were fairly frustrating as we didn't know that process and where we were heading. But it seemed that over time if this is the collaborative thing we tend to get to common sort of pseudo-focus, if that makes any sense to anybody, and it is something that I have actually looked forward to.

Michael: Inevitably as time went on I became more involved and developed empathy with the people in the group and I am curious about what will happen from now on. Other people's lives will build on the last year and so I will probably make some contact to see how every one is going. It intrigues me why everyone wants to keep on going. How long do they want to keep on going.

It is important however to reflect on Jan’s comment, mentioned earlier. In summary, Jan felt hurt at a crucial stage of the program and has concluded that she would not be involved in a similar group again “unless it was run by an appropriately qualified professional who did not have any personal attachment/stake in the group”. It must be questioned how her comments fit into Torbert’s model of collaborative inquiry this model includes the researcher's activities as a main feature of the model. There is an acknowledged developing relationship between researcher and the researched.
I mentioned earlier the need for a close working relationship between the researcher and supervisors, but Torbert would not be just referring to an academic treatise, for his model could equally apply to a funded community research project for example. Developing relationships must include times of confusion, confrontation and misunderstanding as well as acknowledge the transference, countertransference and inevitable projections that will be occurring. In my program, Jan was an important participant in the collaborative process and contributed significantly. I acknowledge that at the time I was at a loss to know how to continue to keep her in the research program and to allow fluidity and dynamic interaction.

If I were to undertake a similar research approach again I would now have the benefit of being able to draw on the knowledge and wisdom of many years of facilitation of groups. If a similar incident arose, I would have a totally different and more effective approach to handling it. However, many researchers and project managers do not have long term group facilitation experience. From an ethical viewpoint, this kind of research process must have some means of supporting the researcher outside of the group.

At the same time, the group has its own responsibility for and input into the group process and it must be able to hold within it all assumptions and criteria, no matter how confronting they might be. Without this, the collaborative inquiry process will not be contained sufficiently to enable effective outcomes of the research. In my case, the incident occurred late in the collaborative group’s life and so the effect on the group was not as great as it might have been had the incident occurred earlier.

If the latter had occurred, I do not think that I would have been able to continue the group in the form that it was, but may have had to address the matter and worked through it, or else disband the group entirely. I am not certain on reflection that I was sufficiently skilled in group leadership then to work through the process and so it might have been necessary to terminate the group. It has only been recently that I have been able to address the matter with Jan and acknowledge her hurt. It was significant that Jan came to the informal dinner on 7 August 2000, was at ease with the group and expressed
her views confidently. This suggests that the matter has been dealt with effectively.

Reason’s model of inquiry also emphasised the coming together of people as co-subjects to inquire into aspects of their lives. His four stages of propositional knowledge, action planning, immersion in experience and withdrawal, were also covered in the collaborative research program.

Ross: The evening for me was very fertile in terms of collaborative inquiry. There was excellent relating of experiences by two participants who triggered others to reflect on their own experiences and attitudes to living in Canberra as opposed to larger cities. There was confirmation of decisions and mutual support. (10 July 1992)

Torbert and Reason’s approaches were applied to the rest of the stages of the research program, with the possibility of change and the exploration of assumptions occurring through the life of the research. There was a strong focus on immersion in experience and relationships developed along the way, for example with some of the later contributors to the research themes. There was a fluidity of assumptions and certain dynamism in the way other engaged in an activity such as the lunch with the ENFP men. Reason’s concept of immersion in experience and withdrawal were significant aspects of the latter stages of the research program.

7.2.3 Reflections on Other Approaches Taken in the Research Program

Other approaches taken in the research have been to explore ancestry, to consider the impact of significant dreams, to seek comments from others and to draw on my practice case material. I have discussed these in the last section in terms of the underlying methodologies and models for the research study. At this point my reflection on them is they have been validated as legitimate research tools as continuing approaches initiated in the collaborative group. As the themes of people, place and psyche have developed, so too have these approaches as means of confirming and illustrating the themes. For example, the research into ancestry has been a key feature of all of these themes and has then brought these themes into the concept of belongingness. My experience of the research into ancestry has been one of understanding my own belongingness through a journey into the past.
The work with dreams has been very important, and the longitudinal approach to the analysis of my own significant dreams has enabled me to see the developments in my own psyche over time. I am often surprised by the impact of others reading my work, or being involved in a small group exercise, on new directions and further development in their own lives.

Over the time of the research program I have shifted in my own approach and attitudes to research paradigms. I have moved from an insistence on the need for repeatable quantifiable data and statistical analysis as the only means of undertaking valid research, to one of acceptance of a more qualitative approach and a recognition of the validity of experience and collaboration, along with intuitive insight into research findings.

Perhaps the key for me in coming tho this change in attitude was learning about Mitroff and Kilmann’s approach to social science based on Jung’s theory of typology. This theory has become a very significant aspect of my own understanding of the world and having identified myself as a conceptual humanist, I was able to be comfortable in taking the approach to my research that I did.

It has been refreshing to be affirmed as a researcher who can take a legitimate approach to research and at the same time emphasise passionate and personal knowledge rather than impersonal and dispassionate knowledge, as might an analytical scientist or a conceptual theorist. I align strongly with the goal of a conceptual humanist to produce a kind of social science which will further the development of human growth, awareness and general welfare. I believe that my research program has already done that.

7.3 Implications

Having reflected on the content and processes of the research program, I shall now consider implications of the results of the findings and their impact on others, specifically and in more general terms. I shall draw on material from the group and from others involved along the way, as well as consider the implications for me in the research process. Some of the questions to be considered are what are the broader
implications of the research findings and why is it touching people's lives? Why have I been getting strong positive responses when I have been talking about aspects of the thesis and why are the themes and issues striking a chord to people in the community?

7.3.1 Implications for those Associated with the Process

As discussed earlier, there has been a range of people associated with the development of the thesis and there have been implications for them as a result of their associations and involvement. I have sought comments from some of these people as to the implications for them of their involvement, and their responses follow.

I showed an early version of part of this thesis to a colleague, Ian Houssenloge, who was inspired to write the story, *Aspiration, Desperation, Inspiration* which has been included in Chapter Two. Ian’s story is a salutary reminder of the power of the influence of one person's story on others and the creativity that can be unleashed once an individual's story is read. His creativity is now being expressed in the development of a sculpture exhibition of his own works.

As mentioned before, in July 1999, I spent time in Hobart with a friend, Kevin Anderson, who had been diagnosed with Motor Neurone Disease. Kevin volunteered to assist me to finalise the structural aspects of my thesis. We spent a few intensive days reviewing the structure of the entire draft, a task, which had a powerful impact on both of us. It was as if there was outer work and the inner opus, referred to by Thomas Moore in *Care of the Soul* (1992, p.184). As outlined earlier, after spending this intense time on the thesis, I was unable to recite the final dreams that I had selected to represent psyche, as the level of emotion that had built up within me was overwhelming. Kevin read them out for me. It was not until this point that I had fully realised the powerful implications of working intensively with accounts of story and experience.

Following on from our weekend together working on what Kevin described as ‘the thesis version of your soul and the story of your journey’, he saw the work of my thesis as a representation of how I had ‘worked on the “prima materia” of your own soul’. Some weeks later, on 18 August 1999, Kevin had an intense daydream that he described
was like a cauldron or stream with a number of elements.

He has given me permission to relate his account of the daydream and I have included it as an example of the implications for the way in which so much can be interwoven and connected when people are working together at deep levels of consciousness. It is as if we were caught up in an ecological process that enabled my inner work to be transferred to Kevin's psyche, thus giving him his own deep sense of belongingness. The daydream was as follows.

There were a number of elements to the daydream:

1. Motor Neurone Disease as being part of the prima materia - the challenge and the medium through which my individuation may or may not succeed.

2. The bulk of the brew is the other parts of my psyche.

3. A poem I wrote.

   There is nothing that needs to be done.
   Except ...
   perhaps ...
   to become
   that which the gods
   intended us
   to be.

4. The telling of your journey.

5. The television program last night, (17 August 1999), in part about Weary Dunlop and the Australian prisoners of war (POWs) building the Thai-Burma railway. Their suffering has always “impressed” me. However, I am propelled beyond the suffering. Concepts such as “distilling the humanessence”, nobility, sacrifice, survival, maleness, all emerge.

In my daydream these five elements; MND, other parts of me, “There is nothing to be done ...”, the example of your journey, and the suffering of the POWs, were all in the cauldron. I don’t feel that I can describe the interplay between these elements in the cauldron, any more than I can describe what happens
as you mix a cake. A couple of things were obvious during the mixing and when looking at the brew at the end.

1. MND is the essence - like vanilla - that gives the brew part of its character but less than some might think. Vanilla in a cake mixture rarely defines the cake as a vanilla cake - the other elements are usually too important or too defining.

2. The other elements include emergent aspects of my psyche.

3. The cauldron and its elements were my entire canvas, which was complete in itself.

4. It seems the process and identification of the elements and some of the mixing is more noteworthy and clearer than the finished product, of which I have little comprehension.

Today, 18 August, feels a significant day.

When I sought recent comments from the collaborative group participants, most related to reflections on the process of being in the group, discussed above. However, Jan and Greg commented on other aspects. Jan commented on the concept of belonging, saying,

Jan (May 2000)
Re developing a feeling of belonging, I am not sure that my feelings on this issue have changed or developed. For me this feeling is, and has always been (except in childhood before I developed an ability to think critically about feelings like belongingness), closely linked to the space I am in at any given time the people I am with etc. I guess this answers your question.

From this Jan has indicated that she has had a sense of belonging for most of her life, and that it relates to psyche and to people, given that her ‘space’ is a psychological one and not a physical one. I cannot take any credit for the development of this, but it confirms to some extent, my thesis of the basic elements of belongingness.

Greg, on the other hand gave a synopsis of the significant events that had occurred for him since being in the group, saying,

Greg: (June 2000)
On reflection re your e-mails, while I haven't read your paper in toto, I guess I can say that since the time
of our group discussions (so long ago) I've pursued my own perception of peace and happiness, with some effort in the realms of partner and, as you know, I've had a few stumbles. My most recent interpretation of that stuff is that I feel that I have been suffering occasional bouts of depression, particularly when I've realised that my current relationship isn't panning out. I've had some difficulty 'closing' these relationships other than with a 'clunk' approach. All closures have been 'super final', and that has bothered me as time went on.

As to state of grace and all that, I'm probably drawing to the conclusion that as we get along the scale of 'birth to death' we have less likely of finding the right partner because we each of us are too much entrenched in our own little world. I probably include myself in that loop but must say that I've gone into new relationships with no expectations of change on the others behalf, but with more of a view to constructing our 'own space/time together'. That hasn't worked so well, as you know to some extent. But I don't feel so unhappy about that now, as I might have in earlier times.

In parallel with that period was the decline in 'interest in work' as a livelihood! I'd say that my capacity for the hard yards declined significantly in the last 5 years, but I finished with a very stressful time and, in some sense, a failure in my last big project. Maybe that's the way it was meant to be. A last lesson on invincibility. I think I still carry some of the 'shit' from that final effort, particularly in the physical sense; shoulders and what have you. On the whole I feel happy about my contribution the 'college of knowledge' and my ex-fellow workers still pay me the kudos for a job well done. And that's the most important reward, eh!

I think since I got on to my health improvement phase, after the Canada trip, and got rid of the poisons and shit from my systems I have been 'more at home with myself' and somewhat accepting of the fact that finding a partner is not necessarily the solution to loneliness, per se. What is most important now for me is getting to a place where my body feels happy (goodbye to cold winters) and the horizons broaden out. If other people are a part of that journey, in the close sense, then that's a bonus. But I'm no longer going with any expectation of achieving that sort of bliss. Maybe by letting go of it, as a goal that is, it will come to me before I know it.

I think heading north for a (warm) change of habitat, will be my first step. In a sense the journey I'm starting on Thursday may be my first tentative step.

From his comments, Greg has emphasised two factors that have been important to him, both being people. He has been searching for a long-term relationship and people aspects of work have been important. He sees himself as a failure in terms of his final project at work before he retired, but has been rescued by the fact that he has had a lot of
good feedback from his former work colleagues.

Greg is still looking for belongingness and at this stage he sees it in terms of place. He is looking for a warmer climate and hopes that when he goes there, eventually there may be a person to share it with him. I have been associated with Greg continuously as he was a colleague even before the establishment of the collaborative group. We have known each other for nearly thirty years. I am familiar with his physical problems and his work to overcome them so that he can move into a position of peace within himself.

7.3.2 Implications for Myself

The undertaking of the research program and the development of a hypothesis of coping processes have had profound implications for myself, personally and professionally. The conceptual humanist in me reflects my personality type, my preferred ways of being and my types of interests. It has been a theme that has come up through my studies of my own ancestry; convicts and pioneers from Britain and Europe trying to survive in this very isolated and alien country last century and early in this century. The increasing acceptance of my own story has given me a strong sense of belonging.

The key factors in coping with my own isolation have been the development of a complex tapestry of interrelatedness of the people in my life and ancestry, the places of significance to me and the acceptance of my own psyche through the analysis of my own dreams. This has influenced my approaches to my professional work and has given me confidence in social and family situations.

It is not uncommon for clients to have their own difficulties in coping with their own isolation, and to be seeking to belong in their own situations. At times it is as if there is an intuitive connection between potential clients and myself who are often attracted to my practice through the material in my Yellow Pages telephone advertisement. So many are seeking acceptance of themselves and the confidence to take their own journeys, and it would appear that there is something in the advertisement that attracts them at the unconscious level. I find that the techniques learnt through the research program are very applicable to the therapeutic arena.
The implications for my personal life have been in terms of personal acceptance and greater self-confidence. I have a strong sense of connection within my own environment and am able to take my own path with a feeling of maturity. I know that there are always difficulties to face, but the experience of the work of the thesis and my reflections on that have provided me with a strength that was not present prior to it. I don’t see myself as different outwardly from others, but inwardly perhaps there has been some reaching of a point of grace, which has deepened my sense of being.

7.3.3 Broader Implications

There were a number of issues that arose from the research, some of which were social issues such as single parenting, youth suicide and drug addiction in relation to belonging, correlated with different personality types. Other issues covered the need for acceptance of difference in society so that communities may eventually move out of stereotyped attitudes and provide a place for all types amongst them. For example, not all men are traditionally masculine and not all women are traditionally feminine. Some men have more feminine characteristics and some women are more masculine. All have their places in communities.

There is also an argument for the extension of the issues of people, place and psyche and belonging for many community groups. This might include groups such as refugees and those people who feel dislocated in rural areas or in alienating urban environments. It could also include those having difficulty with organisational change, including immense procedural and administrative changes, the impact of rapid technology change and decisions to rationalise resources in competition policy situations. Issues of belongingness can also relate to family harmony and social values.

Implications can also be flagged for more extensive research using dreams in an empirical way, the use of story and its impact on research, including Australian non-indigenous stories, and the importance of the therapeutic space in research. Even though dreams have been referred to for guidance and meaning for centuries by groups and civilisations in the world, they tend to be ignored or avoided by many therapists in
mainstream psychology and other health professions.

It is not uncommon for patients to be given medication to suppress dreams if they report any which disturb them. Clinicians seem unable to assist a patient to face the imagery of a dream, even if it does appear frightening, so as to work with it as being representative of the patient’s psychological state at the time. The use of dreams to predict events in a person’s life is relegated to soothsayers in the market place.

And yet, when dreams are approached in therapy using a methodology with an emphasis on the associations and stories of the dreams, the results for the client can be rapid and beneficial. This is exemplified by the many dreams that I have drawn upon from my own analysis throughout this thesis to illustrate their role in marking my own psychological growth and movement from isolation to a sense of belonging. The dreams of Robert (Section 4.4) helped him to understand his deep psychological connection to place, particularly to his country of origin, even though he had been living in Australia for many years.

Dreams can also be useful in a non-therapeutic setting, such as with the work of the collaborative group, to help the dreamer and those associated with the process, to have greater insights into an individual’s developmental stages at any one time. An example of this is the dream of Claire (Section 5.3.5) about the Australian landscape as she changed in her work situation. There was a correlation of a sense of place and a connection to the ancient landscape and colours of this country with a need to move from an alienating situation in her work. Claire was more contented in a new position and the dream was a reflection of her increased outward satisfaction and self-acceptance.

The importance of family in a child’s development of self-esteem in from an early age has been stressed. It is important to develop a rite of passage for a person’s successful move from family to a meaningful group. I reiterate Eckersley’s (1997, p.423) comment that for healthy growth and development a young person needs close relationship with a dependable adult as well as a perception of meaningful opportunities in life.
Given the dysfunction in society and the many young people who are at a loss in their lives, it could be beneficial to pay more attention to the establishment of sound community support for them as they go through the transitional stages from adolescence to adulthood. As Sanford and Lough (1988, p.48) have said, there is no archetype for prolonged adolescence in Western society and yet many young people are expected to delay the taking on of responsibility into their early twenties. Perhaps the development of a strong community based mentoring system could assist in this transitional stage.

Alternatively, higher education and work and family could be more integrated to enable young people to take on responsibility in their transitional years. Access to tertiary education is now available through mature age entry and so is less dependent on success at end of school assessment. This can mean that young people can move into the workforce relatively early, even if it is into less meaningful work, and can become independent from parents at a relatively young age.

This might have an effect of reducing the prolonged adolescence of many young people who may also decide to establish their own families at the same time. The later access to tertiary education can result in some young people combining work, education and family together. Of course there are difficulties in terms of availability of jobs for young, untrained people and starting families with little prospect of future success. Nevertheless there are opportunities for some to take on responsibilities earlier and move into a more mature stage of their lives.

There is often reference to the absence of the spirituality domain for young people today, with the increasing irrelevance of the church and other spiritual institutions. If it were possible to increase a person’s sense of belongingness through a more meaningful spiritual approach, there may be a reduction in the suicide rates as people become more connected and see greater meaning and purpose in their lives. How this is achieved is problematic and requires considerable effort on the part of religious institutions to work out ways of being more reflective of modern attitudes and processes. It requires greater acceptance of difference and a movement away from traditional expectations of social behaviour to the acknowledgment and embracing of customs that today are accepted as
normal amongst communities. Perhaps it also involves acceptance of different forms of spirituality and embracing the evolving forms of grace in non-religious settings.

The work has mentioned the role of communities in the getting of a sense of belongingness and I have referred to Moore’s comments about communities and their role in helping to overcome loneliness. Moore sees the need for individuals to be proactive in joining community groups, but I see it as a mutual arrangement. While it is important for individuals to seek support, it is also important for community groups to be welcoming and positive in their seeking out of those in their midst who are lonely and perhaps not sufficiently self confident to put themselves forward. Once again, communities have to be all embracing in their own attitudes and not alienate others because of their legitimate differences.

The communities of the workplace and of organisations have key roles to play in the development of a sense of belonging. Too often there is a lack of focus on the needs of the individual in favour of those of the organisation, and yet when the needs of individuals are given priority it is often the case that the organisation becomes more productive and profitable. I am conscious that the approach taken by management will reflect personality types of managers in that the more the preference for the thinking function, the greater the emphasis on the organisation and less on individual needs.

An implication of this is for management to ensure that there are people oriented managers in their structure so that all aspects of organisational behaviour are adhered to. At one time when I was working in the ACT Health Authority I was known as a people person and one of the senior managers would seek out my views on the people aspect of a proposal prior to deciding on actions to take. All that was necessary was a simple phone call, but it could have averted serious strike action and assisted in increased motivation and hence staff who felt that they belonged.

I have given some emphasis to people of similar personality types and belongingness. I have taken the MBTI personality type ENFP, as an example, but the implication is for all groups who are in a minority. It is as if people in minorities can feel totally alienated...
because they are in a world where everyone else is different from them. They might be migrants or refugees, indigenous or non-European Australians, the disabled or the gifted. It was extremely revealing for me to host a simple meal with people who were of similar personality type and to see the impact on them when, for a short while, they were with others who were like them. For a moment they were not in a huge river of people, all of who seemed to be swimming in opposite or different directions to them, but were with a small group of men who were going in the same direction. Their responses were warm and positive.

It is not possible, nor desirable in many cases, to turn minorities into majority groups. But an implication of my work is that it would be beneficial for minority groups if they were accepted for who and what they are and were welcomed into the total fabric of our very rich society.

Finally, the other people group about whom greater knowledge would make for greater belongingness, is ancestors. I reiterate Jung’s comments that knowledge of our ancestors provides the historical character of our body and soul and that the less we know of what our forebears sought, the less we understand ourselves. I have benefited from my research into ancestry and have witnessed its benefits to others who are on their own ancestral search. It gives an energy and basis of being in life.

There are many however, who cannot trace their ancestors because of loss of records through war and natural disasters. Others have been taken from their natural parents, such as adoptees or the members of the Stolen Generation. Some have no record of their fathers, as they have not been recorded on birth certificates and of recent times, because of the lack of identity in sperm donation programs.

The implications of this have been acutely obvious as people search for their natural families and communities in a hope to gain their own sense of identity and belongingness. The benefits of acknowledging the pain and trauma that so many of these people go through, rather than focussing on potential costs of compensation or attempting to protect the sanctity of later established families, would be considerable in
assisting them in their own individual senses of belonging.

*Place* is a key player in the Australian psyche says Tacey, with the land demanding to be recognised and valued. I repeat another quote from Tacey (1995, p.82) when he said that ‘there is an enormous psychic gap between the consciousness of Europeans and the primal reality of the Australian landscape’. This is a country with considerable variations in the environment and climate and yet all have some aspects of influencing a sense of belonging to its inhabitants, both indigenous and non-indigenous. At the same time this country is largely populated on its coastal fringes and its centre is still vastly uninhabited. There is still a strong emphasis on the development of European gardens even though there was a push for native gardens in the 1970’s. In Canberra for example, the new suburbs and districts are once more being filled with lawns and exotic plant species rather than predominantly native gardens.

It is as if there has been some attempt to be more integrative with the Australian bush but this has been too alien for many people and there is greater comfort and security in being surrounded by cottage or formal gardens with introduced plants. I have no difficulty with non-native plants but prefer a mixed garden integrating plants of other places as well as local species in harmony with each other. That reflects for me my own heritage with British and European ancestry as well as forebears of many generations in Australia itself.

The implications of this for me are that it will take a long time for many Australians to develop a spiritually powerful culture in this country, as described by Tacey, by entering into the psychic field of the Australian nature. Until then, the sense of belonging for many of the inhabitants will continue to rely on perceptions and imagined concepts of places in other countries and continents.

Once again, belonging through place must integrate all aspects of the psyche and include ancestral places as well as current ones. It is the level of emphasis on the different places, both personal and ancestral, that is the key factor contributing to a person’s psyche through place. Greater understanding of and integration into the landscape of
Australia can only come as the psyche of a person becomes archetypally Australian so that the local landscape is more prominent in a person’s psyche than that of ancestors from other continents.

It is highly unlikely that Australians will settle in significant numbers outside the capital cities and regional centres, but rather we will continue to become more and more urbanised and centralised. This could result in greater isolation and alienation within communities and hence greater dysfunction. Ghettos could set up, if they haven’t already with disastrous results. The development of a sense of belonging in such circumstances will not be easy but if communities work together and focus on factors which can bring a sense of belonging to these situations, then there could be less dysfunction.

Loss of place can result in loss of a sense of belonging and this can apply in particular to migrants and refugees. Many of these settle in ghetto type areas in urban environments initially and may have lost their ancestral places because of war or other violence or natural disasters. For these people to develop a sense of belonging through place, they will need to be able to hold onto the place of their origins as well as develop a new sense of place in their new locations. This may need innovative and imaginative programs of orientation to their new place, including the nation as well as to the local areas. Education programs on the history of their local areas, as well as that of their new country, could assist in this process. Programs to welcome them and to assist them to become part of their communities could also be beneficial.

The importance of place for indigenous people and the impact of taking them away from their ancestral homes and lands cannot be overemphasised. There is considerable comment on the impact of loss of family for the members of the Stolen Generation, but the impact of loss of place is also crucial. The relationship of the land to Aboriginal communities has been proved to be of vital importance to them, to their well being and to their deep psyche. The restoration of place wherever possible for the indigenous people of this land must be associated with renewed and continuing sense of belonging for them.
Integral to *people* and *place* is *psyche* and the implications of *psyche* have been included to a large extent in the discussion of *people* and *place*. I have discussed the practical application of the use of dreams in therapy and now repeat the concern of Lawrence, and also of Jung and Freud, (Tacey, pp.77-78) that consciousness had disengaged itself from the deep unconscious. I stress the comment of Russell that we need to bring together the inner ecology doings with the outer ecology doings. The implications of these are profound and can explain some of the problems and difficulties of society today.

A particular example from my research relates to the lunch with the ENFPs. The rational world groups people together with little understanding of individual difference, but this example illustrates the benefit of paying attention to more than a simple category of humankind, such as male and female. Going deeper into the psyche and learning more about specific behaviours of individuals can result in longer-term benefits through better matching of people with their work and social groupings.

Connection between the conscious and unconscious can lead to a profound sense of belonging and in my terms, to a sense of grace and of self. The separation of them can lead to dysfunction, alienation and anarchy. Emphasis on the conscious is reflected in attitudes to popular entertainment, where it is common to be entertained by stories of murder, other crime, drug addiction, abuse and anything else that contains violence or psychiatric instability.

Protest at this will usually bring out comments about it only being fantasy and that one should not read too much into it. I see the unconscious implications of such entertainment, such as projection of shadow and tapping into one's own fantasies of violence. A balance of the outer and inner ecologies may not remove such theatre, but it may be more considered and bring deeper messages to the audience.

The implications of the outcomes of the thesis are many and I have raised some here. If it were possible for all people to come to their own belongingness through the processes of *people, place* and *psyche*, and ultimately to *grace*, the world might be at a point of
utopia. We currently fall far short of this and any movement towards such states would have significant benefits for individuals and their communities.

7.4 Evocations

As a result of my research program, lives have been affected, some very deeply, including my own. In the early days of the program, it was the participants in the collaborative group, and the effects have not always been positive as expressed by Jan. However, one of the participants, Rick, contacted me recently to express feelings that had been evoked for him from the reading of a draft of the thesis. He resonated with the concept of *people place* and *psyche* as expressions of the need to belong.

Rick is a man in his fifties and is English by birth but has lived in this region of the world for many years. Since the group wound up he has been continuing to work and to live in Canberra. His elderly mother died not so long ago and he has found that very hard to adjust to. His reading of the draft thesis has evoked for him his very strong sense of people and of place, especially in regard to his mother and to England, despite the fact that it is many years since he lived there.

Rick works in the public service and he has also expressed his concern for the loss of humanness and the psyche of organisations today. He is dismayed at the emphasis on communication by technology rather than in person, and the preference for rationalism rather than service and empathy.

The one word that my participation in the program evokes for me from is *surprise*. I cannot describe the continuing level of surprise that I feel whenever I am given feedback about the deep feeling that arises for others who read or are part of the thesis. I cannot at times believe the deep impact on me when I am writing aspects of the thesis or reading particular extracts, dreams or stories. I have come to realise the powerful nature of narrative and experience. An example of this occurred recently in my own family.

The first child of the next generation of my family, a great nephew of mine, was born in 1999. When he was one year old in March this year, a thanksgiving was held for him at
the church of his parents, in Newcastle, New South Wales. Even the place, Newcastle, evoked strong connections for me, as it was here that my grandfather was born and my great grandmother died, whose story I have recounted in this work. That is, the great-great-grandfather and great-great-great-grandmother of this new child.

My niece and her husband chose to name the child Harry Sebastian, after two of his great grandfathers one of whom, Harry, is my father. At the thanksgiving, my father gave a speech recounting the history of the name Harry in his family, for it is a name that has gone back many generations before my father. One of the most poignant comments that my father made was the great joy he felt when he learnt that Harry was to be named after him. It gave him a great sense of being, of connection to family and of continuity. One of the surprises for Harry’s parents was that they had no idea when they named him of the relevance of the name Harry to the child’s ancestry.

I have invited my two colleagues, Ian Houssenloge and Kevin Anderson, to comment on what was evoked for them through their involvement in the thesis. I chose them because they had made significant contributions at key stages of the thesis development. Ian had written the story that I have included and he participated in the lunch with the ENFP men. As well he has taken the practical step of pursuing the academic discipline of Social Ecology himself following his exposure through this work.

Kevin assisted the completion of the thesis with advice to me on its structure. But more importantly for him, his involvement with my work motivated him to investigate his own ancestry, something he has done with great vigour. He sees it as a means of giving him purpose in being, even if that is to be truncated through his motor neurone disease. He has also influenced at least one other person to research his family history and they do so together.

The following are the comments, slightly edited, that I have received from Ian and Kevin. I have chosen to retain them in their basic forms for they have their own structures in terms of story, which I believe has to be retained.
7.4.1 The Evocation from Ian

BEYOND UNDERSTANDING – The Impact of your Thesis.

When you asked me to scribble a few lines down about how my involvement in this thesis has effected me, I immediately accepted the request. You asked me if I felt flattered at being asked to play such a part in what is essentially a large part of your current life. I answered that the feeling was not so much one of self-gratitude but a necessity in highlighting the impact that my involvement in the evolution of this thesis has had on me. It is necessary for two reasons; firstly that of self-understanding of my own processes in dealing with topics such as sense of place, change processes and my own need for belonging. Secondly, to pass on a feeling of achievement I feel critical to you at this point of closure.

In my own inevitable way I will now attempt to do that.

When I said yes to the request to write this I should have said:

"Yes, I have nothing better to do. No readings or papers to write for my own degree. No unfinished sculptures lying around my unfinished house. No hours of laborious tiling to do, nor unfinished drawings that might one day appear in my unfinished book. No regular sporting commitments or commitment to family and friends what so ever. The dog doesn’t need to be walked and I really aren’t that hungry anyway!"

These and many other little excuses are very similar to the procrastination’s I have witnessed you exercise in the process of completing your thesis. At first I found them frustrating but now understand them as being of vital significance in formation processes. Through my observation of you I see a distinguished interplay between the necessity for change and the actual doing of change. The whole notion of change as an entity was actually introduced to me through my engagement with your thesis.

So revealed a whole paradigm of thought patterns I am able to apply to my own progress. The identification of change and my ability to nurture it and revere it are part of my own interplay between the doing and necessity for personal growth, progression or change.

On a less philosophical scale the fact that the rambling’s of a mere ceramic tiler have been taken into account at an academic level is strongly influential in allowing myself the grace to elevate my understanding of what it means to be a ‘mere’ ceramic tiler. Confidence in myself that I can go well beyond a ‘mere’ and be a ceramic tiler (and proud) plus whatever I choose to be.
That’s the top shelf stuff. Underpinning that rich mosaic of self celebration are the shards of evidence that suggest the effect of my participation in your thesis have evoked a new understanding of my being from the micro to the macro.

Not the least of these is the feeling of self-acceptance that was fostered by the meeting of the ENFPs. It is funny how ones confidence and stature grows when you realise you are not alone. Now whether any of that Myers Briggs stuff is accurate or nay is irrelevant. The fact is that the sequence of events that unfolded around the meeting you organised had significant impact on me, and is particularly poignantly evident of my own need for belonging.

It is fair to mention at this point that another offshoot is the way you have dealt with a need to belong as an entity in much the same way you deal with change as an entity. Once again it has been an important evolution in my own way of knowing and understanding. To wit it has not only increased my awareness from an internal aspect but also how I project outwardly towards others. The whole aspect that the human psyche needs to belong was something I’m sure I knew intrinsically but it was not until it was introduced to me as an idiosyncratic entity that it was realised within me.

It probably leads on to the most gratifying aspect of having being involved in your investigation of people place and psyche, my sense of place. Totally void of my relation to any aspect of my environment I was at first bewildered by your romanticism of habitat. This bewilderment led to curiosity of that to which you were so passionate about. The cogs slowly started to turn and I began to question why I was void of this emotion at a conscious level. Inspired, I chose to investigate it further through John Cameron’s elective ‘Sense of Place’ which fell within the framework of my Social Ecology studies. The unit was an immensely powerful experience, catalytic for an on going series of sculptures that evolved during the unit’s coursework.

A feeling of being at one and being able to interact with my surroundings has been imbued and I feel more balanced. The exciting bit is that I believe these feelings are only in a stage of infancy, as they grow, I grow with them.

You know the work for its strengths and you know also of the weaknesses and the grey areas that lie between the bits that do make sense and the ones that don’t. My involvement with you and your thesis has exemplified the notion that a finished piece of work can, and to some extent must, contain these questionable areas. With total closure or completion a piece of work, to say that it is free from imperfection, leaves the work nothing else to do but become a frozen moment in time. If it ceases to evolve (on whatever scale) then it ceases to live. So I guess what I’m alluding to is the notion that finished does not mean completed.
Even from the writing of this contribution to your thesis the notion I just expressed about closure became evident in a piece of timber I was carving.

From a length of 100mmx100mm timber I began to whittle a figure of a person that appeared to be emerging from within the boundaries of being a rectangular cube of wood. With each blow of the chisel or scrape with the sandpaper I realised that the figure really looked as though it was magically morphing from the block. I got to a point where I realised that the charm of that notion would be lost if I carved any more. It inspired me to leave the figure as it was, an unfinished carving of a human but a finished carving of an emerging figure.

I am now in the process of carving the following words underneath the figure in several different languages. The words were inspired by my process of doing change and the contemplation of the way the carving changed during its doing. I will leave you with them and hope that this little blurb has been one of those ongoing emergences that your thesis can be inspirational for.

Thanks for the opportunities.

I emerge of the artist's hand, not truly complete though more complete than ever before. Through my creation the artist became more complete than ever before, though an artist can never be truly complete.

I am honoured at the words that Ian has put together to make such a wonderful contribution in response to my request. I resonate with his 'little blurb' not only because of the evolving nature of this work of mine, but because it would seem that is what my task is in life. My task is not to mould or create, but to influence and to facilitate the emergence of the psyche of those who come to see me. It is a work of joy and, I would like to think, an artistic expression.

7.4.2 The Evocation from Kevin

Some comments on Ross's work, (Kevin Anderson, April 2000).

Ross has kindly invited me to contribute a few words on the impact of this work on me. I first saw an earlier version in April 1998. The subject matter appealed to me for three reasons:

I had had a deal of experience at preparing and editing copy in my work in a Commonwealth Government Agency and I thought I might be able to assist with some relevant facets of thesis production;
I had had an interest in the life and work of C G Jung since 1983 when fortuitously I had heard a book review and interview with Anthony Stevens on his then recently-published book, Archetype: A Natural History of the Self, (1982), and particularly the Introduction to the book, which detailed the background to his interest in Jung’s ideas.

In December 1997, 4 months previously, (to seeing the draft of the thesis) I had been diagnosed with motor neurone disease (MND), a rare (with an incidence of about 1 in 15,000 in the community) and fatal neuro-muscular disease with a median life expectancy between diagnosis and death of about 3 years. I became interested to immerse myself in the story of another’s path and especially the path of his psyche - and in this case a friend - when my psyche and my individuation would appear to be on the verge of being truncated.

The first, assistance with various aspects of thesis production, went according to the usual script: rejection of the advice offered; squabbles over roles, territory and ownership; acquiescence and acceptance.

The second aspect, exposure to further work of Jung, proved more interesting. I was introduced to further aspects of Jung’s work through consideration of Ross’s material, most importantly the consideration of ‘Australianess’ and David Tacey’s work. Having had a substantial involvement in party politics (Tasmanian President, Tasmanian Secretary, and National Executive representative, senate pre-selection candidate, and House of Representatives candidate) I had often wondered on the form and content of the various political debates and their linkages to Australian history.

Of the political issues in the 1990s, the issue of Mabo and terra nullius had occupied more of my attention than practically any other. In Tacey’s work, I was delighted to potentially discover part of the solution to a more comprehensive understanding of this aspect of the Australian psyche. And without Ross’s work on the incorporation of Tacey’s work in the story of his (Ross’s) journey, it is highly unlikely that I would have become so acquainted.

Another aspect of Jung’s work that resonated for me when savouring Ross’s work was that of personality type. Here is a story told through the lens of an ENFJ, though like any interesting life story, is not without its twists and turns, its sufferings, and its serendipitous moments. As Jung once wrote, probably subconsciously echoing some Eastern text he had absorbed, ‘Life is a series of fateful detours, and wrong turnings.’ And my comment about his life is through the lens of my own personality type, that of an ENTJ.

In my view, Ross’s account of the luncheon with the group of ENFP males deserves wider circulation.
The third aspect of the appeal was my then-recent diagnosis of MND and the implicit challenge to me to hasten, compress, and make more ‘effective’, my individuation. Normally and biologically the species is given - at least in recent times - a few more decades than might be allowed me (I was born in 1950) to complete a normal life cycle.

Ross’s account takes his life up to a few more years than me, and his life’s circumstances have allowed - compelled, even - him to undertake the narrative of which I was now partaking. While his individuation is incomplete, it is highly likely that the main contours have been identified, and that the main challenge that will be the incorporation of his inferior function, his Introverted Thinking.

For the completeness of the narrative and the integrity (ie. Literally seeking of ‘oneness’) of his life’s journey to date, I salute him. For me, I do not have the inclination or talent to begin such a narrative, let alone complete it to any satisfactory standard.

I should add a word on religion: for me, organised religion and its theology and metaphysics has never had any rational or emotional appeal to me, though it should be said that some of Jung’s ideas have contained useful and powerful concepts which I can only presume are the closest to what others consider are religious or theological ideas.

Potentially the most powerful is the alchemical notion of ‘As above, so below.’ Thus, I feel that a theme that has emerged since diagnosis with MND is the compression of my individuation process through the process of reflection - often accidental, tangential and unintended - of ‘the above’ to seek to illuminate ‘the below’.

It would appear to be a characteristic of the human condition that ‘the withdrawal of projection is invariably painful’ and that a necessary precondition for some human growth is an amount of pain, suffering and confusion. In my case, though others may be better judges, I may be travelling better with MND than many patients, because of the insights that others, including Ross, have provided into the condition of their - and my - psyche.

I would like to end on a reflection of Jung’s, that from time to time part of his counselling turned on putting people in touch with their million-year-old ancestors. I take this to mean that, without seeking to trivialise or demean a particular individual’s suffering (as ‘All suffering has meaning.’), there was often merit in seeking to establish a biological and generational context within which that individual was living their life, and against which these individual life challenges could be seen.

In other words, and these are my words, part of the challenge that Jung might pose was to invite the individual to seek to integrate some personal foreground with a broader human and generational background. Ross’s work on his family tree was the trigger to commence my own family tree research. It
has become a consuming and exciting search for me. It may come as a surprise that it was not until several months into my search that I discovered the name of my paternal grandfather. This secrecy was the result of a conspiracy because of his likely suicide.

I have established contact with a cousin, who is a rare type of cousin, one who is a cousin both ways, i.e. simultaneously through my mother’s and father’s sides of the family (as two brothers married two sisters). As it turned out, she had been single-handedly pursuing our family tree for many years, and had spent thousands of dollars on travel, postage, telephone calls, and purchase of transcriptions of certificates, not to mention purchase of copies of the certificates themselves. She has passed on to me the delightful news that we share five convict ancestors. And we have identified all the dozens of Australian-born ancestors, save for our maternal great grand-mother who has disappeared without trace shortly after the birth of our grandmother’s younger sister in 1892, apparently escaping from an unhappy marriage.

The sense of integration with my genetic past that has come from this trigger of Ross’s makes the challenge of facing - and experiencing - a truncated individuation much easier.

One of Kevin’s comments was that while my own individuation is incomplete, it is highly likely that the main contours have been identified, and that the main challenge of my individuation in the future will be the incorporation of my inferior function, that is Introverted Thinking. I have been thinking about that of late and acknowledge the importance of such incorporation. In terms of research type, it would mean that I could work comfortably as a conceptual analyst and not just focus on the paradigm of conceptual humanist.

I have found over my life that I have been attracted to people, both men and women, whom I now know to be people who operate in their more conscious world through their thinking functions, rather than from their feeling functions, as I do by preference. In terms of Type, these are Intuitive Thinkers such as INTP, INTJ, ENTP, ENTJ, and an explanation for this is that I rely on them to carry my thinking function, just as I carry their feeling functions. One such person I have mentioned is my former schoolmate, Frank, an INTJ. If what Kevin says is true, then as I incorporate my inferior thinking function, I shall have less reliance on these types but be prepared to operate through my own function.

But how can I know that is beginning to happen? I can learn through my dreams and
recently I had a dream which involved Kevin driving a boat and then a car, in which I was the passenger. The dream was as follows.

Dream of Ross (July 2000)

The scene was at a beach side and Kevin and I were in motor boat coming in to shore. He was steering and we made it to the beach. The waves were quite immense. Next we were in a car driving up a hill overlooking the beach from which point we could see the enormity of the waves.

Kevin was driving the car and I was a passenger and suddenly it had a caravan attached. We were now in a building like a huge warehouse that had a sloping floor and full of office furniture. Kevin manoeuvred the car and van around bookcases and filing cabinets to a parking bay which he entered by turning left.

Next three elderly women were in the back of the car, my mother, her best friend and another woman. We started up the slope of the warehouse again but the path was tighter this time. The women were worried, but I was confident in Kevin’s driving. He did hit a bookcase and when he turned left into the parking bay, he hit a side wall on the right. He then backed back and made a better turn to park successfully.

There is connection here and interestingly an association with things ‘motor’ such as the motor boat and the motor car, both of which can be seen as vehicles of our life journey. Kevin has motor neurone disease and it is as if my psyche is connecting to his life driver, at least in a metaphoric way. We came out of the sea, which to me represents the unconscious of the psyche, and the waves are enormous. Perhaps there is turmoil in my emotions at this point although we were quite safe with Kevin steering the boat to shore.

The warehouse is associated with working life and for me the sloping floor is the uphill battle that we can all have as we go through life. The difficulties of life are represented by the furniture that we had to manoeuvrer around, similar to other obstacles we have to overcome as we progress through our lives until we finally reach our safe havens or parking bays. I associate the three elderly women with the three Fates of Greek mythology, Clotho the spinner, Lachesis, the drawer of lots and Atropos, the inevitable. They weave the tapestry of life and hold the future. They were in the back seat of the car and not confident with Kevin’s driving, even though he eventually managed to park the car safely. I continued to have confidence in his driving throughout the dream. The Fates were not in control in the back seat, which perhaps is reflective of Kevin’s
determination to survive his disease as long as possible.

Looking at the dream from a subjective viewpoint where all of the characters of the dream are aspects of my own psyche, I see Kevin, the ENTJ with a dominant thinking function, as the thinker in me who has taken over the controls. I am confident with that and am quite relaxed. It would seem that my individuation to incorporate the thinking function has already begun.

And what is the role of the Fates? Perhaps they represent the feminine in my psyche, and as I develop strength in my more thinking mode, they are relegated to the back seat and do not have control at this stage. I must admit however, that once the car is parked and they settle down and become calm once more, they will no doubt get on with the weaving of the tapestry of my life.

7.4.3 A Final Comment

My own journey was of course an aspect of the collaborative story telling, but in addition I spent some considerable time outside of the group in my own reflective process. This included my analysis sessions and dream work and was affirmed through discussions with others. I found that it was an essential aspect of the research program to focus on my own genealogical story, especially that of ancestors from the Sydney and surrounding regions.

My discussions with my supervisors have been ongoing and essential to the formulation of my thesis. As the conceptual aspects of my research program have evolved, I have found them to be present in the stories of many clients, especially younger clients looking for a sense of belonging. But in all, it has been the passion and personal knowledge of the conceptual humanist, as described by Mitroff and Kilmann, or the stages of Rowan’s paradigms of social change such as making sense and communication, which have brought about new consciousness and the thesis as posited.

My own isolation story has been a process of significant learning, not only about developing a psychology practice but also about learning about myself. There has been
development through my own analysis and exposure to professional programs, through contact with clients and having to learn new ways of being with few, if any, guidelines.

The theme of isolation and change has been the basis of my research because if its significance to me both from an internal and external viewpoint. It has great depth for me, not only in relationship to the present but it has been a theme of my life for many years and through many aspects of my life, both personal and professional. The movement from isolation to belonging and then to grace has many implications for society as a whole.

Perhaps the most appropriate way to end is to restate two things. The first is an earlier dream of mine, The Aristocratic Man, and the second is the poem from Kevin of August 1999. These evoke for me the coming to a state of unity of the inner and outer ecologies and the need to reflect on our ultimate purpose in life.

It is all quite wonderful. I looked across to the owner. He was a similar age to me, pleasant, a really nice person. I thought to myself that he was so wealthy that its extent was beyond my imagination. It would be pointless to try to be competitive with him, but rather it would be best to just simply accept him and myself as we were.

(Extract from dream of Ross White, January 1998).

There is nothing that needs to be done.

Except ...
perhaps ...
to become
that which the gods
intended us
to be.

(Kevin Anderson, August 1999)
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APPENDIX 1

RAFTER ANCESTORS, AND FAMILY OF ROSS WHITE

WILLIAM RAFTER (1782-1855) was from County Roscommon in Ireland. He was sentenced in 1810 to seven years transportation. He was transported in the ship, the Archduke Charles and arrived in Sydney on 16 February 1813. He was freed by servitude after a few years.

ANN ENTWHISTLE (1775-1871) was convicted at Lancaster Assizes, England, on 4 September 1813 and was sentenced for 14 years. She was transported to Sydney on the ship Broxbornebury and arrived on 20 July 1814.

WILLIAM RAFTER married ANN ENTWHISTLE at St Mary’s Roman Catholic Church, Sydney in 1821. Their children were WILLIAM, (b1815) who married MARY HOLMES in Melbourne in 1842, and were direct ancestors of Ross White, MARIA (1817-1859), MARTHA and ANN (b1820), RICHARD (1825-1861) and JOHN (1828-1859)

A son of William and Mary, CHARLES RICHARD RAFTER (1852 -1929), married AGNES MARIA JOSEPH THOMPSON (1855-31/12/1884) in Sydney on 18 January 1877. They were great grandparents of Ross White. Their children were CHARLES (b1877), AGNES and EVA (b1879), HENRY (b1881), ALBERT ERNEST (1883–1966) (a grandfather of Ross White) and WILLIAM (26/12/1884-4/1/1885)

AGNES MARIA RAFTER died soon after childbirth on 30 December 1884 and her infant child, William, died on 4 January 1885. She and William were buried in the same grave at the C of E Section of Sandgate Cemetery, Newcastle, NSW. The grave owner was Fred Avery, of Merewether, near Newcastle.

ALMA JEAN RAFTER married HARRY ADOLPHUS WHITE (1915-) on 28 September 1940 in Sydney and they had two children, BARBARA GAYE WHITE (1942-) and ROSS LINDSAY WHITE (1944-), both born in Tamworth NSW.

ROSS has never married. BARBARA married firstly, DAVID WALSHE and secondly, RON WILLOUGHBY. With David Walshe she had four children, ANDREW DAVID (1966-), PHILLIP MICHAEL (1968-), KIRSTEN BARBARA (1970-), and STEPHEN ROBERT (1974-).

KIRSTEN married ANDREW PRATT in 1992 and they had a son, HARRY SEBASTIAN PRATT on 15 March 1999. He was named after two of his great grandfathers, including Harry Adolphus White.
# APPENDIX 2

## PERCENTAGES OF AUSTRALIAN MALES BY MBTI PERSONALITY TYPE

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<th>NF</th>
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<td>ISFJ</td>
<td>INFJ</td>
<td>INTJ</td>
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<tr>
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<td>9.0</td>
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<tr>
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<td>6.0</td>
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</table>

<table>
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<th>Total ST - 37.5%</th>
<th>Total SF - 37.5%</th>
<th>Total NF - 10%</th>
<th>Total NT - 15%</th>
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</thead>
<tbody>
<tr>
<td>Total Sensate 75%</td>
<td>Total Intuitive 25%</td>
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</tbody>
</table>

(Based on percentage distributions of functions and attitudes in *Introducing Type* by Dr. Stephen Moss, Fourth Edition February 1991)
PEOPLE, PLACE AND PSYCHE: - BELONGINGNESS AND COPING WITH CHANGE IN ISOLATION

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June 2001
PLEASE NOTE

The greatest amount of care has been taken while scanning this thesis,

and the best possible result has been obtained.
This thesis is dedicated to the memory of Margaret Stewart, a vivacious, wonderful and loving friend whose tragic death was an impetus for me to have the courage to accept my own self.

I wish to acknowledge the support of so many people over so long a time during the birth, development and growth of this thesis.

I thank the original collaborative research group participants for their willingness to be involved in the story telling process that led to the basic concepts of the research.

I thank John Cameron for his many years of supervisory encouragement and feedback thus ensuring that the task has eventually come to completion.

I thank those many people who assisted me in the mechanical and structural processes of the thesis and I and acknowledge the inspirational feedback of the many friends, colleagues and fellow candidates who read early drafts and encouraged me to continue.

Finally, I wish to acknowledge the joy of knowing that the undertaking of one’s work can have such positive influences on others and inspire them to achieve their own goals and dreams.
I hereby certify that this thesis has not been submitted for a higher degree at any other institution.

Signed,

Ross L. White
19 June 2001
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Synopsis

The thesis set out to explore means of coping with change when in a state of isolation and basic parameters and references in life have been lost. Isolation may be a result of a change in environment, such as an interstate move to take up a new job, or changing from an office environment to home based work. It can result from relational changes such as marriage breakdown or from major life stage changes such as retirement.

The research study was a longitudinal study spanning approximately eight years and was three-staged. The first stage involved the establishment of a collaborative group to explore issues that each member had experienced in coping with change. These changes included divorce, single parenting, moving location, facing retirement, changing work patterns and occupational type. The second stage was an individual exploration of my own journey as I went from working in government in a large office environment to establishing a psychology practice working out of my home. My journey also included interstate moves as I began my new career as a private practicing psychologist.

Stages one and two included exploration of the relevance of people, including ancestors, and of place, in helping to cope with change when going through change. Both stages involved the exploration of significant dreams, which acted as markers of individuation processes and underlying ability to cope with change. While the collaborative group met for approximately one year, the second stage of personal journey lasted the duration of the research program. Both stages were underpinned by methodologies for approaching collaborative experiential inquiry.

The third stage was a consideration of literature that reflected and supported my thesis, of gathering information from relevant case studies from my psychology practice and from a small exercise with men who shared the same personality profile. In this third stage comments were also sought from associates who were not involved in the original collaborative group but who became involved in the process at later times.

Out of these stages came my hypothesis that people cope with change in isolation through a sense of belonging which is associated with three factors, namely, having a sense of people, of place and of psyche. Eventually another factor emerged, which I named grace. The program paralleled my own analytical work and allowed time for intuitive insights to arise from the unconscious, leading to the final four constructs of people, place, psyche and grace.

Reflections on the research process and methodologies have been considered and implications arising out of the research are discussed. The thesis concludes with evocations of the impact of the research findings on others.